A Concordance of Major Terms in Thomas More's Confutation of Tyndale's Answer, Part 1

Alphabetical Index

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B……………… 68 J……………… 724 R……………… 1129
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Term Frequency Index for this Selective Concordance: http://thomasmorestudies.org/tmstudies/tms12.3.pdf

For the Complete Online Concordance and Complete Term Frequency Index Visit http://thomasmorestudies.org/Confutation_Concordance1&2/framconc.htm

Page and line numbers refer to volume 8.1, Confutation of Tyndale’s Answer, Part 1, of The Complete Works of St Thomas More, eds. Louis A. Schuster, Richard C. Marius, and James P. Lusardi (Yale UP, 1973)

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## The Concordance

(Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

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<td>is, that his people, lusts . . . which, when lusts of friars following an</td>
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<td>, as their priests wed</td>
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<td>Abel</td>
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<td>abhor</td>
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<td>the necessity to do</td>
<td>abhor</td>
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<td>to hear their heresies</td>
<td>abhor</td>
<td>8, 37/ 24</td>
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<td>that a priest should</td>
<td>abhor</td>
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<td>to utter such frantic</td>
<td>abhor</td>
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<td>abhor</td>
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<td>it not -- they</td>
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<td>abhor</td>
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<td>images? They abhorred idols</td>
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<td>. For he consequently saith</td>
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<td>abhor</td>
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<td>the doers of them</td>
<td>abhor</td>
<td>8, 490/ 18</td>
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<td>, and detested such heresies</td>
<td>abhorred</td>
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<td>as an abominable monstrosity</td>
<td>abhorred</td>
<td>8, 50/ 1</td>
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<td>if such a high</td>
<td>abhorred</td>
<td>8, 91/ 21</td>
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<td>and detested it to</td>
<td>abhorred</td>
<td>8, 140/ 5</td>
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*Thomas More Studies 12.1 (2017)*
meaning that though they abhorred the paynims' idols, and 8, 173/ 24
Jews abhor images? They abhorred idols, but not images 8, 173/ 33
but not images. They abhorred not in the Ark 8, 173/ 33
the angels, though they abhorred abroad the idols of 8, 173/ 34
he his heresies and abhorred Tyndale's books for to 8, 358/ 10
to the Jews, "Thou abhorrest idols, and robbest God 8, 173/ 23
in this wise: "Thou abhorrest images, and takest from 8, 173/ 30
said unto himself: "Thou abhorrest images, Tyndale, and takest 8, 173/ 37
of his benign nature abhorreth. Now -- seeing the 8, 27/ 16
that he detesteth and abhorreth the errors and heresies 8, 176/ 21
which two things Tyndale abhorreth to hear). Another way 8, 288/ 15
all his matter, and abhorreth every word that God 8, 562/ 30
that Tyndale's "repentant" elects, abhorring from shrift, and rejecting 8, 570/ 39
that he could not abide the glory. He would 8, 14/ 4
that the man did abide without debate and ruffle 8, 28/ 27
shall the country long abide by his other false 8, 32/ 25
translation of Scripture, and abide it to be ignorant 8, 80/ 12
set open, Tyndale cannot abide such blasphemous folly? Yet 8, 110/ 33
What Christian ears can abide thereby, and avow the 8, 124/ 29
in the open day abide the brabbling of Tyndale's 8, 153/ 24
him to bear and abide thereby . . . that his translation 8, 174/ 20
in this point and abide well and hold very 8, 206/ 17
at all, but can abide in no wise that 8, 206/ 23
openly. But he cannot abide . And why? For he 8, 206/ 25
Tyndale in no wise abide the shame and the 8, 208/ 4
his stead), and there abide the sight of them 8, 293/ 35
that he may not abide by this, either he 8, 305/ 18
also, if Tyndale will abide thereby . . . that his translation 8, 359/ 25
him in this wise: "Abide in those things that 8, 360/ 2
Paul saith" to Timothy, "Abide in those things that 8, 360/ 6
curch . . . but biddeth him abide fast by those things 8, 360/ 12
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I have written," but "Abide by that word were 8, 367/ 1
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the known, Catholic church abide if the scripture abide 8, 378/ 17
as it needs must abide if the scripture 8, 378/ 17
faith being only faith abide by which it is 8, 387/ 17
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faith may stand and abide bound still unto God 8, 458/ 21
in his Passion, to abide with all abomination . . . meaning 8, 458/ 37
promised to dwell and abide perpetually with us, according 8, 466/ 11
and your fruit shall abide , to teach it every 8, 477/ 5
And if he will abide ," he spoke there not 8, 498/ 20
must be patient and abide still by that word 8, 513/ 7
God, "The plague shall abide God's harvest, until the 8, 528/ 32
have his will, and abide in thine house forever 8, 539/ 33
all, but still had abide thereby still . . . that though 8, 552/ 27
they could never have abided by them. And such 8, 22/ 31
abided . Now if they will 8, 26/ 25
Tyndale plainly teacheth and
that himself teacheth and
he cannot indeed), then
the seed of him
the seed of God
other articles. But yet

Christ's own promise ever
his Holy Spirit, ever
and his own Son
the Spirit of God
begotten -- seeth necessary,
manqueller hath everlasting life

the "seed of God"
hath not "everlasting life"
the seed of God
the seed of God
the seed of God
doctrine of God's Spirit
through the wisdom of
-- as Korah and
other shires, since his
been present at his
he had after his
given him upon his

after the prohibition and
Save you yourself and
abhor, they ready to
heresy before this time
to heresy and was
word at the leastwise,
whom there are some
he wist well were
heresies, he would have
me, because I have
good will have once
opinions as he was

Bilney, that was before
not only be well
world will never be
Catholic faith, were well
corner to creep into,
them, and that were
they shall themselves be
own tale, should seem
well proved, nor never
present should not be
be very few, neither,
an instrument therein, was
dirt of the street
the surgeons' shops were

abideth by; and therefore Erasmus
abideth by. And therefore was
abideth that bond still, to
abideth in him; and he
abideth in him; and he
abideth still against him that
abiding with his church and
abiding with his church, shall
abiding in his Church --
abiding in his church. And
abiding with his church forever
abiding in him. " Lo, good
abiding in him: here he
abiding in him. Which is
abiding in him: yet followeth
abiding in him.' He
abiding in him.' And
abiding , by Christ's promise, in
abiding in him: here he
abiding in him. Which is
abiding in him: yet followeth
abiding in him: yet followeth
abiding in him.' He
abiding in him.' And
abiding , by Christ's promise, in

abjuration . How long slumbered he
Abigail , and the king Uzziah
abjuration . But howsoever the matter
abjuration before . . . to which also
abjuration , and against the prohibitions
abjuration , made in sundry secret
abjuration too, yet would he
abjure . But as for me
abjure again if it might
abjure , and is at this
abjured . . . and after that like
abjured all that holy doctrine
abjured since, and some that
abjured before -- namely Richard
abjured them again with all
abjured before, there is no
abjured , and once perjured, again
abjured for -- notwithstanding that
abjured . . . which was the man
able to perceive him for
able to quench. Another is
able to answer them. For
able to hide his head
able in writing to much
able to reject and confound
able to understand the things
able to be proved, against
able to contain themselves from
able to be plainly proved
able to give health unto
able to do such cures
able to attain unto. Now
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<td>to work upon the body</td>
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<td>able</td>
<td>to dispute them out</td>
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<td>able</td>
<td>to disparage them out</td>
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<td>able</td>
<td>to perceive them with</td>
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<td>able</td>
<td>to keep him from</td>
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<td>able</td>
<td>to match therewith that</td>
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<td>alone to prove himself</td>
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<td>enough to confound the</td>
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<td>to prove me that</td>
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<td>able</td>
<td>to be profitable without</td>
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<td>to bear down all</td>
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<td>able</td>
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<td>able</td>
<td>to discharge a man</td>
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<td>able</td>
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<td>able</td>
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<td>to rise again alone</td>
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<td>able</td>
<td>of itself for our</td>
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<td>able</td>
<td>in such wise to</td>
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<td>able</td>
<td>to pull them back</td>
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<td>able</td>
<td>to teach it others</td>
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<td>able</td>
<td>to &quot;carry him&quot; away</td>
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upon a child, and
able to bear him down
and a little wind
able enough to blow away
reprobates and elects, be
able to withstand if we
we should never be
able to convict him of
people that the faith
able at any time only
serve God -- what
faith? And what more
abode
pestilent infidelities, and these
abominable infidelity than to abuse
pestilent errors besides, these
abominable kinds of idolatries . . . far
by sinful errors and
abominable books of Tyndale and
and after, for his
abominable heresies, many more thousand
Finally, holding all these
abominable heresies, delivered to the
there worse nor more
abominable heresies, with -- doth
set forth here their
abominable heresy against the Blessed
brought into Switzerland the
abominable heresies teacheth for the
Tyndale among many other
abominable heresy. And for because
gargoyle faces of their
abominable books of Obedience. And
Englishmen's hearts, and their
abominable books burned up, mine
unto the maintenance of
abominable sin and service of
that of the most
abominable sort, deflowering religious women
in shameful incest and
abominable bitchery -- doth he
years abhorred as an
abominable monstrosity, and accounted it
' sodomites ','
abominable , ' shameless,'
out at last his
abominable blasphemy against the blessed
divers places of his
abominable book of Obedience. And
none obligation; by which
abominable heresy he taketh quite
destroyeth all his whole
abominable doctrine. For he confesseth
it was a shameful,
abominable sin, a monk to
his own eyes this
abominable heresy . . . if we will
every man judge for
abominable bitchery of these bold
more . . . shamefully show their
abominable books. He might much
and writeth in his
abominable theft and sacrilege for
enough that it is
abominable lechery -- he must
their expositions call it
abominable lechery, whereof will they
that shameful sacrilege and
abominable blasphemy that if the
with such open, shameless,
abominable sacrifice as the Gentiles
some kind of such
abominable before the face of
the paynims that were
abominable heresies, and from all
Church of Christ by
abominable heresies as now Tyndale
preach and teach such
abominable deeds as men be
indeed do, many such
abominable heresy itself (against all
life. For besides that
abominable deed, be it never
treason, or any other
abominable for his exposition
were it never so
damned. Now, of these
abominable heresies what bold occasion
first author of that
abominable heresy, better than Saint
sect thereof and an
abominable heresy -- they be
that none of their
abominable deeds could be any
and that all those
abominable deeds be no deadly
the deed never so
abominable . . . and such as far
right faith . . . but that right faith, fall into doth continue, and their firmly, that it was and beholding of their let us in this such other horrible and excused of all those were it never so which repenteth not his show you of his wretch that doth an the teaching of his us ween that the and of their nature ungracious words, all these doth divers "horrible" and deadly, what horrible and elects plainly do sometimes never so horrible and do their horrible and and of all extreme beastly "wedding" in great and unto God an man taketh for none with all kinds of with all kinds of the hugeness of their with all kinds of all kind of all and abide with all with any proving that by Tyndale himself, all it is a horrible their gods all the any of all those given, and he shall addeth and maketh more Ninevites and the others only Tyndale's words last with all other works and from Noah to the world long ere Now, from Noah to the preachers? Nor from the scriptures -- as made between him and Tyndale that God taught Where findeth he that wise, no more than abominable sin cannot stand with 8, 459/ 14 abominable sinful deeds, upon great 8, 459/ 28 abominable sinful deeds, together. And 8, 459/ 32 abominable sacrilege for a friar 8, 481/ 23 abominable deeds -- but let 8, 492/ 1 abominable beast now, and in 8, 492/ 15 abominable deeds, oftentimes doth deliberately 8, 493/ 29 abominable deeds if it might 8, 494/ 5 abominable . . . but only those last 8, 494/ 29 abominable heresies, but stubbornly standeth 8, 495/ 3 abominable error in this point 8, 502/ 9 abominable deed seeth and perceiveth 8, 512/ 21 abominable deeds in which he 8, 516/ 2 abominable deeds of elects be 8, 531/ 17 abominable And in the sleep 8, 534/ 22 abominable deeds, never fall from 8, 536/ 20 abominable deeds in his sleep 8, 565/ 32 abominable deeds soever they do 8, 566/ 30 abominable deeds . . . which deeds yet 8, 569/ 36 abominable -- because of their 8, 570/ 10 abominable deeds, and before the 8, 570/ 14 abomination hath set his poisoned 8, 119/ 33 abomination , and now ye see 8, 140/ 17 abomination , and a foul, stinking 8, 206/ 13 abomination at all, but can 8, 206/ 16 abomination and sin. And yet 8, 419/ 5 abomination and sin. More Consider 8, 420/ 18 abomination , withdraw himself so far 8, 423/ 21 abomination and sin": ye see 8, 443/ 10 abomination and sin" -- I 8, 458/ 29 abomination . . . meaning thereby that the 8, 458/ 37 abomination and sin cannot stand 8, 459/ 13 abomination and sin may stand 8, 459/ 33 abomination that any monk or 8, 477/ 36 abominations that our Lord hateth 8, 349/ 8 abominations which the wicked man 8, 432/ 13 abomination ," that well bestoweth his 8, 205/ 6 abomination , and with which he 8, 205/ 19 above-rehearsed , there is no manner 8, 70/ 25 above-rehearsed . . . but over that, all 8, 549/ 27 above-remembered , proceeding of a faithful 8, 54/ 19 Abraham , and so to Moses 8, 270/ 35 Abraham -- yea, and ere 8, 273/ 8 Abraham , how many miracles findeth 8, 274/ 2 Abraham to Moses neither, he 8, 274/ 3 Abraham said unto the rich 8, 274/ 32 Abraham . . . he wrote in the 8, 276/ 12 Abraham what thing the circumcision 8, 277/ 15 Abraham was taught that in 8, 277/ 29 Abraham knew why God bade 8, 300/ 10
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Confutation Part 1: Concordance of Major Terms

nor willingly any contrary
chapter of the Apostles'
as well in the
ey they read in the
chapter, even in . . . the
one chapter, of the
and some in the
chapter of the Apostles'
the twentieth of the
first chapter of the
And therefore said Stephen ( second chapter of the
Saint Luke in the
the fifteenth of the
fifteenth chapter of the
fifteenth chapter of the
the fifteenth of the
and of all the
temporally due to our
a belief that for
he take "sin" for
be tickled toward great
if he be not
were not taught it
stead of our father
by the sin of
after the fall of
the right faith which
continue his generation from
Church. Tyndale God taught
Adam's days. For though
Tyndale tell us that
in that age from
He saith that from
sacrments that were from
sacraments that were from
sacraments and ceremonies from
sacraments and ceremonies from
between the creation of
it not have become
fruit through temptation, and
hand, I think from
found yet long after
sacrifices which God gave
and kept peradventure from
shall for your sins
here" but if he
that no man shall
and purgatory: he must
thou shalt neither anything

act against the wit, as
Acts, writeth thus: "When they
Acts of the Apostles as
Acts that by the putting
where Demetrius the
the congregation that was
), where he findeth instead
, not only keep still
... all be for one

"Ye shall be witnesses
"He gave them
, where he forbore to
plainly . . . and Saint Paul
"It hath pleased the
where they in their

? Or where is it

-- that men should

sin that the man

sin committed after Baptism
sins, men were punished
sin (as he must

deadly sins, and daily

angry with him . . . whom

, yet by the gift

. . . he should never have
. . . and for this cause
ordinarily not give it
had, and such as
to Noah, and from
greater things than to
had as great a
printed books, and made
to his day . . . what
to Moses, God taught
to Christ had significations
to Christ had significations
to Christ had significations
to Christ were understood
and the birth of
well, when God forbade
ate it also through
days, to whom it
days. For though Adam
sons were no dumb
own days, concerning the

and put to these
somewhat to it. If
nor diminish -- they
unto them as many
nor diminish." Which words

8, 535/ 12
8, 69/ 15
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8, 235/ 36
8, 278/ 6
8, 289/ 24
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prone to idolatry would add, of their own minds 8, 348/ 31
thou shalt neither anything add nor diminish.” But he 8, 348/ 35
he had commanded nor add any new kind of 8, 349/ 12
that they should nothing add at all, in no 8, 349/ 19
precisely forbidden them to add anything at all unto 8, 349/ 27
that the church should add nothing of their own 8, 350/ 5
be not written, yet add they thereby nothing unto 8, 350/ 22
forbade the Jews to add or diminish to or 8, 350/ 35
Paul . . . and might yet add divers others with which 8, 380/ 2
with as bare repenting, added unto his translation such 8, 165/ 13
But marry, he hath added thereunto.Tyndale As for 8, 210/ 33
with his grace be added nothing unto the word 8, 350/ 16
not always that they added or withdrawn, nothing neither 8, 369/ 2
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the younger and to administrator the sacraments such as 8, 91/ 14
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and therefore for to administrator the sacraments is (he 8, 94/ 24
beside: so, though he administrator the sacraments, yet we 8, 95/ 9
also may for necessity administrator all the sacraments . . . and 8, 189/ 31
may and ought to administrator not only Baptism but 8, 259/ 4
office was also to administrator the sacraments to the 8, 304/ 34
unadministered unto him as administered .Whereupon it followeth wheresoever 8, 82/ 10
as good unadministered as administered to whosoever is not 8, 82/ 25
which at the sacraments administered doth infund his grace 8, 98/ 24
preached and his sacraments administered , but that God can 8, 190/ 6
preachings had, and sacraments administered , without any woman fallen 8, 190/ 15
and the other sacraments administered among Christian people, before 8, 224/ 30
sacraments which the priests administered , and which Tyndale utterly 8, 198/ 18
that is done in administering or receiving the sacraments 8, 95/ 11
the priest doth in administering the sacraments no more 8, 95/ 32
promises . . . and in the administering he purgeth but as 8, 95/ 33
proof themselves will none admit .Tyndale must prove me 8, 157/ 14
works. Now, if they admit the Scripture for Scripture 8, 265/ 20
contrary . . . and will not
man so saith or
in the second epistle: "
great business and much
point Tyndale maketh much
he shall have much
he now maketh little
he would make much
his own will nothing
of his words much
Burt, otherwise calling himself
Lord -- without the
than faithful harlots, faithful for his manslaughter and it. Who thinketh that bed is undefiled with sin . . . neither with manslaughter, -- be they murder, can never fall to love can fall to not keep him from as perjury, manslaughter, and for example, manslaughter or which agreeth to do doth not consent that Tyndale's word), as into he -- in the long time from the angry word, nor by when he fell to at a window for he -- in the long time from the And so is neither it, first his foul upon her in that like as David did in their deeds, as all their falsehood, theft, through all the Church, for this purpose nothing only for his own a halfpenny, but for my "covetousness," my great " seeketh his own temporal to the souls great unto salvation. And this the same Scripture, for here sold without great either of oversight or admit for us, I fear
admitteth it for true . . . More
Admoneo te ut resuscites gratiam
ado to edify and build
ado , and many times he
ado , I trow. For he
ado of Christ's word bidding
ado of his word bidding
ado in his own good
ado to perceive, they be
Adrian , otherwise John Bookbinder, and
adspiration and help of whose
adulterers , faithful vow-breakers, faithful thieves
adultery notwithstanding his repentance . . . and adultery is no sin? And adultery . And then must he adultery , nor any suchlike . . . but adultery , perjury, sacrilege, incest, or adultery , the love that he adultery , because the love which adultery , nor manslaughter, nor such adultery , of weakness and frailty adultery ; and that then again adultery doth not sin, because adultery should be sin, but adultery with his mother, poisoning adultery of Bathsheba, and in adultery of Bathsheba until the adultery conceited at the sight adultery and thereby to manslaughter adultery . And we would then adultery of Bathsheba, and in adultery of Bathsheba until the adultery nor such manner of adultery , and after, mischievous manslaughter adultery should die, as it adultery through temptation, and killed adultery, manslaughter, not-believing, forsaking, or adultery, vow-breaking, treason, murder, incest advance their own heresies forward advance the matter. For when advantage ; but the very Christian advantage or vainglory or for advantage " in "serving" in "falsood advantage and commodity. Of whom advantage and profit. For when advantage that I speak of advantage , is there another of advantage and peril -- yet adventure some shall have need

every man's head at
manner of congregation at
be aware thereof, at
without order and at
-- devise causes at
there between these two
shall fall before your
these that hath been
besides as would be
is to say, Mary's
which shall consume the
took it than his
sense, and that his
that his adversary is
neither can impugn his
and scoffeth at his
my part construe mine
in all temptations of
that he was fully
they would that their
without the counsel and
worthy credence -- what
I say, by his
faith again, I will
therefore, as I would
from the beginning, and
not over suddenly, but
Which argument whoso well
as though he would
them? Would he not
clean and pure . . . and
heaven? Whether would Tyndale
he would of consequence
Burt by his letter
bid him be well
sacrament . . . and I have
is gathered together and
on them both and
any learned man which
make, take a better
full of good counsel . . .
-- and is neither
so loosely . . . be neither
good faith, I am
though other men be
make folk the less
thereof, and very sore
holy that God was
good Lord, I was
then "astonied," and then

adventure . . . and that although some
adventure . . . and that although some
adventure . . . and that although some
adventure . . . and that although some
adventure . . . and that although some
adventure . . . and that although some
adventure . . . and that although some
adventure . . . and that although some

adversaries . . . and that although some
adversaries . . . and that although some
adversaries . . . and that although some
adversaries . . . and that although some
adversaries . . . and that although some
adversaries . . . and that although some
adversaries . . . and that although some
adversaries . . . and that although some

adversary is adversary of the
adversary is adversary of the
adversary is adversary of the
adversary is adversary of the
adversary is adversary of the
adversary is adversary of the
adversary is adversary of the
adversary is adversary of the

advice should have? They know
advice should have? They know
advice should have? They know
advice should have? They know
advice should have? They know
advice should have? They know
advice should have? They know
advice should have? They know

advised Constantine, if he might
advised Constantine, if he might
advised Constantine, if he might
advised Constantine, if he might
advised Constantine, if he might
advised Constantine, if he might
advised Constantine, if he might
advised Constantine, if he might

advising all good men to
advising all good men to
advising all good men to
advising all good men to
advising all good men to
advising all good men to
advising all good men to
advising all good men to

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<td>read them that, their</td>
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<td>! And if Tyndale in</td>
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<td>affections</td>
<td>, and the sin, as</td>
<td>8, 450/30</td>
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<td>affections</td>
<td>the soul sometimes falleth</td>
<td>8, 487/24</td>
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<td>affections</td>
<td>they feel . . . for I</td>
<td>8, 538/3</td>
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<td>affirm</td>
<td>now to be bitter</td>
<td>8, 44/35</td>
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<td>affirm</td>
<td>to be well-seasoned and</td>
<td>8, 45/1</td>
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<td>affirm</td>
<td>to be the thing</td>
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<td>affirm</td>
<td>that the water there</td>
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<td>affirm</td>
<td>that any sacrament that</td>
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<td>affirm</td>
<td>the contrary . . . since he</td>
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<td>affirm</td>
<td>it with a great</td>
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<td>affirm</td>
<td>this . . . so were it</td>
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<td>affirm</td>
<td>that all the laws</td>
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<td>affirm</td>
<td>that this church which</td>
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<td>for unsavory meat and</td>
<td>8, 44/36</td>
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<td>affirmed</td>
<td>the same, and not</td>
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<td>affirmed</td>
<td>by Tyndale doth confound</td>
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<td>, but with the right</td>
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<td>, while he taught that</td>
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<td>affirmeth</td>
<td>Luther’s heresy for good</td>
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<td>affirmeth</td>
<td>(and in that point</td>
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<td>affirmeth</td>
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<td>affirmeth</td>
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<td>affirmeth</td>
<td>that some one of</td>
<td>8, 318/21</td>
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<td>affirmeth</td>
<td>without Scripture or miracle</td>
<td>8, 344/12</td>
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<td>affirmeth</td>
<td>. And now consider you</td>
<td>8, 350/32</td>
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<td>affirmeth</td>
<td>for fast and sure</td>
<td>8, 407/16</td>
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<td>affirmeth</td>
<td>plainly, by express words</td>
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as falsely for truth
For he gathereth and
the devil's -- Tyndale
clearly see that Tyndale
sworn to say truth . . .
so in no wise,
as these heretics reprove . . .
to their sovereigns, in
or none -- some
Scripture, and in the
him speak another while,
allegories and others), not
So that in Tyndale's
the same thing himself . . .
sometimes fast, and otherwise
sufferance of tribulation or
a kind of pain,
bodies to pain and
fasting and other bodily
of fasting and other
by fasting and other
of Israel in great
by fasting and other
by fasting and other
or any other bodily
world or by any
with fasting and other
and set himself sore
partly for the cause
and Christ with his
other), contrary to Tyndale's
and also in his
the authority of the
plainly appeareth by those
well joined to his
the means of Christ's
and therewith believing these
the devils so sore
charge, is so little
soul will be sore
books and false heresies
Friar Barnes brought in
serve it, but fight
serve it, but fight
serve it, but fight
galliards again, and fight
will rise and "fight
found it otherwise. In
they not neither in
by his fellows, and
affirmeth, where he would make
affirmeth upon Saint John's epistle
affirmeth, him plainly to mean
affirmeth and teacheth for a
affirming that neither bishop nor
affirming to Constantine that it
affirming that it is against
affirming that they be not
affirming, that the flour with
affirming that the Spirit had
affirming those to be the
affirming that the only faith
affirming that they believed not
affirming, our flesh, to the
affliction of the flesh willingly
affliction, and punishment of the
affliction, of our own selves
affliction, either taken by commandment
affliction willingly taken by himself
affliction, for the sin already
affliction and misery -- "I
affliction puttheth the body to
affliction willingly to himself
affliction, that God may have
affliction in this world, for
afflictions voluntarily done unto themselves
afire . . . was he all that
afiresaid, partly for that it
afiresaid words to his apostles
afiresaid false conclusion; whose proof
afiresaid beginning of this chapter
afiresaid words of Saint John
afiresaid words, "I have chosen
afiresaid words of his answer
afiresaid prayer; and that his
afiresaid heresies so firmly that
afraid, that all their fearful
afraid . . . that I call heartily
afraid to put it in
afresh ; whereof as God hath
afresh, for the same purpose
afresh and begin a new
afresh and begin a new
afresh and begin a new
afresh , and cry a new
afresh and begin a new
Africa the Donatists; in Greece
Africa nor in Almaine, nor
afterward by the new sects
Confutation Part 1: Concordance of Major Terms

Archbishop of Canterbury...and
hand was subscribed. And
same James also confess
say and write, being
cconscience at all. And
not oiled them." And
up his word again
frar, or nun...should
such assemblies together, yet
of a priest"). And
Saint John, and so,
himself...he is fain
I shall show you
good Christian man. But
disclosed at such time
peril therein, he might
was another Lazarus raised
ecaeniorum have been instituted
though the apostles did
grievous secret sorrow." And
her into judgment." And
Timothy himself, and yet
the repenting sinners may
he repenteth that error
more devils they might
hit it not...and
gone from home and
because that God doth
Nay," saith Tyndale, "for
some high promotion, and
voice of his Father
of Tyndale's own writing
and the women came
Christ Jesus our Lord," pot"), our Lord likewise
covenant: then will I
company. And the spirituality,
go forward...so God
that the Greek word
in hand again with
though this Greek word
places of Scripture as
reason serveth Tyndale, that
Christian people of every
live to very great
that is of competent
-- do testify from
testify from age to
hand delivered, and from
and from age to

afterward as well by his 8, 13/ 26
afterward being further examined upon 8, 20/ 16
afterward that Tewkesbury had read 8, 21/ 16
afterward examined thereupon, saw the 8, 22/ 32
afterward, little and little, they 8, 62/ 17
afterward he saith, "At Oxford 8, 116/ 14
afterward for fear, when he 8, 122/ 34
afterward run out of their 8, 140/ 7
afterward it obtained also, both 8, 170/ 18
afterward, in the second epistle 8, 191/ 29
afterward, of his evangelists and 8, 239/ 18
afterward in his Answer to 8, 272/ 4
afterward, surely too mad to 8, 278/ 8
afterward he declareth himself well 8, 300/ 29
afterward as it should like 8, 302/ 1
afterward well enough tell us 8, 313/ 22
afterward by Christ, and sent 8, 342/ 18
afterward, which was long after 8, 349/ 30
afterward, when time came to 8, 354/ 12
afterward, in the last chapter 8, 371/ 31
afterward he saith, "And I 8, 372/ 6
afterward forbade it? How knew 8, 376/ 18
afterward fall to sin again 8, 392/ 35
afterward, and returneth again to 8, 393/ 21
afterward hapy lose more of 8, 423/ 2
afterward he went again to 8, 446/ 24
afterward be brought again. Howbeit 8, 446/ 35
afterward, upon their repentance and 8, 449/ 4
afterward we repent, and by 8, 449/ 18
afterward were not deceived but 8, 451/ 6
afterward, not written before -- 8, 496/ 2
afterward, in his answer to 8, 500/ 6
afterward to strength and boldness 8, 545/ 15
afterward, in the second, he 8, 567/ 26
againward, to revenge it with 8, 2/ 19
againward do these things following 8, 5/ 9
againward, do plainly declare and 8, 164/ 13
againward useth himself toward him 8, 526/ 17
agape standeth so, sometimes, that 8, 199/ 4
agape often, and bringeth not 8, 200/ 12
agape signify love indifferently, good 8, 200/ 13
agape signifieth good love, why 8, 200/ 15
agape and caritas were words 8, 201/ 14
age from Christ's death hitherto 8, 44/ 17
age, and never heard I 8, 125/ 8
age...hath heard that God 8, 147/ 29
age to age, by their 8, 149/ 25
age, by their holy writing 8, 149/ 25
age to age hitherto continued 8, 152/ 2
age hitherto continued in Christ's 8, 152/ 2
been but for his age. For Origen is now 8, 152/ 28
Latin signifieth but their age, and all were not 8, 184/ 17
consenior, signifying but the age. For among the Latins 8, 184/ 25
the office, but the age, here. And this is 8, 185/ 28
Tyndale's own confession, the age, but the office: why 8, 187/ 21
the office but the age? For though Tyndale say 8, 187/ 23
office and not the age (for else had young 8, 187/ 29
but only the bare age. And thus, as touching 8, 188/ 3
rebuke his elders in age nor also to jest 8, 191/ 20
and saints of every age, and, especially, the witness 8, 239/ 19
did he in every age before the coming of 8, 243/ 29
and so forth from age to age. And for 8, 244/ 13
forth from age to miracles still in every age, and to be discerned 8, 244/ 22
the Church of every age following, we be taught 8, 245/ 12
ever since, in every age. And as for false 8, 246/ 17
his saints in every age . . . and that sufficeth to 8, 246/ 34
not always in every age utterly believed alike . . . but 8, 248/ 6
the Church in some age hath believed otherwise than 8, 248/ 7
But else, in that age from Adam to his 8, 274/ 1
been, and yet every age were, well testified with 8, 274/ 39
Christ's church in every age have believed and taught 8, 389/ 7
whereof have in every age been approved by miracles 8, 389/ 35
and saints in every age of time) saving only 8, 481/ 29
out of his boy's age is twenty winters stepped 8, 491/ 31
stepped into his knave's therewith, in folk of age and wit thereto -- 8, 497/ 34
such as are of virtue than in the aged men of that place 8, 189/ 25
laws long and many ages before the Law was 8, 154/ 35
his pleasure in diverse the Jews in sundry ages after diverse manners, such 8, 248/ 12
degrees and circumstances that ages , for all the miracles 8, 338/ 31
the sacraments so sore aggrieve the sin and make 8, 216/ 27
little stead, but greatly aggrieve Tyndale's sore eyes that 8, 293/ 34
circumstances may diminish or aggrieve and increase the pain 8, 402/ 14
God's truth, and thereby aggrieve , and so may theirs 8, 543/ 15
Latin word agnosco or aggrieved God in such wise 8, 9/ 27
agnosco or agnitio may stand may stand in the 8, 207/ 18
above a thousand years ago ), we must now give 8, 109/ 32
than a thousand years ago . Yet have I another 8, 152/ 7
gone eight hundred years ago and more, then can 8, 158/ 16
days . . . be now long ago rewarded in heaven with 8, 159/ 2
an Englishman, hath long ago proved that point unto 8, 380/ 3
as fifteen hundred years ago . . . I ween it will 8, 513/ 37
finally he would not agree that before the Day 8, 20/ 28
yet will I well agree that if these words 8, 31/ 33
he needs grant and agree that likewise may we 8, 54/ 18
therein could I not agree with him, for they 8, 93/ 23
and yet will Tyndale agree them, against his master's 8, 94/ 17
fear to grant and 
on both the sides 
ye will yet yourselves 
still, and will not 
Englishmen by common custom 
in this point all 
and one part cannot 
-- Tyndale must needs 
of the proof, and 
is reason that he 
Scripture, do consent and 
For, first, I might 
must needs grant and 
that Tyndale should himself 
his "we." For they 
should come together and 
wise man that would 
anymore. This allegory will 
but that he will 
and made the Church 
every man must needs 
when shall we then 
will in no wise 
that in belief did 
the preachers do not 
all the while they 
that we do all 
we shall, I suppose, 
shall, I think, also 
do not consent nor 
yet I will not 
yet will I never 
that Tyndale will himself 
sundry places confess and 
out thereof shall never 
do stand together and 
as Tyndale will not 
Tyndale will grant and 
man in this point 
then would I well 
I could not but 
force clearly perceive and 
doth naturally accord and 
-- I will well 
hope -- I will 
love. Else, if he 
that will we well 
and see how they 
him and me first 
that Tyndale must needs 
agree that by God's ordinance 
agree upon the text of 
agree this in his stead 
agree to change the old 
agree upon. And therefore, to 
agree -- that they be 
agree with another. For if 
agree (be he never so 
agree that he saith truth 
agree also that by this 
agree together against Tyndale and 
agree all that he saith 
agree that they were by 
agree, contrary to that himself 
agree so evil together that 
agree thereon, but that every 
agree . For those words of 
agree with the said words 
agree that faith justifieth without 
agree therein by his Spirit 
agree them to be true 
agree ? Or if I give 
agree with the definition or 
agree with these twain, nor 
agree therein? How shall he 
agree with the body in 
agree that with all that 
agree together both that to 
agree together in this: that 
agree thereunto, nor do it 
agree to go thither with 
agree thereto with my heart 
agree , whatsoever he saith here 
agree that this point cannot 
agree together in one belief 
agree in the confession of 
agree that Friar Luther's lechery 
agree to be horrible, though 
agree -- that these beasts 
agree with Tyndale that when 
agree thereto with my will 
agree it . . . but by God 
agree to follow the judgment 
agree with Tyndale that he 
agree also that David had 
agree that the contempt and 
agree . But yet is that 
agree together: "Simon, Satan seeketh 
agree together what the thing 
agree that if Saint Peter
since Tyndale must needs agree that in some of 8, 557/ 1
thyself" . . . to make it agree with his other words 8, 558/ 24
the Gospel seem to agree with his heresy, changeth 8, 559/ 1
his will must needs agree to follow so the 8, 565/ 26
choose him again, and agree to walk in his
heresies will jumble and agree together among themselves. And
and ceremonies, are marvelously agreeable unto the superstition of
that they were most agreeable unto their own superstition 8, 292/ 4
Jews very well and agreeable to God's pleasure and
as for Baptism, he agreed it for a sacrament 8, 14/ 14
marriage at church, he agreed it for good, but
fervent mind, it was agreed and granted. And thereupon
is, ye wot well, agreed between us -- or
false tale, where one word agreed upon may well and
saints have not all agreed in one . . . but some
For we be all agreed upon the necessary articles
it is opened, it agreed neither with one church
works), they be not agreed in belief concerning the
their will consented and agreed to do it, and
he and I be agreed , and yet we be
yet we be not agreed ; and that he saith
and I be therein agreed . But then would he
denieth that we be agreed . For he saith that
Catholic Church, that was agreed all of our mind
all good Christian people agreed in one, by the
matter . . . both that David agreed and consented to sin
arisen again, he is agreed with us as for
we be meetly well agreed together, Tyndale and I
And therefore, though we agreed everything that he saith
his own false faith agreeing with Luther, Huessgen, or
into the consent and agreement thereof by the same
Spirit of concord and agreement which "maketh all the
For by his own agreement they must lack Scripture
be, by his own agreement , the penitents only, and
into the consent and agreement of the one side
heretics, else by the agreement , I ween, of all
serve God. But Tyndale agreeeth that we may love
those sacraments which Tyndale agreeing with Luther, Huessgen, or
these books which Tyndale agreeeth for sacraments, which be
I that since himself agreeeth for Holy Scripture; or
-- which every man agreeeth that for the proof
can see, his description agreeeth -- yet meaneth he
be surely believed that agreeeth with neither of them
yet also that Tyndale agreeeth not with the faith
may see that he agreeeth that the very, true
holy members. Since Tyndale agreeeth that a man may
so, that he which agreeeth that both Luther and
now cometh Tyndale and agreeeth to do adultery doth
or none, since Tyndale agreeeth unto that; so that
agreeeth that there needed if
the heat of his ague here; and yet shall 8, 102/ 16
the body in an ague changeth from cold to 8, 487/ 26
of some barreled butter. Ah , blasphematic beast, to whose 8, 78/ 17
Book of Kings, "When thou not seen how these words that King upon it. And that
you shall saw the heat of his ague here; and yet shall 8, 102/ 16
Ah Abah who had heard these words 8, 66/ 6
Ah Abah hath humbled him before 8, 66/ 9
Ah Abah fasted not for taming 8, 66/ 12
Ahimelech the priest in like
Ahithophel shall scatter theirs. More
Ahithophel therein, that persecuted King
ahungered nor athirst. Howbeit, if
ahungered and then got them 8, 70/ 22
ahungered again. And as it
in this wretched world, and also to obtain some inward grace and upon princes for their and besides the grace, praying for God's gracious
God, and to call more of his gracious the hand in the
man's hand in the his hand in the
And again, as the sect be the dark light into the dark with fingers in the shall no woman fall without any woman fallen religion, nor by casting a fisher that came arose in their hearts, " showing what signifieth the every language, out of set their study upon in that chronicle the name by which the and seniores also, into " either into "mayor and to it) into "mayor, and run to the blaspheming God upon their but will pour in men would consecrate new the church and the he maketh them both he mocketh them both and the other both every age utterly believed but if they provided aid and help of grace
aid and help of God
aid of God by the
aid and assistance in such aid , and help of God aid and help, God then
aid of him, that it aid and help in this
air . Howbeit, we need not
air . . . since we see that air , as evil a hand air is dark of itself
air of hell . . . from which air of this earth, hath
air ," and "dumb ceremonies" and
aland in any so far aland alone. But God hath
aland alone any such holy aland in a place where
Alas , is this he, or
aland , the amice, and stole Albert's De modis significandi . . . because
Albert's De secretis mulierum. And aldermen called by the name
aldermen of London be known
aldermen " in his English translation
aldermen " or percase (if the
aldermen , and common council." And
aland , and help of grace
ale and wash away the
ale bench. But now shall
ale and beer of the ale in corns. Now, where
alehouse is all one, saving
alike when he mocketh them alike . Of Matrimony Tyndale Matrimony alike , there is no more alike . . . but that the Church alike against all heresies; ergo

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<td>alike</td>
<td>The cause of our changeable through the remnant, ye may yet more upon less occasion, yet -- ye know well through some others unto you Christian readers unto Tyndale the words it again so solemnly him Luther, his own because Tyndale, as well and allow the philosophers' the poets' verses . . . but the priest in and bring forth in a few dark, hard the Scripture unto Christ by Tyndale, saith that and considered before. But in the New Law for good and convenient their own writings for , called by the old, in the fifth of divers texts of Scripture the scriptures right, and for his part in the proof that in my Dialogue the change of the in my Dialogue the apostles for their , &quot;He that heareth you . . . where he saith that do very plainly prove in his book were against us spoken by, that is to wit the words of Saint also the word of, neither the Greek word, and hath therein falsified Paul to the Corinthians himself the words of that Christ said not, and that I wink here for his elects</td>
<td>8,463/ 2 8,494/ 34 8,501/ 4 8,536/ 31 8,350/ 30 8,351/ 13 8,69/ 6 8,69/ 11 8,110/ 1 8,113/ 30 8,134/ 10 8,149/ 36 8,150/ 2 8,196/ 14 8,271/ 38 8,317/ 7 8,388/ 4 8,434/ 6 8,43/ 31 8,47/ 8 8,50/ 33 8,71/ 1 8,81/ 20 8,150/ 34 8,183/ 35 8,236/ 33 8,266/ 29 8,267/ 24 8,309/ 17 8,309/ 35 8,314/ 23 8,320/ 3 8,323/ 15 8,343/ 22 8,344/ 9 8,435/ 31 8,436/ 12 8,9/ 14 8,45/ 6 8,50/ 30 8,94/ 26 8,94/ 33 8,185/ 8 8,187/ 19 8,232/ 30 8,314/ 29 8,323/ 12 8,330/ 36 8,435/ 18 8,498/ 13</td>
</tr>
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</table>
what slender things Tyndale allegeth. First he saith that 8, 503/ 7
cause that Tyndale here allegeth, because he longeth always
cause that Tyndale here allegeth -- lest he should
deadly -- first he allegeth for the cause thereof
spent upon Tyndale in alleging Holy Scripture to him
no more for the alleging of Scripture than for
Scripture than for the alleging of the faith without
by syllogisms and sophistications . . .
and the reprobates -- few things other than
writings they rail upon
would should serve for good and fruitful things ( took a very convenient
the church in an Augustine there, by the
words in the like by way of the foreremembered, understanding, in the
to preach anymore. This devotion, as "amen" and "
yet I very well allow the cause that Tyndale
Tyndale now teach and allow their lechery and avow
Romans to allege and allow the philosophers' cunning, though
this matter like and allow him well . . . and, as
truth . . . yet I somewhat allow his wit . . . as our
How other men will allow this deduction, I cannot
because Tyndale will nothing allow but the word . . . if
should hear them and allow them therein, and learn
to reprove him or allow him the surety whereof
wot well, must needs allow the word . . . if
Obedience, which he well allowed and commend. For in
saints have both used, allowed, commended, and taken confession
straight, it cannot be allowed . Let himself draw it
and have their deduction allowed? Uzzah made as good
holy deed and well allowed with God . . . and yet
boast. Wherfore since Tyndale allowed, his wicked book
wrought by himself. Theophylact allowed, commended, and taken confession
holy saints approving and allowed . Let himself draw it
cause why, and judgeth allowed? Uzzah made as good
"why" . . . and so "judge allowed, his wicked book
why, and so judgeth allowed with God . . . and yet
do very well judge allow him the surety whereof
bottom, and so judgeth allow the word . . . if
and as open as allow the word . . . if
in figura contingebant illis" (" allowed, commended, and taken confession
that should teach them allow the word . . . if
as the spiritual judgeth allow him the surety whereof
Word of God whereby allowed, his wicked book

8, 503/ 7
8, 523 / 10
8, 524/ 13
8, 546/ 26
8, 84/ 23
8, 265/ 7
8, 265/ 8
8, 369/ 28
8, 519/ 6
8, 80/ 2
8, 297/ 28
8, 297/ 29
8, 330/ 11
8, 81/ 11
8, 162/ 36
8, 352/ 19
8, 353/ 5
8, 353/ 9
8, 353/ 27
8, 358/ 21
8, 161/ 9
8, 50/ 30
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8, 149/ 36
8, 153/ 15
8, 257/ 19
8, 258/ 38
8, 312/ 18
8, 352/ 28
8, 389/ 22
8, 494/ 3
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8, 206/ 34
8, 257/ 38
8, 259/ 15
8, 305/ 16
8, 351/ 6
8, 16/ 3
8, 362/ 13
8, 260/ 21
8, 46/ 10
8, 47/ 19
8, 48/ 7
8, 57/ 24
8, 79/ 36
8, 80/ 15
8, 80/ 15
8, 99/ 4
8, 106/ 37
8, 129/ 21
8, 243/ 9
promised, not to put it another shorter: that of his Gospel . . . that to put in writing cause, and then ruling because he cannot tell would seem sure of that shall teach you thyself, and God above commandment "Love God above that they have written The apostles have left how proveth he that bold to say that that he saith, that and from blood, and Dialogue) to prove that strain us to prove no more than that had this proved that so boldly saith: that Tyndale saith he did) be nothing sure, but him to prove that riddle whereby Tyndale teacheth thereto I say that of man, and ascribe of whom meant he come and give him their hearts, and of that all the deed, rage with me and finding by sin again was very angry, and inexpugnable wall -- shall a fall, and hath all -- yet in Wycliffists; and now in hath already mishappened in the uplandish Lutherans in ye have done in your master did in as unthrifts have in as Otho did in in many places in as they did in in Africa nor in knoweth. But as for in their church in many great churches in

all-thing in writing, but that
all-thing is in the New
all-thing was not written. For
all-thing that he had before
all-thing by some cause of
all-thing that Saint Paul taught
all-thing , and that there were
all-thing , and lead you into
all-thing " went with the apostles
all-thing , and thy neighbor as
all-thing as clear as they
all-thing in writing," and let
all-thing is open? How proveth
all-thing was so open to
all-thing is yet so fully
all-thing that is strangled, and
all-thing necessary is not written
all-thing by the old Scripture
all-thing wherein they should believe
all-thing that Christian men must
all-thing necessary for salvation is
all-thing so fully in writing
all-thing necessary is uncertain: both traditions of
all-thing that is of necessity
all-thing plainly? Nor this point
all-thing that we be bound
all-thing to destiny. Which thing
all-thing received, but of God's
all-thing , unawares. For if he
all-thing that he would have
all-thing reckoned from the first
allto berated me, and called
allto brushed, plastereth and patcheth
allto berated Origen and called
allto frushed himself. " Cassian, in
allto rayed his gay coat
Almaine now, contrary to their
Almaine the Lutherans . . . and after
Almaine and, of old time
Almaine which, measuring their obedience
Almaine . . . providing always that yourselves
Almaine , to put yourself out
Almaine done already: leave off
Almaine , which ran out of
Almaine among their holy sects
Almaine , and thereby destroy Christ's
Almaine , nor in Spain, nor
Almaine , thereas it is so
Almaine , there is another manner
Almaine -- but also in
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<td>all the heretics in Almaine</td>
<td>this two or three</td>
<td>8, 226/ 19</td>
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<tr>
<td>all the sects in Almaine</td>
<td>call for a general</td>
<td>8, 341/ 20</td>
<td></td>
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<td>in some parts of Almaine</td>
<td>so surely fixed and</td>
<td>8, 448/ 19</td>
<td></td>
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<tr>
<td>his own days in Almaine</td>
<td>, through the cruel insurrection</td>
<td>8, 482/ 19</td>
<td></td>
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<td>in sundry parts of Almaine</td>
<td>. . . so he might see</td>
<td>8, 483/ 14</td>
<td></td>
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<td>which at Worms, in Almaine</td>
<td>, at his being there</td>
<td>8, 514/ 6</td>
<td></td>
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<td>they have done in as he meaneth, to</td>
<td>already) begin sedition and</td>
<td>8, 514/ 13</td>
<td></td>
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<td>have thought that God sin, to move thereby</td>
<td>God (for if he</td>
<td>8, 57/ 11</td>
<td></td>
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<td>and then ask God is coupled, and his heaven and awake God have before somewhat said . . .</td>
<td>Almighty out of his sleep</td>
<td>8, 179/ 21</td>
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<td>Almighty God taught many ceremonies</td>
<td>Almighty Godhead. But as for</td>
<td>8, 328/ 25</td>
<td></td>
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<td>Almighty God as Tyndale doth</td>
<td>Almighty God, and such other</td>
<td>8, 436/ 35</td>
<td></td>
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<tr>
<td>Almighty God, yet for aught</td>
<td>Almighty God, in this manner</td>
<td>8, 492/ 8</td>
<td></td>
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<tr>
<td>Almighty's &quot;mercy stool&quot; we offer</td>
<td>Almighty's mercy stool . . . and that</td>
<td>8, 493/ 28</td>
<td></td>
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<tr>
<td>Almighty's fellow, Tyndale saith that</td>
<td>Almighty's minions, though they give</td>
<td>8, 782/ 31</td>
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<tr>
<td>Almighty's side. But Tyndale excuseth</td>
<td>Almighty's own minions still. And</td>
<td>8, 504/ 36</td>
<td></td>
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<tr>
<td>Almighty's vocabulary -- then dread</td>
<td>Almighty's own minions still. And</td>
<td>8, 112/ 12</td>
<td></td>
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<td>Almighty's back that he revoketh</td>
<td>almost all that ever he</td>
<td>8, 112/ 26</td>
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<tr>
<td>of those books were</td>
<td>almost enough to make a</td>
<td>8, 5/ 35</td>
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<td>right mean-learned man, or</td>
<td>almost an unlearned woman having</td>
<td>8, 376/ 1</td>
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<td>at all. And in</td>
<td>almost all the sacraments he</td>
<td>8, 77/ 24</td>
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<td>cats; whereby should it</td>
<td>almost follow that in generation</td>
<td>8, 85/ 31</td>
<td></td>
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<tr>
<td>see that he might</td>
<td>almost as well deny them</td>
<td>8, 91/ 35</td>
<td></td>
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<tr>
<td>their solution, to grant</td>
<td>almost that their pain in</td>
<td>8, 101/ 33</td>
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<td>two parts away, and</td>
<td>almost the third too, and</td>
<td>8, 106/ 21</td>
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<td>the Holy Ghost hath</td>
<td>almost this fifteen hundred years</td>
<td>8, 108/ 6</td>
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<td>a man would ween</td>
<td>almost that a gosling had</td>
<td>8, 113/ 36</td>
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<td>heretics come in with</td>
<td>almost all that ever all</td>
<td>8, 119/ 13</td>
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<td>his eight hundred years</td>
<td>almost as many more, and</td>
<td>8, 136/ 4</td>
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<td>purgatory, and some against</td>
<td>almost altogether that good is</td>
<td>8, 142/ 25</td>
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<td>from five, and from</td>
<td>almost one and a half</td>
<td>8, 147/ 32</td>
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<td>battles to beat down</td>
<td>almost all the sacraments, saving</td>
<td>8, 156/ 8</td>
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<td>trow, in any place,</td>
<td>almost , else, and yet were</td>
<td>8, 160/ 22</td>
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<td>saith naught, that is</td>
<td>almost in all . . . yet would</td>
<td>8, 161/ 37</td>
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<td>spiritual and temporal, leaving</td>
<td>almost none untouched; by which</td>
<td>8, 177/ 8</td>
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<td>persons . . . that men cannot,</td>
<td>almost , now speak of such</td>
<td>8, 177/ 29</td>
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<td>the apostles' days, and</td>
<td>almost as many from the</td>
<td>8, 187/ 9</td>
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<td>and yet that too,</td>
<td>almost ; with which gratia gratis</td>
<td>8, 204/ 20</td>
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<td>of all Christian people,</td>
<td>almost -- there was never</td>
<td>8, 215/ 8</td>
<td></td>
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<td>Christian people there is</td>
<td>almost none that standeth in</td>
<td>8, 215/ 18</td>
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<td>this . . . so were it</td>
<td>almost as much folly to</td>
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<td>almost</td>
<td>; but &quot;the&quot; signifieth oftentimes</td>
<td>8, 229/ 29</td>
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<td>almost</td>
<td>, in like wise. For</td>
<td>8, 253/ 12</td>
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<td>almost</td>
<td>as far wide; for</td>
<td>8, 265/ 14</td>
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<td>almost</td>
<td>as well likened as</td>
<td>8, 277/ 5</td>
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<td>almost</td>
<td>fifteen hundred years hath</td>
<td>8, 284/ 6</td>
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<td>almost</td>
<td>for three halfpence? More</td>
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<td>almost</td>
<td>, in every part of</td>
<td>8, 295/ 15</td>
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<td>almost</td>
<td>everything that he maketh</td>
<td>8, 305/ 36</td>
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<td>almost</td>
<td>forgotten, he must put</td>
<td>8, 334/ 23</td>
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<td>almost</td>
<td>, one reason of his</td>
<td>8, 335/ 17</td>
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<td>almost</td>
<td>as hard as the</td>
<td>8, 362/ 28</td>
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<td>almost</td>
<td>, may well perceive, that</td>
<td>8, 387/ 36</td>
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<td>almost</td>
<td>as little . . . and that</td>
<td>8, 388/ 24</td>
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<tr>
<td>almost</td>
<td>every good old wife</td>
<td>8, 400/ 13</td>
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<tr>
<td>almost</td>
<td>inexplicable . . . saving that they</td>
<td>8, 426/ 22</td>
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<td>almost</td>
<td>all Christian people in</td>
<td>8, 426/ 36</td>
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<td>almost</td>
<td>a lost labor to</td>
<td>8, 429/ 12</td>
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<td>almost</td>
<td>as great difference in</td>
<td>8, 436/ 26</td>
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<td>almost</td>
<td>, in the Christian faith</td>
<td>8, 472/ 9</td>
<td></td>
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<tr>
<td>almost</td>
<td>, through the whole country</td>
<td>8, 482/ 26</td>
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<tr>
<td>almost</td>
<td>no faith at all</td>
<td>8, 485/ 8</td>
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<td>almost</td>
<td>desperate dread of hanging</td>
<td>8, 491/ 26</td>
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<td>almost</td>
<td>catching a fall for</td>
<td>8, 495/ 27</td>
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<tr>
<td>almost</td>
<td>, also of all horrible</td>
<td>8, 495/ 37</td>
<td></td>
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<tr>
<td>almost</td>
<td>in despair of life</td>
<td>8, 496/ 31</td>
<td></td>
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<tr>
<td>almost</td>
<td>, by the way (except</td>
<td>8, 522/ 4</td>
<td></td>
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<tr>
<td>almost</td>
<td>unemployed too. Which when</td>
<td>8, 531/ 27</td>
<td></td>
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<tr>
<td>almost</td>
<td>any one of these</td>
<td>8, 561/ 12</td>
<td></td>
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<tr>
<td>almost</td>
<td>, half a line, without</td>
<td>8, 566/ 12</td>
<td></td>
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<tr>
<td>almost</td>
<td>, as spoken of, leveth</td>
<td>8, 572/ 34</td>
<td></td>
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<tr>
<td>almost</td>
<td>alms to burn him. For</td>
<td>8, 90/ 8</td>
<td></td>
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<tr>
<td>alms</td>
<td>, and pray through the</td>
<td>8, 96/ 18</td>
<td></td>
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<tr>
<td>alms</td>
<td>, and such other like</td>
<td>8, 204/ 30</td>
<td></td>
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<tr>
<td>alms</td>
<td>, or other) with intent</td>
<td>8, 221/ 6</td>
<td></td>
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<td>alms</td>
<td>all obstinate heretics did</td>
<td>8, 226/ 6</td>
<td></td>
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<tr>
<td>alms</td>
<td>, and then, lo, arc</td>
<td>8, 401/ 7</td>
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<td>alms</td>
<td>, or any good work</td>
<td>8, 484/ 16</td>
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<td>alms</td>
<td>for God's sake, as</td>
<td>8, 505/ 14</td>
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<td>alms</td>
<td>, and fast, and many</td>
<td>8, 510/ 7</td>
<td></td>
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<tr>
<td>alms</td>
<td>are come up in</td>
<td>8, 527/ 27</td>
<td></td>
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<tr>
<td>almsdeed</td>
<td>-- to the intent</td>
<td>8, 52/ 6</td>
<td></td>
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<tr>
<td>almsdeed</td>
<td>, and continence and cleanliness</td>
<td>8, 54/ 11</td>
<td></td>
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<tr>
<td>almsdeed</td>
<td>, or any other bodily</td>
<td>8, 89/ 1</td>
<td></td>
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<tr>
<td>almsdeed</td>
<td>, Masses, and Dirges greatly</td>
<td>8, 373/ 12</td>
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<tr>
<td>almsdeed</td>
<td>void sin; and except</td>
<td>8, 401/ 5</td>
<td></td>
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<tr>
<td>almsdeed</td>
<td>. But Tyndale, as he</td>
<td>8, 403/ 12</td>
<td></td>
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<td>almsdeed</td>
<td>, and fasting, and all</td>
<td>8, 506/ 4</td>
<td></td>
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<tr>
<td>almsdeeds</td>
<td>done here in earth</td>
<td>8, 52/ 31</td>
<td></td>
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<tr>
<td>almsdeeds</td>
<td>, when they be done</td>
<td>8, 54/ 27</td>
<td></td>
</tr>
<tr>
<td>aloft</td>
<td>in devotion to God</td>
<td>8, 159/ 3</td>
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Confutation Part 1: Concordance of Major Terms 26

him to the devil alone than let him live 8, 17/ 31
was such as itself alone must needs make them 8, 23/ 21
I peradventure let them alone myself, to be debated 8, 25/ 27
matched with Father Frith alone, be now but very 8, 34/ 14
they read but them alone -- and then of 8, 35/ 22
and let these wretches alone . . . saving that yet sometimes 8, 36/ 7
trust put in "faith alone" that he reckoneth all 8, 42/ 9
unprofitable, and that "faith alone" sufficeth to salvation, how 8, 42/ 10
Concordance of Major Terms 27

I peradventure let them alone, to be debated 8, 25/ 27
our salvation to faith alone
that the visible signs
grace by the faith
Doth not these words heaven for only faith
prayer of one man alone
should not say so a woman were driven
any woman fallen aland
nor by casting aland
standeth in this point
that he wrestleth all
they teach that "faith alone"
it seem, the word
no more than faith
seem that God's word
his own Catholic Church
a word well able
he never against this
but not to serve
false by the Scripture alone
he not work miracles alone
that since the Scripture alone
works of the Law alone
Luther say . . . that faith alone
be altogether . . . then faith
Paul meaneth of circumcision
let all his reasons
it better than he alone
else but the Scripture alone
care but for Scripture alone
have let it all alone
or other. For "faith alone" say still that faith
enough to have faith
sufficeth to have faith
that faith be not
for and it be
he can of himself For in that point
alone
he confesseth that all 8, 408/ 11
saith that the belief alone is sufficient for salvation 8, 415/ 32
that he putteth faith alone for sufficient, and repentance 8, 415/ 37
but only good folk alone in whom is the 8, 417/ 13
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say that "the body alone" eateth, drinketh, walketh, believeth 8, 421/ 11
he called "the body alone" the body with the 8, 421/ 14
the seed of faith alone, that is to say 8, 421/ 29
"faith alone" may dwell in a 8, 423/ 25
to say, the belief alone, a very great occasion 8, 421/ 30
faith and his belief alone and, without hope or 8, 421/ 35
his second point . . . "faith alone" he were a good 8, 441/ 24
to wit, faith not alone . And if God lift 8, 454/ 31
begin to believe him alone, as I affirmed, but 8, 459/ 34
then should let him alone and lose no labor 8, 470/ 35
must either believe them alone . . . or else, if he 8, 476/ 14
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and let God work alone only-begotten and tenderly beloved 8, 508/ 22
I trust, live all alone . . . but shall, rather than 8, 513/ 11
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Scripture it so standeth alone, it is ever taken 8, 558/ 31
Secrets of the Mass alone, is never taken for 8, 558/ 33
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the Sacrament of the Altar ?These pestilent infidelities, and 8, 4/ 28
the Sacrament of the Altar . But as for hence 8, 9/ 33
Altar, as in a trance 8, 521/ 1
Blessed Sacrament of the Altar, too, telling us, as 8, 11/ 19
the Sacrament of the Altar, he said it is 8, 15/ 22
the Sacrament of the Altar, would he not confess 8, 20/ 32
Altar, In which things they 8, 26/ 11
Blessed Sacrament of the Altar, and was, as I 8, 29/ 6
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the tabernacle, ark, and altar, apparel, sanctifying, and sacrifice 8, 79/ 28
the Sacrament of the Altar ; in which, though he 8, 80/ 21
Blessed Sacrament of the Altar -- he would go 8, 82/ 37
the Sacrament of the Altar, doth believe aright. For 8, 83/ 24
Blessed Sacrament of the Altar -- as ye have 8, 91/ 33
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the Sacrament of the Altar is honored, and in 8, 108/ 22
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Blessed Sacrament of the Altar , nor put any faith 8, 117/ 33
Blessed Sacrament of the Altar , as was the devilish 8, 142/ 21
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<td>his own Blessed Body</td>
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<tr>
<td>the Sacrament of the</td>
<td>-- they say it</td>
<td>11</td>
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<td>need step to the</td>
<td>and say Mass in</td>
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<td>the Sacrament of the</td>
<td>too. Now, when Saint</td>
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<td>the Sacrament of the</td>
<td>is such a bare</td>
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<td>Holy Sacrament of the</td>
<td>, the Blessed Body and</td>
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<td>the Sacrament of the</td>
<td>, and the significations of</td>
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<td>the Sacrament of the</td>
<td>be no profitable sacraments</td>
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<td>the Sacrament of the</td>
<td>when he teacheth the</td>
<td>12</td>
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<td>the &quot;sacrament of the</td>
<td>19</td>
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<td>the Sacrament of the</td>
<td>is very bread still</td>
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<td>Blessed Sacrament of the</td>
<td>, Tyndale is yet a</td>
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<td>the Sacrament of the</td>
<td>, believing that it is</td>
<td>11</td>
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<td>the Sacrament of the</td>
<td>. . . all the remnant be</td>
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<td>have significations, and that</td>
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<td>Blessed Sacrament of the</td>
<td>his own Blessed Body</td>
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<td>Blessed Sacrament of the</td>
<td>Nor Saint Paul, though</td>
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<td>And these so many</td>
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<td>? &quot;Yea,&quot; say they, &quot;but</td>
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<td>-- to which yet</td>
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<td>the Sacrament of the</td>
<td>, either the manner in</td>
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<td>in remembrance at thine</td>
<td>, to which she had</td>
<td>13</td>
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<td>may remember at thine</td>
<td>thy servant Monica, with</td>
<td>36</td>
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<td>the Sacrament of the</td>
<td>. . . and long was it</td>
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<td>Blessed Sacrament of the</td>
<td>. And, finally, thus ye</td>
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<td>the Sacrament of the</td>
<td>, or any other thing</td>
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<td>the Sacrament of the</td>
<td>-- the one believing</td>
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<td>the Sacrament of the</td>
<td>too. For of none</td>
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<td>Blessed Sacrament of the</td>
<td>is dishonor to God</td>
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<td>Blessed Sacraments of the</td>
<td>, cast the Precious Body</td>
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<td>the Sacrament of the</td>
<td>, and all the other</td>
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<td>the Sacrament of the</td>
<td>(from which himself is</td>
<td>1</td>
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<td>the Sacrament of the</td>
<td>, and ask our Lord</td>
<td>26</td>
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<tr>
<td>the Sacrament of the</td>
<td>, nor that they do</td>
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<td>of churches, polluting of</td>
<td>, blaspheming of saints, rashing</td>
<td>19</td>
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<td>is no jeopardy to</td>
<td>or change the fashion</td>
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<tr>
<td>peril at all to</td>
<td>and change the fashion</td>
<td>29</td>
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<td>to put them down,</td>
<td>, nor change them . . . whereas</td>
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<td>forged by Tyndale, so</td>
<td>and changed in matters</td>
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<td>hath scraped out and</td>
<td>one word . . . in which</td>
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<td>to swear. Which point</td>
<td>it be a false</td>
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<td>their sovereigns and rulers</td>
<td>they should suffer wrong</td>
<td>15</td>
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<td>are of diverse sects,</td>
<td>they were all obedient</td>
<td>25</td>
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<td>is it indeed. For</td>
<td>the very good and</td>
<td>9</td>
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<td>they be answered that</td>
<td>we serve God with</td>
<td>18</td>
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<td>of the work itself</td>
<td>he suffered every day</td>
<td>6</td>
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<td>master's too. But God,</td>
<td>he will that the</td>
<td>14</td>
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<td>at adventure . . . and that</td>
<td>some things be plain</td>
<td>2</td>
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<tr>
<td>there it well appeareth,</td>
<td>it were true that</td>
<td>29</td>
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<tr>
<td>even in this point,</td>
<td>he meant no further</td>
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railing upon the sacraments, although he meant no worse 8, 83/ 10
in temper . . . so that although they were at other 8, 160/ 7
in Tyndale's heart that although he had great wit 8, 204/ 4
deadly that so doth, although he never purposed himself 8, 216/ 32
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I should keep still altogether by me longer than 8, 33/ 19
as I before said, altogether performed -- I would 8, 36/ 22
the old natural philosophers altogether . For as for abstinence 8, 63/ 36
and without profit, but altogether unf fruitful and superstitious. More 8, 86/ 32
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edifieth not, but hurteth altogether (for if it preach 8, 303/ 8
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so sore to put altogether in writing. He must 8, 334/ 11
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-- and yet will altogether , with sixteen syllogisms, bring 8, 346/ 5
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were no proof that altogether was written wherein the 8, 355/ 27
believed the Church in altogether . And why should he 8, 381/ 6
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naught when he hath
so full satisfaction of
walketh, believeth, loveth, and
of the promises and
home dismayed, but not
hangman, and gallows, and
of man's living standeth
the mire of sin
still himself, astonied and
all that by being "
Passion were astonished and
so astonished them and
couched, with "astonied" and "
faith, because they were "
God . . . but were only "
with his other words, "
fall called failing, but "
that falling "failing" . . . but "
English word "knowledge" is
Augustine, Saint Jerome, Saint
Jerome, Saint Augustine, Saint
Augustine, Saint Jerome, Saint
by exposition of Saint
things were, as Saint
Jerome, Saint Augustine, Saint
Saint Gregory, and Saint
Jerome, Saint Augustine, Saint
And truly, if Saint
Jerome, Saint Cyprian, Saint
as Zwingli and his
are already with him.
redemption of God's elect.
light, to judge with.
them with devotion, as "
his mercy by grace
him the grace to
if he do not
when they be suffered,
if we judge and
were as easy to
of Penance, if men
know which way to
me, I shall soon
which Tyndale hath (God
God, until men better
I, but pray God
of the one eye . . .
it in thereto and
change that mind and
thou art fallen, and
altogether
done. For ye may
altogether
, that we should therefore
altogether
; and when his folly
altogether
were gone. As whoso
altogether
faithless. The old kindness
altogether
: let us in this
altogether
in teaching -- he
altogether
. And all this doth
amazed
in a reckless sloth
amazed
" -- as he doth
amazed
. . . and in such a
amazed
them, that they could
amazed
," and "stormy" temptations, "terrible
amazed
," and then "astonied," and
amazed
" and "astonied" and past
amazed
," "astonied," and forgetting of
amazing
" and "astonizing" upon "great
amazing
," if he list, or
ambiguous
and doubtful. For as
Ambrose
, Saint Cyprian, Saint Gregory
Ambrose
, Saint Gregory, and the
Ambrose
, Saint Gregory, Saint Cyprian
Ambrose
, Saint Paul meant that
Ambrose
saith, secret mysteries. Which
Ambrose
, Saint Chrysostom, Saint Gregory
Ambrose
, and all the other
Ambrose
, Saint Gregory, and all
Ambrose
had taken it for
Ambrose
, Saint Basil, Saint Gregory
Ambushment
came shortly to mischief
Amen
. The First Book The
Amen
. More Tyndale here binneth
Amen
. More Tyndale never spoke
amen
" and "alleluia," that never
amend
the other. But to
amend
, every good man will
amend
in time, he is
amend
also and make strong
amend
our faults ourselves . . . according
amend
as this is; for
amend
and will do penance
amend
it. And of these
amend
the fault. But I
amend
him!) with the infection
amend
-- if any man
amend
him and make him
amend
his sight by putting
amend
it, making it "I
amend
, neither any ceremony nor
amend
and do the good
both, that God may amend them all, if none 8, 438/ 1
penance, and purpose to amend and be better, then 8, 455/ 31
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sin and repent, and amend and sin again, and 8, 488/ 11
and sin again, and amend again, other than Tyndale 8, 488/ 12
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of), he is yet amended in his mind and 8, 19/ 26
in that point yet amended , and I showed him 8, 20/ 23
that manner is well amended ; they can suffer one 8, 126/ 11
it me, and have amended it in all the 8, 181/ 13
fault himself before, and amended it, too. For whereas 8, 181/ 23
-- he hath now amended it and made it 8, 181/ 26
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hath by longer leisure amended it and made it 8, 182/ 28
This matter is somewhat amended here by this word 8, 202/ 7
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Howbeit, he correcteth and amendeth , therefore, his doctrine of 8, 563/ 5
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this not satisfied . . . he 
amplifieth and enhanceth their holy 

can take here none 
anchor-hold at all. But as 

while resort unto an 
anchoreths . . . and there began secretly 

Yet have I another 
ancient , sad father also: one 

great cleric and old, 
ancient father Origen; wherewith, as 

the charity of Saint 
Andrew nor Saint Bartholomew, that 

people that have been 
aneled since Christendom first began 

heavenward, or to be 
aneled , or to pray to 

The Extreme Unction, or 
Aneling , and Confirmation . . . he said 

oil in Confirmation and 
Aneling , and by the ceremonies 
Penance, Order, Matrimony, and 
Aneling .Tyndale That they call 

Of the Sacrament of 
Aneling , these be his words 

be his words, Tyndale 
Aneling is without promise, and 

may see that the 
Aneling of the Sick also 
sacrament . . . and in the 
Aneling . But why he selleth 
in the Sacrament of 
Aneling , Saint James -- and 

the other to Timothy. 
Aneling , and both the other 

both of Confirmation, Priesthood, 
Aneling . For he saith always 
Wedlock, Holy Order, and 
anew with the Spirit of 

feigneth the and created 
anew with the Spirit of 

born again" nor "created 
anew , and made the sons 
this we be born 
anew , and begin a new 
cry a new field 
angel that would come out 
nations, or of any 
angel of God"; and yet 
there cured by "the 
angel hath the like authority 
privilege, in which none 
angel of Satan to vex 
our Lord suffered the 

translate the devil into " 
angel " without any other addition 
neither of man nor 
angel , as touching any need 

Christ nor the highest 
angel in heaven durst ever 
in pride the proud 
angel Lucifer, that for the 
chapter, that if an 
angel of heaven would come 
other but that an 
angel were not to be 
meant not that none 
angel were to be believed 
be made of any 
angel in heaven. For if 
heaven. For if any 
angel in heaven would fall 
be turned from an 
angel into a devil. But 
God is in that 
angel . . . which so keepeth him 
that between man and 
angel is there almost as 
was given him the " 
angel of Satan," the "prick 

God and his good 
angel , repugneth and striveth against 
great, merciful goodness the " 
angel of Satan," the "prick 
believe that ever any 
angel is eternally saved or 
have neither man nor 
angel , but by God's gift 
his own; whereas the 
angel of God said unto 
in their souls, clear 
angelical hypocrites! Now, when they 
evangelical and in manner 
angelical liberty to do what 
they be at their 
angelical liberty to believe which 
also upon that evil 
angels the devils, whose substance 
the images of the 
angels , though they abhorred abroad
since that devils be  
by nature, and evil  
and evil angels be  
apostles, with all the  
apostles, and all the  
as for to consider  
nature. For the blessed  
deny him before the  
swores then in great  
is all the great  
rehearse him in their  
far pass him . . . for  
-- yet the merciful  
father grew not of  
them all rose of  
fear of his father's  
bordel for brothels --  
show you shortly how  
also are discontent and  
and would not be  
as though he were  
more. But he is  
he be not actually  
I should have been  
ForTyndale is not  
would be then as  
him suddenly for an  
at last he waxeth  
would he never be  
before, Tyndale was very  
will . . . God was not  
their goods, they be  
be, lo. Lo how  
that weepeth and waxeth  
doeth here, the being  
much manslaughter at an  
in some places so  
The Catholic Church of Christ,  
 that body that is  
Pilate, Herod, Caiaphas, and  
'Herods,'  
Pilates, Herods, Caiaphases, and  
Law, with a cause  
But when thou fastest,  
as the other will  
pray for him and  
the curates, wherewith they  
the curates wherewith they  
because they should therewith  
and that they should

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bare word, and why
nor why they should
man with butter as
with unhallowed butter as
with unhallowed butter as
if only shaven and
but only "shaven and
were never shaven nor
Priest whom God had
Holy Order are both
oil wherewith the bishop
scornful things, as the
the more by the
and butter-smearing to the
idols" into "images," and "
priesthood, as shaving and
the shaving and the
ceremonies of shaving and
unanointed, when shaving and
it is in the
ceremony; and in the
the Temple, he would
-- here would Tyndale
shall rehearse you part
as ye shall see
I shall draw Tyndale
some already, and shall
as I shall show
all; as I shall
as ye shall see
yet . . . but he will
ground whereupon he will
as ye shall perceive
ovium," "gregem gruum," "gregem
The Confutation of Tyndale's
the last, in his
his arguments easy to
by Tyndale also, the
the confutation of that
he boasteth in his
truth, Tyndale, in his
in hand, in his
heard his faithful Christian
the Christian faith to
were well able to
himself in his own
first of which I
preface made before his
two chapters of Tyndale's
anoint them with oil rather
anoint sick folk with oil
anoint him with oil? Tell
anointed with charmed oil," except
anointed with charmed oil, if
anointed with the holy chrism
anointed may preach, or consecrate
" then Christ nor any
-- he maketh a
" with the oil of
and shaven. This is
anointeth his priests. Let him
anointing with holy oil unto
anointing with holy oil . . . than
anointing with the hallowed chrism
" into "smearing," "consecrating" into
. And first he saith
of the priest. And
are used in the
was not yet instituted
of the priest a
anointing of the child at
an non search for the cause
, as a man spiritual
. And yet we need
. But first, I marvel
, I trust, and . . . according
show you many more
. But first I shall
so clearly prove you
: yet when they be
, full worshipfully. But in
conclude that since all
. But first consider how
anserum " And so when Tyndale
Answer Made by Sir Thomas
answer to my book, he
. . . but shall also see
Answer to my Dialogue . . . whereof
is the matter of
Answer to my Dialogue, where
Answer to my Dialogue, teacheth
Answer to my Dialogue, that
. . . as they report and
him; namely since I
Answer them. For so help
Answer openly confess in the
Tyndale's preface made before
Answer to my Dialogue; which
-- the one, "Whether
| Confutation Part 1: Concordance of Major Terms 36 | }
|-------------------------------------------------|---|
| Tyndale, I purpose to answer good young Father Frith 8, 34/ 11 | }
| unto Tyndale's book, and answer him in every chapter 8, 35/ 2 | }
| that were meet to answer them, and that were 8, 36/ 2 | }
| of Tyndale, with the Answer unto the Same Tyndale 8, 40/ 3 | }
| And over this, his answer in that point will 8, 71/ 12 | }
| to make Tyndale an answer and tell him all 8, 79/ 4 | }
| mock instead of an answer ? He saith that the 8, 84/ 25 | }
| Tyndale, when he will, answer this point. Mark well 8, 107/ 34 | }
| belief go by, he answer us with railing upon 8, 107/ 36 | }
| of, Tyndale in his Answer affirmeth Luther's heresy for 8, 116/ 5 | }
| the New Testament Answer unto the First Chapter 8, 142/ 5 | }
| cometh Tyndale, and for answer thereof, and to disprove 8, 143/ 27 | }
| To this will Tyndale answer that since that time 8, 154/ 15 | }
| God? Did not God answer Saint Paul, when he 8, 159/ 17 | }
| I say, make him answer in this wise: "Sufficeth 8, 159/ 25 | }
| the people must needs answer all together unto the 8, 160/ 35 | }
| Paul is enough to answer all the whole heap 8, 172/ 27 | }
| that I must needs answer because the oil in 8, 194/ 14 | }
| because I must needs answer to men of such 8, 194/ 16 | }
| and property therein? Which answer shall also serve in 8, 195/ 4 | }
| giveth it. And thus answer I Tyndale to these 8, 195/ 9 | }
| to reply to his Answer made unto my Dialogue 8, 197/ 2 | }
| I would have him answer once . . . and not, leaving 8, 200/ 1 | }
| already repentant. If Tyndale answer no: then shall we 8, 209/ 12 | }
| taken the labor to answer his defense -- to 8, 218/ 29 | }
| I to make none answer , since his own writing 8, 219/ 20 | }
| say, I needed none answer to his defense at 8, 220/ 5 | }
| and heareth not the answer , except himself be well 8, 224/ 20 | }
| question, if he will answer true English, he must 8, 230/ 27 | }
| true English, he must answer "Nay," and not "No 8, 230/ 28 | }
| lo, if he will answer true English, he must 8, 230/ 30 | }
| true English, he must answer "No," and not "Nay 8, 230/ 31 | }
| wise, if he will answer true English he must 8, 230/ 36 | }
| true English he must answer "Yea," and not "Yes 8, 230/ 37 | }
| framed, if he will answer true English, he may 8, 231/ 4 | }
| English, he may not answer "Yea," but he must 8, 231/ 5 | }
| Yea," but he must answer "Yes," and say, "Yes 8, 231/ 5 | }
| did not in his answer deny himself to be 8, 232/ 3 | }
| their question and his answer , either Saint John should 8, 232/ 9 | }
| apart, wherein I shall answer the words of Tyndale 8, 245/ 31 | }
| neither: to that I answer that of many men 8, 246/ 37 | }
| it for a final answer , and would have troubled 8, 250/ 13 | }
| men, and I shall answer him further for their 8, 252/ 19 | }
| thus in this mine answer to his one chapter 8, 252/ 30 | }
| they wrote not? I answer , Because that many taught 8, 254/ 19 | }
| be sacraments: I can answer him the common answer 8, 259/ 35 | }
| answer him the common answer , that though both be 8, 259/ 36 | }
| would give him none answer to that question other 8, 260/ 5 | }
| miracles against them: I answer to Tyndale two things 8, 264/ 7 | }
| second thing that I answer him with is this 8, 264/ 14 | }

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<tr>
<td>apostles</td>
<td>, all those five which</td>
<td>8, 303/27</td>
</tr>
<tr>
<td>apostles</td>
<td>” Wherefore, Tyndale doth here</td>
<td>8, 303/37</td>
</tr>
<tr>
<td>apostles</td>
<td>. . . and then is he</td>
<td>8, 304/5</td>
</tr>
<tr>
<td>apostles</td>
<td>. . . if they be the</td>
<td>8, 304/9</td>
</tr>
<tr>
<td>apostles</td>
<td>&quot; whom he and we</td>
<td>8, 304/10</td>
</tr>
<tr>
<td>apostles</td>
<td>: Saint Peter, Saint Paul</td>
<td>8, 304/11</td>
</tr>
<tr>
<td>apostles</td>
<td>an office -- which</td>
<td>8, 304/20</td>
</tr>
<tr>
<td>apostles</td>
<td>left no necessary thing</td>
<td>8, 304/25</td>
</tr>
<tr>
<td>apostles</td>
<td>left no necessary thing</td>
<td>8, 304/29</td>
</tr>
<tr>
<td>apostles</td>
<td>have left written in</td>
<td>8, 309/10</td>
</tr>
<tr>
<td>apostles</td>
<td>have left written, in</td>
<td>8, 309/18</td>
</tr>
<tr>
<td>apostles</td>
<td>, to come and speak</td>
<td>8, 310/20</td>
</tr>
<tr>
<td>apostles</td>
<td>might do the same</td>
<td>8, 310/31</td>
</tr>
<tr>
<td>apostles</td>
<td>. . . in which he instituted</td>
<td>8, 312/5</td>
</tr>
<tr>
<td>apostles</td>
<td>themselves, I doubt not</td>
<td>8, 316/3</td>
</tr>
<tr>
<td>apostles</td>
<td>in the Mass prayed</td>
<td>8, 316/5</td>
</tr>
<tr>
<td>apostles</td>
<td>by the Spirit of</td>
<td>8, 316/26</td>
</tr>
<tr>
<td>apostles</td>
<td>forth. And if Luther</td>
<td>8, 316/27</td>
</tr>
<tr>
<td>apostles</td>
<td>with his own word</td>
<td>8, 318/27</td>
</tr>
<tr>
<td>apostles</td>
<td>, and by them forth</td>
<td>8, 319/4</td>
</tr>
</tbody>
</table>
in like wise the apostles -- to give us 8, 322/ 7
of naught; whereas the apostles came themselves into the 8, 323/ 11
delivered by his blessed apostles . "Nay," saith Tyndale, "that 8, 324/ 8
before . . . that if the apostles wrote not all such 8, 325/ 1
said that if the apostles taught any such things 8, 326/ 25
Tyndale But that the apostles gave us any blind 8, 327/ 12
also defieth that the apostles taught any ceremony whereof 8, 328/ 33
better man than the apostles did -- our Savior 8, 329/ 35
Tyndale Christ asked the apostles (Mt 16) whom they 8, 330/ 16
that God or his apostles should give unto Christ's 8, 331/ 35
Son, and his Son's apostles too, and caused them 8, 332/ 2
of the evangelists and apostles , and teach them and 8, 333/ 24
where Christ commanded the apostles to go and "teach 8, 334/ 18
Christ biddeth all his apostles go preach and teach 8, 335/ 28
world's end. Now, the apostles knew before that heresies 8, 336/ 3
deduceth now that the apostles were by the same 8, 337/ 23
no more of the apostles knew that point but 8, 338/ 35
writing already by his apostles ; or else that though 8, 339/ 1
should have made his apostles write it! This point 8, 340/ 6
the charity of the apostles drove them to put 8, 341/ 16
cause that drove the apostles to leave nothing unwritten 8, 342/ 21
him to say "The what scripture alleged the apostles have left all thing in 8, 343/ 1
them to obey his apostles for their determination (in 8, 344/ 22
man to believe the apostles knew before that heresies 8, 345/ 7
not spoken to the apostles were by the same 8, 346/ 23
be sent unto the apostles knew that point but 8, 347/ 35
Holy Ghost unto the apostles only, And Christ no 8, 348/ 25
to be with the apostles only . . . than he promised 8, 349/ 26
spoken not of the apostles only, all the days 8, 350/ 37
is come from the apostles only, for their time 8, 351/ 6
that is, that the apostles , that confirmed it with 8, 352/ 30
what miracle wrought the apostles proved every point by 8, 353/ 11
did for theirs, in apostles did for every point of 8, 354/ 13
their doctrine as the apostles proved every point by 8, 355/ 27
the Scripture; and his apostles did for every point of 8, 356/ 17
Christ spoken by his apostles (as himself said they 8, 357/ 25
the Church by the apostles , written in the Scripture 8, 358/ 28
more but whether the apostles , and partly taught unto 8, 359/ 27
he commanded; ergo, the apostles left every necessary thing 8, 360/ 31
to write, and the apostles have left no necessary 8, 361/ 37
Saint Peter and the apostles were not commanded at 8, 362/ 6
and importable . . . though the apostles were not content that 8, 363/ 30
is written in the apostles did afterward, when time 8, 364/ 12
planteth by himself, his apostles and the evangelists? Now 8, 365/ 13
do prove that the apostles , his Holy Spirit, and 8, 366/ 15
of Christ and his apostles have left all necessary 8, 367/ 19
the chief of his apostles , and, continually from them 8, 368/ 37
faith were by Christ's apostles , protesteth openly to all 8, 369/ 32
came from the very apostles put in writing. And 8, 370/ 29
apostles themselves -- he laid 8, 371/ 15
This tradition of the apostles is not written; for many things the holy apostles have delivered unto us the thing that the apostles, writeth in this wise: "Of these apostles am I taught these us either by the apostles, nor in the councils apostles unto us by themselves apostles have commanded them, though apostles that in the dreadful apostles knew that thereby cometh apostles taught and delivered to apostles themselves. And thus, as apostles . . . which would plainly have apostles, as I have rehearsed apostles themselves, and by the apostles of their baptizing in apostles whom he ordained for apostles? And if Tyndale list apostles, expositions of Scripture, and apostles, themselves, and some by apostles written . . . and that no apostles did put all in apostles gave things unto the apostles by the same secret apostles and his word unwritten apostles; and made the Church apostles did teach and deliver apostles did write." If nothing apostles wrote not all that apostles for his church, and apostles . . . and doth therefore more apostles, or all the whole Apostles Left Anything Unwritten, Necessary apostles, as teachers of his apostles, though they were not apostles, "Have I not chosen apostles and prophets, whereupon Paul apostles built upon . . . but Saint apostles (Mt 16) whom they Apostles Left Anything Unwritten That apostles and prophets, and all apostles, and prophets, and all apostles and prophets, and all apostles used in the manner apostles hitherto. Of all whom apostles have left nothing unwritten apostles have left nothing unwritten apostles, and all his holy apostles cannot conveniently serve for
Catholic Church, that the apostles taught, into false heresies 8, 498/ 17
And he sent his apostles and messengers, to be 8, 498/ 25
himself and his blessed apostles about the world as 8, 499/ 19
further than the blessed apostles even unto lousy Luther's 8, 520/ 23
tale of Christ's blessed apostles . . . and specially Saint Thomas 8, 532/ 28
in like manner the apostles of Christ at his 8, 540/ 30
tellyth us that the apostles never lost their faith 8, 541/ 34
prove us that the apostles (such as were elect 8, 542/ 13
temptation -- so the apostles fell from their faith 8, 542/ 37
say well for the apostles in that he saith 8, 543/ 20
the sin of Christ's apostles which they rather will 8, 544/ 5
would rather Christ's blessed apostles -- that Tyndale should 8, 544/ 12
of Tyndale for the apostles, if we come and 8, 544/ 17
we speak of his apostles, in the time in 8, 545/ 19
but women . . . when the apostles could not, for all 8, 551/ 36
for to excuse the apostles could not believe that 8, 552/ 17
day. For first he apostles were by failing 8, 558/ 18
Tyndale saith that the apostles left nothing unwritten that 8, 562/ 35
told us that the apostles. . . For there was, he 8, 566/ 1
India, and the other apostles could not believe that 8, 552/ 17
fourteenth chapter of the Apostles' hands laid upon them 8, 84/ 12
plainly that by the apostles' hands upon them in 8, 84/ 18
the putting of the apostles' hands upon them was 8, 84/ 20
the laying of the apostles' hands upon them that 8, 99/ 17
time next after the apostles' days -- and he 8, 151/ 29
his church in his apostles' days -- that he 8, 157/ 32
twentith chapter of the Apostles' Acts, not only keep 8, 184/ 10
hundred years from the apostles' days, and almost as 8, 187/ 8
ended either in the apostles' days or soon after 8, 245/ 34
upon Christ's and his apostles' words, which their miracles 8, 250/ 19
hath, ever since the apostles' days hitherto, by miracles 8, 250/ 22
preaching and his holy apostles' . . . not with bare dispicions 8, 275/ 13
it thus: "In the apostles' time, priesthood was an 8, 304/ 26
said that of the apostles' tradition was learned the 8, 316/ 7
never was since the apostles' days (nor, peradventure, every 8, 336/ 24
high reason of the apostles' charity compelling them to 8, 351/ 3
ever wrote since the apostles' days. Then see they 8, 366/ 37
devoction cometh of the apostles' tradition and of the 8, 370/ 4
the authority of the apostles' tradition." Saint Augustine in 8, 371/ 7
to hand, from the apostles' days unto our own 8, 375/ 3
Christ's days and his apostles' hitherto? Which faith must 8, 388/ 35
Christ's days and his apostles' hitherto, were in the 8, 394/ 25
holy fathers from the apostles' days hitherto . . . or else 8, 395/ 4
his church since the apostles' days. This might one 8, 415/ 22
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- apostles' faith, which he saith 8, 549/ 31
- Apostolic And for conclusion, both 8, 131/ 9
- apostolical epistle counseling the man 8, 18/ 35
- apostolical fashion . . . that a man 8, 40/ 15
- apostolical spirit. But he that 8, 87/ 29
- apostolical than was Christ's old 8, 149/ 34
- apparel, if they teach him 8, 75/ 13
- apparel of the priests . . . did 8, 79/ 9
- apparel, and all the fashion 8, 79/ 13
- apparel, sanctifying, and sacrifice, our 8, 79/ 28
- apparel of the priest as 8, 109/ 5
- apparel. He lived in watch 8, 122/ 15
- apparel of the priest at 8, 193/ 15
- apparent texts in Scripture that 8, 139/ 7
- apparent soever a heretic make 8, 286/ 21
- apparent scriptures to destroy the 8, 360/ 28
- apparent cause why, ere my 8, 500/ 33
- apparent cause why, ere my 8, 506/ 30
- apparently soever a heretic argue 8, 286/ 30
- appear that he be surely 8, 19/ 30
- appear by these words that 8, 66/ 12
- appear not unto men that 8, 69/ 31
- appear ), it seemed to those 8, 99/ 9
- appear that penance is necessary 8, 214/ 12
- appear, I needed not to 8, 218/ 35
- appear open and plain. I 8, 230/ 5
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- appear in every sacrifice, and 8, 277/ 33
- appear both against virginity and 8, 324/ 28
- appear: Iohannis 21; ad Thessalonicens 8, 332/ 8
- appear that he giveth Timothy 8, 360/ 26
- appear that Tyndale saith not 8, 365/ 13
- appear that all is written 8, 365/ 18
- appear when we well examine 8, 390/ 5
- appear that he which hath 8, 429/ 25
- appear fair and likely . . . because 8, 488/ 26
- appear that he went about 8, 492/ 21
- appear to the court that 8, 494/ 5
- appear that none of them 8, 494/ 11
- appear not? Now, if the 8, 509/ 18
- appear by his conclusion that 8, 513/ 15
- appear also that he cast 8, 538/ 21
- appear against Tyndale, all the 8, 538/ 28
- appear, I say, by plain 8, 538/ 31
- appear the contrary. And then 8, 551/ 31
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- appeared by the uplandish Lutherans 8, 55/ 25
- appeared many terrible sights, so 8, 128/ 28
- appeared by Timothy. And for 8, 184/ 18
- appeared that he was at 8, 429/ 17
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appeared, to dissolve and break 8, 434/ 30
appeared he would with good 8, 20/ 10
appeared well that Barnes would 8, 30/ 34
appeared by their books and 8, 46/ 36
appeared by his words here 8, 55/ 11
appeared in divers other places 8, 55/ 13
appeared, although it were true 8, 62/ 29
appeared also that fasting was 8, 64/ 25
appeared that they did it 8, 70/ 32
appeared well by the circumstances 8, 71/ 13
appeared by the definitions that 8, 77/ 35
appeared plainly that by the 8, 84/ 11
appeared by the writing of 8, 109/ 31
appeared in Leviticus and Numbers 8, 111/ 26
appeared well that the Holy 8, 129/ 26
appeared not only by Saint 8, 131/ 5
appeared in my said Dialogue 8, 143/ 21
appeared in Saint Jerome's works 8, 153/ 20
appeared by Saint Paul in 8, 162/ 6
appeared that though I granted 8, 168/ 26
appeared by his writing against 8, 176/ 33
appeared by the heresies that 8, 176/ 34
appeared by the books and 8, 185/ 2
appeared that Tyndale doth not 8, 199/ 35
appeared, our Lord doth ordinarily 8, 210/ 2
appeared that there was no 8, 220/ 8
appeared that while he saw 8, 227/ 27
appeared not what man or 8, 229/ 31
appeared by that he is 8, 232/ 12
appeared that he did yet 8, 237/ 20
appeared plainly that men be 8, 238/ 33
appeared it not only that 8, 240/ 10
appeared that Tyndale, refusing all 8, 240/ 24
appeared. But he shall never 8, 247/ 29
appeared not, peradventure, so fully 8, 264/ 36
appeared by that the 8, 286/ 12
appeared in the tenth chapter 8, 292/ 20
appeared that the apostles taught 8, 294/ 18
appeared well that the all 8, 298/ 21
appeared well that he meant 8, 300/ 38
appeared that the apostles taught 8, 303/ 12
appeared well that, God be 8, 313/ 9
appeared both by Saint Augustine 8, 314/ 3
appeared that all those holy 8, 314/ 9
appeared well that Saint Paul 8, 315/ 11
appeared plainly that Saint Paul 8, 323/ 25
appeared by his example of 8, 324/ 33
appeared, John 20, where he 8, 333/ 7
appeared by Scripture, both concerning 8, 337/ 35
appeared well in stories very 8, 340/ 32

Confutation Part 1:

this world, and here
of life . . . it well
with. And therefore it
well and spiritually, as
meaneith Tyndale, as it
world . . . and as it
And there it well
them certain days. It
so say; for it
not serve since it
the sacraments -- as
by which places it
used ever hitherto (as
of diverse kinds, as
without understanding! More It
be disputable; as well
of some heresies, as
in that it otherwise
New too, as well
to his consequent, it
none heresy therein, as
nothing else thereby, as
priest "senior" -- as
And therefore it well
as by good authorities
-- he saith it
word by which it
it standeth indifferent, and
doeth it wittingly well
express it. And it
places . . . in which it
is true? And thus
should be saved," it
of their doctrine, as
forasmuch as the first
no new article well
of his Godhood, as
by them: therefore it
been damnable . . . therefore it
writing . . . although, indeed, it
of them: therefore it
By this answer it
-- as it plainly
it well and plain
or did. But it
of Rochester said, it
and as it here
heresies; as it well
come . . . well and plainly
Arians. And this thing
that he would, as
and biddings; as well
as I said, it
besides all that that
yet, that thing well
yet the cause why
By which words it
declared than, as it
them. And therefore it
Christ. And thus it
he fall not? It
words before and after
again and lost, as
these words, as well
us further! -- it
into venial: Tyndale, as
beat him. And it
his purpose, as it
he fully meaneth (as
as in plain Scripture
had it. So it
without any variance (as
his Gospel . . . as plainly
waxed in conclusion graceless . . .
that Tyndale thus meaneth
order of our election
them. Whereby it well
from his neck: it
The plain reproof whereof
more behind than the
that besides Christ's own
world in such manner
they feel their passions
the things that, contrariwise,
among others, that part
his unworthy Chancellor, it
this matter much more
heretics and his evil
or such other ribaldrous
beastly lust and devilish
kill the lusts and
kill the lusts and
well the lusts and
the heat of their
the heat of their
might well eat the
him to eat the
with him for an
name of ecclesia was
in which it is
appareth plainly by this word
appareth by the words following
appareth well that the very
appareth written . . . in the five
appareth . By these traditions have
appareth not to every man
appareth well that he had
appareth by his writing, himself
appareth well that Tyndale varieith
appareth that neither my gloss
appareth there plainly, by the
appareth . He saith also to
appareth by the same words
appareth by the old holy
appareth, I say, that our
appareth by his words next
appareth plainly that Tyndale taketh
appareth openly by those his
appareth by sundry other chapters
appareth, that he will never
appareth clearly that the cause
appareth plainly both by the
appareth by those aforesaid words
appareth well in that so
appareth plainly by the whole
appareth as well in general
appareth that Tyndale meaneth that
appareth very well that off
appareth evidently -- the deadly
appearing of Christ again. And
appearing at the Doom there
appearing unto us as it
appeased . . . as did King Saul
appertain properly to the reprobates
appertaineth to me. For I
appertaineth, as I said, unto
appertaineth -- yet since Tyndale
appetite to speak after a
appetite; what could his judge
appetite, accomplisheth his detestable deed
appetites of his flesh, with
appetites of his flesh, with
appetites of our flesh with
appetites, learn and consent unto
appetites, " God worketh with them
apple which God had precisely
apple of the Tree of
apple; and so would he
applied unto the congregation of
applied thereto. For in that
church upon good cause
For when Saint Augustine
that grace, if they
apostles and evangelists did
doth not so fully
help of God's grace,
would I have Tyndale
of his goodness offereth,
without the consent and
man will by the
myself in conforming and
of God: ordain and
holy day so now
they should fast, and
cleanseth, therefore God had
properties for which God
saith that "the officers
old time the officers
they have by custom
the grace of God
whom God hath there
pain nor temporal pain
layman, or a laywoman,
because God had not
either made it or
day that God himself
they list -- he
convenient and by God
God had by Moses
prove himself to be
have chosen you, and
have chosen you, and
his charge that he
they say the Scripture
the church of Christ
any difference save an
the rainbow. And the
not go together by
profit is limited and
till the Doom near
he shall peradventure never
she, when the day
evangelists did apply and
to whom he would
he seemeth here to
no such custom hath
that they were therefore
enter into any religion
in many other things
declared that he well approved him, both by this
saints whose faith was approved by miracles, laid against
in every age been approved by miracles, so inwardly
Catholic Church, and thereby approving the faith and works
consent of holy saints and allowing the same
quis renatus fuerit ex aqua et Spiritu Sancto non
Father in God the Archbishops of Canterbury... and afterward
bringer is yet the servant, and not the any, till the great
And Zwingli himself, the archdeacon's Antichrist come himself... which
flesh... so be these archheretic of all... was there
by the headmasters and archheretics very glad, and great
large to guess and archheretics of his ungracious sect
if he will needs argueth that priests be no
apparently soever a heretic argued thus -- "If Master
this, ween ye, well argued : "Moses forbade the Jews
God. Now, where Tyndale argued that if none may
like the form of argued that young children use
made by God." Which argument is so good that
antecedent of the same argument ; that is to wit
This is a sure argument! "Lo, because Saint James
of the soul. Which argument, for aught that I
like as yet that argument better than I like
doctrine without any further argument. And as for them
if Tyndale ground his argument upon the "old" time
to purpose, but that argument is now like as
soon see that his argument were assoiled with the
needs so be. Which argument yet, if there were
they should in an argument at every third word
side, likewise as this argument or consecution is true
he may make an argument when it cometh to
here is his first argument, that he setteth forth
specially strong band. Which argument whoso well advise and
so this is his argument: God did so thrice
would with a fond argument prove unto a simple
to assoil his fond argument, hath yet wit enough
apostles. Now is this argument, though his antecedent were
the minor of mine argument false: yet in turning
conclusion follow and his argument good. For if God
God. And so Tyndale's argument goeth to ground quite
this a madly concluded argument? And yet are there
Were this a wise argument -- "Better is it
Now, after this goodly argument goeth he to another
Here is but one argument, and that but short
how well this wise argument serveth him. And now
so to my second argument, ye find his answer
every necessary truth. This argument is, God wot, full
put in, too, this argument also: that they have
put in, too, this argument also: that after their
and how feeble his
argument is . . . by which he
For whereas his feeble
argument before-touched was but the
it: then is this
argument very sure and strong
-- then is this
argument more feeble yet than
the conclusion of his
argument for him. For since
argument is very foolish in
if Tyndale answer this
argument and say that he
first make me this
argument : "He that turneth the
made us once this
argument. David was an elect
argument will be very like
argument is all made up
argument or matter of things
argument , we would press upon
arguments easy to answer . . . but
arguments grounded upon philosophy and
arguments strive against this reason
arguments . . . ye seem to resist
arguments , evident and plain, which
arguments is once moved of
Arian and arrant heretic say
Arians; in Greece the
Arians ; in Bohemia the Hussites
Arians and the Catholics were
Arians were heretics; and so
Arians in like wise as
Arians . . . saving in the taking
Arians . And this thing appeareth
Arians of old. Saint Paul
right . For the clear perceiving
right , and by the same
right and effectually, by confession
Arimathea , and Nicodemus, and the
Aristotle . . . thereupon . . . in which though
arise , determine it also. For
arise , we shall determine by
arise by grace through penance
arise again by means of
arise with God's help, as
arisen again, he is agreed
ariseth only because that children
ariseth of heretics' malicious subtlety
Aristotle . . . More In this point
Aristotle , philosophers, and poets: thereto
Arius , Pelagius, Donatus, Wycliffe, and
Arius held, and his great
Arius had in his time
Arius and many another holy
Arius , Helvidius, and many another
Arius , Otho, Lambert, Luther, and
Arius , Wycliffe, Luther, Lambert, Huessgen
And now, when his
the faith is an
matter were worth the
foolish heretic, and his
and could perceive, but
should with any other
therefore by such froward
and besides divers other
with divers reasons and
naught. Thus might an
Donatists; in Greece the
all. For when the
very sure that the
have concluded against the
suffered none among the
boldly conclude against the
the councils against the
the Altar, doth believe
examination, calleth the sacrament
so that we repent
and that Joseph of
that many great difficulties
if any new question
new question that may
the devil . . . and yet
truth the elect shall
therefore, but repent and
believe that Christ was
All this great scoffing
the contrariety that seemeth,
document they learned of
that our preachers preach
have fallen therefrom, as
wit, that heresy that
won unto him (as
was that holy man
the damnable error of
hundred years before, against
when such heretics as
and shame, as when
the altar, and the
that in the tabernacle,
abhorred not in the
keeping up of the
her not touch the
ceremonies taught about the
than was the holy
Scripture showeth by the
with the truth and "
and write thereof, to
books as may well
to stretch out his
to stretch out the
Timothy this warning to
even as a man
except they be well
as Absalom with his
was there any doubt
saith that David's sins
joy together, that thoughts
might an Arian and
be made Master of
to ask him, "What
asked him, "What, then?
said, "I am not." "
it into the English, "
thou a prophet?" but "
they asked Saint John, "
in mine hand? What
I say that thou
the Living God, that
We believe that thou
I, good Lord that
I say that thou
the Living God, that
We believe that thou
where he said, "Thou
the Living God, that
We believe that thou
of his faith, "Thou
faith of his, "Thou
remember from whence thou
when he said, "Thou
Thou art Christ, that
hast ears: ergo, thou
fail. Wherefore when thou
fail. Wherefore when thou
Savior said, "When thou
Savior say, "When thou

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>Arians'</td>
<td>guts fell out of</td>
</tr>
<tr>
<td>Ark</td>
<td>of the Testament, and</td>
</tr>
<tr>
<td>ark</td>
<td>, and altar, apparel, sanctifying</td>
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<tr>
<td>Ark</td>
<td>the images of the</td>
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<tr>
<td>Ark</td>
<td>of the Testament, that</td>
</tr>
<tr>
<td>Ark</td>
<td>, but the Blessed Body</td>
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must needs defend his
that some of those
them, in the necessary
all his sacraments and
the sacraments, ceremonies, or
sacraments and divers other
whereas we have two
may seem that those
this objection of diverse
deducing and drawing of
the belief, not contrary
we received any new
none of those both
must join therewith the
sure in heart the
the proof of many
agreed upon the necessary
belief in many great
he believe no further
confess that all the
man needeth no more
sacraments and divers other
which we believe the
Tyndale's heresy, by the
belief of all the
may in other great
of all the other
depend upon some other
the belief of those
very promises, but other
only, setting all other
those errors, were the
were but in such
that in all other
this difference between the
promises and all other
the promises and other
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unto God confessed, and which sort some have not Christ. "And they if the question be -- to this question, if the question be Tyndale’s translation, the Jews and plain. For they him. And therefore they yet the Jews that Saint Paul. For, being of Knowledge, to have against me . . . Tyndale Christ by Scripture. Tyndale Christ old philosopher . . . which, being many more. Then he of serpentines . . . when he intents and purposes Tyndale for that cause he heaven. And when Tyndale to these questions. He Blood? Now, where he his part himself, and obey "Holy Church," without reason unto faith, with not yet so fast lain all this while leave Luther lying still not because he lieth unwillingly, as he were into trances, and fall his trances," and "fallen in a trance and wits when he is be all the while in that they be all this while still Tyndale will have him wits while he is was all this while wits when he is or else were himself A man that lieth then was the wit was in manner all he all that while was all this while was all the while if he were so them, because he lieth asked his mercy, that he asked what have I to asked him, "What, then? Art asked him thus, lo -- asked in this wise, if asked him thus, lo, by asked of Saint John whether asked him not whether he asked Saint John, "Art thou asked Saint John the question asked where he findeth it asked God again why he asked the apostles (Mt 16 asked his apostles (Mt 16 asked why he was not asked me why I have asked me why the apostles asked me now the why asked why that the apostles asked me in any of asked farther from whence the asking what they mean, or asking help of God for asking as he maketh for asleep, by the space of asleep with his leman, and asleep, keepeth in him still asleep or in a trance asleep in lusts for a asleep in his lusts," as asleep , till they be so asleep . He had forgotten himself asleep , as he puttheth here asleep all the while they asleep . But Tyndale will have asleep needs, for the defense asleep . More Lo, because he asleep . . . therefore in all this asleep . Is not here a asleep while he wrote this asleep loseth not his wits asleep and the will followed asleep , so were all his asleep ? When he thought he asleep , and never consented to asleep . In which point, as asleep , his very first falling asleep ; nor in all that
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as Martha, if he list, or "
be still as far

his health, as David

the while he neither

it for fish and

temptation . . . and as Eve

through temptation, and Adam

been neither a hungered nor

yet we do not

shops were able to

sore eyes can scant

that they have once

in such a fashion

grace and repented, and

to glory . . . which whoso

his doctrine, that once

dead as to the

more part toward the

anything worth toward the

whereas in the getting,

fruitful work toward the

of man toward the

there be that cannot

Christ, that he which

with his other counselors

taketh here Saint Paul

if any should . . . his

Rochester, in a great

truth, in a great

come in an open

people unlearned of their

Christian folk, because their

the faith in that

maketh, he saith, the

well, have a devout

the word of God "

But the people, for

he saw that for

soul. Which argument, for

spectacles upon them, lest

were at the leastwise

Whether the Apostles Left

man's witness might make

Whether the Apostles Left

not the apostles teach

no promise behind, of

no promise behind, of

the apostles should teach

us why they left

astonishing " upon "great occasions" and

astonishing "," "upon great occasions and

asunder as if they denied

ate of the hallowed bread

ate nor drank . . . if he

ate it. And so may

ate the forbidden fruit through

ate it also through temptation

athirst . Howbeit, if Tyndale will

attain and get any grace

attain unto. Now, if they

attain to perceive how the

attained that faith, not with

attained and gotten that faith

attained thy faith again, and

attaineth is then in surety

attaineth that faith), can at

attaining of salvation -- and

attaining of the belief than

attaining of faith, because that

attaining , and receiving of these

attaining of faith, though Tyndale

attaining of faith . . . which endeavor

attend to hearken unto the

attendeth not today may . . . hear

attending upon His Grace's person

atwas lawful for a friar

audience , were they never so

audience brought me in for

audience of people, upon some

audience of a main multitude

audience shall be meet to

audience was more meet while

audience . . . but that our Savior

audience to put confidence therein

audience ! But Tyndale in this

Aufferte malum ex vobismet ipsis

aught that I see, know

aught he could do, men

aught that I perceive among

aught be left out. More

aught worthy the writing, but

Aught Unwritten That Is of

aught true, then were the

Aught Unwritten That Is of

aught by mouth that they

aught to be showed more

aught to be showed more

aught by mouth that they

aught unwritten -- as though
why the apostles left
their own shame, that
of the clergy if
them, if they say
so may, then, for
I can see or
he meaneth. Howbeit, for
For what thing is
Tyndale needs say, for
in this world that
almighty God, yet for
heretic . . . and though Saint
heresy springeth, as Saint
the taste of Saint
For as holy Saint
the words of Saint
believe Saint Jerome, Saint
when time requireth: Saint
he found in Saint
deny but that Saint
For as holy Saint
Scripture showeth, and Saint
errors . . . and, as Saint
I set not by
stories which, as Saint
as Saint Jerome, Saint
or, as holy Saint
them . . . and that Saint
appareth both by Saint
Saint Jerome and Saint
God; as holy Saint
and exercise, as Saint
the words of Saint
it seem that Saint
himself doth. But Saint
commodity. Of whom Saint
the mind of Saint
those words of Saint
the thing that Saint
the words of Saint
the words of Saint
matter. For when Saint
these words of Saint
the words of Saint
said words of Saint
mercenaries," of whom Saint
or not. Nor Saint
or believe. Whereof Saint
is not written, Saint
Christ nor of Saint
\textbf{Augustine} saith, that it is
\textbf{Augustine} declareth, and Luther himself
\textbf{Augustine} saith, of pride!) standeth
\textbf{Augustine} saith, "To say that
\textbf{Augustine} , "Accedit verbum ad elementum
\textbf{Augustine} , Saint Ambrose, Saint Gregory
\textbf{Augustine} , Saint Jerome, Saint Cyprian
\textbf{Augustine} and other holy doctors
\textbf{Augustine} , Saint Jerome, Saint Ambrose
\textbf{Augustine} saith, the heretic that
\textbf{Augustine} declareth, and Luther himself
\textbf{Augustine} saith, save for the
\textbf{Augustine} , I care not for
\textbf{Augustine} saith, wrote of things
\textbf{Augustine} , and others), concerning as
\textbf{Augustine} saith, for lack of
\textbf{Augustine} and Saint Jerome and
\textbf{Augustine} in his book to
\textbf{Augustine} rehearse, did write against
\textbf{Augustine} saith in the receiving
\textbf{Augustine} saith, some men's minds
\textbf{Augustine} which Friar Barnes bringeth
\textbf{Augustine} taketh those words of
\textbf{Augustine} there, by the allegory
\textbf{Augustine} giveth warning that yet
\textbf{Augustine} , as every man that
\textbf{Augustine} brought forth by Barnes
\textbf{Augustine} there saith -- divers
\textbf{Augustine} also, with which Barnes
\textbf{Augustine} which Friar Barnes addeth
\textbf{Augustine} applieth those words of
\textbf{Augustine} be plain against all
\textbf{Augustine} against Barnes, which words
\textbf{Augustine} , and of Christ's words
\textbf{Augustine} speaketh . . . but also very
\textbf{Augustine} saith not, "Hear them
\textbf{Augustine} doth himself confess that
\textbf{Augustine} calleth a false heretic
\textbf{Augustine} , neither, do prove that

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understand them wisely." Saint
delivered of old." Saint
us by themselves. Saint
the apostles' tradition." Saint
found in writing." Saint
lay . . . showed unto Saint
next chapter after, Saint
the same book, Saint
purgatory -- both Saint

Augustin, Saint Jerome, Saint
a doctor, and Saint
Cyprian, Saint Jerome, Saint
answer look how Saint
all. For as Saint
should have converted Saint
the works of Saint
schools: "Asinus meus habet
aures, et tu habes aures
the Old Testament and
the false, or else
were written in scripture
thing were written in
kept with them, in
thing be written in
confound them with our
for it is not
preacher shall by the
own case. Were the
stories very old and
a miracle, or bring
church without miracle or
believe, or else "bring
church without miracle or
 For if we bring
that it is not
as we find in
the chief head and
must, as their first
is the ordainer and
heretic Novatian, the first
because divers of the
say, as by good
means and many plain
bishop nor pope had
a heretic so much
the sure and steadfast
for none other hath
we say that the
not both of one
angel hath the like

Augustine , in the book Of
Augustine in the 118th epistle
Augustine in the Fourth Book
Augustine in the Fifth Book
Augustine in the eleventh chapter
Augustine , then present with her
Augustine saith these words (spoken
Augustine prayeth for his mother
Augustine and Saint Chrysostom, and
Augustine , Saint Ambrose, Saint Chrysostom
Augustine , and Saint Gregory, and
Augustine , Saint Ambrose, Saint Gregory
Augustine mocketh in like case
Augustine saith, if it be
Augustine to the truth, from
Augustine , Saint Jerome, Saint Cyprian
aures , et tu habes aures
aures , ergo tu es asinus
authentic stories, and the present
authentic scripture of full authority
authentic among the people. And
authentic scripture), yet since himself
authentic scripture . . . while himself, by
authentic scripture, then without miracles
authentic scripture . . . for it is
authentic among them, but they
authentic writing make the people
authentic scripture in this case
authentic . And Tyndale shall, I
authentic scripture, that is come
authentic scripture. Whereof the cause
authentic scripture": I say that
authentic scripture. For he refuseth
authentic scripture, he will not
authentic -- as he playeth
authentic stories. By these traditions
author of his high spiritual
author of their new spiritual
author of his own sacrament
author of that abominable heresy
authorities for fasting be alleged
authorities appeareth, our Lord doth
authorities , as well of Saint
authority to compel him to
authority as to reckon myself
authority of Christ's Catholic, known
authority to correct and punish
authority thereof lieth not in
authority ; but he maketh them
authority . And albeit that Tyndale
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<td>this and say, &quot;Nay&quot;</td>
<td>8, 285/1</td>
</tr>
<tr>
<td>avoid</td>
<td>this pinch . . . Tyndale saith</td>
<td>8, 310/37</td>
</tr>
<tr>
<td>avoid</td>
<td>it, too. For thus</td>
<td>8, 332/15</td>
</tr>
<tr>
<td>avoid</td>
<td>it . . . but that God</td>
<td>8, 364/30</td>
</tr>
<tr>
<td>avoid</td>
<td>while he liveth: that</td>
<td>8, 388/5</td>
</tr>
<tr>
<td>avoid</td>
<td>this -- he must</td>
<td>8, 520/8</td>
</tr>
<tr>
<td>avoid</td>
<td>the pride of the</td>
<td>8, 523/12</td>
</tr>
<tr>
<td>avoid</td>
<td>it but that in</td>
<td>8, 552/16</td>
</tr>
<tr>
<td>avoided</td>
<td>clearly all that Tyndale</td>
<td>8, 309/16</td>
</tr>
<tr>
<td>avoided</td>
<td>. For whenssoever he yieldeth</td>
<td>8, 454/19</td>
</tr>
<tr>
<td>avoided</td>
<td>, all his whole chapter</td>
<td>8, 472/34</td>
</tr>
<tr>
<td>avoideth</td>
<td>,&quot; will Tyndale say, &quot;mine&quot;</td>
<td>8, 435/37</td>
</tr>
<tr>
<td>avoideth</td>
<td>me not with any</td>
<td>8, 459/12</td>
</tr>
<tr>
<td>avoiding</td>
<td>of pain nor for</td>
<td>8, 51/2</td>
</tr>
<tr>
<td>avoiding</td>
<td>the slandering&quot; of such</td>
<td>8, 62/10</td>
</tr>
<tr>
<td>avoiding</td>
<td>of their peril. Again</td>
<td>8, 67/10</td>
</tr>
<tr>
<td>avoiding</td>
<td>of intemperance, for good</td>
<td>8, 68/6</td>
</tr>
<tr>
<td>avoiding</td>
<td>of temptations of our</td>
<td>8, 129/3</td>
</tr>
<tr>
<td>avoiding</td>
<td>of vainglory Christ taught</td>
<td>8, 162/25</td>
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<tr>
<td>avoiding</td>
<td>of such peril, to</td>
<td>8, 264/24</td>
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<tr>
<td>avoiding</td>
<td>thereof we should have</td>
<td>8, 320/30</td>
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<td>avoiding</td>
<td>of slander . . . and then</td>
<td>8, 355/2</td>
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<tr>
<td>avoiding</td>
<td>of their seditious trouble</td>
<td>8, 482/1</td>
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<tr>
<td>avow</td>
<td>for good and lawful</td>
<td>8, 45/4</td>
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<td>avow</td>
<td>the breach of their</td>
<td>8, 124/29</td>
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<tr>
<td>avow</td>
<td>their filthy lechery for</td>
<td>8, 131/20</td>
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<tr>
<td>avow</td>
<td>it solemnly for good</td>
<td>8, 140/23</td>
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<tr>
<td>awake</td>
<td>and see, every man</td>
<td>8, 138/31</td>
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<tr>
<td>awake</td>
<td>and look, every man</td>
<td>8, 139/3</td>
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Confutation Part 1: Concordance of Major Terms 67
man may and must
fellows, full holily, to "
wickedness ascend up and
up into heaven and
day of the Lord
cradle, till the babe
call them up and
luskish lusts . . . then they
soon as they be
soon as they be
say that God not
of such sleeping and

good than he was
ere ever himself be
Saint Peter was not
if he may be
railing, with scriptures wrested
a word somewhat wrested
Tyndale would falsely wrest
and leadeth them clean
it never so far
the will of an
and call them A,
that are named A,
whole time whereof A,
three former times A,
his whole time A,
up of Bel and
both of Bel and
most likely to do),
it doth, whatsoever Tyndale
foolish heretic for a
him utterly, though he
and observe, whatsoever Tyndale
these be that now
since. And whatsoever Tyndale
never tell, whatsoever he
forth with a long
with endless and importunate
God for the fond
Against which foolish, blasphemous
that according to Luther's
For in his long
pleasure in his present
but with railing and
save a young innocent
as it were a
the cradle, till the
be now but very
as younger brethren, little

awake
and see with his
8, 139/ 26
awake
betimes, ere ever" our
8, 179/ 9
awake
God out of his
8, 179/ 11
awake
God Almighty out of
8, 179/ 21
awake
at the blast of
8, 267/ 12
awake
by himself. And surely
8, 520/ 32
awake
them. And that is
8, 521/ 3
awake
. And then, as soon
8, 521/ 11
awake
. . . they "repent," as Tyndale
8, 521/ 11
awaked
they repent and come
8, 518/ 11
awaketh
him out of his
8, 520/ 33
awaking
of elects is nothing
8, 521/ 15
aware
of), he is yet
8, 19/ 26
aware
thereof, at adventure, suddenly
8, 215/ 12
aware
of Christ's Passion when
8, 408/ 27
aware
before . . . then must he
8, 504/ 3
awry
, and made to minister
8, 26/ 6
awry
. . . so that we wist
8, 74/ 19
awry
-- did rebuke the
8, 129/ 28
awry
: ye shall hear how
8, 223/ 33
awry
. . . yet will he swear
8, 258/ 1
axe
were to hew down
8, 519/ 1
B
, C, D, E. Now
8, 556/ 37
B
, C parts of the
8, 557/ 8
B
, C, D, E were
8, 557/ 8
B
, C, the three parts
8, 557/ 17
B
, C, D, E. Now
8, 557/ 18
Baal
, and Beelzebul, and all
8, 4/ 32
Baal
, and now, this year
8, 29/ 4
babble
on still, against all
8, 135/ 34
babble
. Now be there among
8, 193/ 14
babble
. Now, forasmuch, therefore, as
8, 254/ 2
babble
on still. But yet
8, 268/ 33
babble
and scoff against it
8, 322/ 26
babble
against it: false heretics
8, 361/ 3
babble
to the contrary . . . God
8, 378/ 24
babble
. And also, if he
8, 454/ 34
babblery
, part to no purpose
8, 323/ 31
babbling
, and to overwhelm the
8, 26/ 13
babbling
of such sensual heretics
8, 70/ 10
babbling
were very great folly
8, 91/ 18
babbling
in his book of
8, 111/ 8
babbling
he hath never a
8, 181/ 18
babbling
, and left him only
8, 291/ 26
babbling
-- and therefore, as
8, 295/ 19
babes
and with perjury to
8, 19/ 8
babes
that weepeth and waxeth
8, 490/ 30
babes
awake by himself. And
8, 520/ 32
babes
and, as he calleth
8, 34/ 14
babes
untaught, and give them
8, 59/ 12
fellows . . . beat not the
in doing, the poor
so beastly, but very
in his book of
Babylonica, where he saith as
in his book of
Babylonica . . . Tyndale teacheth plainly that
in his book of
Babylonica. And for this cause
in his book of
Babylonica plainly confesseth the same
as Luther biddeth in
he retreateth so far as he was going
might possibly, to call
the man to go
firebrand burning at his
it grace to draw
remember to pull him
call these eight hundred
their vow at their
blessed himself and shrank
check," and "belly" into 
it and call it
God layeth on my
nothing laid upon his
bind it upon his
the devil drew him
for else, be thy
twice ere he go
he now secretly steal
the devil pulleth him
able to pull them
lie and call it
and to call him
to withdraw and draw
of persecution upon David's
him and kept him
such burden upon the
they went forward or
never none yet so
people, both good and
albeit that it be
and yet the man
church (neither good nor
nor doctor good or
of either good or
indifferent to good and
yourselves, whether of two
signify both good and
to both good and
love indifferently, good and
blessed himself and shrank
and said he had
back , and fall to flesh
back , and said he had
back ,, and every word into 
back , not dissembling mine own
back . More This is well
back , but if God truss
back with a packsaddle: then
back . . . nor such heretics worse
back turned once, I will
back again with him. Yea
back again. Not wittingly, peradventure
back by his coatskirt unawares
back . Now, as touching the
back again, and then God
back again if he be
back , or else drag and
back , that passed his strength
back from that evil, through
back of repentant sinners, for
backward , as he would fain
bad , so foolish, nor so
bad , have this fifteen hundred
bad enough already, would yet
bad enough -- but it
bad except) to believe that
bad before Luther's days, that
bad , Christian or un-Christian. For
bad ? For a man may
bad , it was not better
bad . . . all which if he
bad , than by the word
bad -- yet this word

blessed himself and shrank
back , and said he had
back ,, and every word into 
bad , so foolish, nor so
bad , have this fifteen hundred
bad enough already, would yet
bad enough -- but it
bad except) to believe that
bad before Luther's days, that
bad , Christian or un-Christian. For
bad ? For a man may
bad , it was not better
bad . . . all which if he
bad , than by the word
bad -- yet this word
more good love than
but, though he were
were neither good nor
there both good and
with fishes good and
are both good and
both of good and
church both good and
because he had been
they be good or
can never after be
the good and the
that sinneth never, how
and turned to be
it should be, and
preaching penance. For he
-- and not only
do penance, but also
Abraham knew why God
the things that God
out his disciples, and
them; and yet he
nor do that he
whom he prophesied and
but that that Moses
but that that Moses
at what time God
Take thee here this
of charity (Christ's proper
evil officer -- mayor,
said by the wicked
-- as did Bayfield,
the false fox, and
out all saints and
yet they "halloo" and "
out nor halloooeth, nor
of the foxes or
of the fox or
examples of Judas and
Now, whereas Judas and
he the part of
of the false prophet
to liken me to
therefore Tyndale calleth me
remember the false prophet
faith like a tennis
same, as Zwingle, Bucer,
as a specially strong
for rooting, and have
that all mankind were
bad -- rather than this
bad enough beside, was yet
bad, but of their nature
bad as our Savior
bad . . . and the Scripture showeth
bad . . . of which whole number
bad is the Catholic Church
bad profess one faith. For
bad, he would be the
bad -- here he fareth
bad, as Tyndale saith he
bad, though the living be
bad soe we he be. For
bad, and turned to virtue
bade them go show it
bade them, not every boy
bade them repent and do
bade them if they would
bade him to serve him
bade them do . . but great
bade them, in the confirmation
bade them do it, and
bade them . . but tell him
bade they should hear them
bade . . . because the Jews might
bade ? Where were then become
bade whoa and gave us
badge " (or "this livery gown
badge ), ceaseth not to solicit
bailiff , constable, or sheriff --
bailiff which, though he played
Bainham , and Tewkesbury. And yet
bait out the rugged bear
bait out all holy sacraments
bait ." If they do but
baiteth , nor buzzeth, in any
baiting of bears" -- and
baiting of bears" -- it
Balaam to "take heed"; and
Balaam were not meet examples
Balaam , too, in that he
Balaam and his evil end
Balaam , Pharaoh, and to Judas
Balaam , Judas, and Pharaoh . . . and
Balaam and beware betimes lest
ball from the one to
Balthasar , Otho, Friar Huesgen, Friar
band .Which argument who so well
bandogs to drive them out
banished unto such a place
whereupon followeth the perpetual banishment because they forbid the part. First, as for by the water of ashes, and why in which he only twain: as I said, at there the necessity of where he likeneth the the beginning utterly despise to wit, neither in twain -- that is, the holy Sacrament of Of the Sacrament of after, he saith further: he saith that the he saith that the for then were not the fruit of the saith, then, that the he say that the nor well believed in lack cannot make the at the font the the devil!), who taketh as of the Holy were there with the the holy words of that the water of and his sacrament of that cannot come to come to heaven without giveth grace by the hard to set the of the water of of the Sacrament of but the water of of the Sacrament of that the water of at the time of must needs follow that the holy Sacrament of by the Sacrament of of the Sacrament of as in Matrimony and grace given in the the entry whereof, at which they that after the fruit of their that the Sacrament of banishment from the sight of banns between friars and nuns Baptism , he agreed it for Baptism , and by the oil Baptism rather water than wine Baptism and the Sacrament of Baptism , when our Savior showed Baptism , but not the proper baptism to a kind of Baptism nor the Blessed Sacrament Baptism nor in the Sacrament Baptism and the Sacrament of Baptism . Of the Sacrament of Baptism , these be his words Baptism is called "voloing" in baptism is utterly fruitless; yea baptism is fruitless for such baptism unfruitful, for it were baptism is lost even at baptism is fruitless at the baptism is fruitless at the Baptism , neither -- yea, and baptism lose its fruit. And baptism there is fruitless -- baptism but for a sacrament Baptism .Whereby what mind he baptism no grace at all Baptism coming to the water Baptism serveth but for a Baptism and the minister thereof Baptism , there he of his Baptism . But where God giveth baptism -- there it is baptism at so short as Baptism should be an effectual Baptism our Lord saith also Baptism . And whereto would our Baptism , the water that welleth Baptism hath, by the secret Baptism , repentance of the evil Baptism were no sacrament neither Baptism , and in like wise Baptism , the other segregated from Baptism . And therefore though before Baptism both, be divers holy baptism , though it be to Baptism , they be new-regenerated to Baptism fall again to sin Baptism if the time serve Baptism is the ship, and
the ship of his
baptism
in the storm of
8, 212/ 23
us seen that after
Baptism
there needeth no more
8, 212 / 28
deadly sin committed after
Baptism.
. . . puttheth a man in
8, 213 / 6
to come again to
Baptism
, or to the state
8, 213 / 9
to the state of
Baptism
, in which we be
8, 213 / 10
deadly sin committed after
Baptism
is very hard by
8, 213 / 15
to the state of
Baptism
, clear from all pain
8, 213 / 32
since the Sacrament of
Baptism
begetteth and createth us and
8, 214 / 4
the spiritual creature which
to administer not only
Baptism
but all other sacraments
8, 259 / 5
Baptism
, and yet is Baptism
8, 260 / 2
Baptism
of more necessity than
8, 260 / 3
Baptism
salvation faileth, and not
8, 260 / 4
against the Sacrament of
the sacraments? As for
Baptism
and the Sacrament of
8, 262 / 34
that is to wit,
Baptism
and the Sacrament of
8, 294 / 25
of the sacraments besides
Baptism
and the Sacrament of
8, 296 / 3
Saint Paul did of
Baptism
when he resembled it
8, 296 / 10
rehearseth as earnestly as
Baptism
) if it were but
8, 296 / 31
them . . . as water in
Baptism
hath by the washing
8, 297 / 11
concludeth after, that except
Baptism
and the Sacrament of
8, 301 / 28
other two, that is,
Baptism
and the Sacrament of
8, 303 / 30
between them -- as
Baptism
and circumcision. Nor it
8, 320 / 28
more he would that
Baptism
instead of circumcision, nor
8, 328 / 8
he chose water and
Baptism
, and the Sacrament of
8, 350 / 4
become the Sacrament of
Baptism
, and of the questions
8, 368 / 4
and ceremonies used in
Baptism
of Young Children, Against
8, 370 / 8
the book Of the
Baptism
, against the Donatists: "The
8, 371 / 3
the Fourth Book of
the Fifth Book of
Baptism
, against the Donatists, saith
8, 371 / 8
not so much by
Baptism
but that he will
8, 377 / 1
that faith justifieth without
Baptism
. And yet take away
8, 377 / 2
brought to heaven without
Baptism
but that these words
8, 377 / 5
that whoseover do after
Baptism
sin once of purpose
8, 399 / 15
Order, and Matrimony . . . but
Baptism
also, and the Sacrament
8, 414 / 13
that whosever, after his
Baptism
had, and the "story
8, 426 / 8
Order, and Matrimony . . . but
Baptism
, shall never after be
8, 431 / 4
every dead after his
baptism
should be irremissible. But
8, 431 / 29
deed done after our
baptism
, we could by penance
8, 433 / 21
unto the state of
baptism
-- and by that
8, 433 / 27
heaven that hath after
baptism
fallen full often to
8, 468 / 5
find a man after
baptism
believe as the Church
8, 470 / 22
person can after his
baptism
ever fall into any
8, 470 / 32
person can after his
baptism
sin of purpose nor
8, 471 / 9
thereupon, that whosever after
baptism
break any of God's
8, 471 / 12
died forthwith upon their
baptism
, that then their chrystendom
8, 474 / 6
any time after their
baptism
committed, at their chrystendom
8, 474 / 13
to the Sacrament of
Baptism
, and by the Sacrament
8, 475 / 2
by the Sacrament of
Baptism
hath received them to
8, 475 / 2

One, that whosoever after baptism sinneth once of purpose and sinned of purpose and sinneth maliciously may for baptism; or else that the baptism, and in Holy Scripture baptisma, and ecclesia, neither nother baptisma into "washing," to make Baptist to dispute out of Baptist did dispute against these Baptist teach and dispute, contrary Baptist nor such ten Saint Baptist in the third chapter Baptist, that every true-believing man Baptist, to make ready his Baptist . For he saith that Baptism that not slight fruits, simple Baptism that the least in Baptists were not able to Baptists were not able to Baptists cannot dispute them out Baptists, nor our Savior Christ baptize as a priest, were baptize -- he showed them baptize, or hear confession, without baptize . Verily in this commandment baptize, I would set no baptize and to preach -- baptize in the name of baptized and born again "of baptized indeed; and that thing baptized, they had the Holy baptized in water in the baptized. And why calleth the baptized, or not baptized at baptized at all . . . and that baptized people by this Greek baptized, and Masses said and baptized and liveth well after baptized be taken in the baptized. This holdeth the authority baptized, or that none died baptized, ere ever they heard baptized, and so, forthwith, departing baptizest thou, then?" And as baptizing used in the Church baptizing they showed unto the baptizing of the child is baptizing they purpose to make baptizing be nothing else but baptizing in the name of
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<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<td>barber</td>
<td>-- I might tell</td>
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<tr>
<td>bare</td>
<td>faith and slight repentance</td>
<td>8, 5/26</td>
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<td>bare</td>
<td>names of those books</td>
<td>8, 5/34</td>
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<td>bare</td>
<td>word. Here will Burt</td>
<td>8, 19/3</td>
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<td>, ugly gargoyle faces of</td>
<td>8, 33/15</td>
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<td>bare</td>
<td>rehearsal of this brief</td>
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<td>signs and tokens, and</td>
<td>8, 82/2</td>
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<td>bare</td>
<td>signs (as he saith)</td>
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<td>signs and tokens?</td>
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<td>. . . and without the</td>
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<td>graceless tokens. For if</td>
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<td>hearing thereof abhor it</td>
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<td>stories and Collects. But</td>
<td>8, 156/35</td>
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<td>, dancing naked in a</td>
<td>8, 175/23</td>
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<td>office. For if it</td>
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<td>. . . and age. And thus, as</td>
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<td>, simple signs. For surely</td>
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would his evangelical brother Barnes would have the people 8, 30/ 34
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But the thing that Barnes that there should nothing 8, 351/ 23
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Augustine also, with which Saint Augustine which Friar of God: "lo," saith a law. If Friar of Saint Augustine against against Barnes, which words writing. And therefore, though out. Yet layeth Friar fully than doth Friar this text serveth Friar of Saint Paul that ye see that Friar left it out. And out. Yet bringeth in farther, of such as texts and doubtful, as construe it. Howbeit, let Paul brought in by text hath now Friar And therefore, as Friar church also that Friar among them, and Friar to speak of Friar the first that brought we further yet, besides Barnes do nothing prove hath set his poisoned to smearing of some was a bare belief, Saint Andrew nor Saint accordeth with such a Cyprian, Saint Ambrose, Saint thought should be the while that I lie in the adultery of from the adultery of in the adultery of from the adultery of the first sight of that he bore to the first sight of cast it off or must with whips and death, but also by year slain in plain breast of all this the forefront of his and begin a new and begin a new and begin a new Barnes would seem so well Barnes addeth thereunto . . . do for Barnes , "these words of Saint Barnes find any law made Barnes , which words Barnes bringeth Barnes bringeth for him. For Barnes was so fond to Barnes another text for this Barnes . . . because ye may have Barnes a straw. Moreover, it Barnes bringeth forth, another thing Barnes hath very poor help Barnes himself, perceiving that the Barnes another text of Saint Barnes is, and Tyndale, and Barnes doth here . . . which text Barnes construe it which way Barnes nothing helpeth his purpose Barnes brought in afresh, for Barnes foolishly bringeth it in Barnes deviseth. Made by Sir Barnes too. For I little Barnes' book, surely of all Barnes' heresy thither, concerning the Barnes' book, the ABC for Barnes' purpose; that is to barrel abroach; from the dreggy barreled butter. Ah, blaspemous beast barren of the fruit of Bartholomew , that wrote nothing at base , foul, fleshly living. But Basil , Saint Gregory, Saint Chrysostom bass and the tenor whereupon bassing with Bess, and I Bathsheba , and in the murder Bathsheba until the prophet Nathan Bathsheba , and in the murder Bathsheba until the prophet Nathan Bathsheba and the rebuke of Bathsheba . And if Tyndale tell Bathsheba , stood still and fed Bathsheba took it off because bats beat them well, and battle and sword: so is battle against the Catholics, with battle : that is to wit battle , as though they were battle . More Lo, now ye battle . More Lo, good Christian battle ." By these words it
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<td>to beat down almost</td>
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<td>beggar of Billiter Lane</td>
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<td>thereat. And as for</td>
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<td>bawl</td>
<td>they, never so fast</td>
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<td>Bayard</td>
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<td>Bayfield</td>
<td>(another heretic, and lately)</td>
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<td>Bayfield</td>
<td>and George Constantine, which</td>
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<td>bear</td>
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<td>bear</td>
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<td>bear</td>
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<td>bear</td>
<td>witness with me in</td>
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<td>bear</td>
<td>and abide the brabbling</td>
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<td>bear</td>
<td>us witness what he</td>
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<td>bear</td>
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<td>bear</td>
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<td>Bear</td>
<td>thy neighbor charity.&quot;Tyndale</td>
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<td>bear</td>
<td>witness unto Christ nor</td>
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<td>bear</td>
<td>witness of me . . . and</td>
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<td>bear</td>
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<td>bear</td>
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<td>bear</td>
<td>up his building; for</td>
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<td>bear</td>
<td>down all, when he</td>
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<td>bear</td>
<td>me record that it</td>
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<td>bear</td>
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<tr>
<td>bear</td>
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<td>bear</td>
<td>. . . but with the temptation</td>
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<td>bear</td>
<td>a poor man company</td>
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<td>bear</td>
<td>. So that he crieth</td>
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<td>bear</td>
<td>? For he saw the</td>
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<td>bear</td>
<td>him down . . . and a</td>
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of the reprobates . . . and
that that ye may
the contrary, and boldly
above that ye may
his own and stiffly
can in no wise
the love that they
free will . . . wherein he
The one, that Tyndale
a strong man, and
examples to him that
and despite that he
the malice that he
Priapus that Friar Luther
did. More Tyndale here
say not, as Tyndale
saith that the Scripture
the love that he
and reverence that he
good will which he
good will which he
with bare dispicions, and
foxes or baiting of
fox or baiting of
barreled butter. Ah, blasphemous
any better than a
of any natural thing;
and, as a bold
water in. For what
mouth, blow that proud
us in this abominable
But this order the
the eating of any
for witnesses of their
Mass . . . hath a lewd,
out of whose brutish,
fall into such open,
thing for sin and
bitchery of these bold
is, that teacheth such
years have had such
works, and by the
breaking out of their
unnatural affection and very
good men a very
his fleshly desire and
be they never so
in saving of the
beasts for sacrifice which
' faithless '

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wont to sacrifice the
beasts
and all meat of
beasts
at -- except such
beasts
killing and offering the
beasts
ark of Noah with
agree -- that these
beasts
of stone or in
beasts
and scratch their fellows . . .
law, to let them
many great battles to
beasts
sold therein, whom Christ
make him stoop, and
given unto him to
take a rod and
beasts
with whips and bats
gainst, ever assailed and
beasts
and keep him from
learn without biting and
beasts
maid upon pain of
worse for them: as
have defaced therewith the
divine service . . . and so
before by Tyndale's master . . .
so meaning, spoke as
and proffers, with nodding,
So are they also
now is by custom
Would it not have
and lest we should
and "lest we should
church. Where is then
bade? Where were then
born of God and
of God, and be
grace through penance, and
of the devil and
into deadly sin, and
from that estate and
God still, and never
is by the doing
he thinketh that it
of deadly sin, and
beasts
marriage honorable, and their
every morning, and to
way to a nun's
a flea in his
a flea in his
take a nun to
and nuns creeping to
beasts', skins; according to his
beats
not the babes yet
beats
other men for saying
beats
down almost all the
beats
out therefor. For these
beats
him. And it appeareth
beats
him, and that in
beats
the kite. But since
beats
them well, and keep
beaten
at with desperation . . . not
beating
And then he should
beating
.Yet goeth Tyndale further
beating
go thread her needle
beauty
, strength, learning, or wit
beauty
of his own tale
became
an apostle sent to
became
all unruly and disobeyed
became
the right evangelist of
becking
, and mowing, as it
become
as unfruitful as the
become
English . . . as "congregation" is
become
Adam well, when God
become
servants unto the day
become
his heresy of their
become
the Sacrament of Baptism
become
his children by faith
become
the children of the
become
the children of God
become
his children. And that
become
children of the devil
become
by sin the children
become
the children of the
become
"the bond thrall of
becometh
him well against Christ's
becometh
the child of the
bed
undefiled. And with that
bed
again every night . . . thinketh
bed
and it be at
bed
, he dare not kill
bed
-- would keep it
bed
. For as for hearing
bed
together, and then to

is honorable where the
out of a nun's
lie still in his
after died in his
about my neck to
and brought him to
not come yoked to
men, as those that
of them wedded and
both twain wedded and
and picked rushes in
may from the nuns'
prayers with him to
Bel and Baal, and
ascribe God's miracles to
pour in ale and
the bones of buttered
putteth and poureth his
pried upon them, with
till either some blind
worldly ordinances, is he
fashion . . . Tyndale Oh, how
be not yet so
For who is so
saith it is a "
that it is a
needs confess myself so
taken for fleshly and
labor to make us
could come but of
it a counsel of
a man that were
and "worldly ordinances" so "
purpose than the words
Moses thereunto the words
he bringeth forth his
seemeth by his words
his manner, in his
whereas his feeble argument
every man a pardon
Monica, showeth that albeit
the souls in purgatory
an anchoress . . . and there
christened since Christendom first
and which when he
aneled since Christendom first
once. For first he
things as among them
er ever this business
since the faith first
bed
bed
bed
bed
bed
bed
bed
bed
bed
bed
days
beds
bedward
Beelzebul
beer
beer
beer
beetle
beetle
beetle
beetle
beetle
beetle
before-rehearsed
before-rehearsed
before-rehearsed
before-rehearsed
before-touched
beforehand
beg
began
began
began
began
began
beg is undefiled with adultery
to preach it . . . but , and say he is . For in what mind with her, and put . . . and then he cared . For well we wot
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what he said . . . he
did of his . . . and when
thousand years before Christendom
any congregation before Christendom
company. And though it
the Greek Church, that
that since Christendom first
malicious heresies that Luther
Englishmen since Penance first
heresies since Christendom first
him long ere writing
show you, as I
tell when this belief
them. But when they
from that faith . . . and
what to say thereto,
Paul taught (as he
believe that it never
every time since it
the faster because he
mind: that because he
This heresy, as I
riddles among them, she
with; and that they
heretics, I say, themselves
guis. And as they
then, when David first
Wherefore, if the Word
spiritual creature which Baptism
Congregation, and he that
of brute beasts, the
child hath in the
child hath in the
the son in the
the child to the
the child toward the
it were, a bawdy
of Beggars, a piteous,
people, doubting that the
we the Supplication of
that, like as folk
surely that except folk
but that if they
of their sects. They
when themselves feel it
very false faiths. But
and whoso would so
would and well might
began to go from his
began his new. He saith
began, as the books prove
began, or that ever it
began of such assemblies together
began before them -- and
began among Englishmen hath always
began to bring forth: therefore
began among them. And that
began . But for all that
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began, that he should have
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began; and he shall find
began little and little to
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began (as he must if
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began to tell you, Tyndale
began to put forth one
began to be killed and
began first that guise. And
began it, even so they
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beget the Congregation, and he
begetteth and createth of new
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begetting of a whelp or
begetting of his father. For
begetting of his father"! For
begetting of his own father
begetting of his own father
begetting of his own father
begetting of his own father
begetting of his own father
beggar of Billiter Lane. Fie
beggarly book wherein he would
beggarly knave had stolen the
Beggars, a piteous, beggarly book
begin now to delight in
begin to reform that fault
begin once to be matches
begin their epistles in such
begin to boil: then many
begin, therefore, as I said
begin to call it, would
begin to call him "heretic
More Let us now begin at the first piece good but if God is always ready to that " was not to to reform it and that they did not but fight afresh and shall Tyndale and we that we should now feel . . . yet if we but fight afresh and but fight afresh and new field anew, and and "fight afresh and you. Let us first that did in Christendom done in Almaine already) For else, till they the other till they sure? The Gospel, to hand wherein a young to revenge it with, say, that God now Amen. More Tyndale here of unfaithful heretics . . . he that his Christian faith of piteous Tyndale! He grace with which God strength of this chain, hear how boldly he be God's child, and very church, he now hitherto is but a and cattle for a to which in the of truth from the faith always from the good works, both the Jews have from the holy salutation at the not boldly at the and ever-sufficient. More The God hath from the so clearly from the they were in the Word: "Congregation" In the both said in the following. Here in the and consider from the I said in the
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The text contains examples of words like "begotten," "beguile," and "beguileth," illustrating their usage across different contexts and page numbers in the document. The text also highlights the importance of distinguishing between these terms and their implications in various contexts, such as the natural Word of himself, the need for a deadly delight to commandment to flatter and a faithful friend, and the reference to God as begotten and brought into many.
doth plainly and openly

glass, and perceive and

thus saith our Lord:

himself, and standeth and

it were, with the

is increased by the

and wax proud in

organs and altogether, and

keep them, by the

in the contemplation and

the hateful hearing and

his devilish delight in

written," and "Thus it

the setting up of

the prophets both of

darkness, between Christ and

my Dialogue, that I

if he list to

God: he doth untruly

that Tyndale doth but

it pleaseth him to

forsworn and had utterly

him with a false

color of their false

can be a worse

what can be worse

can be a worse

but only lack of

and in a false

love, so is the

blood, and by our

brought in a wrong

because of the false

past, with faith and

saith also that his

salvation that the contrary

we speak here of

customable fashion, letting the

take out of our

in very deed the

had a good, faithful

and be of the

or weighty point of

cars . . . but also the

already, and keep their

the root of right

still in their false

behold -- such, I mean

behold but, as it were

Belold , I shall raise up

beholder and falleth to play

beholding of a peacock's tail

beholding of those holy ceremonies

beholding the marvelous greatness of

beholding the solemn, godly sacraments

beholding of the ceremonies, or

beholding of his Almighty Godhead

beholding of their abominable deeds

beholding her, and thereby willingly

behooved Christ to suffer and

Bel and Baal, and Beelzebul

Belial ? I say also that

belie Luther. But when I

belie them. But why, trow

belie them. For who is

belie them. For since God's

belie me to sweeten his

belied him. But God, which

belief . And if it be

belief ? And what can be

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief than to believe that

belief ? And if it be

belief . . . when he heareth Tyndale

belief of his promises, and

belief in his promises of

belief , contrary to all doctrine

belief that the plunging in

belief of the word of

belief is so necessary to

belief is damnable . . . for else

belief and faith; not of

belief go by, he answer

belief ; and this is Luther's

belief , or at the leastwise

belief in blessing, both where

belief that those holy fathers

belief , for any fear lest

belief of all grace, and

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as I may not
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that it sufficed to
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captivate our understanding to
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have them bound to
that we will not
with the sword to
about to destroy . . . and
the name that whoso
name of Christ to
And Tyndale will not
will not Tyndale now
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as well did men
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lack the grace to
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too. But surely whoso

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believe that the visible signs
believe that the work itself
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no more will they believe one that were come
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they should do or believe in Christ for his
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his miracles . . . would not believe the one nor to
I not bound to and command us to believe them, whensoever he list
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his church so to believe that our Lady's body
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not, believe it or believe it or believe it--or
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<tr>
<td>the apostles than to believe</td>
<td>all that is &quot;shaven&quot;</td>
<td>8,344/18</td>
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<td>man refusing to hear,</td>
<td>the apostles than to</td>
<td>8,344/21</td>
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<tr>
<td>-- refuseth to hear,</td>
<td>the whole Catholic Church</td>
<td>8,344/21</td>
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<td>church that I will believe</td>
<td>, and obey the Church</td>
<td>8,345/12</td>
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<tr>
<td>that no man should</td>
<td>, and obey the Church</td>
<td>8,345/16</td>
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<tr>
<td>he will not otherwise</td>
<td>. . . show a miracle, or</td>
<td>8,345/29</td>
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<tr>
<td>moveth him thereto, to</td>
<td>any church without miracle</td>
<td>8,346/1</td>
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<td>church&quot; that he will</td>
<td>any. Let him put</td>
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<td>he saith he will</td>
<td>no church without Scripture</td>
<td>8,346/4</td>
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<td>For he refuseth to</td>
<td>, or else &quot;bring authentic</td>
<td>8,346/9</td>
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<td>old Scripture, and to believe</td>
<td>no church without miracle</td>
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<td>he forbidden them to</td>
<td>the Church though it</td>
<td>8,346/27</td>
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<td>bound to do or</td>
<td>nothing farther than we</td>
<td>8,347/33</td>
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<td>And I warn you,</td>
<td>or obey any prophet</td>
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<td>wherein the people should</td>
<td>, by any text that</td>
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<td>allthing wherein they should</td>
<td>them not in anything</td>
<td>8,355/26</td>
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<tr>
<td>our Savior said not, &quot;</td>
<td>them, no more than</td>
<td>8,355/28</td>
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<td>not forbidding them to be written, and therefore that Christian men must bind to do or prove that we must that we will not believe</td>
<td>the scribes and Pharisees</td>
<td>8,355/29</td>
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<td>Believe</td>
<td>them in nothing but</td>
<td>8,356/5</td>
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<tr>
<td>believe</td>
<td>them in many other</td>
<td>8,356/7</td>
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<td>believe</td>
<td>the Church though it</td>
<td>8,359/8</td>
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<tr>
<td>believe</td>
<td>nothing but only Scripture</td>
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<tr>
<td>believe</td>
<td>them, as though themselves</td>
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us, must we firmly believe the whole Church, we -- we very well believe he saith, "And I of Tyndale or them less thing, also, to which when he dare why dare he not why we should therein his whole Church to whole Church shall never man be bound to man be bound to men were bound to since Tyndale will nothing we should any more or licensed nothing to that bond still, to bound us before, to we be bound to no more bound to than we be to should not as well well he cannot prove),, written at one time, yet will not Tyndale Scripture; whereas if he us so mad to would not let to all repenting sinners that have us so to and that we should or any other thing would have us also were sin also to that they say they in that point I they say that they say true ... for they we be bound to that whoso hear and a pestilent heresy to Tyndale with them, do world. " That is, "We and to make men that so a man for salvation, though he bound upon damnation to in some things to availeth nor hurteth to believe . And that custom must believe them to have had believe that it never began believe , good Lord, that thou believe whom ye like best believe ourselves to be bound believe in leaving a thing believe the tradition of the believe him) -- the credence believe and obey him therein believe nor do nothing as believe or do anything as believe and obey. And surely believe things without Scripture. And believe us without Scripture, and believe him without Scripture than believe but if it be believe the things that the believe those necessary things that believe or do is by believe us than we be believe him -- if Tyndale believe when it telleth him believe the Church the less believe the Church the less believe for God's word anything believe not the Church, he believe that friars may wed believe , and say so too believe in Christ, and put believe in Christ that we believe that all Christian people believe thereof than that it believe that to say the believe that man, by good believe nothing else. And in believe nothing else. And in believe them well, and in believe nothing but Scripture, I believe nothing beside the Scripture believe and observe is not believe his church may be believe as Tyndale here teacheth believe , if they lie not believe that thou art he believe at the leastwise that believe the thing that Peter believe no further articles besides believe any more, but that believe more . . . and that in believe any more. And therefore

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is deadly sin to believe. And here he putteth saith he that to believe or not of the Gospel, to for he must needs necessity. For Peter might be not bound to are we bound to were enough now to by his words, "We gave us leave to elect, unknown church ... do that, since Tyndale will nor will not also of knowledge can neither mean that whosoever once nor by any error all repentant sinners that testify that we must sufficient ... because that whoso but that he shall believeth cannot fail to that a man may God's Son and yet For a man might God's Son, and thereby be that he would God's Son, and would that, mistrust and not Martin his master, which he would make us a damnable error to faith with which we the faith as men were so mad to should now begin to as before, while they few heretics, both now therein, too: ye may they feel themselves to For though a man as a man may for his salvation to shall be saved ... and he bindeth us to obedience of faith and and pain, bound to writing, that if we be at liberty to been) so mad to
well so that he choose whether he will great peril not to delight," as not to a principal point to as many of them that belief (if he Tyndale will not now repent their error and a man after baptism but that so to we be bound to them that they may men are bound to he is bound to taught that they must when he proveth you, and in the meanwhile, pain of damnation to in such a matter either God bid him church God biddeth him cannot be bound to so, he must either and have other men belief of such articles, same church, and therein hath commanded him to elect church" must needs themselves be bound to

For a man may truly and do falsely, right and live wrong, yet would make us itself cannot make men by which we both also by which we but endeavor ourselves to them do penance and "," foregoing, no man can and exhort them to praise them that will them that will not the thing that we he cannot choose but he would have them should not choose but may do that," as many which right surely if Tyndale in this believe that his "elect church believe that ever any angel believe God in his tale believe him in his promise believe God's tale. For the believe that through Christ the believe it as he saith believe that promise at all believe the truth, and resist believe as the Church believeth believe and trust in God's believe none article but if believe at their liberty, if believe upon pain of damnation believe them, whether they be believe that the promise should believe him; and in the believe that his evasion is believe the perpetual virginity of believe the authority of any believe him, or that, for believe , and saith he will believe them, and to repent believe them alone . . . or else believe them with him, then believe the common consent of believe that church, and give believe and obey the church believe after that they be believe it, they be bound believe truly and do falsely believe right and live wrong believe well and be naught believe that neither nother at believe the Scripture, nor very believe the Church in teaching believe the things that are believe, and captivate and subdue believe the Gospel," as he believe : yet if there were believe , and praise them that believe , and rebuke them that believe , as he doth in believe . . . so were the merit believe it -- the scriptures believe . . . and that in such believe , for they should not believe , and hope, and love believe the mercy of God believe not me, nor all
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<td>believe himself. Now, then, saith</td>
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<td>believe and repent, and be</td>
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<td>culpa, so that he</td>
<td>believe it well and surely</td>
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<td>and would make us</td>
<td>believe that they be so</td>
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<td>else never make me</td>
<td>believe that David did spy</td>
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<td>here live well, and</td>
<td>believe well, after his own</td>
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<td>believe it so well upon</td>
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<td>believe a man that would</td>
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<td>believe upon good likelihoods that</td>
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<td>sin, and not to</td>
<td>believe him that without good</td>
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<td>that they could not</td>
<td>believe until Christ himself came</td>
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<td>Paul saith, &quot;In heart</td>
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<td>believe, but if we believe</td>
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<td>believe, but if we</td>
<td>believe in our heart; nor</td>
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<td>that ere they could</td>
<td>believe his resurrection, he was</td>
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<td>saith they &quot;could not</td>
<td>believe &quot;... if he say true</td>
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<td>let no man to</td>
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<td>that they could not</td>
<td>believe the Resurrection ... and excusest</td>
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<td>saith they &quot;could not</td>
<td>believe &quot;... the substantial article of</td>
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<td>yet they could not</td>
<td>believe it; the wound of</td>
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<td>that they could not</td>
<td>believe it at the preaching</td>
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<td>if they could not</td>
<td>believe , then did they not</td>
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<td>12</td>
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<td>then did they not</td>
<td>believe ; and so lacked they</td>
<td>8, 545</td>
<td>12</td>
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<td>believed not nor could</td>
<td>believe it. At that time</td>
<td>8, 545</td>
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<td>that they could not</td>
<td>believe at the bare preaching</td>
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<td>wotteth well, if he</td>
<td>believe the Gospel, that no</td>
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<td>Tyndale saith, &quot;could not</td>
<td>believe &quot;... till he saw Christ</td>
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<td>saw Christ ... neither did</td>
<td>believe the woman nor all</td>
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<td>and endeavor himself to</td>
<td>believe them that told him</td>
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<td>-- he would never</td>
<td>believe it. And I say</td>
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<td>God bindeth us to</td>
<td>believe , believeth it not --</td>
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<td>not, nor could not</td>
<td>believe . And yet would he</td>
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<td>taught us that whoso</td>
<td>believe not the resurrection of</td>
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<td>that while though he</td>
<td>believe not, yet lacketh he</td>
<td>8, 547</td>
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<td>that we need not</td>
<td>believe him further than he</td>
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<td>5</td>
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<td>neither believed nor could</td>
<td>believe . And yet while they</td>
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<td>all the women's words,</td>
<td>believe that Christ was risen</td>
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<td>the apostles could not</td>
<td>believe that Christ was arisen</td>
<td>8, 552</td>
<td>17</td>
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<td>forswore Christ, he did</td>
<td>believe with such a belief</td>
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<td>that time did not</td>
<td>believe with love that wrought</td>
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<td>be that whereas they</td>
<td>believe right and love God</td>
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<td>too, as many as</td>
<td>believe the soul to be</td>
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<td>we be bound to</td>
<td>believe nothing but only that</td>
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<td>that we bound to</td>
<td>believe nothing of necessity but</td>
<td>8, 563</td>
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<td>of necessity bound to</td>
<td>believe all that neither ... but</td>
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<td>but, so that we</td>
<td>believe the promises, we may</td>
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<td>all repenting sinners that</td>
<td>believe in Christ, and put</td>
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<td>again,” and this they</td>
<td>believe and feel &quot;without any</td>
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<td>bid us so boldly</td>
<td>believe it, and, save his</td>
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<td>bare word, we should</td>
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all repenting sinners that
again; and thus they
he so did . . . and
he is bound to
he shall never well
never repent and
only "repentant sinners" that
them . . . so that they
especially so that they
wise thereto, but only
bold then, hardly, and
is not to be
in such a sense
he said, he firmly
saints, and that he
as they said, they
they have them rather
must, if they be
all Christ's church hath
God's elects have always
Lord in whom they
we knew them and
their duty, nor well
false dissemblers . . . they have
have showed that they
this twenty years, that
contrary. Would God himself
is nothing to be
this fifteen hundred years
heresies . . . they would be
they find received and
as well to be
is certainly to be
find one that ever
instead of true faith
writing -- and was
would have kept and
Tyndale And if I
a man that well
wit, that if he
time till our own,
of Necessity to Be
he would have known,
is mouth. And Judas
man should never have
to make known or
it . . . and it being
if he will have
in every age utterly
in some age hath

believe in Christ, and put
believe and feel without any
believe therewith that he is
believe , and love God and
believe , nor that he shall
believe and love: to that
believe as himself sheweth you
believe sure that all the
believe that the Blessed Body
believe and remember that there
believe verily that their feeling
believed but if it be
believed of all Christian people
believed , and that he would
believed them to be God's
believed it to be true
believed than answered. Of which
believed , bring the people into
believed ever hitherto . . . but that
believed as he and his
believed ." Here may ye clearly
believed them -- they
believed in Baptism, neither --
believed as they showed, and
believed as we believe in
believed as Tyndale saith that
believed as well of this
believed without plain and evident
believed . . . because that now a
believed by their only word
believed , used and honored, so
believed without writing as with
believed , except only the Scripture
believed other but that it
believed false lies, and so
believed then without writing --
believed in Christendom, he hath
believed the Gospel -- what
believed should peradventure prepare him
believed the Gospel, he should
believed as I do, that
Believed ." Whether the Church Were
believed , and kept -- was
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believed that he had been
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<td>something necessary to be believed</td>
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<td>were not to be</td>
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<td>angel were to be</td>
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<td>command it to be</td>
<td>8,369</td>
<td>14</td>
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<tr>
<td>those things to be</td>
<td>8,369</td>
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<tr>
<td>Church worthy to be</td>
<td>8,371</td>
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<td>and therefore be well</td>
<td>8,373</td>
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<td>of . . . but to be</td>
<td>8,373</td>
<td>37</td>
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<td>that the things were</td>
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<td>church unknown can be</td>
<td>8,379</td>
<td>13</td>
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<td>of God to be</td>
<td>8,380</td>
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<td>And Tyndale had not written . . . Tyndale must have</td>
<td>8,381</td>
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<td>he would have nothing</td>
<td>8,381</td>
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<td>he would have nothing</td>
<td>8,381</td>
<td>29</td>
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<td>in every age have</td>
<td>8,389</td>
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<td>Christian people have hitherto</td>
<td>8,394</td>
<td>11</td>
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<td>believed wrong, that have</td>
<td>8,394</td>
<td>11</td>
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<tr>
<td>hand, or that have</td>
<td>8,394</td>
<td>13</td>
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<tr>
<td>of all them that</td>
<td>8,395</td>
<td>5</td>
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<td>that is to be</td>
<td>8,399</td>
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<td>man may be surely</td>
<td>8,399</td>
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<td>forced whether they were</td>
<td>8,407</td>
<td>14</td>
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<td>must now needs be</td>
<td>8,407</td>
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<td>made open to be</td>
<td>8,407</td>
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<td>his church must be</td>
<td>8,408</td>
<td>1</td>
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<td>doctrine must needs be</td>
<td>8,408</td>
<td>11</td>
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<td>ere this, that once</td>
<td>8,411</td>
<td>18</td>
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<td>mouth. For though he</td>
<td>8,415</td>
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<td>might one do that</td>
<td>8,415</td>
<td>23</td>
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<td>no more to be</td>
<td>8,415</td>
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<td>years before ever have</td>
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<td>contrary look to be</td>
<td>8,463</td>
<td>22</td>
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<td>yet in that he</td>
<td>8,464</td>
<td>9</td>
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<td>there, as a thing</td>
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</table>
at the first teaching
fully, and as commonly
his salvation which before
is nothing to be
taught, necessary to be
true and must be
whereof he might be
if he will be
that God will have
he would have it
and fasting days, and
the things to be
likely, let him be
to be the better
opinion, both while he
himself and since he
salvation. And that they
and would fain have
himself saith here they
that since they then
that he would have
himself . . . affirming that they
ween that though they
the apostles, because they
one time they neither
And yet while they
that they had not
too, in that she
and the thing also
that, all the while
not greatly to be
well known or commonly
the faith of the
forth it keepeth the
the true, and the
Tyndale? Verily because he
it not; for he
fall thereto, when he
false; another, that himself
all, and therein he
all. Now, the Church
Tyndale saith that he
that he granteth he
he that jesteth so . . .
better”? Surely because himself
a bundle. For he
that hath that mind
and finally, in effect,
their heads. Tyndale He

believed and obeyed . . . it is
believed through Christendom, as any
believed the contrary . . . is, by
believed for a surety but
believed , which is not written
believed but if it were
believed when it is taught
believed though he prove not
believed in them, and have
believed pertaineth to salvation . . . since
believed . And that the perpetual
believed all, very fast and
believed , without any demerit or
believed . But, now, if his
believed upon the credence of
believed well himself and since
believed wrong, of whose salvation
believed not that article, Tyndale
believed that he was risen
believed not nor could believe
believed not, as they did
believed , sent out such women
believed not, nor could not
believed not, yet had they
believed not, had they not
believed nor could believe. And
believed not, they lost not
believed them that they had
believed it . . . and the thing
believed is all one both
believed in his heart all
believed when he teacheth us
believed , I should not blame
believer . And therefore, inasmuch as
believer from hell . . . into the
believers thereof for the true
believeth it not; for he
believeth not any ceremony
believeth that how often soever
believeth that they do no
believeth false. For the first
believeth and teacheth that God
believeth . And he saith also
believeth shrewdly, and would make
believeth of likelihood that there
believeth that the devil knoweth
believeth less than the one
believeth nothing at all that
believeth neither nother: there will
believeth that he loveth God
for his sake, that

for his sake, that

believeth better in God than

believeth better in God than

believeth then Tyndale himself in

believeth than he? For every

believeth , and believeth true . . . that

believeth true . . . that God hath

believeth and wotteth well he

believeth , were and be his

believeth the love that God

believeth this love doth so

believeth not the Gospel at

believeth , testifieth, and giveth witness

believeth God's word, is a

believeth and is baptized and

believeth or believeth not, upon

believeth not, upon his own

believeth . . . may be so surely

believeth the word of God

believeth better the creature that

believeth those than these. Wherein

believeth it as the word

believeth to be the word

believeth of our Lady is

believeth that the belief thereof

believeth the contrary, both for

believeth with Luther that all

believeth it not. Tyndale Christ

believeth it not is a

believeth nothing but Scripture, and

believeth as necessary -- though

believeth not because it is

believeth not the Scripture of

believeth, and which were never

believeth, and that he is

believeth and useth are nothing

believeth and observeth that are

believeth not the traditions of

believeth less of the Scripture

believeth it when it telleth

believeth , which Christ and his

believeth no piece of the

believeth cannot fail to believe

believeth , loveth, and altogether; and

believeth the old heretic Novatian

believeth to be saved by

believeth that "the fire is

believeth Christ's promise made unto

believeth , as ye see, the

believeth , against the heresies that

believeth -- that is to
Confutation Part 1: Concordance of Major Terms

say that he therein believeth only the good men 8,477/22
some other. And he believeth that his father will 8,489/22
knoweth, or why he believeth, that David was elected 8,536/34
to grant that he believeth the teaching of this 8,537/1
damnation, and therefore he believeth of these likelihoods that 8,537/8
Doom (for Tyndale's sect believeth not that he shall 8,537/10
bindeth us to believe, believeth it not -- the 8,546/14
the cause why he believeth not is because 8,546/15
hers in that she believeth it, and his in 8,554/12
his in that he believeth it. And yet if 8,554/13
many good simple folk, believing that these men neither 8,26/19
whole Scripture and all believing hearts testify that we 8,224/9
the full act of believing -- besides all these 8,241/21
disciples, and his faithful, believing folk, should do as 8,251/38
person apart . . . into the believing of the Catholic Church 8,295/29
Church, and by the believing of the Church, into 8,295/30
Sacrament of the Altar, believing that it is nothing 8,301/11
say that in so believing I believe naught, nor 8,313/35
he calleth "repentance" and believing in Christ with a 8,394/6
Altar -- the one believing it to be very 8,403/21
only be discharged of believing the sacraments of Penance 8,414/11
feeling of faith than believing , loving, and working . . . the 8,430/34
less peril in not believing of God's other words 8,462/37
at more liberty of believing God in his other 8,463/28
yet at liberty in believing him, because himself would 8,463/32
that erred in not believing there were any God 8,464/7
God, as his that believing there were a God 8,464/8
be that a man believing the promise that mankind 8,464/31
yet err in not believing that Jesus, the son 8,464/32
that is to wit, believing against Tyndale that God's 8,470/24
all of our mind, believing purgatory, and the equal 8,481/17
and lose it utterly, believing lies and heresies . . . and 8,487/4
deserve the gift of believing . . . yet may they with 8,507/33
and merit in the believing . And therefore, since God 8,507/34
a man deserve in believing the thing that he 8,511/9
well enough, he saith, believing not other things written 8,563/14
thus living, and therewith believing these aforesaid heresies so 8,572/15
uses to fill their bellies and cover their pocky 8,163/3
and grinding in their bellies standing a-strut with stuffing 8,521/2
gnaw out their mother's belly -- that the bare 8,5/34
grammar in their mother's belly . Howbeit, I would every 8,92/25
chin" into "check," and " belly " into "back," and every 8,186/25
fell out of his belly into the draft. (As 8,340/24
fall in by the belly -- so fareth it 8,521/7
that are beneath the belly. For when the rage 8,521/8
taken -- it belonged rather unto him to 8,145/27
with; for that thing belonged to charity too, if 8,334/21
in the land that belonged unto them: beware that 8,349/2
say, of the "damnability") belonged . . . or else should be 8,357/33
belongeth to the mortal offense 8,209/28
confutation part 1: concordance of major terms

- temple, and all things belonging -- would it
- anything containeth in it to the matter of
- without end. Tyndale Wherefore, reader, inasmuch as the
- alone only-begotten and tenderly beloved Son. Then say I
- may be and is beloved both of the elects
- much worse than King Belshazzar abused the hallowed vessels
- God upon their ale but now shall ye
- receive to ourselves no benefit at his hand at
- take no manner of benefit thereby: yet may we
- wit, for the spiritual benefit and profit of man
- and looketh on the benefit of God, and so
- and looketh on the benefit of God, and so
- consideration of the great benefit of God . . . and it
- the respect of God's benefit is a cause of
- love him for his benefit ; whereof it followeth, except
- grant that for God's benefit it is lawful for
- serve God for his benefit which we have received
- serve him for his benefit which we long and
- the respect of his benefit which we have received
- and hope of his benefit to come, a good
- serve God for his benefit to come . . . it semeth
- which is of all benefit the greatest. At this
- with respect unto God's benefit received and also to
- he looketh on the benefit which God sheweth the
- a respect to the benefit that God worketh and
- the mildness of his benign nature abhorreth. Now --
- God. For he is benign and merciful. And thus
- of his nature more benignity His Grace had before
- Christian zeal and princely bent thereto, and their hearts
- when their wills be bent me, and called me
- with me and alto berated Origen and called him
- very angry, and alto Bernad , as holy a man
- the meditations of Saint berated of late, at Paris
- Lady by miracle brought Berquin our Lord -- without
- good folk, I heartily beseech our Lord to give
- bless apace. And I beseech our Lord to give
- are among you, I beseech which am an elder
- are among you, I beseech which am an elder
- thee thanks), will now beseech thee for her sins
- Lord, forgive her, I beseech thee, and enter not
- heretics, the devil's disciples, beseech their whole pleasure and
- my charity, sir, I beshrew their knavish members out
- saving my charity, I beshrew him heartily that he
- the people, and humbly besought him of absolution from
- I lie bassing with Bess, and I am doing
- byTyndale, or the best of them besides that
- For surely the very best way were neither to
- good people's way: though best were to stop your
- also that all the best that the
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<th>Term</th>
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<td>best</td>
<td>work that any man</td>
<td>8, 53/4</td>
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<td>best</td>
<td>: yet can I not</td>
<td>8, 73/31</td>
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<td>best</td>
<td>have written these things</td>
<td>8, 107/10</td>
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<td>best</td>
<td>time, of Christendom, in</td>
<td>8, 150/27</td>
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<td>best</td>
<td>, as he serveth Tyndale</td>
<td>8, 264/1</td>
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<td>best</td>
<td>that he can find</td>
<td>8, 347/10</td>
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<td>best</td>
<td>that ever have written</td>
<td>8, 373/23</td>
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<td>best</td>
<td>for me . . . and consider</td>
<td>8, 374/3</td>
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<td>best</td>
<td>of his matter . . . and</td>
<td>8, 392/24</td>
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<td>be able to stand</td>
<td>8, 400/7</td>
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<td>work were naught worth</td>
<td>8, 414/31</td>
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<tr>
<td>best</td>
<td>gloss that I can</td>
<td>8, 414/31</td>
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<tr>
<td>best</td>
<td>. For as himself saith</td>
<td>8, 526/2</td>
<td></td>
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<td>best</td>
<td>, using our evil to</td>
<td>8, 526/22</td>
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<tr>
<td>best</td>
<td>that I can perceive</td>
<td>8, 535/26</td>
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<td>best</td>
<td>men or not, God</td>
<td>8, 538/2</td>
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<td>best</td>
<td>, so the best were</td>
<td>8, 538/6</td>
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<td>best</td>
<td>were never the worse</td>
<td>8, 538/6</td>
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<td>best</td>
<td>is in such case</td>
<td>8, 583/8</td>
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<tr>
<td>best</td>
<td>very naught. And finally</td>
<td>8, 583/9</td>
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<td>best</td>
<td>knew his thought, laid</td>
<td>8, 583/25</td>
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<td>best-learned</td>
<td>men are in doubt</td>
<td>8, 363/9</td>
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<td>bestow</td>
<td>his wit and learning</td>
<td>8, 34/34</td>
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<td>as many years in</td>
<td>8, 25/34</td>
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<td>all his time about</td>
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<td>many years may perceive</td>
<td>8, 269/13</td>
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<td>about it, do this</td>
<td>8, 493/30</td>
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<td>his talents of grace</td>
<td>8, 205/7</td>
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<td>of the ointment upon</td>
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<td>to thee . . . knowing of</td>
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<td>himself better . . . and in</td>
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<td>her how she might</td>
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<td>him upon twain. One</td>
<td>8, 560/30</td>
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<td>. This long digression have</td>
<td>8, 119/36</td>
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<td>betimes</td>
<td>, lest God mock him</td>
<td>8, 126/24</td>
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<td>betimes</td>
<td>that he meet not</td>
<td>8, 129/10</td>
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<td>betimes</td>
<td>, ere ever&quot; our &quot;sins</td>
<td>8, 179/9</td>
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<td>betimes</td>
<td>lest like heresies and</td>
<td>8, 180/33</td>
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<tr>
<td>betimes</td>
<td>lest he come to</td>
<td>8, 267/31</td>
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<td>betimes</td>
<td>, ere they be suffered</td>
<td>8, 357/36</td>
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<td>betoken</td>
<td>and do signify, and</td>
<td>8, 77/7</td>
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<tr>
<td>betoken</td>
<td>the insensible grace that</td>
<td>8, 77/31</td>
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<tr>
<td>betoken</td>
<td>and preach the promises</td>
<td>8, 95/4</td>
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<td>betokened</td>
<td>. For the sacrament take</td>
<td>8, 156/5</td>
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<td>betokeneth</td>
<td>&quot;a congregation, a multitude</td>
<td>8, 144/29</td>
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<td>betokening</td>
<td>other than the secret</td>
<td>8, 78/27</td>
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<td>betokenings</td>
<td>thereof. But I shall</td>
<td>8, 75/37</td>
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<td>of them to the</td>
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<td>betokenings</td>
<td>of the blessed sacraments</td>
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<td>betook</td>
<td>some of them to</td>
<td>8, 482/3</td>
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make his bargain, and  
no more than Judas  
that he should be  
through temptation ... and Judas  
have offended God in  
the man never the  
the Church were much  
that he thought it  
thought it were then  
ever wretch, I ween,  
that he would the  
men may do much  
it is, about some  
God settheth it on  
utterly lost therewith. And  
-- then were it  
thing will not be . . .  
but occupy their minds  
there shall, be many  
pass unlooked over by  
by better men and  
it may among the  
say. For I am  
therewith please God the  
might please God the  
to please him the  
to the intent the  
and will be no  
send him to look  
soul and make it  
it is never the  
God's blessing was no  
till he can say  
would believe Saint Paul  
was never child the  
till I hear either  
better or perceive them  
as yet that argument  
much like I the  
to make, take a  
have advised them the  
more since and learned  
what are they the  
devil is never the  
No man can desire  
as they might the  
his sake, that believeth  
them, as well and  
that the Turk "believeth  
-- would keep it

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<td>him and sell him</td>
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<td>Christ for any favor</td>
<td>8, 178/ 21</td>
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<td>betrayed</td>
<td>and delivered on the</td>
<td>8, 540/ 36</td>
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<td>betrayed</td>
<td>Christ also through temptation</td>
<td>8, 542/ 36</td>
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<td>betraying</td>
<td>the righteous blood.&quot; And</td>
<td>8, 548/ 18</td>
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<td>better</td>
<td>for them, nor no</td>
<td>8, 4/ 16</td>
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<td>better</td>
<td>if it were spoken</td>
<td>8, 14/ 17</td>
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<tr>
<td>better</td>
<td>that such as were</td>
<td>8, 17/ 26</td>
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<td>better</td>
<td>to send him to</td>
<td>8, 17/ 30</td>
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<td>better</td>
<td>worthy. Yet is there</td>
<td>8, 20/ 35</td>
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<td>better</td>
<td>and more clearly perceive</td>
<td>8, 23/ 27</td>
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<td>better</td>
<td>yet than I --</td>
<td>8, 26/ 17</td>
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<td>better</td>
<td>business than Tyndale misbestoweth</td>
<td>8, 34/ 35</td>
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<tr>
<td>better</td>
<td>again and giveth it</td>
<td>8, 36/ 9</td>
</tr>
<tr>
<td>better</td>
<td>were it not to</td>
<td>8, 36/ 35</td>
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<tr>
<td>better</td>
<td>that the physician bestowed</td>
<td>8, 37/ 3</td>
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<tr>
<td>better</td>
<td>it is, I reckon</td>
<td>8, 37/ 12</td>
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<td>better</td>
<td>and, standing firmly by</td>
<td>8, 37/ 38</td>
</tr>
<tr>
<td>better</td>
<td>made than mine --</td>
<td>8, 38/ 31</td>
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<tr>
<td>better</td>
<td>men and better learned</td>
<td>8, 38/ 33</td>
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<tr>
<td>better</td>
<td>learned also than myself</td>
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<td>better</td>
<td>stand yet in some</td>
<td>8, 38/ 35</td>
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<td>better</td>
<td>content that he say</td>
<td>8, 51/ 7</td>
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<tr>
<td>better</td>
<td>, or the rather come</td>
<td>8, 52/ 7</td>
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<tr>
<td>better</td>
<td>thereby. For that thing</td>
<td>8, 52/ 13</td>
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<tr>
<td>better</td>
<td>thereby . . . as himself hath</td>
<td>8, 52/ 19</td>
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<td>better</td>
<td>to please God therewith</td>
<td>8, 53/ 22</td>
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<td>better</td>
<td>. . . but the spirituals, as</td>
<td>8, 57/ 6</td>
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<td>better</td>
<td>upon the good books</td>
<td>8, 65/ 1</td>
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<td>better</td>
<td>. For as for grace</td>
<td>8, 78/ 4</td>
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<td>better</td>
<td>. And therefore he will</td>
<td>8, 78/ 7</td>
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<td>better</td>
<td>to mankind than to</td>
<td>8, 85/ 30</td>
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<td>better</td>
<td>to this than ever</td>
<td>8, 86/ 8</td>
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<td>better</td>
<td>than him, and that</td>
<td>8, 86/ 17</td>
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<td>better</td>
<td>for the christendom. And</td>
<td>8, 92/ 21</td>
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<td>better</td>
<td>or perceive them better</td>
<td>8, 101/ 30</td>
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<td>better</td>
<td>, I like as yet</td>
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<td>better</td>
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<td>better</td>
<td>for certain words that</td>
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<td>better</td>
<td>. Howbeit, he is indeed</td>
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<td>better</td>
<td>? We have a promise</td>
<td>8, 115/ 25</td>
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<td>better</td>
<td>? Surely because himself believeth</td>
<td>8, 115/ 29</td>
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<td>better</td>
<td>knowledge of him than</td>
<td>8, 117/ 5</td>
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<td>better</td>
<td>say to the Catholic</td>
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<td>better</td>
<td>in God than he</td>
<td>8, 122/ 27</td>
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<td>better</td>
<td>too than Moses killed</td>
<td>8, 123/ 23</td>
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<tr>
<td>better</td>
<td>in God&quot; than such</td>
<td>8, 123/ 28</td>
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<td>better</td>
<td>than do the friars</td>
<td>8, 125/ 27</td>
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</table>
mock him again. ought
understandeth his own writing
that he be any
should be therein much
More Tyndale never spoke
judgment of wiser and
intent ye may the
things as every boy
give that man a
lay them for the
written, and for the
defaults that believe them
is every each the
and all people the
thing is there that
then, since nothing can
which is yet, haply,
rebellious, and far the
to labor first for
therein, been changed into
were, I ween, somewhat
men ween it were
in hatred of the
of God, until men
is a faint faith
but there came no
lack of finding a
bad, it was not
the names into the
man were yet much
them! The viler the
better welcome to you!
its more plain and
intent it may the
books. He might much
in good faith, much
or to be the
wit wish to die
and so much the
that ye may the
expressed the Greek the
doubt, and for the
other is in English
sometimes by the translator
may make you the
true doctrine hath been
proved, and daily is
Tyndale's preaching must be
text also: "It is
saith that it is

Better

is it, good Christian
than all the creatures
than a beast . . . out
occupied than he is
than he doth even
and better-learned . . . and by
perceive how wisely the
believeth than he? For
mind. Yet goeth he
understanding of God's word
knowledge of God's word
upon their bare words
for other's prayer . . . and
both for the prayer
tame the flesh than
) strengthen the soul in
in temper . . . so that
understanding, and not thereby
. . . as have been divers
than I fear me
. And now, when he
to make men
-- if any
than a strong heresy
in my mind at
English word, he saith
when he called a
and show us what
to forbear them both
welcome to you! Better
is to you a
perceived if he had
appear that penance is
, if he cut a
say then than he
rewarded there, is deadly
. And therefore, since all
by cause that the
perceive that for to
, and yet not contraried
expressing of the article
and more clear. And
changed than kept. And
and the more clearly
proved . . . which point thus
to marry than to
to marry than to
deduceth that it is better for a friar to 8, 261/ 20
These have yet some better color for Luther and 8, 261/ 30
hath defended his part better . . . and therefore prayeth them 8, 268/ 4
of them hath spoken better , and whither part is 8, 268/ 12
part is between them better proved by Scripture? Are 8, 268/ 13
liveth. And yet the better he proveth it if 8, 277/ 37
been God; and incomparably better since he was God 8, 280/ 33
writeth. And therefore whoso better believeth the word of 8, 284/ 34
inspiration -- he believeth better the creature that wrote 8, 284/ 36
Nay, but I believe better these men that wrote 8, 285/ 1
What am I the better believeth those than these 8, 285/ 4
been God; and incomparably better since he was God 8, 287/ 29
good faith, not the better ye believe it no 8, 287/ 30
might be both the better for purgatory and the 8, 287/ 31
say, "Tyndale is the" better for the belief of 8, 287/ 36
Tyndale is not the better though other men be 8, 288/ 3
Tyndale be never the better for the belief thereof 8, 288/ 21
may once look up better . . . lest he finally fall 8, 289/ 34
little examine his words better . . . when he saith that 8, 296/ 2
a wise argument -- " better is it to forbear 8, 305/ 2
and say that with better looking thereon, he hath 8, 313/ 24
he must prove it better than by that Saint 8, 315/ 37
it might have been better with some if there 8, 319/ 32
without trouble, and the better wait on God's words 8, 324/ 26
and also defying, a better man than the apostles 8, 327/ 35
What art thou the better though I go barefoot 8, 328/ 18
if Tyndale be no better than other men -- 8, 336/ 2
himself understandeth the Scripture better than they all. Is 8, 342/ 5
all together understand it better than he alone, as 8, 346/ 33
again that they may better scrape that note out 8, 350/ 8
one, till another may better make for their own 8, 354/ 1
folk, I suppose, were better prohibited betimes, ere they 8, 357/ 36
yet so much the better in that these heretics 8, 358/ 22
Howbeit, what need we better or elder than, as 8, 374/ 11
did not handle it better , it had been better 8, 382/ 4
better, it had been better, to have left altogether 8, 382/ 4
Though he were no better -- yet he shall 8, 389/ 28
true shall much the better appear when we well 8, 390/ 5
end ye may the better understand whereabout he goeth 8, 390/ 35
tree of faith little better . . . For what good tree 8, 400/ 30
us, "Be never the better because thou hast been 8, 409/ 20
naught; do never the better because thou hast done 8, 409/ 21
he would be the better . . . as himself counseleth others 8, 409/ 28
himself never find a better . . . yet mine will not 8, 415/ 8
penance, or doth the better after because he hath 8, 416/ 8
of that abominable heresy, better than Saint Cyprian, Saint 8, 426/ 27
written against it . . . and better than the whole Catholic 8, 426/ 30
one heretic or twain better than all the old 8, 427/ 2
words of Saint John, better than all good cunning 8, 429/ 6
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<th>Term</th>
<th>Meaning</th>
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<td>better</td>
<td>out shameless with ungracious</td>
<td>8, 437/ 28</td>
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<td>better</td>
<td>understood Saint John --</td>
<td>8, 442/ 31</td>
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<tr>
<td>better</td>
<td>place, after that we</td>
<td>8, 443/ 13</td>
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<td>better</td>
<td>shift than this. Tyndale</td>
<td>8, 451/ 13</td>
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<td>better</td>
<td>, then is the yoke</td>
<td>8, 455/ 31</td>
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<td>better</td>
<td>taught, they should immediately</td>
<td>8, 467/ 7</td>
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<tr>
<td>better</td>
<td>taught, they repent their</td>
<td>8, 467/ 15</td>
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<td>better</td>
<td>, although they died in</td>
<td>8, 467/ 17</td>
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<td>better</td>
<td>taught, repent every error</td>
<td>8, 468/ 16</td>
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<td>better</td>
<td>men better taught, he</td>
<td>8, 468/ 25</td>
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<tr>
<td>better</td>
<td>taught, he shall not</td>
<td>8, 468/ 25</td>
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<td>better</td>
<td>taught, return and be</td>
<td>8, 468/ 34</td>
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<td>better</td>
<td>taught the truth . . . and</td>
<td>8, 473/ 20</td>
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<td>better</td>
<td>thing to put us</td>
<td>8, 480/ 16</td>
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<td>better</td>
<td>ere they die, shall</td>
<td>8, 495/ 10</td>
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<td>better</td>
<td>, and given me the</td>
<td>8, 523/ 23</td>
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<td>better</td>
<td>the man was before</td>
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<td>better</td>
<td>for him for a</td>
<td>8, 526/ 8</td>
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<td>better</td>
<td>wax very hot than</td>
<td>8, 526/ 9</td>
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<tr>
<td>better</td>
<td>to his feet, and</td>
<td>8, 526/ 25</td>
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<tr>
<td>better</td>
<td>with his enemy , the</td>
<td>8, 528/ 29</td>
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<tr>
<td>better</td>
<td>believed upon the credence</td>
<td>8, 537/ 3</td>
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<tr>
<td>better</td>
<td>grown in heart --</td>
<td>8, 552/ 37</td>
</tr>
<tr>
<td>better</td>
<td>men's too than mine</td>
<td>8, 553/ 36</td>
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<td>better</td>
<td>. But leaving that gloss</td>
<td>8, 555/ 2</td>
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<td>better</td>
<td>perceiving whereof, I will</td>
<td>8, 556/ 2</td>
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<tr>
<td>better</td>
<td>sport to see how</td>
<td>8, 559/ 16</td>
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<td>better</td>
<td>for him to have</td>
<td>8, 563/ 1</td>
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<td>better</td>
<td>. . . and in his other</td>
<td>8, 563/ 11</td>
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<td>better</td>
<td>will instead of purgatory</td>
<td>8, 571/ 1</td>
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<td>better-believing</td>
<td>folk the fewer and</td>
<td>8, 275/ 10</td>
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<td>better-learning</td>
<td>. . . and by their teaching</td>
<td>8, 139/ 12</td>
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<td>bewailed</td>
<td>it, the more pain</td>
<td>8, 551/ 26</td>
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<td>beware</td>
<td>that are yet clear</td>
<td>8, 27/ 25</td>
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<tr>
<td>beware</td>
<td>of hell, into which</td>
<td>8, 97/ 18</td>
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<tr>
<td>beware</td>
<td>betimes, lest God mock</td>
<td>8, 126/ 24</td>
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<td>beware</td>
<td>of such as Tyndale</td>
<td>8, 150/ 4</td>
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<td>beware</td>
<td>betimes lest like heresies</td>
<td>8, 180/ 33</td>
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<td>beware</td>
<td>and avoid the company</td>
<td>8, 191/ 7</td>
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<td>beware</td>
<td>betimes lest he come</td>
<td>8, 267/ 31</td>
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<td>beware</td>
<td>&quot; of &quot;hypocrisy,&quot; &quot;ceremonies,&quot; and</td>
<td>8, 327/ 20</td>
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<td>beware</td>
<td>that thou follow not</td>
<td>8, 349/ 3</td>
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<td>beware</td>
<td>, I say, that thou</td>
<td>8, 349/ 4</td>
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<td>beware</td>
<td>of that puddle and</td>
<td>8, 363/ 31</td>
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<td>beware</td>
<td>he fall not&quot;? It</td>
<td>8, 429/ 35</td>
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<td>beware</td>
<td>they fall not. Which</td>
<td>8, 430/ 3</td>
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<td>beware</td>
<td>that he fall not</td>
<td>8, 438/ 15</td>
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<tr>
<td>beware</td>
<td>of all such heretics</td>
<td>8, 441/ 14</td>
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<td>beware</td>
<td>of falling in the</td>
<td>8, 544/ 8</td>
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</table>
more bitterly that he bewept and bewailed it, the
false enchanter that would bewitch you wilily, to make
poisoned books had miserably bewitched, and from true Christian
on every side so bewrapped his people in sin
Lo, so was he bewrapped therein that he could
him throughout all the Bible . And then shall he
a note in the Bible some have set solemnly
the Turks do -- bid men believe in Muhammad's
men heretics and then bid them be meek (when
a man drunk, and bid him be sober; make
him stark mad, and bid him be well advised
a stark thief, and bid him see he steal
obey their princes. They bid the people for a
were waxen warm and bid them if they will
bold therein, and to Paul . . . while one would bid the preacher hold his
thy neighbor"; nor I bid him not say "Charity
 to hang him, but bid men seek up his
that if we should bid Tyndale here, or Luther
we should, I say, me a thing or bid them prove us that
two eggs himself, and bid me do a thing
did so, too . . . and bid the sophister take and
but that if God bid us go prove the
leave it undone and bid him do it himself
man that if God points, that point we bid a man do a
ceremonies: I will first bid Tyndale prove. His proof
his Church more . . . nor bid him prove me that
that though he would bid any of them any
liveth either tell or bid them any further thing
any miracle showed to bid any other thing than
the scribes and Pharisees bid all the world believe
of necessity, though God bid you do a thing
shall we yet again bid him by mouth . . . if
part; but will then bid him do as he
in Scripture; and will bid us prove our own
part, and therefore will bid us go prove him
if that either God bid us go prove ours
to his mother, and bid him believe him, or
stroke his head and bid her go take a
upon the people and bid her go take a
-- he will not bid them do penance and
put it out, and bid us do a thing
to be true, and bid her upon her peril
destroy, and I have bid us so boldly believe
that would not be bid thee beware of hell
in which Christ had bid by, then that there
that they should be bid any of them go
Which he might have bid all God's children care
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<td>the people that they</td>
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<td>biddeth</td>
<td>them therewith that, for</td>
<td>8, 30/ 26</td>
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<td>biddeth</td>
<td>us give unto the</td>
<td>8, 52/ 27</td>
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<td>biddeth</td>
<td>that if any be</td>
<td>8, 87/ 15</td>
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<td>biddeth</td>
<td>look and &quot;mark&quot; that</td>
<td>8, 137/ 1</td>
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<td>biddeth</td>
<td>the people mark that</td>
<td>8, 138/ 22</td>
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<td>biddeth</td>
<td>him leave all such</td>
<td>8, 199/ 23</td>
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<td>biddeth</td>
<td>us . . . although we know</td>
<td>8, 300/ 8</td>
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<td>biddeth</td>
<td>him till he tell</td>
<td>8, 307/ 31</td>
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<td>him? Would it not</td>
<td>8, 307/ 32</td>
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<td>biddeth</td>
<td>in Babylonica -- presume</td>
<td>8, 316/ 23</td>
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<td>biddeth</td>
<td>the Thessalonians keep and</td>
<td>8, 324/ 4</td>
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<td>biddeth</td>
<td>all his apostles go</td>
<td>8, 332/ 27</td>
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<td>that they should &quot;observe</td>
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<td>us all beware of</td>
<td>8, 360/ 6</td>
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<td>us, and by his</td>
<td>8, 463/ 15</td>
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<td>biddeth</td>
<td>him believe, and saith</td>
<td>8, 476/ 7</td>
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<td>him rise; as many</td>
<td>8, 518/ 23</td>
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<td>biddeth</td>
<td>them, strive and resist</td>
<td>8, 543/ 5</td>
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<td>biddeth</td>
<td>him to do. May</td>
<td>8, 568/ 13</td>
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<td>men to remember now</td>
<td>8, 139/ 32</td>
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<td>bidding</td>
<td>till themselves, as he</td>
<td>8, 260/ 11</td>
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<td>, whereof he wotteth not</td>
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<td>, did not sin, but</td>
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<td>be evermore deadly sin</td>
<td>8, 308/ 18</td>
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<td>them go write. But</td>
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<td>. . . though that special bidding</td>
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<td>were not specified in</td>
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<td>to kneel down and</td>
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<td>bindeth us, to captivate</td>
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<td>of God, &quot;The plague</td>
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<td>; as well appeareth by</td>
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<td>bide</td>
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<td>biggin</td>
<td>and brought him to</td>
<td>8, 497/ 1</td>
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<td>bigly</td>
<td>with shameless devilish heresy</td>
<td>8, 124/ 32</td>
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<td>and read it . . . but</td>
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<td>bill</td>
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<td>Billiter</td>
<td>Lane. Fie, for shame</td>
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<td>, that was before abjured</td>
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<td>which he instituted the the Altar, his own holy cunning men and perpetual virginity of our yet indeed the very</td>
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<td>perpetual virginity of our the assumption of her divine honor unto the but quick, with that to do to that</td>
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<td>departing of that holy, of Christ in the -- as was our the faith in his that to worship the his faith, &quot;Thou art in despite of the and nature. For the the wine into his and mows at that the blast of his Holy Ghost, and the the crucifix, and the his heresies against the and mowing at the deadly sins in those Tyndale doth in the that bark against the Savior himself and his no further than the a tale of Christ's this would rather Christ's upon him in the his railing against Christ's they believe that the Blessed</td>
<td>Body and Blood of sacraments, and had first Sacrament of the Altar and commanded in Paradise Sacrament of the Altar Body and Blood of saints, and therewith all Lady for so sure Body of Christ. And Blood of Christ. And heart upon the cross martyr, thereupon saith that sacrament, did put water sacrament that they would body not only to apostles. &quot;Nay,&quot; saith Tyndale Sacrament of the Altar Sacrament of the Altar presence himself! But now Lady, which whoso believeth body -- which God Sacrament of the Altar Soul and with them Body of Christ in woman his mother, Monica Sacrament of the Altar Lady while she lived sacraments and divers other Sacrament of the Altar , Simon the son of Sacraments of the Altar angels, that stood still Blood, and commanded the sacrament, and calleth it mouth, blow that proud Body and Blood of Sacrament; robbed, mayhemmed, and Sacrament. And therefore, whereas Sacrament. And thus abusing bodies, be the deeds Sacrament. Now, since we sacraments and tear with apostles even unto lousy apostles . . . and specially Saint apostles. Of whom thus -- that Tyndale Sacrament after his resurrection Body, the Sacrament of Body nor Blood of</td>
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<td>blesseth</td>
<td>, and looketh holily and</td>
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<td>blesseth</td>
<td>the child, or the</td>
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<td>praying for them so</td>
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<td>blessing</td>
<td>reason will that we</td>
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<td>blessing</td>
<td>was no better to</td>
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<td>Blessing</td>
<td>of bishops Tyndale jesteth</td>
<td>8, 127/ 21</td>
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<td>blessing</td>
<td>, both where a man</td>
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<td>blessing</td>
<td>and crossing to scorn</td>
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<td>blessing</td>
<td>too. For as little</td>
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body and wine his
body, and wine his
into Christ's body and
of the body and
the denying of Christ's
the denying of Christ's
of the body and
the very body and
the denying of Christ's
own Blessed Body and
Precious Body and Blessed
nor the Body nor
wine into his own
to have consecrated his
welld out with the
the token of the
of his body and
he hath shed his
to idols, and from
him again an innocent
from strangled, and from
Precious Body and Holy
of his body and
that is in Christ's
of his body and
of Christ's body and
miracles, and all the
miracles, and all the
miracles, and all the
us, also, by his
Jonah; for flesh and
for neither flesh nor
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such sedition and rebellious of his own blessed, blow wind able enough to
Tyndale's instrument whereby he fervent love -- he blown in hell forever with
that it is shortly pride, envy, and malice, bloody of the devil's mouth, blown
of damned spirits be blown of this expositor, and blown
us beetle-blind with his blunt his strange riddle as
-- he bloweth and blustereth out at
of Penance is the board catch hold upon the board of the people "God's board" and "Christ's table" . . . and
presume they to God's board their books. Then they board!
whose burning Tyndale maketh
Tyndale should glory and boast mischievous mind that they boast among them made great
This man maketh high boast say, for all Tyndale's board , which I now
-- which I now boast of Saint Paul, "I boast with his "faith" and boasting it, and say, "This boast of that article of
he forth in the boast that the devil cannot boast of him to say
therefore, if Tyndale will boast of him to say that this were a goodly
he forth with the boast and saith . . .Tyndale That he forth with the
of their "feeling faith," boasted of their "feeling faith," a trim! A fair
a trim! A fair boasted here a like boast for to excuse him
of whose burning he boasted of whose burning he
soon perceive that he boasted in his Answer to
Luke, whereof Tyndale so boasted , calleth "ecclesia" thrice in
that he so much boasted of, in searching out
boasted and saith, "Against the boasted and saith, "Against the
all this while so boasteth, wherein, he saith, all
it ... royally triumpheth and boasteth he forth and
sin showed in shameless boasting, whereby it might increase
a truant, played at
sweet years have destroyed
and pinching of the bodies
and war many thousand should redound into their
but also put our bodies, not, but in their
only discharged of their bodies
only God's, could these wise wrought upon the bodies
and thereby maketh their bodies everlasting to the judged
as well as the deeds as take their
the punishment of their bodies sins in those blessed
punished, and especially by purse, by prison, by the bodies peril of outward,
that fasting and other flesh and taming of they might do no the spiritual profit and and, finally, why any man, set all such almsdeed, or any other no likelihood how that fire, which is a they say that the his power may the
God may make the the painful twitch of Body of God, and for a sign of ceremonies, and all their serve God with any some of them be by temporal laws and the understanding as the deadly sinful dread of worship to the Very other men harm, in to do the Blessed to throw his Blessed Christian man both in the loss of his
boasteth, in this matter, that boasteth highly this manner of Bockle Pit by the way bodies . And surely no little bodies , to compel men to bodies . And surely no little bodies to pain and affliction bodies and inwardly in their bodies in purgatory, but also bodies -- that is to bodies wherein they were working bodies be burned in earth bodies ) -- but yet, I bodies of any other saints bodies , that were the members bodies in help of their bodies , be the deeds never bodily pain or death . . . and bodily pain, and death, divers bodily punishment, their evangelical liberty bodily affliction, either taken by bodily lusts. For they fasted bodily work for necessity. But bodily both. And if that bodily ceremonies or sacraments at bodily ceremonies and sacraments at bodily affliction, that God may bodily water can work upon bodily substance as well as bodily water cannot work upon bodily water as well be bodily , corporeal water able to bodily death: we may well bodily consecrate it herself -- bodily health, and the world bodily works of the soul bodily works, or to do bodily works: a man may bodily punishment, to finish the bodily eye hath of the bodily death -- after this bodily and Blessed Blood of body , substance, and soul. There body of Christ in that Body out of the pyx body and soul. Thus rejoiced body the soul cured, than
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<td>mercy brought his body to death,</td>
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<td>to receive</td>
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<td>of Christ in form</td>
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<td>penance, trouble of the body</td>
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<td>and soul. But Tyndale</td>
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<td>a shirt of hair</td>
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and of the whole
-- all the whole
understand thereby the whole
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consecrate also the Blessed
women may consecrate the
say of a stubborn
their deaths, both of
is not the common-known
hereafter many, some in
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christen, and consecrate the
Ark, but the Blessed
the sacrament of Christ's
then he burneth both
believe that our Lady's
believe that our Lady's
Enoch or Elijah is
Lady is in heaven
contrary, both for her
enough though our Lady's
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that bread is Christ's
that bread is Christ's
that bread is Christ's
and changed into Christ's
the sacrament of the
were, made all one
the washing of the
the "sacrament of the
there is the very
to be the very
far from the poisoned
Altar, his own Blessed
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do to the Precious
nor sacrifice . . . nor the
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<td>forth with his &quot;faith&quot;</td>
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<td>403/15</td>
</tr>
<tr>
<td>boldly</td>
<td>that he surely shall</td>
<td>8,</td>
<td>411/34</td>
</tr>
<tr>
<td>boldly</td>
<td>make themselves sure thereof</td>
<td>8,</td>
<td>450/20</td>
</tr>
<tr>
<td>boldly</td>
<td>so did, upon some</td>
<td>8,</td>
<td>451/5</td>
</tr>
<tr>
<td>boldly</td>
<td>say that Tyndale himself</td>
<td>8,</td>
<td>469/31</td>
</tr>
<tr>
<td>boldly</td>
<td>that to be elect</td>
<td>8,</td>
<td>529/25</td>
</tr>
<tr>
<td>boldly</td>
<td>bear us in hand</td>
<td>8,</td>
<td>537/22</td>
</tr>
<tr>
<td>boldly</td>
<td>both quick faith and</td>
<td>8,</td>
<td>552/13</td>
</tr>
<tr>
<td>boldly</td>
<td>believe it, and, save</td>
<td>8,</td>
<td>565/13</td>
</tr>
<tr>
<td>boldness</td>
<td>of &quot;only faith,&quot; set</td>
<td>8,</td>
<td>5/23</td>
</tr>
<tr>
<td>boldness</td>
<td>that a bare faith</td>
<td>8,</td>
<td>5/26</td>
</tr>
<tr>
<td>boldness</td>
<td>and unreasonable railing, with</td>
<td>8,</td>
<td>26/5</td>
</tr>
<tr>
<td>boldness</td>
<td>of his wedded harlots</td>
<td>8,</td>
<td>73/5</td>
</tr>
<tr>
<td>boldness</td>
<td>to affirm that the</td>
<td>8,</td>
<td>102/31</td>
</tr>
<tr>
<td>boldness</td>
<td>of sin. Of the</td>
<td>8,</td>
<td>108/19</td>
</tr>
<tr>
<td>boldness</td>
<td>to think that we</td>
<td>8,</td>
<td>260/9</td>
</tr>
<tr>
<td>boldness</td>
<td>of pardons stand out</td>
<td>8,</td>
<td>288/30</td>
</tr>
<tr>
<td>boldness</td>
<td>of faith, and to</td>
<td>8,</td>
<td>337/20</td>
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no man take any
their more courage and
to refrain them from
bridle that refraineth our
the man falleth into
and the far less
afterward to strength and
of which kind is
love and service servile
other may thank the
her soul with the
himself discharged of that
is written, is that
indeed), then abideth that
unwritten . . . as the same
discharging us of that
the doing become "the
is but servile and
the yoke of their
they cannot yield themselves
run into the devil's
man should be in
honest-liking lechery, "from the
-- flesh, blood, and
play, as Cherrystone, Marrow
the man!) with the
but also by the
stake and rest his
written in the Third
his answer to my
enough to make a
a more foolish, frantic
Then have we Tyndale's
Beggars, a piteous, beggarly
this realm. In that
solemnly to assoil. Whose
by Tyndale -- a
the delight of that
matter of my present
have we also the
the errors of which
Then have ye a
I am informed, the
translated by Frith; a
now come forth the
speak of Friar Barnes'
and allegeth in his
further yet, besides Barnes'
Ploughman's Prayer, and a
as a donet the

boldness upon Tyndale's tale to
boldness in such bitchery, to
boldness of sin: that is
boldness; whereas Tyndale and his
boldness of sin. In which
boldness presuming upon the surety
boldness, and that his two

Bonaventure

bond and mercenary. This is
bond if ever the promise
bond of faith. Let no
bond; and yet are the
bond released and discharged, and
bond still, to believe the
bond stood and bound us
bond . . . but that it is
bond thrall of sin." And
bond, and therefore not meet
bond toward God . . . but both
bond unto sin to serve
bond unto his own servant
bondage and thralldom" of all
bone, even as he went
Bone, Buckle Pit, Spurn Point
bones of buttered beer. Now
bones of them raised and
bones in the bushes ere
Book of Kings, for the
book , he retreatheth so
book ; and of every sort
book . Then have we Tyndale's
book of Obedience . . . whereby we
book wherein he would have
book the heretic, that made
book when any good Christian
book that whose delight therein
book a man's soul may
book . Then have we also
book of Frith against purgatory
book I shall hereafter, God
book of Luther translated into
book was translated by Frith
book of such sort as
book of Friar Barnes, sometime
book , surely of all their
book were brought forth before
book , the ABC for Children
book of other small devotions
book of the Pathway to
Scripture in a little book were set upon the calendar before a in the prison, a is to wit, the house was found Tyndale's allowed, and his wicked Barnes, in his frantic since again in this in putting away that his heresies. The second go further in his and all his well-beloved of his fresh painted return again unto Tyndale's their pens to the and the devout contemplative him. Amen. The First shammeth all his whole to read his pernicious doing) maintaineth in his as well in this place hereafter in his many places in every after in this same chapter of the Third Furthermore, in the First Again, in the Second saith Tyndale in his telleth us in his Luther yet, in his saith in the same precisely, and in this of a good friar's Luther's babbling in his learned it in his master . . . which in his I have in his his words in his by Tyndale in his scorn. For in his chief things whereof his as well in his divers places of this thing, hereafter in this Thus endeth the First First Book. The Second First Chapter of Tyndale's there was never English
Son, and the blasphemous

and set into this

first chapters of his

of Christ's cross, the

with me before this

given to the whole

part of the whole

for part of that

in question: as the

chapter of the Third

for making of his

none untouched; by which

of that mind... the

so dear. Howbeit, that

I wrote not my

over searched all my

breast nor in my

my breast and my

eyes upon the Latin

be in that Latin

in this his new

words which in this

he saith in his

as in the Second

his, Luther in his

And I made my

Here endeth the Second

New Testament. The Third

Hereafter followeth the Third

two chapters of Tyndale's

his most erudite, famous

any reproof of my

of man, " the Greek

long for this present

as well in his

one place of his

other places of his

of Scripture (in his

Obedience, and in this

as they deny the

New Testament for the

he wrote a whole

heresy. In which virtuous

find in the First

an evasion in his

sundry places of his

writing of a Latin

near enough in the

surely through all his

chapter of the First

book of the Burying of

mine whole Dialogue again

, as things that serve

of his bitter Passion

be done... that God

in which they be

of Holy Scripture that

, they bring in question

of the Maccabees, because

), and there shall he

of Moria in my

Tyndale saith that if

being made by another

of Moria doth indeed

for any "affection" that

and ransacked up the

, I thank God, any

, and saw my conscience

ere he find that

, and that he make

, translated that same place

follow the translation of

of Obedience that the

of Kings, where he

of Babylonica sore dispraiseth

to good Christian people

, in which is confuted

Hereafter followeth the Third

, in which be treated

; that is to wit

against Luther, out of

, but only reproving himself

hath there, upon this

. I will therefore of

of Obedience as elsewhere

against me, that we

hereafter. But yet is

of Obedience, and in

also) that a friar

of Maccabees because it

of that scripture written

against the old heretic

Saint Jerome neither proveth

of my Dialogue, the

of Obedience, saying that

of my Dialogue, saying that

of Obedience, saying that

at my bidding, whereof

, but in reason as

and almost everything that

of my Dialogue alleged
substance is in his book of answers wherewith he was not written in this book of faith written in book before. And therefore, as book to Quodvultdeus, and by book against Helvidius; and by Book be judge . . . and by book of Babylonica. Which foolish book of Obedience laboreth sore book against me . . . Tyndale Christ Book , these are his words book he findeth that I book his conclusion can be book -- and the place book . And also, if any Book of Life, and of book , By which words he book is condemned, as it book of this work, well book written unto Quodvultdeus. And book against Helvidius. And all book , and magnifieth much himself book of Maccabees, yet, that Book ), rehearse you both the Book against Luther; all which Book ) before. Origen, in the Book of Numbers, writeth in Book , in the thirteenth chapter Book of The Trinity, when book Of the Baptism of Book of Baptism, against the Book of Baptism, against the Book of his Confessions, writing Book , Saint Augustine prayeth for book of the traditions given book had not been lost book ,? Or of Saint Paul book against me, that he Book containing the answer of Book . . . as soon as my Book . The Second Part of Book Whether "the Church" Can book of my Dialogue, whereunto book . And finally, for all Book more than plainly by Book of my Dialogue: then book showed), but the goodness
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<td>have in my First Book showed you, many things 8, 404/ 32</td>
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<tr>
<td>answered in my third book of this work -- 8, 404/ 36</td>
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<tr>
<td>writing, in this same book to which I answer 8, 417/ 10</td>
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<tr>
<td>other chapters of this book , and yet most especially 8, 447/ 9</td>
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<tr>
<td>the matter, in this book of his Answer unto 8, 448/ 25</td>
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<td>have in my First book by his own words 8, 466/ 15</td>
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<td>needed to encumber his book therewith. Besides this, himself 8, 472/ 13</td>
</tr>
<tr>
<td>end of my Third Book have answered, and avoided 8, 472/ 33</td>
</tr>
<tr>
<td>our matter in this book is, between Tyndale and 8, 479/ 25</td>
</tr>
<tr>
<td>therefore in all his book bringeth it into darkness 8, 479/ 29</td>
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<tr>
<td>have now such a book with so great, large 8, 492/ 19</td>
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<tr>
<td>beginning of my Fourth Book , or whether he mean 8, 497/ 31</td>
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<tr>
<td>chapter of the Third Book of my Dialogue. For 8, 500/ 7</td>
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<td>answer to my Third Book , as ye have here 8, 501/ 3</td>
</tr>
<tr>
<td>answer unto my Third Book as to the words 8, 501/ 7</td>
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<td>petitions in the First Book of Euclid's Geometry, as 8, 507/ 17</td>
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<td>my Third and Fourth Book of my Dialogue -- 8, 512/ 16</td>
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<tr>
<td>more places of his Book than one) that I 8, 513/ 2</td>
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<tr>
<td>chapter of the Second Book of Kings) that he 8, 538/ 34</td>
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<tr>
<td>other titles of this book , and by his Exposition 8, 550/ 23</td>
</tr>
<tr>
<td>it out of his book , For ye wot well 8, 557/ 28</td>
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<td>the occasion of his book is for answer of 8, 560/ 15</td>
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<td>the title of this book &quot;What Is the Church 8, 560/ 26</td>
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<td>Here endeth the Fourth Book . 8, 573/ 6</td>
</tr>
<tr>
<td>himself Adrian, otherwise John Bookbinder , and yet otherwise now 8, 18/ 3</td>
</tr>
<tr>
<td>late plenteous of evil books ! For they have grown 8, 2/ 4</td>
</tr>
<tr>
<td>infidelity than to make books of heresies, and call 8, 4/ 3</td>
</tr>
<tr>
<td>receipt of these pestilent books , our Lord sendeth us 8, 4/ 36</td>
</tr>
<tr>
<td>errors besides, these abominable books of Tyndale and his 8, 5/ 30</td>
</tr>
<tr>
<td>teach us. Of these books of heresies there be 8, 5/ 31</td>
</tr>
<tr>
<td>bare names of those books were almost enough to 8, 5/ 35</td>
</tr>
<tr>
<td>every sort of those books be some brought into 8, 5/ 36</td>
</tr>
<tr>
<td>no good. Besides the books of Latin, French, and 8, 6/ 1</td>
</tr>
<tr>
<td>after that, the Five Books of Moses translated by 8, 6/ 4</td>
</tr>
<tr>
<td>again more of Tyndale's books and false heresies afresh 8, 9/ 7</td>
</tr>
<tr>
<td>surely of all their books that yet came abroad 8, 9/ 10</td>
</tr>
<tr>
<td>wise that when the books that he citeth and 8, 9/ 14</td>
</tr>
<tr>
<td>so that after these books well learned, we be 8, 10/ 12</td>
</tr>
<tr>
<td>teach in all their books besides; of all which 8, 10/ 15</td>
</tr>
<tr>
<td>up, in these little books before. For the Primer 8, 10/ 17</td>
</tr>
<tr>
<td>rehearse you all their books , for there be yet 8, 10/ 29</td>
</tr>
<tr>
<td>forbade any manner English books printed beyond the sea 8, 10/ 32</td>
</tr>
<tr>
<td>that of these ungracious books full of pestilent, poisoned 8, 10/ 36</td>
</tr>
<tr>
<td>send them hither. Which books albeit that they neither 8, 11/ 30</td>
</tr>
<tr>
<td>to burning through their books .Then they boast that 8, 12/ 18</td>
</tr>
<tr>
<td>martyr . . . when their poisoned books have killed the Christian 8, 12/ 20</td>
</tr>
<tr>
<td>part of Tyndale's holy books ; and now the spirit 8, 15/ 35</td>
</tr>
<tr>
<td>many mischievous sorts of books , had yet the King's 8, 16/ 21</td>
</tr>
<tr>
<td>for bringing in those books , and therewith also in 8, 16/ 25</td>
</tr>
<tr>
<td>heresies needeth little; the books that he brought well 8, 16/ 28</td>
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</tbody>
</table>
glory. For though Tyndale's
sold of those heretical
many of these heretical
he should send the
also, sold many such
devised how those devilish
think, if Tyndale's ungracious
also whom his unhappy
her divers of Tyndale's
the doing, and the
great worship to his
written. And yet, his
mischief is in their
therefore to read their
detesteth than these pestilent
his most erudite, famous
of those pernicious, poisoned
poison of those pernicious
the peril of these
wretch with his wretched
that I call their
the people, in their
and how can our
proclamations keep still his
did say that Luther's
by his other false
blood as his poisoned
and that their pestilent
present work, these three
impugned in the four
hearts, and their abominable
may to spread these
poison themselves, weening the
then of those evil
making of their ungracious
reading of such English
would wish that their
draft of these heretics'
vouchsafe to read their
that part of their
to read these heretics'
fingers from their poisoned
you delight in those
the means that such
again at hand such
which kind of good
as appeareth by their
pardie, through all their
better upon the good
evil purpose translated: the

books brought him to burning    8, 16/ 37
books and secretly set forth    8, 17/ 16
books -- he sent word    8, 18/ 6
books home to me. Which    8, 18/ 7
books of heresy, both in    8, 18/ 16
books which himself and others    8, 19/ 19
books had never come in    8, 21/ 33
books have brought unto the    8, 21/ 38
books , and was there taken    8, 22/ 18
books after found about another    8, 22/ 19
books , which are of such    8, 25/ 10
books being such, some folk    8, 25/ 12
books , because many good simple    8, 26/ 19
books and see the thing    8, 26/ 21
books that Tyndale and such    8, 26/ 33
books , both in English and    8, 26/ 37
books . . . to the intent that    8, 27/ 10
books , to help, as much    8, 27/ 21
books . . . whereof the makers have    8, 27/ 36
books murderereth the man himself    8, 28/ 5
books seditious. For they counsel    8, 29/ 13
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books so many daily made    8, 35/ 23
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books were all gone and    8, 37/ 10
books which when they be    8, 37/ 20
books nor anything made against    8, 37/ 23
books . And therefore, as I    8, 37/ 36
books nor mine, but occupy    8, 37/ 38
books -- then would I    8, 38/ 7
books -- yet since some    8, 38/ 20
books shall never in some    8, 38/ 26
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books, and for the custom
books, they give thereunto. But
books, well declare) would be
books, of Tyndale himself; his
books, So was it, now
books, that he is a
books, plain that seem to
books, after his death by
books, which Tyndale agreeth for
books, that so calleth it
books, prove. But it will
books, and will not suffer
books, in setting forth Luther's
books, but mine own also
books, and sermons of all
books, and after damned for
books, and their damned for
books, and the likers of
books, . He might much better
books, vanished away to the
books, . . . and with all the
books, worthy to be burned
books, well worthy to be
books, , but specially by the
books, . . . and yet written in
books, , and made glasses, and
books, . More Tyndale telleth us
books, for holy writing: that
books, . . . and that they read
books, : I ask him whether
books, ." To this answereth Tyndale
books, together, to see whether
books, ); but every evangelist, of
books, that should be written
books, " -- why may not
books, would be the fewer
books, . . . but that he would
books, . He maketh us no
books, ; but, pursuing these words
books, , much thereof is lost
books, , that the Scripture is
books, of this prophecy . . . God
books, , as it is to
books, . . . and upon everything that
books, " -- Christ therefore commanded
books, . Which if it were
books, of Moses or other
books, of Scripture," but he
books, with him too, and
books, for to save his
not writing any true books of Scripture, but false
upon Scripture, and erroneous books of devilish heresies devised
written . . . in the five books of Moses; whereby it
it telleth him, "These books the apostles did write
mine other three, former books of this present work
clearly testify by their books . . . For which holy doctors
of my three former books of this present work
have in my former books clearly confuted . . . and in
places of my former books of the old holy
by the old, continued books of service used in
Christendom, and by the books of the Scripture itself
showed that the very books of my Dialogue --
the third and fourth books, now raileth and jesteth
of Luther's and Tyndale's books, fall into their false
as Tyndale in his book written in the books of the old holy
these heretics in their to signify: scilicet, a bordel
idol was that it bore the name of God
of his conjurations he bore it out a while
and every church that bore the name of any
and honor that they bore to those devils, whom
any favor that he bore to "the high priests
had as lief he bore them both a bare
that Saint John also bore witness of him beside
and that his Father bore witness of him beside
that his own works bore witness of him beside
Ghost at his coming bore witness of him beside
himself said they should) bore witness of him beside
-- robbed, despoiled, and bore away all that ever
the field, where they bore over their enemies. And
the love that he bore to Bathsheba. And if
to see whether he bore any malice therein, we
any since Christ was born . . . had as lief he bore
ere Father Frith was born again, nor wot well
I not there of " born again but Tyndale feigneth
man that is not born again but Tyndale feigneth
but "natural" men, not " born again" nor "created anew
Christendom since Christ was born unto Tyndale's time --
Tyndale's time -- was born again or new-created with
were all baptized and born again "of water and
show that they were born again of God and
Luther himself, being specially born again and new-created of
that Antichrist should be born again and renewed with
but natural only, not born again; and why
temporal princes for men born again of the Spirit
' not yet ' born again'. . . and the
elder brethren ' born God-and-man for our salvation
yet and not ' born God-and-man for our salvation
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Now, he that is born of God cannot sin 8, 420/ 12
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of God and be born of the devil and 8, 434/ 21
every man that is born of God" (that is 8, 434/ 31
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to wit, his being
he is begotten and
said, "He that is
sin, because he is
that whosoever is once
the right faith is
faith . . . and so is
yet because they be
this feeling faith be
that were not so
faith, that they be
like holy spiritual fathers
those children were not
elect is by faith
with which he was
made, or after themselves
that his judges had
evil as they be
in heaven for charity
like a man and
but it may be
penance after he had
be saved and be
any despite or malice
be mastered, and they
paynims . . . yet Christ's church "

born of God by the
born of God -- '
born of God sinneth not
born of God -- he
born of God neither shall
born of God, and thereby
born again of God and
born of God by the
born of God, and that
born of God by the
born of God by such
born of God, and that
born again of God and
born of our Lady's body
born of God, and therefore
born of God, he could
born . But unto them he
borne him wrong in hand
borne in hand . . . and longing
borne to his enemy. Though
borne me over quite, he
borne ; but I say the
borne his faggot), Tyndale and
borne . But in good faith
borne to his father, but
borne up thereby, in manner

borrowed " them neither of the
botch, but utterly dead of
bottom , the pith, the quick
bottom , the pith, the quick
bottom , the pith, the quick
bottom will not be found
bottom , the pith, the quick
bottom of God's commandments and
bottom , and so judgeth allthing
bottom of the cause in
bottom of God's secrets, that
bottom of God's secrets, we
bottom of my breast . . . though
bottom of his deep divinity
bottom , Tyndale's horse happen under
bought and sold of those
bought with Christ's blood, and
bought us, too. And they
bought and sold therein, whom
bound to it. For as
bound . . . not in reason only
bound to show you, good
bound to obey their governors'
bound to obey the laws
bound by any law made

as any blain or
he come at the
they come at the
he come to the
depth that the secret
he come at the
spirituals do search the
come to the very
in searching the very
allthing, even the very
spirituals; we search the
ransacked up the very
out of the very
great block in the
in the while both
created of God and
hath promised us and
did the Jews that
when he was fast
his rate, right especially
myself of duty deeply
that they be not
not in their conscience
not, nor cannot be,
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except) to believe that

thereby, and avow the

that forbiddeth him the
doubt but by the
the nun, with the
very substance of material

Christ in form of

ate of the hallowed
of the offered, hallowed
cat of offered, hallowed
not to the hallowed
God in form of

he showeth that the
participant of that holy
the one sacrament and

in the form of

leaven, a net, keys,
under that form of

priest in form of

of Melchisedech, that offered

it is no more

under the form of

the Altar is very

-- is it not
days, whether it were

think it were not

have taught than that

have taught than that

Tyndale doth -- that

blood, so that the

-- but that the
the Altar is very

is nothing but bare

than to break the

in the form of

though it were called "
remnant burned? Why unleavened
 himself saith is but

it to be very

other nothing else but

when he turned the

for catching away his
question whether it be

there is not the

by me ordained, and

them that they may
every man may lawfully

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by the skirt and

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the law of God"
remaining in my flesh,
of the sin that
parties and divisions, and
of the sin that
in their flesh and
then got them to
either in keeping or
commandments, and for the
been shent for the
that, they, by the
and upon great occasions
sin, as Tyndale saith, "
rage of the sin
fruit of their sin
occasions of the sin
deeds, upon great occasions
of them make sects,
railing of "making sects," "
and, as Tyndale saith, "
must yoke them for
Savior himself calleth the
and knockings upon his
come to the very
very bottom of my
faith, neither in my
thoroughly searched well my
forehead nor on their
look into the man's
only kneeling, knocking on
biteth them by the
entered into their holy
and buzz into their
Emmaus burned in their
faith . . . but with the
forth the fruit that
coat, written from evangelical
to utter his evangelical
death, divers their evangelical
to good, as elder
never "smite" their "younger
spirituals, as their "elder
and thereby the elder
as your 'younger
wit, the 'elder
against your 'younger
them then as younger
consciences of their sick
folk, his innocent Christian
the people thus: "Dear
breaketh out of their "members
breaketh out of my members
breaketh out of his members
breaketh out of his "members
breaketh out of their seely
. If he will say
breaking . For never could I
breaking be sorry and turn
breaking . Now, if our spiritual
breaking of God's law with
breaking out of their members
breaking out of their members
breaking out of their members
breaking out of their members
breaking out of their members
breaking of God's law with
breaketh the unity of Christ's
breaketh the unity of Christ's
breaketh out of his "members
breaketh out of his "members
breaketh out of my members
breaketh out of my members
breaketh out of her "members
breaketh out of their "members
breaketh out of their "members
breaketh out of my members
breaketh out of my members
breaking of unity," "killing of
breaking out" at his "members
breaking hedges, and ring them
breaking of the glass, and
breast . . . and there unto God
breast of all this battle
breast . . . though I found in
breast nor in my book
breast and my book, and
breast , nor anywhere about their
breast to see whether he
breasts , and holding up of
breasts . . . There be secret pangs
breasts that none of their
breasts an unwholesome heap of
breasts to hear speak of
breath of damned spirits be
breedeth out of their ungracious
brethren here unto the evangelical
brethren both in England and
brethren that vary from their
brethren to good, as elder
brethren "that is to say
brethren ," doth "flatter" them and
brethren -- then will we
brethren , not yet '
brethren ' born again
brethren ' but ' natural
brethren , little babes untaught, and
brethren , and make them break
brethren , against the infidels, the
brethren , in the love of
house to give his brethren warning, "They have already...

"Here I pass by..."

brethren, do, Matthew in the

have, as he saith

find out that text

could find out any

bring forth these words

... because in everything ye

, stand fast and keep

, but that every Christian

, thy children my lords

, " would think that they

," or haply they might

," or haply they might

" among the Hebrews, that

" -- what hath he

," himself can tell well

"... he knoweth it well

, be fallen from Christ

unity," "killing of Christian brethren," "trusting in their works

thyself again, strengthen thy

not fail, strengthen thy

and make strong thy

confirm and strengthen thy

then strengthen thou thy

then strengthen thou thy

confirm and strengthen thy

at your ' younger

they went to their

his good education shall

and wisdom left one

to follow is the

their pardon . . . have this

shakes off sometimes the

whistling, and suffereth his

bare rehearsal of this

is necessary that we

faithful, lively works shine

in the name of

of all their gunpowder,

naughty, whereby they may

beguile good people, and

already, and determining to

Burt peradventure preach, and

and proved, may thereby

do dissemble them to

open heresy earnestly to

bridebed , if they lie still

bride him, and dread of

bound about men's heads

that refraineth our boldness

of dread cast off

and runneth out at

to be put on

text well perceive that

gather together and consider

before the face of

, but as I am

, pitch, and wildfire that

them to amendment and

their souls into everlasting

his business to its

us in the midwives

himself in suspicion of

the people in a

them in question --
if they be believed, so mote his mercy Spirit" and intendeth to of true faith to my sake, I will Howbeit, if Tyndale will keep God's commandment strictly, meaning, lest he would will for his part by penance . . . God will teach the younger, to come to heaven shall and strange terms, to cause but only to he goeth about to if our sufferance would indeed. Now, if Tyndale win his conclusion, and hair, enforce themselves to and honest witnesses to And then will I of that book, they with. And whatsoever they that Tyndale began to Tyndale went about to that he laboreth to And here might I heresies and like malice ever christened, till Tyndale lewd fellow's blasphemy . . . to taken, too -- to cure the wound and congregation" because he would in the Greek . . . and instead of God's church thing that so should confirmed; and therefore, to more utter confusion, to yet if he could again. But let Tyndale and all his fellows For if he could mention. More Let Tyndale I am sure, never ungracious purpose . . . willing to show a miracle, or altogether, with sixteen syllogisms, will believe, or else " the Church though it twain. For if we bring the people into the bring with speed the souls bring us in darkness of bring them in heresies and bring no evil in during bring all these fasts in bring in the examples of bring holy days and working bring it in custom to bring us to heaven, that bring them to the full bring a man to hell bring us into confusion and bring in his worshipful jest bring you. Tyndale It is bring them to the faith bring in question whether the bring in his heresies, and bring in false heresies and bring forth when time requireth bring in with him some bring question: as the bring hereafter -- they shall bring forth: therefore must I bring in heresies among them bring maledictions upon Jerusalem, that bring him other examples in bring him to like mischief bring forth his godfather! But bring the blessed sacraments in bring us again in the bring it to a scar bring it in question which bring us forth example in bring men into the congregation bring them and bind them bring at the leastwise some bring in by and by bring us once in the bring of Saint Paul all bring forth some half text bring out one text so bring forth one story that bring us forth his stories bring in his poisoned heresies bring authentic scripture, that is bring him short home. For bring authentic scripture": I say bring both twain. For if bring authentic scripture, he will
Church hath need to bring miracles to prove him 8, 346/32
have but shame to bring it in. As the 8, 347/14
been to purpose to bring in those words which 8, 347/36
some of that sect bring forth full solemnly: that 8, 347/37
some of his brethren bring forth these words of 8, 348/19
was so fond to bring in that text for 8, 359/21
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must and never may: partly shall, allege and bring forth in this present 8, 379/22
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with agape often, and bringeth not forth one wise
man at his end bringeth him to glory . . . which
of. More He never bringeth in a good word
unlearned both, that he bringeth to the matter, after
himself which he now bringeth forth for his purpose
selfsame place that Tyndale bringeth forth himself, willing by
as God would, he bringeth forth himself in this
ture sense Tyndale now bringeth again: let him show
name. What proof he bringeth ye shall see . . . and
proof that ever he bringeth forth for this point
thereto . . . Tyndale And how Paul which himself now
maketh, and what he bringeth in the perpetual
that the Catholic Church bringeth miracles for their doctrine
when the Catholic Church bringeth miracles wrought by God
the matter -- he bringeth in all the best
Augustine which Friar Barnes bringeth in do nothing prove
chapter of my Dialogue, Barnes, which words Barnes
Saint Paul that Barnes bringeth forth, another thing to
the remnant out. Yet as Friar Barnes foolishly
at last this heresy bringeth it in . . . so doth
that faith of necessity bringeth these folk. For when
of all truth, and bringeth forth good works, as
slender proofs as Tyndale bringeth with her the Spirit
but rebuketh us and bringeth us for his part, and
but rebuketh us and bringeth us home again unto
the proof whereof he bringeth us home again unto
in all his book bringeth it in Barnes another text
adversity, into which God bringeth in do nothing prove
see what example he bringeth in the same for
is well perceived, he bringeth for him. For when
end at last he bringeth forth, another thing to
purpose. Moreover, since he bringeth in Barnes another text
corn and cattle, and bringing in those books, and
of his offense for bringing in, reading, and keeping
upon great pain, the bringing up, and shake off
the good education and bringing in those books, and
confound the false prophets bringing them to the fire
detecting their wickedness and bringing up, and shake off
like a servant obeyed, bringing fruit to thee through
purpose of Tyndale in bringing us once so far
draw toward him. But bringing forth the fruits of
neighbors; doing fruitful penance, bringing a man that standeth
of that faith, by bringing up, and shake off
could after forget his bringing forth the fruit that
of sin budding and bringing forth the fruits of
beetle brows and his brittle spectacles of pride and
But likewise as the broach-turner that sitteth warm by
thereupon, is the very broad way to lead men and that he that with her, when he his head through and that he hath clearly in his commandment before where no peace is his promise was clearly truth: then hath Christ he doth() . . . Christ had saying, "That that is that his body was days, the devil hath then were his promise last, our Lord hath say that Christ hath only Scripture therein, had made unto God and they had frustrated and is, the Jews) "are his gay coat and scilicet, a bordel for Lenten fast . . . which these be with you, good than would his evangelical old men -- my then the spiritual elder that is called a that was my sister and that loveth not his man that hateth his that, whosoever hate his the hatred of his a man hateth his suffered to hate his father, and murdering his father, and murdereth his long to win his those books be some hath been beguiled and abuse his goodness, and in his book were was the first that the sea to be few malicious, mischievous persons that any man is was with his letters the books that he For though Tyndale's books

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that ye would have
of his fellows had
his unhappy books have
of his endless mercy
sow his cockle, and
heard upon his knees,
the very point that
Zwingli himself, that first
it can never be
that would not be
as he hath already
disobeyed God's commandment, and
spiritual doctrine hath already
doctrine hath corrupted and
to Tyndale, "I have
farther that Christ hath
will or of ignorance
thank be to him!

in a great audience
And as for hitherto,
have his false translation
they good men that
ergy had, he saith,
of his blind malice
me but if I
the goodness of God
of Penance (which was
face. Only God hath
glad tidings") "that is
and his false heresies
this purpose hath he
the false, except he
word when it was
fourfold confusion, Tyndale hath
of Scripture which Helvidius
understanding of Saint Paul . . .
fool mad outright, and
in remembrance that I
that he had not
would have been well
have, as he saith,
our Lady by miracle
that Tyndale would have
words of Saint Augustine
text of Saint Paul
that his master had
text Tyndale hath also
hath now Friar Barnes
ever he hath himself
whose flesh thou hast

brought to pass, will not
brought and shipped might come
brought unto the fire; Thomas
brought his body to death
brought unto her divers of
brought unto him the Body
brought him unto all his
brought into Switzerland the abominable
brought to pass that poison
brought to pass that he
brought many a blessed saint
brought thereby the vengeance of
brought it in Saxony; for
brought in a wrong belief
brought thee into this world
brought us into the inner
brought all Christian nations out
brought these fellows and their
brought me in for a
brought they never yet so
brought into the church to
brought the faith about into
brought the people into the
brought into this realm by
brought forth his barber --
brought in that thing with
brought in by the Latins
brought in, with the grace
brought you in Christ; and
brought in therewith, he hath
brought forth all his gay
brought true miracles to confound
brought unto the people by
brought himself with laying this
brought forth for the contrary
brought forth a right good
brought him blindfolded down into
brought in that authority to
brought, as many of his
brought in there; and many
brought it in, and myself
brought Berquin of late, at
brought in this point of
brought forth by Barnes do
brought in by Barnes nothing
brought in for the matter
brought forth ere this, to
brought in afresh, for the
brought in. All which, as
brought me into this life
may be saved and
if Tyndale and I
every man at length
Tyndale is now yet
the devil’s instruments, have
as grace and devotion
man’s child, and virtuously
home and afterward be
peradventure loath to be
sinning not, “is now
foolish conclusion he hath
his own words finally
horrible heresy, hath he
elects and reprobates all
on his biggin and
of both the places
distrust or doubtful opinion
unlikely, reason were he
of the women that
when he repented and
the heart, when it
neither proved nor anything
upon them, with beetle
rage of the first
those other kinds, of
beast... out of whose
the same, as Zwingli,
a woman washeth a
as Cherrystone, Marrow Bone,
suddenly cast away both
the “rage” of sin
a false ground to
ado to edify and
nothing is impossible, to
promised that they will
this rock I will
that faith) he would
his soul... for God
his matter that he
and how feeble his
to bear up his
he specially reareth his
all other heresies are
Luther and Tyndale have
Scripture, and the vices
2) that we are
the rock whereon Christ
foundation that the apostles
because they be not
because they be not
brought to heaven without Baptism
brought the truth in debate
brought unto peace and rest
brought unawares to grant for
brought them into the wrong
brought them into religion. And
brought up, cannot fall to
brought again. Howbeit, on the
brought thereto -- which doing
brought to that point that
brought himself in conclusion... and
brought unto; and every mischief
brought in this chapter... in
brought to this point at
brought him to bed... and
brought forth and laid together
brought by God working with
brought one witness with him
brought them tidings that he
brought again the money, he
brought not forth the confession
brought effectual toward the proof
brows and his brittle spectacles
brunt is past, and his
brute beasts, the begetting of
brutish, beastly mouth cometh such
Bucer, Balthasar, Otho, Friar Huessgen
buck of clothes. He planteth
Buckle Pit, Spurn Point, Cobnut
buckler and sword, and fall
budding and bringing forth the
build his lies upon. For
build up the souls of
build them once again upon
build up that tower... and
build my congregation” -- that
build his church, and that
buildeth not so fast therewith
buildeth upon that foundation, and
building is that he setteth
building; for it is the
building, of the trances, and
built. And therefore, as the
built all their heresies. For
built thereupon, is the very
built, and thereby of the
built his congregation. More Lo
built upon... but Saint Paul
built upon the rock of
built upon the rock of
that they be not built upon the rock of Tyndale one mighty strong bulwark to fence in all bundle . For he believeth less burden upon the backs of burden upon you than these burden is a great weight burden "oppressing." Well, then, since burden oppressing." And in like burdens and lay them upon burdens and lay them on burdens that they bind and burdens be called the burdens burdens of the Old Law burdens and importable, and lay burdens of the Law, but burdens be called the burdens Pharisees did bind grievous on men's shoulders the where she would be buried -- longed specially to buried her body . . . but she buried in her own country buried in what church they cared not to be burn both here and in burn him. For he that burn them not. And then burn them, as I think burn them up whole . . . or burn part and eat part burn and warm himself by burn up his books that burn them both with mine burn his translation, wherein such burn his translation. With the burn "Is not this conclusion burn -- Tyndale deduceth that burn for God's sake, could burn , and walk himself out burn in Smithfield) told unto burn in Portugal. Then have burn for his heresies, if burn in Kent, of whom burn . In his examination he burn up in his false burn since at London, of burn . And thus it seemed burn them. But it is burn . And therefore he showed burn, as there was never burn, or otherwise in their burn up, mine own were burn, and the children of burned . . . because it well showed burned up their false-pricked books
well worthy to be burned. Now let us first that heretics shall be burned. "The Church" also signifieth burned his evil-translated Books and burned here with his books burned in earth with his burned in hell with his burned up and fall as burned ?" -- to this question burned ?" -- to this question burned therefor . . . whereas they shall burned so many as they burned so many as they burned -- I will not burned . . . all the preaching in burned , thereby. But there should burned , by a great many burned within this seven years burned in sevenscore. Where I burned ? Why unleavened bread? Why burned up after, at leisure burned together -- with more burned his finger, as Tyndale burned , and killed, not one burned up and destroyed; and burned up. Such fair fortune burned in their breasts to burneth both body and soul burning heat" (or "fever") "which burned through their books. Then burned he boasteth in his burning Tyndale so gaily glorieth burning Tyndale maketh boast. Wherefore burned hath Tyndale no great burning . . . yet was he not burned. Howbeit, in the meanwhile burned of Tewkesbury; but I burned at his back, that burned of Tyndale's Testament. For burned of Tyndale's evil-translated Testament burned up of obstinate Jews burned them in fire burned , otherwise calling himself Adrian burned of his counsel . . . they burned by his letter advised burned wist well I were burned peradventure preach, and bring burned and I will not buried any man, and though burying with our Lord in burying of the Mass, whereof

resembled it unto Christ's
Scripture quite. For the
his bones in the
miracles therein greatest and
and you devise together,
and call upon them
determining to bring his
that, the Zwinglians: what
is, about some better
themselves, besides their other
it will be great
years ere ever this
or for private folks'
true. But all this
be, for all the
day drawn from worldly
ever wont about such
the less labor and
living more studious and
more wily, and more
show you, most presumptuously
and the heretics most
empty scalp full of
ew-created with the Spirit" . . .
be smeared with unhallowed
be smeared with unhallowed
by "smearing with unhallowed
smearing of some barreled
why rather oil than
be "smeared with unhallowed
that if the bishop
than smear them with
a sick man with
away his bread and
with holy oil unto
butter-smearing , with other suchlike knavish
butter-smearing to the anointing with
buttered beer. Now, where Tyndale
butterfly fallen on a lime
button , though it were all
buzz " So that I see
buzz into their breasts an
buzzeth , in any Service saying
buzzing ," and "crying out like
buzzing ," and "crying out, like
bymen that hath been ever
Caetera quum venero ipse disponam
Caetera autem quum venero disponam
Caiaphas , and Annas . . . are gathered
Caiaphases , "Herods,"
Caiaphases , and Annases, and are

8, 296/ 12
8, 305/ 15
8, 397/ 19
8, 244/ 37
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8, 520/ 36
8, 13/ 15
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8, 34/ 35
8, 36/ 27
8, 170/ 10
8, 198/ 14
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8, 26/ 35
8, 34/ 22
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8, 58/ 17
8, 137/ 4

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and a gobbet of cakebread . . . and yet in doubt 8, 572/ 7
Friar Luther and Cate Calate, his nun, lie lusking 8, 180/ 3
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live in lechery, and call it matrimony. The old 8, 119/ 16
And indeed they may call it wedlock. And indeed 8, 121/ 2
wed nuns, they may call it wedlock and they 8, 121/ 3
more," he shall hereafter call it wedlock and they 8, 121/ 8
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to a high blasphemy to call heresies heresies; which I
higher blasphemy than to call a goose a goose
little afraid . . . that I call heartily to the Spirit
I since made, and call it an "elder." More
the thing that men call a "priest" in English
this thing that Englishmen call a "priest" -- and
heresy of it to call an "elder," he condemmeth
For that text doth call it an "elder" Likewise
make it heresy to call presbyteros an "elder" --
else I would not call it heresy if one
of Tyndale I would call the redargution of his
now -- lest he call it compresbyter, than to
the Greek word, and call a priest "senior" --
in his English word, and call them not "senators," nor
up that word and call the office by the
the apostles did not call it "elders," by which
though things that we call the priests hierus in
boy's head when they call "chance" and "hap" happed
stroke Timothy's head and call him "Good son," or
plainly revoke it and call him "Good son" --
Spiritus Sancti" . . . Tyndale must call it back, not dissembling
give us leave) to call anything in English by
forced thercunto -- this call "willingly," but if she
-- this would I call God to judge it
devil though Tyndale would call him God. And I
preacheth. And because I call these "truths" heresies --
saith, "How shall they call on whom they believe
good evil . . . for they call on whom they believe
the doctors which we call Christ's sacraments evil and
that in their expositions call holy saints have not
heretics . . . or else to call it abominable lechery --
matter, I shall now call the true miracles of
god's "supper." For we call God to judge it
new doctrine, or to call up unto him some
friars and nuns and call Christ God lest it
new doctrine or to call him "Good son" --
the sects in Almaine call the apostles: Saint Peter
call "the Mass" . . . Tyndale hath call the houseling of the
matter, I shall now call the true miracles of
God's "supper." For we call up unto him some
after this spoken . . . should call Christ God lest it
where he forbore to call him "Good son" --
a boy's head and call the apostles: Saint Peter
he and we both call "the Mass" . . . Tyndale hath
the thing that Englishmen call the houseling of the
God's "supper." For we call again the old that
new doctrine, or to call it matrimony, and thus
friars and nuns and call again the old that
new doctrine or to call for a general council
the sects in Almaine call them plain, and say
please them . . . then they call the "foolish fast." By
fools in their writing call the "foolish fast." By
because he may not
call them heretics, as he

thy right hand, doth
call upon thee for us

the thing that we
call "the Church" when we

miracles to Beelzebul, and
call God's high, marvelous works

and salvation. And I
call here the "elect church

damnable deeds, or (to

call upon the whole world to

countries be wont to

call him home again after

the thing which I

call the right faith is

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into this world to

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wherefore our Savior should

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our Lord would not

call it no gift if

of gold . . . would Tyndale

unto God, and to

call aid of him, that

revoke his lie and

call it back again, and

from occasions, and to

call him back again if

waiting upon him to

call ordinarily upon them both

away by sin again,
call upon them busily, and

them in mind and

call them up and awake

standing a-strut with stuffing,
call upon them as himself calleth

heart, or fleshly delectation,
call any man's good work

a perilous presumption to

call it sin, after that

and so may I

call therefor and will take

he be content to

call thereby, and will take

unto us if we

call help of his grace

trust in God and

call that falling "failing" . . . but

Tyndale be bound to

call his fall no failing

when he rideth again,
call it as it is

let other men to

call "failing." For the better

that is, what we
call them A, B, C

give names to, and

call themselves Christian men and

Church . . . though they still

called it) from the foolish

heretics in their books

called Cleric, a goodly, godly

from George Joye, otherwise
called her his wife, and

in reproach of wedlock,
called "satisfaction," for the devoir

they by the Church
called "voloing" in many places

saith further: Baptism is
called Rationale divinorum . . . showing what

a good friar's book
called in Latin sacerdos, in

There is a word
called in the Mass

is in the Mass

called , as it is indeed

heretics, whom he before
called "natural" and not "born

great emperor infidel commonly
called Julian the Apostate, writeth

all that have been
called holy doctors and interpreters

purpose. For I never
called , nor no man else

will have them all
called churches), and finally, the

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called upon princes for their

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<td>God’s grace and mercy</td>
<td>calleth upon him and biddeth</td>
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<tr>
<td>and mercy waiteth, and</td>
<td>as fast as he</td>
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<td>as fast as he</td>
<td>called upon his elects, and</td>
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<td>God of his mercy</td>
<td>called upon them to repent</td>
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<td>of his great mercy</td>
<td>called upon all people, both</td>
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<tr>
<td>only elects, and only</td>
<td>called upon them . . . he telleth</td>
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<td>his lusts,&quot; as he</td>
<td>called it, &quot;for a season&quot;</td>
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<td>I say, that mercy</td>
<td>called upon him in his</td>
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<td>he of his goodness</td>
<td>them, and at their</td>
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<td>And our Savior himself</td>
<td>called the breaking of the</td>
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<td>us this tale. What</td>
<td>called he losing of faith</td>
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<td>ye shall hereafter read,</td>
<td>called the faith of the</td>
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<tr>
<td>not upon him and</td>
<td>called him &quot;wretch,&quot; and defieth</td>
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<td>him declare what himself</td>
<td>called &quot;faith.&quot; To this, after</td>
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<td>he saith that he</td>
<td>called not a dead faith</td>
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<td>his faith that Tyndale</td>
<td>called faith -- that is</td>
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<td>he showeth what himself</td>
<td>called the &quot;elect church,&quot; and</td>
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<td>his chapter which he</td>
<td>&quot;The Manner and Order</td>
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<td>choose them, and after</td>
<td>called them, and teacheth them</td>
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<td>he sendeth forth, and</td>
<td>called them, and them he</td>
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<td>the church of God . . .</td>
<td>calling all good Christian people</td>
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<td>one John Burt, otherwise</td>
<td>calling himself Adrian, otherwise John</td>
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<td>for obtaining of reward . . .</td>
<td>calling this manner of love</td>
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<td>and ribaldrously to rail,</td>
<td>calling them 'apish,'</td>
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<td>to contain themselves from</td>
<td>calling him 'knave&quot; -- all</td>
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<td>not after their customary</td>
<td>calling . Now, though the Church</td>
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<td>young Timothy, upon the</td>
<td>calling together of presbyters or</td>
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<td>of &quot;church&quot; and &quot;priests,&quot;</td>
<td>calling the one but &quot;congregation</td>
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<td>their own language in</td>
<td>calling the thing by the</td>
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<td>not have dispraised with</td>
<td>calling them grievous and importable</td>
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<td>and himself too, with</td>
<td>calling God's miracles nothing but</td>
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<td>to God at his</td>
<td>calling again by the offer</td>
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<td>happen that at God's many rebukings and</td>
<td>calling on, they repent and</td>
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<td>much forbid him the oftener</td>
<td>calling upon, both by their</td>
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<td>him. As though God's to keep the mind</td>
<td>calling upon him after, with</td>
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<td>Barnes, sometime doctor in</td>
<td>calling of men from gluttony</td>
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<td>and George Constantine, which</td>
<td>calling and quiet in prayer</td>
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<td>their books that yet</td>
<td>calm which was for heresy</td>
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<td>in places where he</td>
<td>came over hither without safe-conduct</td>
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<td>heard the whole process,</td>
<td>came abroad in English --</td>
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<td>doubt but that it</td>
<td>came, taught the Gospel of</td>
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<td>of God. When he</td>
<td>came in such wise to</td>
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<tr>
<td>Chryste&quot; -- when he</td>
<td>came to light by the</td>
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<td>and make as ye</td>
<td>came to examination, he waxed</td>
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</table>
| illis" ("Allthing unto them              | came at these words, "ecclesiae"
| the Holy Ghost forthwith                 | came not there nor never                                                    |
| church . . . or if he                     | came in figures"). Then, since                                              |
| tongue from whence it                     | came into them and by                                                       |
| calm                                      | came , it should be but                                                      |
| high                                       | came , used for another thing                                               |

**Cambridge**

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| . . . which was for heresy                 | came in figures"). Then, since                                              |
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| . . . which was for heresy                 | came , it should be but                                                      |
| . . . which was for heresy                 | came , used for another thing                                               |

**Barnes, sometime doctor in Cambridge**

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<table>
<thead>
<tr>
<th>Term</th>
<th>Example</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a shrewd sort that</td>
<td>came to sorrow for their part</td>
<td>8, 180/31</td>
</tr>
<tr>
<td>the universities; but</td>
<td>came no better in my heart</td>
<td>8, 181/11</td>
</tr>
<tr>
<td>the heathen ere Christ</td>
<td>came, and signified, therefore, more</td>
<td>8, 200/6</td>
</tr>
<tr>
<td>the heathen ere Christ</td>
<td>. . . and though it had</td>
<td>8, 200/21</td>
</tr>
<tr>
<td>it signified ere Christ</td>
<td>. Then wheresoever he found</td>
<td>8, 201/8</td>
</tr>
<tr>
<td>case as when he</td>
<td>came first from the font</td>
<td>8, 212/31</td>
</tr>
<tr>
<td>own glorious Son, that</td>
<td>came to give light into the room</td>
<td>8, 227/21</td>
</tr>
<tr>
<td>as were born and more</td>
<td>came into the world in fact</td>
<td>8, 244/10</td>
</tr>
<tr>
<td>and the false prophet</td>
<td>came to -- as Korah</td>
<td>8, 259/30</td>
</tr>
<tr>
<td>our Savior Christ, that</td>
<td>came together to dispute the</td>
<td>8, 266/2</td>
</tr>
<tr>
<td>days, when the flood</td>
<td>came into this wretched world</td>
<td>8, 268/23</td>
</tr>
<tr>
<td>tarried not long, but</td>
<td>came, there were no more</td>
<td>8, 272/6</td>
</tr>
<tr>
<td>though our Lady's body</td>
<td>came himself to reform it</td>
<td>8, 275/11</td>
</tr>
<tr>
<td>by mouth, the people</td>
<td>came not in heaven till the day</td>
<td>8, 287/14</td>
</tr>
<tr>
<td>stand unchanged till Christ</td>
<td>came into the undoubted truth</td>
<td>8, 292/28</td>
</tr>
<tr>
<td>naught; whereas the apostles</td>
<td>came . . . so is Christ's day</td>
<td>8, 322/20</td>
</tr>
<tr>
<td>request; where though he</td>
<td>came themselves into the temples</td>
<td>8, 323/11</td>
</tr>
<tr>
<td>did afterward, when time</td>
<td>came for the glory of God</td>
<td>8, 342/19</td>
</tr>
<tr>
<td>well perceive that they</td>
<td>came to cast them off</td>
<td>8, 354/12</td>
</tr>
<tr>
<td>councils of those that</td>
<td>came from the very apostles</td>
<td>8, 367/15</td>
</tr>
<tr>
<td>forth, we followed, and</td>
<td>came after them . . . which yet</td>
<td>8, 370/36</td>
</tr>
<tr>
<td>lied, ere ever we elects</td>
<td>came again without tears. And</td>
<td>8, 371/26</td>
</tr>
<tr>
<td>many that never further</td>
<td>came together? By which they</td>
<td>8, 389/33</td>
</tr>
<tr>
<td>than ever he</td>
<td>came to the faith, but</td>
<td>8, 392/17</td>
</tr>
<tr>
<td>Namely since Saint Paul</td>
<td>came before (as far as)</td>
<td>8, 425/35</td>
</tr>
<tr>
<td>God,&quot; saith Saint John, &quot;</td>
<td>came after, and therefore of</td>
<td>8, 432/34</td>
</tr>
<tr>
<td>once a fisher that</td>
<td>came into this world, and</td>
<td>8, 434/30</td>
</tr>
<tr>
<td>us thereof till we</td>
<td>came aland in a place</td>
<td>8, 446/22</td>
</tr>
<tr>
<td>Zwingli and his ambushment</td>
<td>came thither and had it</td>
<td>8, 463/12</td>
</tr>
<tr>
<td>old goodness . . . and so</td>
<td>came shortly to mischief, if</td>
<td>8, 483/19</td>
</tr>
<tr>
<td>filthy kind as never</td>
<td>came home again like a day</td>
<td>8, 496/34</td>
</tr>
<tr>
<td>ween that any virtue</td>
<td>came before . . . which in such</td>
<td>8, 515/19</td>
</tr>
<tr>
<td>fall into that sin</td>
<td>came of himself without God</td>
<td>8, 524/6</td>
</tr>
<tr>
<td>first to the last,</td>
<td>came unto him, not by</td>
<td>8, 524/21</td>
</tr>
<tr>
<td>believe until Christ himself</td>
<td>came only of God himself</td>
<td>8, 527/34</td>
</tr>
<tr>
<td>as for that they</td>
<td>came , death put off and</td>
<td>8, 541/20</td>
</tr>
<tr>
<td>Nicodemus, and the women</td>
<td>came thereto again, and that</td>
<td>8, 545/13</td>
</tr>
<tr>
<td>railed on him, and</td>
<td>came afterward to strength and</td>
<td>8, 545/15</td>
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<tr>
<td>Saint Thomas of India . .</td>
<td>came so far forth to</td>
<td>8, 547/19</td>
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<tr>
<td>because that after, they</td>
<td>came never, yet, unto such</td>
<td>8, 548/10</td>
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<tr>
<td>any time before they</td>
<td>came again to belief, therefore</td>
<td>8, 549/35</td>
</tr>
<tr>
<td>he had denied Christ . .</td>
<td>came to it again. Is</td>
<td>8, 550/1</td>
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<tr>
<td>his loving belief so</td>
<td>came to himself immediately, and</td>
<td>8, 550/12</td>
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<tr>
<td>made against us</td>
<td>came to him again, in</td>
<td>8, 557/11</td>
</tr>
<tr>
<td>canceled</td>
<td>, and by which was</td>
<td>8, 372/16</td>
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<tr>
<td>why rather a hallowed</td>
<td>candle than an unhallowed torch</td>
<td>8, 78/37</td>
</tr>
<tr>
<td>must go light a</td>
<td>candle and seek up that</td>
<td>8, 345/8</td>
</tr>
<tr>
<td>in procession with a</td>
<td>candle before the cross, or</td>
<td>8, 398/34</td>
</tr>
<tr>
<td>night, put out the</td>
<td>candle and show them the</td>
<td>8, 424/30</td>
</tr>
<tr>
<td>then pull away the</td>
<td>candle or put it out</td>
<td>8, 525/27</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
</tr>
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<td>-----------------------</td>
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<tr>
<td>candlestick</td>
<td>out of its place</td>
<td>8,429/23</td>
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<td>candlestick</td>
<td>whereof the light shall</td>
<td>8,429/31</td>
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<td>cankered</td>
<td>mind this heretic hath</td>
<td>8,116/18</td>
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<td>cankered</td>
<td>mind. For he saith</td>
<td>8,171/36</td>
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<td>cankered</td>
<td>malice, by which he</td>
<td>8,188/10</td>
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<td>cankered</td>
<td>conscience went about to</td>
<td>8,481/13</td>
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<td>cannell</td>
<td>, nor to throw his</td>
<td>8,12/12</td>
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<td>Canon</td>
<td>of the Mass, because</td>
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<td>Canon</td>
<td>of the Mass -</td>
<td>8,316/34</td>
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<td>Canon</td>
<td>therein, as all Christian</td>
<td>8,394/20</td>
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<td>canonical</td>
<td>, and sure-grounded custom of</td>
<td>8,370/11</td>
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<td>canonization</td>
<td>, in whose burning Tyndale</td>
<td>8,12/37</td>
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<td>canst</td>
<td>. . . and thou shalt find</td>
<td>8,541/5</td>
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<td>Canterbury</td>
<td>slew at Maidstone. Of</td>
<td>8,12/27</td>
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<td>Canterbury</td>
<td>. . . and afterward as well</td>
<td>8,13/26</td>
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<td>capacity</td>
<td>of poor popish men</td>
<td>8,418/22</td>
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<td>capio</td>
<td>or accipio; and both</td>
<td>8,237/29</td>
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<tr>
<td>captain</td>
<td>of the field, ye</td>
<td>8,235/37</td>
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<tr>
<td>captain</td>
<td>will march on tomorrow</td>
<td>8,235/38</td>
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<tr>
<td>captain</td>
<td>will march on tomorrow</td>
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<tr>
<td>captain</td>
<td>by some other token</td>
<td>8,235/39</td>
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<tr>
<td>captains</td>
<td>be priests, monks, and</td>
<td>8,11/12</td>
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<td>captains</td>
<td>be such . . . we shall</td>
<td>8,11/23</td>
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<td>captains</td>
<td>and authors of such</td>
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<td>of these pestilent heresies</td>
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<td>captains</td>
<td>of his heresies, make</td>
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<td>captains</td>
<td>and company, as Zwingli</td>
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<td>captivate</td>
<td>his wit and understanding</td>
<td>8,126/27</td>
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<td>their understanding to believe</td>
<td>8,129/19</td>
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<td>captivate</td>
<td>our understanding to believe</td>
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<td>captivate</td>
<td>our understanding into the</td>
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<td>captivate</td>
<td>and subdue our understanding</td>
<td>8,500/18</td>
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<td>his reason to the</td>
<td>8,508/29</td>
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<td>8,120/29</td>
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<td>captivateth</td>
<td>his wit, and about</td>
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<td>his wit and understanding</td>
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<td>of his wit (with</td>
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<td>of his understanding toward</td>
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<td>and subduing his reason</td>
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<td>in triumph that enemy</td>
<td>8,372/17</td>
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<td>carbcuncle</td>
<td>, catching once a core</td>
<td>8,27/27</td>
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<td>card</td>
<td>upon those letters in</td>
<td>8,557/20</td>
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<tr>
<td>Cardinal</td>
<td>, and the Reverend Father</td>
<td>8,8/24</td>
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<tr>
<td>Cardinal</td>
<td>should leave the chancellorship</td>
<td>8,8/26</td>
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<td>cardinals</td>
<td>, the clergy, the princes</td>
<td>8,58/2</td>
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<tr>
<td>cardinals</td>
<td>. . . then speaketh he little</td>
<td>8,130/23</td>
</tr>
<tr>
<td>cardinals</td>
<td>the whole Catholic Church</td>
<td>8,130/25</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>care</td>
<td>to grant; but</td>
<td>8, 23/16</td>
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<tr>
<td>care</td>
<td>not, as Tyndale saith</td>
<td>8, 27/21</td>
</tr>
<tr>
<td>care</td>
<td>for his sin, and</td>
<td>8, 30/24</td>
</tr>
<tr>
<td>care</td>
<td>not to break their</td>
<td>8, 33/27</td>
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<tr>
<td>care</td>
<td>what, whereof, nor how</td>
<td>8, 36/30</td>
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<tr>
<td>care</td>
<td>for the cause . . . for</td>
<td>8, 39/33</td>
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<td>care</td>
<td>what word he changeth</td>
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<td>care</td>
<td>not for it, nor</td>
<td>8, 46/39</td>
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<td>care</td>
<td>not for a hundred</td>
<td>8, 50/42</td>
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<td>care</td>
<td>not for a thousand</td>
<td>8, 53/45</td>
</tr>
<tr>
<td>care</td>
<td>for all Tyndale's whys</td>
<td>8, 56/48</td>
</tr>
<tr>
<td>care</td>
<td>whether we change or</td>
<td>8, 59/51</td>
</tr>
<tr>
<td>care</td>
<td>not how, and believe</td>
<td>8, 62/54</td>
</tr>
<tr>
<td>care</td>
<td>not what; while they</td>
<td>8, 65/57</td>
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<tr>
<td>care</td>
<td>they how they say</td>
<td>8, 68/60</td>
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<tr>
<td>care</td>
<td>thereof, and right faith</td>
<td>8, 71/63</td>
</tr>
<tr>
<td>care</td>
<td>not to turn into</td>
<td>8, 74/66</td>
</tr>
<tr>
<td>care</td>
<td>but for Scripture alone</td>
<td>8, 77/69</td>
</tr>
<tr>
<td>care</td>
<td>hath of his own</td>
<td>8, 80/72</td>
</tr>
<tr>
<td>care</td>
<td>never for, if they</td>
<td>8, 83/75</td>
</tr>
<tr>
<td>care</td>
<td>for no more.&quot; For</td>
<td>8, 86/78</td>
</tr>
<tr>
<td>care</td>
<td>for their own part</td>
<td>8, 89/81</td>
</tr>
<tr>
<td>care</td>
<td>of shrift, and dieth</td>
<td>8, 92/84</td>
</tr>
<tr>
<td>care</td>
<td>of a kind father</td>
<td>8, 95/87</td>
</tr>
<tr>
<td>care</td>
<td>for them -- as</td>
<td>8, 98/90</td>
</tr>
<tr>
<td>cared</td>
<td>but for the declaration</td>
<td>8, 101/93</td>
</tr>
<tr>
<td>cared</td>
<td>not in what church</td>
<td>8, 104/96</td>
</tr>
<tr>
<td>cared</td>
<td>not to be buried</td>
<td>8, 107/99</td>
</tr>
<tr>
<td>cared</td>
<td>not for God's part</td>
<td>8, 110/102</td>
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<tr>
<td>cared</td>
<td>for no more, but</td>
<td>8, 113/105</td>
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<tr>
<td>careless</td>
<td>and slothful to do</td>
<td>8, 116/108</td>
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<tr>
<td>careless</td>
<td>, and setteth not by</td>
<td>8, 119/111</td>
</tr>
<tr>
<td>careth</td>
<td>for no shrift --</td>
<td>8, 122/114</td>
</tr>
<tr>
<td>careth</td>
<td>not how he set</td>
<td>8, 125/117</td>
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<tr>
<td>careth</td>
<td>for the keeping, and</td>
<td>8, 128/120</td>
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<td>careth</td>
<td>Tyndale what he say</td>
<td>8, 131/123</td>
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<tr>
<td>careth</td>
<td>not to write this</td>
<td>8, 134/126</td>
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<tr>
<td>Caritas</td>
<td>into &quot;Love&quot; Rather Than</td>
<td>8, 137/129</td>
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<tr>
<td>caritas</td>
<td>was a word used</td>
<td>8, 140/132</td>
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<td>caritas</td>
<td>in the Latin tongue</td>
<td>8, 143/135</td>
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<td>caritas</td>
<td>were words used among</td>
<td>8, 146/138</td>
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<td>caritas</td>
<td>, and where this holy</td>
<td>8, 149/141</td>
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<tr>
<td>carnal</td>
<td>&quot; and &quot;contentious,&quot; be nothath</td>
<td>8, 152/144</td>
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<tr>
<td>carnal</td>
<td>and so contentious as</td>
<td>8, 155/147</td>
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<tr>
<td>carnal</td>
<td>people as we be</td>
<td>8, 158/150</td>
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<tr>
<td>carnal</td>
<td>knowledge of their wives</td>
<td>8, 161/153</td>
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<tr>
<td>carnal</td>
<td>things, or any such</td>
<td>8, 164/156</td>
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<td>carnal</td>
<td>kindred, or the pope</td>
<td>8, 167/159</td>
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<tr>
<td>carnal</td>
<td>knowledge of man . . . against</td>
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<tr>
<td>here, and therefore naught</td>
<td>carried hence, nor nothing finding</td>
<td>8, 11/25</td>
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<tr>
<td>before that he was</td>
<td>carried out of the Court</td>
<td>8, 23/16</td>
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<tr>
<td>with some holy meditation</td>
<td>carried up in Enoch and</td>
<td>8, 47/22</td>
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<tr>
<td>fellows -- and then</td>
<td>carried all their fellows' writing</td>
<td>8, 334/3</td>
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<td>God): &quot;Her body was</td>
<td>carried forth, we followed, and</td>
<td>8, 371/25</td>
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<td>For when they be</td>
<td>carried out upon occasions by</td>
<td>8, 450/31</td>
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<td>great occasions, and be</td>
<td>carried away, spite of their</td>
<td>8, 452/24</td>
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<td>that I am now</td>
<td>carried through even in a</td>
<td>8, 457/12</td>
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<td>upon his &quot;great occasions&quot;</td>
<td>carried forth with concupiscence &quot;through&quot;</td>
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<td>our power is clean</td>
<td>carried away . . . and it is</td>
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<td>saving that the minor</td>
<td>carried its proof with it</td>
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<td>souls of the venomous</td>
<td>carried of those poisoned heresies</td>
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<td>fallen to flesh and</td>
<td>carry , and live in lechery</td>
<td>8, 40/31</td>
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<td>his gay, glorious words</td>
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<td>8, 47/30</td>
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<td>forth. And therefore, to</td>
<td>carry the reader farther off</td>
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<td>their members,&quot; list to</td>
<td>carry them. For when they</td>
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<td>great occasions given which</td>
<td>carry them forth to the</td>
<td>8, 451/21</td>
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<td>the devil come to</td>
<td>carry them . . . yet do they</td>
<td>8, 452/6</td>
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<td>a rage that may</td>
<td>carry him toward horrible deeds</td>
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<td>Lord, but I will</td>
<td>carry thy yoke still about</td>
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<td>upon him, and to</td>
<td>carry him clean out of</td>
<td>8, 528/35</td>
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<td>fall upon him and</td>
<td>carry him away. For when</td>
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<td>David,&quot; and able to &quot;</td>
<td>carry him&quot; away. Which he</td>
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<td>of their faultless feebleness,</td>
<td>carry them clean away. And</td>
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<td>be in no worse</td>
<td>case than they that were</td>
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<td>counted in as good days all in one</td>
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<td>It were a perilous</td>
<td>case . For as for doing</td>
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<td>case if men and women</td>
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<td>case . For he hath suffered</td>
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<td>case : that &quot;a woman were&quot;</td>
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<td>case that the temporal pain</td>
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<td>be good in some</td>
<td>case , yet were it not</td>
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<td>case except that every necessary</td>
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<td>authentic scripture in this</td>
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<td>putteth in the same</td>
<td>case . And so thereby ye</td>
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<td>case if it were left</td>
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<td>case &quot; to leave the water</td>
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<td>be then a wondrous</td>
<td>case , in my mind, to</td>
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<td>case</td>
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<td>that the apostles were</td>
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<td>case</td>
<td>. Here is a goodly</td>
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<td>cases</td>
<td>-- and those be</td>
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<td>cases</td>
<td>went to rehearse his</td>
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<td>reprobates</td>
<td>all in one</td>
<td>8, 519/13</td>
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<td>best is in such</td>
<td>if he said that</td>
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<td>cometh once into the</td>
<td>that the apostles were</td>
<td>8, 547/33</td>
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<td>from falling into that</td>
<td>. Here is a goodly</td>
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<td>then, somewhat change our</td>
<td>, from that that might</td>
<td>8, 557/5</td>
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<td>saved, except right special</td>
<td>-- and those be</td>
<td>8, 94/15</td>
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<tr>
<td>I am in such</td>
<td>went to rehearse his</td>
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<td>shall alto flush himself.&quot;</td>
<td>, in the eleventh Collation</td>
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<td>the man to be</td>
<td>away. Which manner of</td>
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<td>looking for no lucre,</td>
<td>them abroad by night</td>
<td>8, 11/34</td>
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<tr>
<td>Good Friday, nor to</td>
<td>Christ's cross in the</td>
<td>8, 12/12</td>
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<td>Friar Huessgen, and Zwingli</td>
<td>off Matins and Mass</td>
<td>8, 13/7</td>
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<td>cured, than both twain</td>
<td>away; or, if the</td>
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<td>gave him grace to</td>
<td>unto the devil all</td>
<td>8, 24/19</td>
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<td>treacle after; but rather,</td>
<td>the poison to the</td>
<td>8, 37/16</td>
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<tr>
<td>not groundly learned, to</td>
<td>out the poisoned draft</td>
<td>8, 37/19</td>
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<td>would so clear have</td>
<td>all heresies out of</td>
<td>8, 37/34</td>
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<td>And then did he</td>
<td>them forthwith in such</td>
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<td>devils which he did</td>
<td>out of the child</td>
<td>8, 64/34</td>
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<td>the child is not</td>
<td>out but by prayer</td>
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<td>of devils is not</td>
<td>it quite away, so</td>
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<td>it down again and</td>
<td>a little blood or</td>
<td>8, 89/12</td>
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<td>light, or as thou</td>
<td>but a little blood</td>
<td>8, 90/4</td>
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<td>on a day we</td>
<td>off clean all our</td>
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<td>Tyndale's reason we must</td>
<td>it up clean. Then</td>
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<td>soon after that, many</td>
<td>them all &quot;thereas never</td>
<td>8, 128/6</td>
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<td>the pieces, he would</td>
<td>their vow at their</td>
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<td>out of their religion,</td>
<td>the while . . . and men</td>
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<td>might play a false</td>
<td>away. I purpose not</td>
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<td>be weeded out and</td>
<td>off clean all our</td>
<td>8, 110/31</td>
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<td>all willing confession quite</td>
<td>away, and all penance-doing</td>
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<td>fail to believe . . . or</td>
<td>into the heart such</td>
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<td>hath, by his false</td>
<td>of juggling, feathly conveyed</td>
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<td>when time came to</td>
<td>them off. And therefore</td>
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<td>them -- then they</td>
<td>on their hoods and</td>
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<td>be therein convinced and</td>
<td>, and that thereby her</td>
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<td>being cut off nor</td>
<td>out for their obstinate</td>
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<td>not gone out nor</td>
<td>off. This whole body</td>
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<td>from the body and</td>
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<td>But now doth himself</td>
<td>away this defense . . . when</td>
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<td>clean cut off and</td>
<td>away, receiveth after life</td>
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<td>so that we never</td>
<td>off the yoke of</td>
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<td>of whom he did</td>
<td>the devil!), because he</td>
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<td>his candlestick, whereof the</td>
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<td>where he saith, &quot;we</td>
<td>never off the yoke</td>
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<td>taken a fall . . . yet</td>
<td>they never off the</td>
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<td>this bridle of dread</td>
<td>off their head, and</td>
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<td>thereby good folk finally</td>
<td>off and overcome all</td>
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a while would suddenly cast away both buckler and
a rage! Let them cast on cold water with
in hell can never cast upon them such a
members," yet they "never cast off the yoke of
deeds, they did never cast off the yoke of
rage, I will not cast off thy yoke, good
out, and after worthily cast out), themselves be none
that his father will cast him away and hang
his father will not cast him away or destroy
that Judas had, and cast off, and finally fell
and had not maliciously cast off the yoke of
consent to sin, nor cast off the yoke of
it once, whether himself cast it off or Bathsheba
appear also that he cast off the yoke himself
to sin and willfully cast off God's yoke, and
these deeds willingly, nor cast not off the yoke
to sin, nor maliciously cast off the yoke of
hath the power to cast the soul into the
cut off therefrom, and cast out thereof -- neither
Christian laypeople . . . but open, cast-out heretics also; yea, and
and saith that he " casteth not off from his
step, and saith he casteth it not off "maliciously
then he calleth it casting of a little milk
of religion, nor by casting aland alone any such
the cutting off and casting away of all superfluous
whereof: Luther himself -- casting away the holy Canon
fearing that by the casting out of more devils
is the fire with casting on water enough. Saint
in destruction of monasteries, casting out of religion, expulsion
rashing down their images, casting out their relics, despiting
and from the malicious casting off . . . of the yoke
malice, and a malicious casting off of the yoke
and embrace his name, casting off the truth of
by God, if he catch hold upon the board
of sin men may catch , and how they repugn
for cold, and never catch heat again but fall
the fire and so catch cold after, were a
hang him if he catch him, so that he
der he when he can catch her . . . and no man
the dry, fruitless faggots catcheth good folk by the
and dead . . . which yet hard is that carbuncle,
with the kite for catching once a core, to
despair, his faith almost catching away his bread and
religion and wedded fleeing despair, his faith almost
catechisms and exorcisms at the
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catholic Church, and set his
catholic Church. And therefore he
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<td>and belief of the Catholic Church. Now, when the 8, 266/ 26</td>
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<td>and of all the Catholic Church of Christ this 8, 266/ 32</td>
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marrow, and the very
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with fruit ensearch the
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<td>the robbery, pillage, despoil</td>
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as we should soon cease
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one time, he may cease
heart can never after cease
liveth . . . or though he cease
must they needs never cease
into deadly sin, then cease
and battle shall never cease
temptation. Which till they cease
while neither letted nor cease
they will; as he cease
God's good sufferance, they cease
the inferior creature -- ceaseth
charity (Christ's proper badge), cease not to search
in that that God cease not to see
fall to sin, then cease
of their souls or cease
him to have weekly celebrated
from heaven, are yearly celebrated
the taste of the celebrated
of God said unto celebrated
that Hercules drew up celebrated
mocketh me . . . pull up Cerberus
jesting against the holy Cerberus
even likewise in all celebrated
mows at the holy celebrated
the sacraments and holy celebrated
of the sacraments and celebrated
set all the holy celebrated
Aneling, and by the celebrated
any such sacraments or celebrated
finally, why any bodily celebrated
set all such bodily celebrated
the Testament, and the celebrated
with the rites and celebrated
what all the outward celebrated
of these sacraments and celebrated
in mocking these holy celebrated
beholding of those holy celebrated
of devotion, with the celebrated
out: that such holy celebrated
anything against these holy celebrated
parish what all those celebrated
day. Tyndale And in celebrated
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<td>&quot;); or else he saith</td>
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<td>which God expressly commanded</td>
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<td>ceremonies</td>
<td>, and to put them</td>
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<td>and sacraments and all</td>
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to keep all the ceremonies with them twain, without upon pain of damnation commanded by God, whereof used in the church, were any of those that Luther and he, whereof we could not and sacraments as in, sacraments, judicials, and all given by God to and all. One other or sacraments but such, though they were written, "and "all manner of given by God unto, "nor "disguisings," neither . . . which and many others, we whereof I know not to Moses, and he taught about the Ark commanded by God about; but I say Tyndale I will first bid whereof I should not But God hath not as those hard, and sacraments . . . and to and say, 'As and sacrifices that he in writing, yet received used in Baptism, and "and "image service." But salt than sand while of anything set thereby at all used thereat, either, is idolatry; forasmuch, nor sacrament as touching; and in the anointing edifieth not, but hurteth, were not taught them edifieth not, but hurteth, or to put it, to signify that as taken up and accounted had. For whereas Tyndale
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<td>certain</td>
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sort, would have utterly
these circumstances that he
which the people have
people perceive that Tyndale
for example, that he
heretics. And that he
preach. And that he
ye see, and being
Church, maliciously by him
of that place have
in our English tongue,
our own tongue have
other, with the words
by the translator better
he had repented and
wine is converted and
as the water is
wine, so are we
be since for abuses
Tyndale, so altered and
we also the Saturday
nothing neither reformed nor
his either omitted or
mortal into venial, so
word that he hath
himself, when he so
he made so many
tongue with such manner
have used haply those
yet he, since those
that he made the
say that with such
that he made such
his translation, wherein such
Of which manner of
words more which he
care what word he
doing penance, which he
congregation," but that he
body in an ague
his unsavory scoff, he
changed and turned in Christ's
changed the name, they took
changed also the Mass; and
changed but increased and perfected
changed into clear and lightsome
changed commonly this word "church"
changed both in Greece and
changed into better . . . as have
changed this word "church" into
changed . . . and rather than laymen
changed that word of purpose
changed and forgotten hundreds of
changed in his translation the
changed the word "church" into
changed "priest" into "senior" . . . because
changed "penance" into "repenting" . . . because
changed for such causes as
changed in his translation . . . kept
changed somewhat the order of
changed in those two persons
changed and turned the order
changed ; that is to wit
changed than kept. And I
changed ere God did any
changed into Christ's body and
changed into wine, so are
changed (through faith), as it
changed , as kissing each other
changed in matters of great
changed into the Sunday, which
changed ." Saint Hilary, in the
changed ; and after shall we
changed the punishment from endless
changed ), wheresoever in Scripture it
changed that word, perceived very
changed that, as Bayfield (another
changes . . . and showed also the
changes among without evil meaning
changes so served for his
changes for the setting forth
changes he could change the
changes for the setting forth
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agree with his heresy, changeth him the fault for in his exposition the agree with his heresy, changing in his exposition the "grace" into "favor" where agree with his heresy, Changing in his exposition the "Confession" into "Knowledge agree with his heresy, changing in his exposition the "church" and other things agree with his heresy, changing in his exposition the the order, he should agree with his heresy, changing in his exposition the the order of the agree with his heresy, changing in his exposition the , nor monks nor friars agree with his heresy, changing in his exposition the and himself . . . maketh all agree with his heresy, changing in his exposition the of Leviticus, where he agree with his heresy, changing in his exposition the of Saint Paul's epistle agree with his heresy, changing in his exposition the that he hath impugned agree with his heresy, changing in his exposition the of John at his agree with his heresy, changing in his exposition the of the First Epistle agree with his heresy, changing in his exposition the of the Third Book agree with his heresy, changing in his exposition the , it is written thus agree with his heresy, changing in his exposition the , thus said Nehemiah: "When agree with his heresy, changing in his exposition the of Ecclesiasticus it is agree with his heresy, changing in his exposition the : "And therefore now, saith agree with his heresy, changing in his exposition the of the prophet Jonah agree with his heresy, changing in his exposition the of Joel, the ninth agree with his heresy, changing in his exposition the of the Apostles' Acts agree with his heresy, changing in his exposition the of his epistle to agree with his heresy, changing in his exposition the of his epistle, where agree with his heresy, changing in his exposition the -- the words of agree with his heresy, changing in his exposition the of Saint John, did agree with his heresy, changing in his exposition the of Tyndale's Book: Why agree with his heresy, changing in his exposition the : Why Tyndale Used "Congregation agree with his heresy, changing in his exposition the Tyndale saith that he agree with his heresy, changing in his exposition the , even in . . . the Acts agree with his heresy, changing in his exposition the of the Third Book agree with his heresy, changing in his exposition the good and plain causes agree with his heresy, changing in his exposition the , of the Acts, the agree with his heresy, changing in his exposition the of Saint Paul to agree with his heresy, changing in his exposition the of the same epistle agree with his heresy, changing in his exposition the to the Romans . . . where agree with his heresy, changing in his exposition the Tyndale telleth me that agree with his heresy, changing in his exposition the at great length declareth agree with his heresy, changing in his exposition the of the first of agree with his heresy, changing in his exposition the of the Apostles' Acts agree with his heresy, changing in his exposition the is "Why ' Favor agree with his heresy, changing in his exposition the unto the Hebrews shall agree with his heresy, changing in his exposition the of Saint John's Gospel agree with his heresy, changing in his exposition the of John . . . he would agree with his heresy, changing in his exposition the of Saint John, Christ agree with his heresy, changing in his exposition the of the Gospel of agree with his heresy, changing in his exposition the where Tyndale hath translated agree with his heresy, changing in his exposition the , to signify not a agree with his heresy, changing in his exposition the of Saint Luke -- agree with his heresy, changing in his exposition the of the Acts, "Ye agree with his heresy, changing in his exposition the , speaking of the witness

Item: In the twenty-first Ezra and the eighth Ezra and the first mouth. In the thirty-fourth Joel, in the second not in the third -- as the first Luke, in the fourteenth Paul in the fifth James in the first speaketh in the eighth written in the ninth Answer unto the First left out. The Second Church" In the second people, thrice in one which is the eighth tell Tyndale in that ecclesia" thrice in one For in the fifth written in the tenth Paul, in the second the end of this More Tyndale in this Tyndale In the fifth in the said twentieth his title of this Paul in the sixth himself in the sixteenth Christ in the fifth written in the fifth thereof in the first Saint John the fifth prophet," in the first himself in the twenty-fourth them in the first in the same fifth
likewise in the fifteenth
Baptist in the third
I have in this
a little by this
saith in the fifteenth
answer to his one
the matter of this
he did in the
Tyndale shall in this
in this same present
my Dialogue, the twenty-fifth
did, in the second
appeareth in the tenth
the title of his
For in the sixth
and reasonings within the
final clause of this
virtuously, Tyndale finisheth this
he hath in this
his part in this
I in the twenty-fifth
Evangelist in the last
thereof, in the sixth
John in the sixteenth
that thing in that
Christ. And in that
judge . . . and by that
answer to the twenty-ninth
Tyndale In the twenty-ninth
determination in the fifteenth
mentioned in the fifteenth
and read over the
answer to the eighteenth
unto Timothy, the third
Romans, in the fifteenth
Galatians, in the first
Book, in the thirteenth
farther, in the seventeenth
them." Dionysius, the first
Jerome, interpreting the eleventh
eleventh Collation (the twelfth
Augustine in the eleventh
And in the next
afterward, in the last
himself in his last
title is, of his
we come to the
granteth, after in his
confessed. And in his
hereafter, in his other

| chapter | of Saint John our | 8, 239/ 33 |
| chapter | of Saint John the | 8, 240/ 4 |
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| chapter | and would we should | 8, 240/ 35 |
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Err” -- in that written in his other
written in his other
saith, in the second
as in this same
he saith in another
acquitted him in this
the confutation of this
Here followeth the next
hear all his whole
of God” the third
John in the third
aforesaid beginning of this
Saint Matthew, the twelfth
his heresies of this
Romans, in the tenth
his, in the sixth
these, in the eighteenth
again in the thirty-third
end of that third
further progress in this
words, in this present
as well in this
of this his worshipful
because that in this
conclusion . . . and all this
long work about this
and confuted in the
tell you in another
effect of this whole
whole conclusion in this
avoided, all his whole
final conclusion of this
would, with this same
both end this present
the end of his
confessed, in this same
an end of this
clean dead. More This
his heresies of the
he brought in this
pretendeth to make this
himself before, in another
end of all this
Tyndale in this his
man’s living. More This
chapter dependeth upon the
thereto Tyndale joineth this
should have begun this
would that in this
chapter he saith that the
chapter before, partly to anticipate
chapter after. Which words of
chapter following, that there is
chapter after, that he putteth
chapter after, feelingly and not
chapter . Here endeth the confutation
chapter of Tyndale, ”Whether the
chapter of Tyndale, in which
chapter together, without any word
chapter of the First Epistle
chapter of his first epistle
chapter -- that Saint John
chapter ; and also the dark
chapter of his, of sinning
chapter , ”They” (that is, the
chapter unto the Hebrews, of
chapter . . . ”If a sinner repent
chapter , in this wise: ”The
chapter , ”Whoso keepeth God’s commandments
chapter , in which he goeth
chapter , where he saith, ”we
chapter as in others following
chapter of ”ever sinning and
chapter Tyndale is, as it
chapter of his, with his
chapter . For since the whole
chapter next before: I may
chapter after -- whoso (saith
chapter , though he trifle with
chapter -- that none elect
chapter thereof. But now, since
chapter . . . here ye may plainly
chapter make an end of
chapter and also this whole
chapter , with which he would
chapter , that the true members
chapter . . . in which ye see
chapter hath Tyndale put in
chapter next before. Wherein he
chapter . . . in which he neither
chapter of faith, and then
chapter , confesseth that his holy
chapter , that albeit the old
chapter of his false faith
chapter dependeth upon the chapter
chapter before, in which he
chapter . . . saying, ”Even so goeth
chapter as he doth now
chapter all were well save
The text contains discussions on various chapters in the Bible, specifically from the fifteenth chapter of Saint John and the third book of Saint Mark. It highlights how Tyndale's interpretation of these chapters differs from his previous work. The text argues that Tyndale's treatment of the religious text is not coherent and lacks logical progression. It concludes that Tyndale's approach is inconsistent and does not follow a logical order, thereby proving the inadequacy of his arguments.
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<td>seven of the first chapters of his book, as</td>
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<td>and &quot;grace&quot;; all which chapters whomo read and consider</td>
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<td>which be treated two chapters of Tyndale's book: that chapters , sometimes the paragraphs and</td>
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<td>of his two special chapters hereafter following, at a chapters</td>
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<td>shall, in his other chapters -- how they may chapters</td>
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<td>to read in other chapters, after, he so fondly chapters</td>
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<td>he moveth in other chapters following as in this chapters</td>
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<td>as well in his chapters in which he shall chapters</td>
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<td>shall come to the chapters following, as by these chapters</td>
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<td>other words, in the chapters of this book, and chapters</td>
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<td>appeareth by sundry other chapters , some before and some chapters</td>
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<td>of divers of his chapters . . . and now he confirmeth chapters</td>
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<td>in two or three answers made unto the chapters of my said work</td>
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<td>both twain, unto his charge . But let him go charge</td>
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<td>the labor, travail, cost, charge , peril, harm, and hurt</td>
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<td>to any such men's charge as these folk be charge</td>
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<td>the disobedience to his charge -- he went unto charge</td>
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<td>had committed unto their charge -- that God, for charge</td>
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<td>be laid to their charge -- thus I say charge</td>
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<td>I laid to his charge as the very thing charge</td>
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<td>all Tyndale's high, fearful charge , is so little afraid</td>
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<td>at his high, solemn charge . . . whereby he would with charge</td>
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<td>how could I then charge him with it as charge</td>
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<td>also serve for his charge . For since this word charge</td>
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<td>I lay to his charge he leaveth ever unanswered charge</td>
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<td>is it that I charge him with, and to charge</td>
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<td>were laid unto their charge and proved to their charge</td>
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<td>But he giveth a charge that men use diligence charge</td>
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<td>own. And much like charge (albeit not of like charge</td>
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<td>Irenaeus' works the same charge given in like wise charge</td>
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<td>be laid to his charge . He hath dealt justly charge</td>
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<td>in Enoch and Elijah's chariot ! But yet, good Christian chariot</td>
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<td>and overthrown his triumphant chariot . . . and with the very chariot</td>
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<td>declaring what good and charitable mind the man died charitable</td>
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<td>have heaven for their charitable almseedes done here in charitable</td>
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<td>God, which (as his charitable books well declare) would charitable</td>
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<td>that &quot;the Turks be charitable one to another among charitable</td>
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<td>of, that &quot;Turks be charitable among themselves, and some charitable</td>
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<td>him, and much labor charitably taken for the saving charitable</td>
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<td>charity</td>
<td>&quot;charitably&quot;</td>
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<td>to serve God with</td>
<td>charity too (which now they</td>
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<td>they say, hath always</td>
<td>therewith. But albeit that</td>
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<td>Wherefore I cannot see</td>
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<td>yet lack</td>
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<td>have faith and lack</td>
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<td>he cannot have no love</td>
<td>. And therefore, since Tyndale</td>
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<td>lacking</td>
<td>. For surely to win</td>
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<td>we may find our way</td>
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<td>he would of his father</td>
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<td>of his abundant Love Love</td>
<td>&quot; Here makest Tyndale a</td>
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<td>&quot; hath in English speech</td>
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<td>he therefore leave out &quot;</td>
<td>&quot; where it may conveniently</td>
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<td>in the stead of &quot;</td>
<td>&quot; hath of itself some</td>
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<td>the undoubted good word &quot;</td>
<td>&quot; whereas the sentence well</td>
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<td>&quot;? Then showeth he that</td>
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<td>places as this word &quot;</td>
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<td>that he putteth out &quot;</td>
<td>&quot; where it might well</td>
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<td>&quot; signifieth no love but</td>
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<td>&quot; had been English before</td>
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<td>Finally, I say not &quot;</td>
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<td>not &quot;Charity God,&quot; or &quot;</td>
<td>your neighbor,&quot; but &quot;Love&quot;</td>
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<td>love&quot; than this word &quot;</td>
<td>&quot; in such places as</td>
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<td>have used this word &quot;</td>
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<td>where this holy word &quot;</td>
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<td>bid him not say &quot;</td>
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<td>.&quot; Thus crieth he out</td>
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<tr>
<td>the words &quot;church,&quot; &quot;priest,&quot;</td>
<td>, and &quot;grace&quot;; all which</td>
<td>8, 203/31</td>
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<td>&quot; in faith, hope, and</td>
<td>man worketh good works</td>
<td>8, 204/29</td>
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<tr>
<td>deeds of other men's</td>
<td>, or the spiritual treasure</td>
<td>8, 213/26</td>
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<tr>
<td>of &quot;church,&quot; &quot;priest,&quot; &quot;grace,&quot; &quot;</td>
<td>, &quot;penance,&quot; and such others</td>
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this true church, of
in faith, hope, and
justice and deeds of
-- but that their
were by the same
saveth not upright the
people; for else the
that thing belonged to
charity too, if of
prove us that the
reason of the apostles'
could not avail without
that there must be
in faith, hope, and
of God? No fiery
is naught worth without
with good works of
and yet fall from
the lively works of
works, or deeds of
yca, and sometimes for
were faith, hope, and
both wholesome hope and
and, without hope or
to faith, hope, and
remaining -- fall from
coupled with hope and
by faith, hope, and
thereof, with hope and
left off thy first
members -- saving my
hope in God, and
faith and hope, and
faith, full hope, and
with good hope and
him. And saving my
forth by heretics when
to destroy hope and
that by sin, Christian
goeth away. For neither
still faith, hope, and
wit, the keeping of
of God -- hope,
getting of hope or
good hope and godly
of man's will concerning
neither in faith nor
of the fruit of
fall not to the "
charity (Christ's proper badge), ceaseth
charity do any such thing
charity; and the superstition of
drove them to it
driven by their writing
of Saint Andrew nor
strained them not of
too, if of charity
their purpose was to
of the apostles drove
compelling them to leave
. . . then fell they to
too . . . and now say
be very profitable toward
, though men would burn
. So that ye may
, the more largely increased
Which thing if Tyndale
, and is as Saint
toward satisfaction? The knowledge
therewith also . . . and then
, all three together, because
. But not so great
either, by malice or
, and do good works
, and put the Spirit
and will of good
, and the sacraments, and
thereo, as ever holy
. And therefore remember from
, sir, I beshrew their
therewith also, which, saith
too; wherein among all
both -- so surely
too, as Tyndale saith
, I beshrew him heartily
waxed cold many a
and all other virtues
goeth away. For neither
nor grace can stand
with all their heavy
still in the doing
, continence, piety, learning, wisdom
, pietyful affection or chastity
, with other many virtuous
as he before took
have any merit at
. . . with which it wrought
" but to the "loving
the reader, and make

butter as anointed with charmed oil," except men can
butter as anointed with charmed oil, if his soul
charmed oil," because God will
charmed oil, "sacraments" into "ceremonies," and
the death too . . . as
the monks of the Charterhouse monks had liefer die
Charterhouse, would God we were
Charterhouse and left fish and
Charterhouse. If the choir be
flee where no man
charmed
a man to live
Friars Observants, honest, godly,
promised perpetually to live and love, and live
God, seeing the Ninevites
from barking, both . . . and for the soverey and
wife for "soberness and
and promises made of unlawful to live in
break their vows of his vow made of days and all professed his living disputed with lived in holy, vowed against his vow of break his vow of persons as have vowed wives. But since perpetual married, but keep perpetual despite of his professed as virginity, and widowly against virginity and widowly friar professed unto perpetual to break their vows of virtuous vows of put any trust in of religion, expulsion of charity, piety-ful affection or defile all holy, vowed it from all honest and "come again" to snow till his teeth mock, to jest, to may change "chin" into "
this clap turn his in turning the one clap on the one wont to play, as hen gathereth together her
Charterhouse, Charterhouse, Charterhouse, Charterhouse, Charterhouse, Charterhouse, Charterhouse
chases
chasteth you. And if ye chaste , nor let a monk chaste, , virtuous people -- not chaste . . . he will none whore chaste , and do alms, and chastise and punish themselves with chastise them and make them chastising of the members, will chastising " of his monky "members chastity be not lawful nor chastity , and ran out of chastity and fall to such chastity -- when he then chastity . For to this end chastity ; and against their heresy chastity and never wedded woman chastity did not then chastity sinnett deadly, and whoso chastity to God may run chastity and the forbearing of chastity . And then doth marriage chastity , he cometh there to chastity , not to win heaven chastity . . . which he meaneth to chastity to run out of chastity and run out and chastity , run out and wed chastity and keeping of his chastity , with wedding of nuns chastity , learning, justice, wisdom, or chastity that the very, pure chastity into an unclean, shameful chastity "without resistance." But evermore chastity in his head for check , to chide, to bawl check ," and "belly" into "back check aside . . . and say that check from me, he turneth check or the other, make
Cherrystone, Cherrystone, Cherrystone, Cherrystone, Cherrystone, Cherrystone, Cherrystone, Cherrystone
chickens, and thou wouldst not
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<td>to check</td>
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<td>8, 10/59</td>
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<td>to chide</td>
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<td>chide</td>
<td>, to brawl, and ribaldrously</td>
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<td>them</td>
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<td>evil in an idol</td>
<td>8, 23/3</td>
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<td>captains</td>
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<td>heads</td>
<td>of them, late</td>
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<td>head</td>
<td>and author of</td>
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<td>signification</td>
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<td>captains</td>
<td>and authors of</td>
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<td>of all: that</td>
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<td>that all holy</td>
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<td>he regardeth</td>
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<td>whereof his book</td>
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<td>of this world</td>
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<td>. . . but</td>
<td>that he putteth</td>
<td>8, 4/123</td>
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<td>record</td>
<td>I receive not</td>
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<td>man</td>
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<td>witness</td>
<td>I take not</td>
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<td>points</td>
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<td>8, 27/33</td>
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<td>hold</td>
<td>of the other</td>
<td>8, 3/431</td>
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<td>elect</td>
<td>members of his &quot;elect&quot;</td>
<td>8, 7/493</td>
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<td>poison</td>
<td>whereby he laboreth</td>
<td>8, 22/497</td>
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<td>word whereupon the</td>
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<td>8, 16/561</td>
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<td>chieftain</td>
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<td>in necessity or not</td>
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<td>in</td>
<td>wily follies</td>
<td>8, 4/35</td>
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<td>child</td>
<td>trust to make every</td>
<td>8, 34/35</td>
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<td>perceive</td>
<td>his wily follies</td>
<td>8, 35/14</td>
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<tr>
<td>child</td>
<td>is not cast out</td>
<td>8, 34/35</td>
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<td>child</td>
<td>christened since Christendom first</td>
<td>8, 28/82</td>
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<td>child</td>
<td>in the forehead, that</td>
<td>8, 32/83</td>
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<td>child</td>
<td>was well voloed,&quot; say</td>
<td>8, 10/92</td>
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<td>child</td>
<td>the better for the</td>
<td>8, 21/92</td>
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<td>child</td>
<td>is fruitless. One, he</td>
<td>8, 33/92</td>
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<td>child</td>
<td>should lose the fruit</td>
<td>8, 4/93</td>
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<tr>
<td>child</td>
<td>itself. If he say</td>
<td>8, 16/93</td>
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<tr>
<td>child</td>
<td>itself: then I deny</td>
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shall preach to the child at the font and 8, 93/20
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<td>at his game, till</td>
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<td>child</td>
<td>than, after his lusts</td>
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<td>child</td>
<td>, take for example some</td>
<td>8,491/28</td>
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<td>child</td>
<td>, but a great sloven</td>
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<td>child</td>
<td>doth at the sight</td>
<td>8,492/26</td>
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<td>child</td>
<td>utterly despair, for all</td>
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<td>child</td>
<td>into some old shrew</td>
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<td>child</td>
<td>, whom his father taught</td>
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<td>child</td>
<td>may prove all the</td>
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<td>hath in the begetting</td>
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<td>child</td>
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<td>child</td>
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<td>child</td>
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<td>child</td>
<td>feeleth once a fall</td>
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<td>child</td>
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<td>child</td>
<td>, and send for her</td>
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<td>child</td>
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<td>. And because there is</td>
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<td>and elects do die</td>
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of the Life of Christ, Gerson of the Following of
the words of Christ, are in our Savior after the example of
sacraments of our Savior after the example of
some like examples of the holy words of
alleged the Scripture unto is well known that
were in Christendom since religion a spouse of as to make ourselves
own works . . . and not we do them, as the very words of
the whole church of already done. And, now, of our Savior Jesus
in Christ and with Body of our Savior this holy sacrament of is between us and
and the conjunction between unity; but to ward, own sin . . . weneeth that
Passion and pain of knowledge and understanding of administer the sacraments which
the sacraments such as the holy Body of saith "the sacraments that
Tyndale The sacraments which epistle to the Ephesians, "Paul to the Ephesians, "
of all that ever be understood our Savior promises in sacraments where
he maketh promises that made never such! For

Christ were in slumber and 8, 35/ 36
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Christ and his saints . . . be 8, 40/ 8
Christ; and the things sanctified 8, 41/ 34
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Christ, and manifestly misturneth the 8, 43/ 29
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Christ ordained. And in this 8, 91/ 15
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Christ himself ordained, which have 8, 92/ 4
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Christ spoke but only of 8, 97/ 2
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Christ made none; but he 8, 106/ 16
Christ made never such! For 8, 106/ 17
Christ promiseth heaven if men 8, 106/ 17
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he taketh for idolatry. Christ promiseth us heaven if
destroy them. Finally, where Christ hath made a promise
name and faith of Christ , unto a secret company
is to wit, that Christ hath never since his
or else that if Christ have had here any
truth. Now, then, if Christ had all this while
the truth: then hath Christ broken that promise by
not (as he doth!) . . . Christ had broken his promise
death of the Passion of Christ , and playeth out the
Of that manner is Christ a priest forever, and
of all which sacrifices Christ hath in his New
us here that because Christ is a priest forever
he saith farther that Christ hath brought us into
of our holy Savior Christ hath never since his
the very body of Christ hath made a promise
body and blood of Christ is to wit, that Christ hath never since his
The devil knoweth that body and blood, and
which they preach of the very Body of for a remembrance of which they preach of
of the church of that the church of
that the church of that the church of
by that church of since the death of Baptists, nor our Savior
the household folk of the Catholic Church of the Catholic Church of
from the faith of taught the church of of the Scripture of be the church of and general vicar of
words of our Savior be the church of for the church of against the sacraments of hundred years and more,
this while false sacraments . . . together against God and
and are gathered "against the true faith of not be judged of
in the Lord Jesus not be judged of

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<td><strong>Christ</strong> taken in the Scripture <strong>8</strong> <strong>144/36</strong></td>
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<td><strong>Christ</strong> to believe in him <strong>8</strong> <strong>144/37</strong></td>
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<td>embrace the name of ...</td>
<td><strong>Christ</strong>, though their faiths be <strong>8</strong> <strong>145/5</strong></td>
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<td>mercy that is in ...</td>
<td><strong>Christ</strong> Jesus our Lord. More <strong>8</strong> <strong>145/9</strong></td>
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<td>faith of our Savior ...</td>
<td><strong>Christ</strong>, and how and what <strong>8</strong> <strong>147/17</strong></td>
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<td>in the remembrance of that, first of all, truth without writing; and ...</td>
<td><strong>Christ</strong> do creep to the <strong>8</strong> <strong>149/5</strong></td>
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<td>all the apostles of apostles of Christ, and ...</td>
<td><strong>Christ</strong> our Savior preached <strong>8</strong> <strong>150/16</strong></td>
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<td>the eldest time, of once of old time, had a faith of sacraments of our Savior</td>
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<td>whereby of images they worship more than Judas betrayed doth &quot;exhort&quot; me &quot;in</td>
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among the heathen ere 
the Scripture preacheth that 
the Scripture preacheth that 
is brought you in 
apply the Passion of 
that the church of 
done for me in 
in the faith of 
and the sacraments of 
that the church of 
the very church of a preacher?" That is, 
that the church of 
into every truth . . . as 
the rock our Savior own belief. Tyndale And 
by these words of saith) bear witness unto 
nor his word, since 
which he knitteth up 
words of our Savior chapter of Saint John. 
plainly, "I am not 
a prophet. Now doth 
was no prophet, and 
that he should be 
If thou be neither 
make it seem that 
have us ween that 
the very sentence that 
in English rather say " 
God" than "God was 
these words "God was 
that is to wit, " 
it standeth, "God was 
Holy Ghost -- were 
make it seem that 
offereth me none. But 
Tyndale maketh as though 
it is false that 
cannot say here that 
and "Thus it behooved 
ye may see that 
misconstrued these words of 
Will ye see that 
true -- that if 
nor the saying of 
before the coming of 
Thus did he in 
told the miracles that 

Christ was born. Tyndale Finally 
Christ hath made full satisfaction 
Christ hath made full satisfaction 
; and so shall all 
for our satisfaction that 
appointing pain for 
-- I should surely 
, not fallen off nor 
must serve for Tyndale's 
cannot fall in damnable 
here in earth, which 
must first be preached 

Tyndale And 
by these words of 

Christ saith himself in the 
Christ himself that neither Luther 
Christ also saith himself (John 
Christ in the fifth chapter 
Christ nor his word, since 
Christ saith himself, "I receive 
Christ and Muhammad together to 
Christ that he rehearseth, written 
Christ in that place neither 
Christ ." And they asked him 
Christ testify of him that 
Christ said yes . . . either should 
Christ , but a great prophet 
Christ nor Elijah nor prophet 
Christ utterly refuseth and rejecteth 
Christ would have the witness 
Christ there spoke and meant 
Christ was God" than "God 
Christ ." For these words "God 
" or "God was the 
Christ was God" and "The 

Christ " were as much to 
Christ all three. Howbeit, I 
Christ by those words rejected 
Christ without seeking for it 
Christ rejected, while he falsely 
Christ receiveth no record of 
Christ spoke it there by 
Christ to suffer and to 
Christ did not say that 
Christ , "I receive no witness 
Christ putteth not all in 
Christ had never come and 
Christ the cause of the 
Christ . Thus did he in 
Christ himself, whose words he 
Christ did, the countries to 

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8, 243/ 30 
8, 244/ 3
fables themselves -- therefore
the Catholic Church of
the Catholic Church of
must also say that
that the miracles which
the stone that is
upon every article, for
a sundry miracle: therefore
that he saith that
consecrate the Body of
the Blessed Mother of
all the doctrine of
draweth his. And when
they have told unto
words . . . .Tyndale Inasmuch as
company: that our Savior
the Catholic Church of
the 'church of
And the church of
only-begotten Son, our Savior
believe that our master
son besides our Savior
common-known Catholic Church of
against the mind of
signify the offering of
in Scripture; insomuch that
as for Scripture, though
by God's word unwritten:
that he saith that
not), what should let
God's sake: then though
if for Moses' sake:
the credence given unto
above the miracles of
unto the credence of
would not believe in
folly in saying that
miracles . . . and believed not
believed the Scripture for
Scripture for Christ, and
say, fewest believed in
yea, and seeing that
believed in Scripture that
when he saith that
the Catholic Church of
never had child but
believeth it not. Tyndale
where he saith that
see also that both
Body and Blood of

Christ caused them to do
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Christ tellet us to have
8, 245/ 15
Christ , as it is taught
8, 246/ 18
Christ hath broken his promise
8, 248/ 18
Christ and his apostles did
8, 250/ 16
Christ . . . and therefore can never
8, 251/ 13
Christ used not that himself
8, 252/ 29
Christ and his apostles preached
8, 254/ 21
Christ and his apostles did
8, 254/ 29
Christ and say Mass too
8, 258/ 38
Christ nor the highest angel
8, 259/ 26
Christ in every point that
8, 262/ 20
Christ taught them the counsel
8, 262/ 22
Christ himself, against the Sacrament
8, 262/ 33
Christ and all his apostles
8, 263/ 28
Christ was not one equal
8, 266/ 18
Christ this fifteen hundred years
8, 266/ 33
Christ ,'it is but
8, 267/ 2
Christ is unknown to men
8, 267/ 7
Christ , that came into this
8, 268/ 22
Christ passed in pride the
8, 268/ 26
Christ "is none article of
8, 271/ 13
Christ : thereupon followeth it, finally
8, 274/ 28
Christ and his apostles: our
8, 275/ 21
Christ upon the cross, or
8, 277/ 31
Christ and his apostles might
8, 279/ 31
Christ showed to the Jews
8, 280/ 3
Christ said somewhat more by
8, 280/ 11
Christ and his apostles could
8, 280/ 18
Christ to be believed coming
8, 280/ 22
Christ had not been God
8, 280/ 28
Christ was as good as
8, 280/ 32
Christ ,Tyndale giveth so great
8, 280/ 37
Christ -- that is to
8, 281/ 2
Christ was by reason of
8, 281/ 4
Christ for his miracles . . . would
8, 281/ 7
Christ for all his miracles
8, 281/ 10
Christ for the Scripture, but
8, 281/ 13
Christ , and Christ for the
8, 281/ 14
Christ for the miracles. And
8, 281/ 14
Christ .Tyndale Wherefore, forasmuch as
8, 281/ 16
Christ and all the apostles
8, 281/ 23
Christ himself "might not have
8, 281/ 31
Christ , and all his apostles
8, 282/ 37
Christ believeth that the belief
8, 286/ 7
Christ . . . since none of those
8, 287/ 12
Christ and his apostles thought
8, 288/ 24
Christ and his apostles thought
8, 289/ 12
Christ and his apostles have
8, 289/ 15
Christ , or to do any
8, 289/ 31
the Resurrection, and that he forbore to call in Scripture, yet both the declaration made by body and blood of were from Adam to is to edify in to the Church by the Catholic Church of and with our Savior had an expectation of toucheth the church of body and blood of body and blood of were from Adam to ceremonies from Adam to ceremonies from Adam to and the birth of faith of salvation by is to edify in fox after . . . but by the Catholic Church of end, he saith that that Saint John saith things," and saith not a man would say," of his book, that the Last Supper of John's master, our Savior record that it was them at supper, as very Blessed Body of and Blessed Blood of Body nor Blood of as it were, into any reverence had to he findeth not that of Man, our Savior change this day that to stand unchanged till the whole church of as the church of did -- our Savior book against me . . . Tyndale say that thou art know by what means going to school with M. More allegeth that the last -- where that text by which Christ was God and man Christ God lest it should Christ and they with many Christ and his apostles, and Christ, they ; and it is Christ had significations . . . and all Christ . . . and inasmuch as divine Christ nor his apostles. Now Christ, and by the Spirit Christ himself. If he mean Christ, and of redemption by Christ when they put trust Christ " . . . in which words he Christ indeed, though he say Christ had significations . . . and all Christ had significations . . . but also Christ were understood of the Christ . And therefore as many Christ that was to come Christ . . . and inasmuch as a Christ himself, that taught those Christ both do believe and Christ "did many other things Christ "did many other things Christ "taught many other things Christ prayed, preached, and taught Christ "did many things more Christ , his Maundy with his Christ himself; that Saint John Christ that said it. For Christ did. And therefore he Christ . And for the more Christ . And in that chapter Christ to be in the Christ , and are one with Christ , but he would have Christ , in the consecration and Christ himself, being (as he Christ hath ordained himself. And Christ came . . . so is Christ's Christ by a common consent Christ by the Spirit of Christ himself, when he sent Christ asked the apostles (Mt Christ , the Son of the Christ should redeem us; and Christ, understand as much at Christ said not "the Holy Christ commanded the apostles to Christ biddeth all his apostles
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<thead>
<tr>
<th>Term</th>
<th>Confutation Part 1: Concordance of Major Terms 204</th>
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<tbody>
<tr>
<td>Christ</td>
<td>had bidden any of</td>
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<td>Christ</td>
<td>would never show nor</td>
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<td>Christ</td>
<td>again. And because he</td>
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<td>Christ</td>
<td>, to fall into that</td>
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<td>Christ</td>
<td>, and sent among men</td>
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<td>Christ</td>
<td>bindeth his flock to</td>
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<td>Christ</td>
<td>, &quot;Whoso heareth you heareth</td>
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<td>Christ</td>
<td>to be sent unto</td>
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<td>Christ</td>
<td>no more promised to</td>
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<td>Christ</td>
<td>, &quot;If any man hear</td>
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<td>Christ</td>
<td>&quot;Scrutamini scripturas, quoniam ipsae</td>
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<td>Christ</td>
<td>else but the Scripture</td>
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<td>Christ</td>
<td>spoken by his apostles</td>
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<td>Christ</td>
<td>&quot;Search you the Scripture</td>
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<td>Christ</td>
<td>before all the new</td>
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<td>Christ</td>
<td>therefore commanded them that</td>
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<td>Christ</td>
<td>as himself doth. But</td>
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<td>. . . but that is a</td>
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<td>do discharge every man's</td>
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<td>, saving by way of</td>
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<td>following, where he saith</td>
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<td>; saying that neither themselves</td>
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<td>Christ</td>
<td>said that the scribes</td>
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<td>Christ</td>
<td>praise -- though he</td>
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<td>Christ</td>
<td>make not only nothing</td>
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<td>Christ</td>
<td>nothing make against our</td>
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<td>be not contrary but</td>
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<td>had said farther to</td>
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<td>to a preacher that</td>
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<td>. . . but mercenary and a</td>
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<td>, it is not condemned</td>
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<td>in that Gospel speaketh</td>
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<td>by abominable heresies, and</td>
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<td>nor of Saint Augustine</td>
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<td>Christ</td>
<td>Jesus. All scripture inspired</td>
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<td>Christ</td>
<td>, which he had learned</td>
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<td>Christ</td>
<td>Jesus.&quot; He saith not</td>
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<td>. And that it may</td>
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<td>and his apostles, and</td>
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<td>, animated and instructed, according</td>
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<td>; without which it would</td>
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<td>Christ</td>
<td>in his Catholic Church</td>
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<td>hath done it by</td>
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<td>, and the chief of</td>
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<td>, and the redemption by</td>
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<td>hath had taught unto</td>
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<td>Christ</td>
<td>in the Sacrament any</td>
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<td>Christ</td>
<td>and his children, delivered</td>
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<td>Christ</td>
<td>and in the Holy</td>
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<td>Christ</td>
<td>, and his resurrection, and</td>
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where the church of Christ is spread." Many things
of the grace that is
in the name of Christ only, when
token and covenant; and
it is promised by
and Holy Blood of the Catholic Church of
the Catholic Church of
right, catholic faith of he maketh our Savior
sinners that believe in
chosen as our Savior
of election, after which
clean and unclean . . . and
only, except that either repentance" and believing in
so to believe in
the elect church of
faith, the church of
in the church of
that the church of
the true church of
the Catholic Church of
the principal head is
this Body Mystical of
is the rock whereon shall be damned, as
ture by Scripture. Tyndale
say that thou art
he said, "Thou art
promises which are in
she had none but
a man's faith from
the thing from which
the Church believeth, which
not by what means
articles revealed further by
Saint Peter in confessing
that the Passion of
as the satisfaction of
be sanctified." Tyndale And
of that faith; for
which the church of
that whoso believe that
therewith . . . all that ever
man may believe that
of some things that
man might believe that

Christ is spread." Many things
Jesus . . . and those things
at his Maundy gave
only, when Christ had
had himself commanded them
kept it himself; and
that himself and his
in the Blessed Sacrament
we could be sure
that cannot err. If
hath been so surely
that is very Truth
, and put all their
did elect and choose
hath chosen his catholic
with his aforesaid words
were no man or
with a "feeling faith
that we should set
shall reprove him and
. But he saith that
is only the number
, by whose doctrine we
, which is in this
. Of which body whether
, this Catholic Church, is
built his congregation. More
saith himself in the
asked his apostles (Mt
, the Son of the
, the Son of the
. . . and in other things
, I am," saith Tyndale
, they might err and
, the Son of the
and his Holy Spirit
should deliver us. "But
unto his church must
to be the Son
and offering up of
maketh worthy, without which
answered, "Upon this rock
said that upon the
goeth unto God, and
is the Son of
shall teach him. Albeit
is God's Son and
shall tell him, though
were God's Son, and
believe also all that those things only that though he believed that one do that believed all the church of of the church of is a member of
is no member of profess the faith of is the Spirit of mercy in our Savior
the true members of with the manhood of the Precious Body of words of our Savior whole Catholic Church of the whole church of children, as our Savior
and the following of the right faith of by the mean of be now fallen from the right evangelist of mercy in our Savior
is in our Savior mercy in our Savior Peter, that Jesus is by the Passion of mercy in our Savior
very true tale of promises which are in promises that are in promises that are in promises that are in
against the promises in promises that is in promise of God in in Christ that through and believe not that
be saved. For that not -- notwithstanding that by the mouth of shall be saved through promise. And yet that shall be saved through of Mary, was that he said, "Thou art confessed; that Jesus was them believe that through

Christ
would teach him --
would teach him personally
were God's Son, and
to be God's Son
. And thus it appeareth
, which besides that faith
(Eph 5). Now, it
that hath not Christ's
, whether they be good
. . . with an example put
, and unto faith. Sinners
do sin . . . we shall
-- yet if he
out of the pyx
in the Gospel of
of this fifteen hundred
. This heresy, as I
is by reason of
in good works, and
-- and put therewith
; and of such speak
, and have expelled the
. But Tyndale -- telling
, and unto our faith
, and unto our faith
, for the repentance and
, the Son of God
, without any respect of
, and for our faith
, Tyndale's false tale is
. And in other things
. Another cause is because
" cannot be damnable, be
" he saith that a
. And therein let Tyndale
. . . in such wise as
is deadly sin and
that through Christ he
he shall be saved
and the Holy Ghost
is one God equal
said of Saint John
, and not a promise
and by Christ's Passion
himself was the same
. . . may yet err in
. And of truth, either
, that art come into
, which was then come
the world shall be

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8,464/ 19
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8,464/ 28
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8,464/ 33
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not know who is true, Catholic church of -- of which church contrary! And also, whereas after the birth of she had none but a man's faith from in the blood of after the birth of any more children than had more children than by the church of is that church of In which only church very long endure ere salvation that is in say, are fallen from the equal Godhood of Body and Blood of opinions . . . be fallen from brethren, be fallen from sects, be fallen from which we have in true, Catholic faith of all his prophets, by shall never cease till light and darkness, between because the words of righteousness of God in righteousness of God in win his brother to Tyndale setteth our Savior manner the apostles of which they had seen could not believe until temptation . . . and Judas betrayed of their own death": himself more credible than in his heart from his heart fallen from of the faith of believe" till he saw not the resurrection of railing and blaspheming of Judas, when he sold after the resurrection of blaspheme the name of refusing the Gospel of as he had denied the Catholic Church of Christ : even so, Tyndale saith Christ -- of which church Christ would that every man Christ when he turned the Christ, because they know not Christ . . . I am therefore never Christ, they might err and Christ doth not quite put Christ, because they know not Christ ? He doth not yet Christ . This point he teacheth Christ . Then ask we Tyndale Christ by which he is Christ hath promised to dwell Christ shall himself, with the Christ, whether they be true Christ and make an idol Christ with his Father and Christ in the Sacrament of Christ , and err from the Christ and from the way Christ and are from the Christ is ever fought against Christ and all his apostles Christ shall finally reform the Christ and Belial?" I say Christ spoken there to his Christ . More These words, lo Christ ," because they resist Tyndale's Christ , that he which attendeth Christ to school, and teacheth Christ at his Passion were Christ do, nor of the Christ himself came, death put Christ also through temptation . . . Christ had before forbidden them Christ . But here ye see Christ . More Who can more Christ . . . yet he saith they Christ : that is to wit Christ . . . neither did believe the Christ . . . yet all the while Christ . . . as Tyndale saith that Christ, speak of him some Christ, and the stoning of Christ, and his doctrine, and Christ, and after fell in Christ . . . came to himself immediately Christ, against which he disputeth
after his denying of time when he forswore women's words, believe that forth the confession of could not believe that for the text that and their gloss together. Peter forsook and forswore forsaking and forswearing of forsaking and forswearing of all that while, against embrace the name of mercy that is in the Catholic church of embrace the name of for the church of mercy that is in sinners that believe in sin, saying once " mercy that is in sinners that believe in be a church of is a church of Body nor Blood of be the church of prove the church of known Catholic church of hath done: purposely mistranslate than they that despise a great part of disobey the doctrine of and turn again to false heresies, would seem Friday, nor to cast For the contemning of do any worship to relic, nor creep to do any worship to and steadfast authority of fell in sleep in to the hearing of the holy doctors of of every age from the beginning kept in taste ... since that from that believe as all hath been ever since old holy doctors of the holy saints since be saved only by Christ, nothing proveth Tyndale's purpose Christ, For Tyndale, if he Christ was risen ... nor well Christ by the mouth. But Christ was arisen again, he Christ said to Peter how Christ saith (Luke 22), "Simon Christ, he did believe with Christ, it must needs follow Christ was a good work Christ, but also loved him Christ, though their faiths be Christ Jesus our Lord." All Christ, of all true Christian Christ " whether they have faith Christ militant here in earth Christ Jesus our Lord": he Christ, and put all their Christ, help!" for the manner Christ Jesus our Lord," afterward Christ, and put all their Christ, ... as he doth and Christ ... of which the church Christ be not in the Christ in earth, nor hath Christ here in earth to Christ, and fain would pull Christ's holy Gospel, to set Christ's sacraments, which are his Christ's new law and testament Christ's Catholic Church, and set Christ's Catholic Church. And therefore Christ's apostles and play the Christ's cross in the cannal Christ's Catholic, known church, and Christ's Precious Body in the Christ's cross, nor do any Christ's Blessed Body and Blood Christ's Catholic, known church against Christ's company, while Judas the Christ's true, Catholic faith. And Christ's church, and the common Christ's death hitherto. And in Christ's church ... be we now Christ's death hitherto, all holy Christ's church hath believed ever Christ's that place, Tyndale's "spiritual Christ's church unto Luther's days Christ's days unto Tyndale's time Christ's blood, and by our
and the merits of God and bought with all commandments either of Christ's church or of fly to heavenward without grace, and merits of had the profit of by the merits of and holy ceremonies of through the merits of becometh him well against changed and turned in by the merits of it been taken in God hath made in lost his part in been in Christendom since that the word of Tyndale that? Because that for the merits of by the touch of and that he regardeth of Tyndale's teaching concerning promise. But he frameth have nothing taught but of fashion Tyndale teacheth at nothing saving only besides this, that of such holy ceremonies whereof old holy doctors of after The sacrament of form of bread is is the sacrament of I may not believe Christ's church, but believe it "the sacrament of we may not worship may not believe in yet he must believe must needs confess that church that hath from that Tyndale is against Crucifix, and also by all Christian men since by which ever since to the faith of foam of blasphemies against years. And where had Almaine, and thereby destroy monks' "marriages" and mocketh Christ's Passion -- when we Christ's blood, and so forth Christ's church or of Christ's Christ's own mouth immediate, after Christ's Passion . . . but that with Christ's Passion, our good works Christ's Passion by their faith Christ's Passion and by his Christ's church, by one general Christ's holy Passion. And this Christ's holy sacraments to jest Christ's holy Flesh and Blood Christ's Holy; and so have Christ's church. And though in Christ's blood -- our sins Christ's blood, because he is Christ's death unto this day Christ's promise. For he saith Christ's promises be true, must Christ's Passion, as he hath Christ's garment, whereof Saint Luke Christ's Passion and our own Christ's promise. But he frameth Christ's promises after his own Christ's promise -- yet in Christ's promises. For whereas he Christ's promises made to man Christ's promises he denieth many Christ's church hath received many Christ's church -- yet knoweth Christ's body after this this Christ's own body, and yet Christ's body and blood, and Christ's church, but believe Christ's Christ's church, that the doctrine Christ's body and blood," and Christ's own Body in the Christ's church, as though the Christ's church . . . that the doctrine Christ's church is the church Christ's days hitherto continued; and Christ's own blessed Person a Christ's Holy Cross itself -- Christ's death hitherward . . . hath set Christ's days, by the judgment Christ's church -- do damnedly Christ's holy ceremonies and blessed Christ's promise been, then, all Christ's good Christian people. For Christ's sacraments, and then preacheth 8, 53/19 8, 55/38 8, 60/24 8, 60/24 8, 65/18 8, 65/19 8, 71/3 8, 77/2 8, 77/6 8, 78/33 8, 81/14 8, 82/19 8, 85/13 8, 89/10 8, 89/17 8, 91/20 8, 94/22 8, 96/36 8, 100/33 8, 103/4 8, 104/9 8, 106/14 8, 106/14 8, 106/27 8, 108/12 8, 108/13 8, 108/17 8, 109/29 8, 113/26 8, 114/11 8, 115/28 8, 116/27 8, 116/36 8, 116/36 8, 117/7 8, 117/32 8, 118/4 8, 118/6 8, 118/23 8, 118/29 8, 118/36 8, 128/4 8, 128/7 8, 129/31 8, 132/37 8, 134/32 8, 135/26 8, 137/8 8, 140/28
that good is in
lustily, saying that of
mankind is redeemed by
who can speak of
and the figure of
more apostolical than was
without writing); and after
age hitherto continued in
of God's Spirit by
they call nothing but
maketh high boast of
that plainly he denieth
well perceive -- by
at the voices of
wouldst have us set
that himself teacheth against
which how soon after
that he saith "feed
the holy story of
Jews or paynims . . . yet
every ' faith '

itself, it commonly signifieth "
place in Scripture that
albeit one drop of
remission both -- and
the only merits of
the spiritual treasure of
on the cross at
ill; that to reverence
before these days, since
manifestly declared, both concerning
divers other articles of
evil . . . for they call
of Muhammad truer than
creedence and authority of
where Tyndale hath translated
away the credence of
which clearly proveth that
the miracles wrought in
is this consecution true: "
mother the Church is
of God, according to
mark and knowledge of
ture church, of charity ( question is not upon
be daily done in
church forever, according to
believed and observed in
away the credence of
they did them in

Christ's church . . . as are the
Christ's promises nor of his
Christ's Passion, and that he
Christ's Passion and speak nothing
Christ's cross, the book of
Christ's old apostle Paul. For
Christ's death did his apostles
Christ's church. And that I
Christ's own promise ever abiding
Christ's only promise. And here
Christ's promises . . and would with
Christ's promise too . . . and will
Christ's own promise, in the
Christ's ministers in the choir
Christ's image at naught, which
Christ's holy sacraments. Against which
Christ's death he translated it
Christ's flock," he meaeth even
Christ's Gospel, what manner a
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Christ's precious blood had been
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Christ's time till our own
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Christ's Catholic Church is a
Christ's church clearly reprove all
Christ's church saith that whoso
Christ's apostle and teacheth them
Christ's promise, assistant, whereby it
Christ's very, true church, since
Christ's proper badge), ceaseth not
Christ's and his apostles' words
Christ's Catholic Church. For our
Christ's promise; and therefore shall
Christ's Catholic Church. For if
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ever used everywhere in
contrary truth, according to
of the tradition of
so daily used in
that hath heard of
he shall never do
fifteen hundred years of
the blessed sacraments of
signify the memorial of,in their turning to

Tyndale Wherefore, forasmuch as
therefore it followeth that " that is to wit,
the common-received faith of
the common faith of
Holy Spirit . . . according to
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from the faith of
than that bread is
than that bread is
-- that bread is
converted and changed into
the very apostles at
is the denying of
he resembled it unto
is the denying of
of them cometh of
indeed, and delivered unto
the very apostles at
is the denying of
the very apostles at
saith, meant only of
Saint John meant of
made not only of
in the hearts of
therefore he calleth it
people "God's board" and "
hundred years continued in
Christ came . . . so is
accounted for good through
apostles should give unto
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out the Consecration at
be accursed out of
contrary. And that besides
Abraham peradventure long before
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this same authority hath 
are his words . . . Tyndale 

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when he saith that 
they all witnessed of 

God that was by 
said, those words of 

against the laws of 
written . . . though we construe 

For first, as for 
Jeremiah, or Ezekiel, by 
is theirs and not 
to set forth against 

worthy to be called 
their own and not 

Saint Augustine, and of 
heart the articles of 

the common consent of 

Catholic Church cannot in 

the catholic faith of 

Christian faith were by 
plain that it is 

Christian observance is of 

Scripture of God in 

are the words of 
taken and kept from 

needs be true by 

the holy doctors of 

Tyndale I say that 

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Where he saith that " 

seem to mean by " 

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old holy doctors of 
of Christ's church, since 

heresies. If not . . . then 
to be saved in 

all the doctrine of 

from the faith of 

redemption that is in 
in his confession, that 

heaven but only by 

nothing there confessed of 

of the belief of 

also believe and obey 

Christ's church, according to 

was not aware of 

Tyndale That offering of 

way, and not of 


Christ's word, "He that heareth 
Christ's church, assembled in the 
Christ's disciples taught Christ's doctrine 
Christ's doctrine confirming it with 
Christ's disciples taught his doctrine 
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Christ's church . . . but also make 

Christ's words not of the 

Christ's words, if they had 
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Christ's true doctrine Tyndale's anti-Christian 

Christ's testament, but either Tyndale's 

Christ's : then hear them not 

Christ's words, too. And yet 

Christ's faith, which be surely 

Christ's Catholic Church cannot in 

Christ's very, true faith err 

Christ's church fastened in our 

Christ's apostles put in writing 

Christ's own precious Body, which 

Christ's teaching . . . and whatsoever is 

Christ's church, and which be 

Christ's commandment in that observance 

Christ's days and his apostles' 

Christ's promise made unto his 

Christ's church in every age 

Christ's elect church is the 

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Christ's elect church" is the 

Christ's elect church," of his 

Christ's death and Passion, and 

Christ's church, since Christ's days 

Christ's days and his apostles' 

Christ's elect church may keep 

Christ's Passion, if some such 

Christ's church is full of 

Christ's whole Catholic Church for 

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Christ's coming. And thus might 

Christ's Passion, descension into hell 

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Christ's church, according to Christ's 

Christ's commandment -- nor will 

Christ's Passion when he made 

Christ's body and blood is 

Christ's church. More Lo, these
with the pretext of way, and not of heretics and out of so much as of told to them by master, which believe of way, and not of made a man of Tyndale The church is Christ that hath not man be none of in the body of the church that is a true member of a true member of yet every member of a true member of a true member of of Gerasa which, seeing the known faith of elect church" that is man a member of old holy doctors of the plain determination of yet every member of a true member of every true member of a true member of the true members of the true members of the "true" members of through Christ and by faith that he believeth not know which is the Holy Ghost, by God's Spirit abiding, by the New Testament of redemption that is in the strong rocks of redemption that is in the New Testament of redemption that is in for the trust of breaking the unity of breaketh the unity of faith that is in therefore are none of faith that is in therefore are none of faith that is in
therefore are none of Christ's church, because they put 
up for them in Christ's blood, and thereto what 
the true doctrine of Christ's Catholic Church, that the 
up for them in Christ's blood, and thereto what 
up for them in Christ's blood, and thereto what 
so meant as all Christ's church understandeth them (as 
set the merits of Christ's Passion for the remnant 
of the merits of Christ's Passion, and so, to 
old holy doctors of Christ's church, and against the 
wise a tale of Christ's blessed apostles. Of whom 
excuse the sin of Christ's apostles which they rather 
And this would rather Christ's blessed apostles -- that 
repent his railing against Christ's Blessed Body, the Sacrament 
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hearts that God for Christ's sake loveth them and 
a true member of Christ's church "sineth not, and 
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the right belief of Christ's sacraments, and therein the 
martyr-quellers,' and ' Christ-killers'; ' serpents,' 
the Collect "Domine Iesu Christe" -- when he came 
that as they may christen for necessity, so they 
Tyndale that women may christen , and consecrate the Body 
why a woman may christen and not consecrate, since 
why a woman may christen , than why she may 
Scripture that women may christen children; which joineth to 
the judgment of all Christendom rebuke the world for 
this common-known church of Christendom (except such as at 
judge sweet that all Christendom judged sour. And by 
that ever were in Christendom since Christ was born 
should never happen in Christendom , and therefore have always 
ever child christened since Christendom first began but that 
have been aneled since Christendom first began. And he 
as hath been in Christendom since Christ's death unto 
the better for the christendom . And then if this 
there cannot hinder their christendom . And as for the 
I have made the Christendom which thou goest about 
general councils of all Christendom a thousand years before 
the whole consent of Christendom so many hundred years 
from the corps of Christendom -- he that then 
other part of true Christendom did not recognize the 
name of any good Christendom -- yea, and every 
great gap in Christendom this fifteen hundred years 
was never in all Christendom since the faith first 
good, honest people of Christendom this fifteen hundred years 
the best time, of Christendom , in which he can 
kept and believed in Christendom , he hath caused to 
without any signification of Christendom any more than of 
of their faith or Christendom ... no more than this 
known and dwelled in Christendom . I say now, in
a thousand years before
for any congregation before
the word that since
and temporal, throughout all
heathen to come to
his own heresies since
the whole corps of
be made, though all
mean, as are through
to deadly sin after
this known corps of
that are chosen into
as commonly believed through
baptism, that then their
in the churches through
the Catholic corps of
those that did in
the whole corps of
that if we be
there was never child
And be that is
because that children be
have in England been
English children shall be
come not to be
upon them that were
that children be sometimes
too, that be not
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signify other company than
the Greeks and Latins
Saint Peter was ever
Christian man is not
to them that be
confirmed, or to be
either, if it be
so many so suddenly
that were so suddenly
washing when the priest
the time of the
and exorcisms at the
being occupied in the
that they come from
in vobis est gregem
in vobis est gregem
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Christian

a shrewd sort of
Christian

which thing all good
Christian

that would seem a
Christian

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Christian

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Christian

to make the child
Christian

with his church of
Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

not to learn the
Christian

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Christian

God" than such a
Christian

Better is it, good
Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

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Christian

be of all those
Christian

whole church of all
Christian

things. More Judge, good
Christian

to fear that his
Christian

these means all the
Christian

More Mark now, good
Christian

and every kind of
Christian

thereby destroy Christ's good
Christian


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<tr>
<td>parties of this known</td>
<td>parties of this known</td>
<td>8, 107/6</td>
</tr>
<tr>
<td>heresy? And thus, good</td>
<td>heresy? And thus, good</td>
<td>8, 108/11</td>
</tr>
<tr>
<td>lies therewith, saying that</td>
<td>lies therewith, saying that</td>
<td>8, 109/17</td>
</tr>
<tr>
<td>thus ye see, good</td>
<td>thus ye see, good</td>
<td>8, 110/32</td>
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<tr>
<td>as he doth. What</td>
<td>as he doth. What</td>
<td>8, 110/32</td>
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<tr>
<td>worshipful jest in a</td>
<td>worshipful jest in a</td>
<td>8, 115/19</td>
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<tr>
<td>known church of all</td>
<td>known church of all</td>
<td>8, 118/20</td>
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<tr>
<td>ye plainly perceive, good</td>
<td>ye plainly perceive, good</td>
<td>8, 118/37</td>
</tr>
<tr>
<td>be true which all</td>
<td>be true which all</td>
<td>8, 119/5</td>
</tr>
<tr>
<td>as there had few</td>
<td>as there had few</td>
<td>8, 119/34</td>
</tr>
<tr>
<td>God keep every good</td>
<td>God keep every good</td>
<td>8, 122/32</td>
</tr>
<tr>
<td>that would have all</td>
<td>that would have all</td>
<td>8, 123/7</td>
</tr>
<tr>
<td>other folk, his innocent</td>
<td>other folk, his innocent</td>
<td>8, 123/16</td>
</tr>
<tr>
<td>familiars of our own</td>
<td>familiars of our own</td>
<td>8, 123/16</td>
</tr>
<tr>
<td>not to learn the</td>
<td>not to learn the</td>
<td>8, 123/17</td>
</tr>
<tr>
<td>but to kill the</td>
<td>but to kill the</td>
<td>8, 123/18</td>
</tr>
<tr>
<td>&quot;God&quot; than such a</td>
<td>&quot;God&quot; than such a</td>
<td>8, 123/28</td>
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<tr>
<td>Better is it, good</td>
<td>Better is it, good</td>
<td>8, 126/25</td>
</tr>
<tr>
<td>knoweth well that all</td>
<td>knoweth well that all</td>
<td>8, 127/22</td>
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<tr>
<td>upon them.&quot; But all</td>
<td>upon them.&quot; But all</td>
<td>8, 128/7</td>
</tr>
<tr>
<td>not only among good</td>
<td>not only among good</td>
<td>8, 128/11</td>
</tr>
<tr>
<td>to the persecution of</td>
<td>to the persecution of</td>
<td>8, 128/23</td>
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<tr>
<td>saints and all good</td>
<td>saints and all good</td>
<td>8, 129/32</td>
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<tr>
<td>of ignorance brought all</td>
<td>of ignorance brought all</td>
<td>8, 130/9</td>
</tr>
<tr>
<td>understanding? Tyndale Judge</td>
<td>understanding? Tyndale Judge, therefore,</td>
<td>8, 130/18</td>
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<tr>
<td>pope and all the</td>
<td>pope and all the</td>
<td>8, 130/26</td>
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<tr>
<td>be of all those</td>
<td>be of all those</td>
<td>8, 130/32</td>
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<tr>
<td>whole church of all</td>
<td>whole church of all</td>
<td>8, 134/5</td>
</tr>
<tr>
<td>things. More Judge, good</td>
<td>things. More Judge, good</td>
<td>8, 134/30</td>
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<tr>
<td>to fear that his</td>
<td>to fear that his</td>
<td>8, 135/2</td>
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<tr>
<td>these means all the</td>
<td>these means all the</td>
<td>8, 135/21</td>
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<tr>
<td>More Mark now, good</td>
<td>More Mark now, good</td>
<td>8, 136/31</td>
</tr>
<tr>
<td>and every kind of</td>
<td>and every kind of</td>
<td>8, 137/2</td>
</tr>
<tr>
<td>thereby destroy Christ's</td>
<td>thereby destroy Christ's good</td>
<td>8, 137/9</td>
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For of truth, good Christian reader, it is high wed. And therefore, good Christian readers, since Holy Scripture men "were wont" to people -- and them people in this place city for an example priests and Christian laypeople laypeople . . . but open, cast-out people and the remnant people only. Nor now people -- there would people were wont in mind, to call the preachers, that is to people, that is to people, whom he belieth man . . . and that the people . . . and therefore they company gathered together in realms -- clergy, laypeople men, and unto all men, so that it men; and that this people, and is not man. And I said people as Christian people people, with a connotation men spoken of. For realms is commonly made people. But they be people; for that company or un-Christian. For Tyndale. And therefore his reason people did resort together company. And though it folk whether they were people throughout all the congregation and not a congregation be translated by men than a fair reader well perceive the people do both abhor men to worship any men should forbear, saith men well in the readers, that this one worshipping of holy saints' men's ears do signify people as he hath

8, 139/3
8, 140/10
8, 144/21
8, 146/4
8, 146/20
8, 146/28
8, 146/32
8, 146/32
8, 146/34
8, 147/3
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<th>priests, already received and 8, 184/ 30</th>
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<td>apostles did take the Christian priests for no more 8, 188/ 16</td>
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<td>consecrated persons than other Christian men, because they used 8, 188/ 17</td>
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<td>the whole company of Christian people sacred and sanctified 8, 189/ 3</td>
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<td>preached by such good Christian folk as Tyndale now 8, 190/ 17</td>
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<td>to the increase of Christian men's devotion -- as 8, 193/ 12</td>
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<td>that he saith every Christian man, and every woman 8, 195/ 33</td>
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<td>as well that a Christian man is not christened 8, 198/ 7</td>
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<td>all, for lack of Christian conditions. And because Tyndale 8, 198/ 8</td>
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<td>hope&quot; is not a Christian hope . . . and yet he 8, 199/ 19</td>
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<td>some of them unto some of them to Christian people too&quot; . . . where it 8, 200/ 25</td>
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<td>matters of virtue and Christian faith use the old 8, 201/ 6</td>
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<td>his neighbor's daughter, a Christian man doth not understand 8, 202/ 3</td>
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<td>to wit, of all Christian people, almost -- there 8, 215/ 7</td>
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<td>plainly that of all Christian people there is almost 8, 215/ 17</td>
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<td>common-known body of all Christian realms remaining in the 8, 219/ 5</td>
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<td>my book to good Christian people that know such 8, 219/ 27</td>
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<td>is enough for good Christian men, that know those 8, 220/ 2</td>
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<td>sure and certain among Christian men, not so much 8, 222/ 26</td>
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<td>known people of all Christian nations, that be neither 8, 223/ 4</td>
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<td>sacraments and all good Christian people, whom he laboreth 8, 223/ 21</td>
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<td>other sacraments administered among Christian people, before any part 8, 224/ 30</td>
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<td>Which church, as all Christian men believe, and the 8, 225/ 16</td>
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<td>as I suppose, neither Christian nor heathen, that God 8, 227/ 6</td>
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<td>Christ's church. But, good Christian readers, deferring for the 8, 229/ 13</td>
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<td>witness of all true Christian people, which by their 8, 237/ 8</td>
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<td>be sure that the Christian miracles be true, and 8, 246/ 6</td>
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<td>be come now, good Christian reader, unto that matter 8, 253/ 3</td>
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<td>received by Scripture among Christian men. Which followeth not 8, 279/ 17</td>
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<td>end. And thus, good Christian readers, ye see to 8, 285/ 37</td>
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<td>by mouth among the Christian folk, because their audience 8, 291/ 33</td>
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<td>say that in the Christian flock they presently so 8, 293/ 25</td>
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<td>many grapes, and that Christian men should in like 8, 296/ 14</td>
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<td>well thereby as good Christian men do, nor as 8, 300/ 21</td>
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<td>him for a good Christian man. But afterward he 8, 300/ 29</td>
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<td>of God and all Christian people that instead and 8, 306/ 27</td>
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<td>whoredom. And thus, good Christian readers, ye see how 8, 306/ 30</td>
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<td>sure a point of Christian faith and belief that 8, 314/ 12</td>
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<td>Mass prayed for all Christian souls. Whereas I said 8, 316/ 6</td>
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<td>there was never good Christian man that any reverence 8, 317/ 25</td>
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<td>aught be used among Christian men whereof &quot;no man 8, 319/ 17</td>
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<td>the beginning. And also, Christian men both might have 8, 320/ 32</td>
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<td>be many that all Christian people honor and worship 8, 340/ 2</td>
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<td>Church, the corps of Christian people, the Mystical Body 8, 340/ 14</td>
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<td>of God in their Christian hearts -- very sure 8, 340/ 16</td>
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<td>Tyndale -- being a Christian man, and taking upon 8, 345/ 14</td>
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in our matter? May
the Jews . . . and us
others would lade the
general council, nor all
proved that all thing that
he died a good
common-known church of all
necessary points of the
thus may ye, good
and masters of the
is, nor the other
brethren, but that every
you very plainly, good
think any party of
his generation" all the
of the seventh all
should believe that all
Canon therein, as all
common-known church of all
under him, as all
plainly reproveth, every good
other chapter, "How a
saith that the very
sufficient to serve every
of God in the
God dwelleth in the
wisdom of every good
and putteth almost all
Catholic faith of all
not die." Lo, good
Catholic faith of all
catholic faith of all
the contrary. For all
sins. And therefore, good
himself. And therefore, good
battle. More Lo, good
tale of an evil
now seeth every good
perceive. And thus, good
right naught. How a
More I shall, good
so! But thus, good
other article of the
there, almost, in the
is Tyndale now, good
to naught. Now, good
followeth it further, good
belief. And thus, good
and saints, and good
more, were all good

Christian men do nothing but
Christian men nothing at all
Christian people coming unto Christ
Christian people together, though they
Christian men must believe is
Christian man. And when he
Christian nations save such as
Christian faith were by Christ's
Christian readers, see to what
Christian faith, saith that they
Christian people neither. " And
Christian observance is of Christ's
Christian readers, that of the
Christian people bound at this
Christian nations not being cut
Christian people have hitherto believed
Christian realms do, and so
Christian people not gone out
Christian nations have now long
Christian man that any care
Christian Man Cannot Err, and
Christian man cannot err in
Christian man now. And therefore
Christian man be meant his
Christian man by any other
Christian reader. Then teacheth he
Christian people in utter despair
Christian people, and the plain
Christian readers, here see we
Christian people. If he pretend
Christian people is to the
Christian people, except a few
Christian readers, I shall in
Christian readers, while ye see
Christian readers, here have ye
Christian man. For now see
Christian man well enough that
Christian readers, for conclusion, ye
Christian Man Cannot Err, And
Christian readers, make no long
Christian readers, ye may well
Christian faith. And none article
Christian faith, which hath not
Christian reader, driven of necessity
Christian reader, since it is
Christian reader, upon this, that
Christian readers, for the final
Christian people besides, that are
Christian people agreed in one
well enough that good
whom he calleth his
sects, and kill their
of their good, Catholic,
of unity," "killing of
sure that by sin,
ears of any good
Now perceive you good
un-Christian mind this evil
the getting of any
fast in the true
exhort them to the
heresies. And thus, good
doth God with his
dogs' teeth the Catholic,

Catholic faith of all
indeed. And thus, good
ye heard, good, devout
season. More Lo, good
punished so cruelly the
for them. Now, good
common opinion of good
by "faith" a very,
suppose, that of the
of the world, both
Catholic church of all
particular churches of every
or the country --
Christ, of all true
they still call themselves
goodly riddle, that a
the" church. Now, good
be to every good
the whole multitude of
still. And thus, good
or used among us
the Jews and the
that the very, true
of Misrule, in a
no more respect unto
diabolus and wrote Iesu
would translate a Latin
he found in that
the end of the
a story or a
not only by Saint
Jerome, Saint Cyprian, Saint
written. And holy Saint
old holy doctor Saint

Christian princes and other virtuous 8, 481/ 36
Christian "brethren" ... he knoweth it 8, 483 / 8
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- Chrysostom, Saint Gregory, and Saint 8, 389/ 9
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- Chrysostom, and all the other 8, 477/ 31
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- Church useth to saints and 8, 3/ 12
- Church, and set his holy 8, 6/ 24
- Church . . . and said that he 8, 14/ 11
- Church were much better if 8, 14/ 16
- Church, he agreed it for 8, 14/ 21
- Church, and take the whole 8, 14/ 25
- Church, nor be nothing necessary 8, 14/ 28
- Church, nor was never ordained 8, 14/ 30
- Church is rather sin than 8, 15/ 9
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- Church no man can know 8, 61/ 11
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Saint Augustine, Saint Ambrose, Saint counsel. For as Saint Basil, Saint Gregory, Saint insinulate and accuse the well wot that the doctrine of Christ's Catholic again to Christ's Catholic nor never come at the determination of the baptizing used in the solemnization of marriage at to wed openly at no sacraments of the no sacrament of the the manner of the the ordinance of the thrown out of the him in contemning his of Christ's Catholic, known of a secret, unknown and by the whole day made by the Word Were before the the Church, or the question, Which is the of Christ's Catholic, known that article touching the the faith of the prove the very, true himself and his whole I say his whole he should teach his failed to teach his holy doctors of Christ's And in this common-known set naught by the beginning kept in Christ's believe as all Christ's holy doctors of Christ's commandments either of Christ's of the whole Catholic Church -- not the of only elects, which unto the Catholic, known save heretics . . . which Catholic it need for the laudable custom of the of God and his oppugn, that the whole
be they by the Church called "satisfaction," for the
them priests in every church and had prayed and
wont to be at Church. More Here Tyndale teacheth
be such that the Church denyeth it not. But
taught his holy Catholic Church. And here perceive yet
holy ceremonies of Christ's Church, by one general and
them delivered unto his church, and therein ever since
between Christ and his church -- for which Saint
been taken in Christ's church. More Here Tyndale teacheth
be such that the Church denieth it not. But
wont to be at church. More Here Tyndale teacheth
at all. Now, the welleth out of Holy Church which stretcheth to two
would be with his church of Christian people all
it from the known church and company of all
this world here any church at all; or else
have had here any church, yet from his own
sent, never taught his church the truth. Now, then
all this while no church in earth . . . his promise
were he with his church here unto the world's
he had here no church at all? And on
all this while any church , and then the Holy
have not taught that church the truth: then hath
Ghost should teach his church all things and lead
Holy Ghost led the Church all this while into
suffered all his whole church (neither good nor bad
promise made to his church ; besides this, that of
holy ceremonies whereof Christ's church hath received many by
perpetually offered in his church. For this is his
holy doctors of Christ's church -- yet knoweth Tyndale
may not believe Christ's church, but believe Christ's
church, but believe Christ's church, that the doctrine which
not believe in Christ's church, as though the Church were his savior --
he must believe Christ's church . . . that the doctrine which
all to an unknown church of elects. For since
the preaching of the church of Christ, as Tyndale
to confess that the church of Christ is and
must needs be a church known here to men
only the Catholic, known church of all Christian nations
unto a dark, unknown church of elects . . . the strength
needs confess that Christ's church is the church that
Christ's church is the church that we be of
the doctrine of the church of Christ; and of
it followeth that the church of Christ is this
Christ is this common-known church that hath from Christ's
the doctrine of that church the doctrine of Tyndale
it been by that church of Christ taught that
say to the Catholic Church, "Why may not we
charge of the Catholic Church, as a chief and
clergy of the Catholic Church, that in the Catholic
men in the Catholic Church's guise of the Catholic
and custom, of Tyndale's church
their cloisters into Luther's church
the friars of Luther's church
And thus doth Tyndale's understanding to obey "Holy
understanding and obey Holy Church that he taught the
with his be the cardinals the whole Catholic Church his" to be the
conclusion, both the Latin Church and the Greek Church,
Church, and Prester John's church, too, and every
-- yea, and every heretics, too, and the Turks, too, and the churches), and finally, the ever hitherto damned the
and authority which the be assistant with his shall always instruct his
that he teacheth his Lord doth suffer his
he never suffer his he thereby cause his much less suffer his
For then should his necessarily that though the the faith of Christ's doth always teach his
denieth the Catholic, known church to be the question which is the finally puttheth for the in question whether the
he saith that the or else the whole sacraments sent into his the fleshliness of their wedded harlots of their And because their holy Christ hath had no elects? Nay; if this eight hundred years the

Church, , as a chief and Church, , and the great part Church, of Christ, that use Church, do sin . . . yet to Church, of Christ. But this church and Luther's and Friar church, -- as Otho did church, , that let not on church, and Luther's sit at Church, ," without asking what they Church, in the ceremonies and Church, of Christ the true church . More When Tyndale speaketh Church, . But if he mean church, of Christ judgeth as Church, and the Greek Church Church, , and Prester John's church church, , too, and every church church, that bore the name church, also of any honest church of paynims and Turks church, of Saracens, too (since church, of all mankind since church, of Luther and Tyndale Church, ascribeth unto God and church . . . and that he shall church and lead it into church all truth; I mean church, to err in the church to take, repute, and church to leave good, virtuous church to take for good church by such error not Church, be not above the church -- do damnable construe church , and always leadeth it church to be the church church of Christ, and puttheth church, , and finally puttheth for church of Christ here militant church may fall into damnable church of elects doth err church of all Christian nations church out of his own church is spiritual! For the church be their chief holy church is but newly begun church in the world at church have had all this Church, hath had false sacraments
the knowledge of the church, his malicious folly is 8, 136/ 3
He Translateth This Word "church" into This Word "Congregation"

changed commonly this word "church" into this word "congregation"
weight: that this word "church" signifieth a "place" or
telleth us that a "church" may call 'the church'
is, he saith, "the church" as are the books
us that this word "church" is taken. In which
is that this word "church", besides all the significations
that part of the Church that in synods and

do represent the whole law made by "the church"
shall be burned. "The church" or heads of the church
to complain to "the church" of wise this word "church"
signification of this word "church", signification by which "the church"

note the whole Catholic church
there is of "the church" taken for the Catholic church
his description of "the church" would say 'the church'
Paul spoke of "the church" would speak of "the church"
seem that this word "church" may pray but at

and ceremonies of the church
may pray but at and observances of the church
words unwritten which the church that should teach his church hitherto continued in Christ's church in through all the church Divine Service of the church God hath taught his church any sacrament that the church ever abiding with his church the intent that his church words spoken to his church Holy Spirit unto his church promise made unto his church Spirit speak to his church dwell here with his church which can be no church to be with his church to be proved, the church Gospel -- that the church
observance used in the church
Divine Service in the church, yet in the
translational brought into the Divine Service of the church, nothing heard in the
otherwise. But in their no fashion, neither cathedral
no fashion, cathedral church nor parish, nor cometh at no
may pray but at they pray both at yet more gladly at that, that the common
they pray in the and of a hallowed
and ornaments of the master hath made a "

Tyndale Used "Congregation" for "
he changed this word "
signification of this word "
the name of "the
themselves, that of the and that the whole
call it the Catholic the clergy is the and none of the
for part of the -- yet because "the
diverse parts of the to call them "the
that holy name of " term than this word "
take it for the -- be not "the
no part of "the
churches ... but that "the studying to destroy the in the stead of"
therefore they call the call the Church "the
to change the old " defend his change of "
term than this word " I may say a "
church" also ... as "the of the devil," "the
church of Satan," "the
church of wretches," "the
of wicked men," "the
of liars," and "a
and that this word
wise, that this word
in the change of
liberty to call a
he may say a
so, nor of the
Tyndale say so: "the
church of Satan," "the
church of wicked men," "the
of liars," and "a
set to it "the
of heretics," and "the
the holy name of
Testament by this word
this word "church") that
himself useth for a
by this word'
translated by this word
for all that, that
Testament by this word
needs grant this term
translated by this word
ecclesia by this word
he changeth this word
it into this word
by this holy word
translated by this word
warrant that this word
wise in this word
whether they were at
yet took the Latin
-- of the Greek
calling. Now, though the
translated by this word
translated by this word
into "congregation" instead of
holy, known name of
of the secret, unknown
before used for the
in "congregation" instead of
in our English word
that is, the Catholic
and that the Greek
presbyter, and the Latin
neither in the Greek
yet daily in the

church of wicked men," "the
church of liars," and "a
church of Turks" thereto. More
" doth signify a company
" never hath been used
" for "congregation," a holy
" what him list. For
" too. For though none
that he should in
church of Satan," "the church
church of wretches," "the church
church of wicked men," "the church
church of liars," and "a
church of Turks" too; and
church of heretics," and "the
church of devils" too. But
" to any lewd thing
") that "church" is as
" is as common as
church or congregation of heathen
". First I say
church ," yet must I not
church ," were as common as
church ," that then I must
church ," to be as common
church ," that then Tyndale in
church ," I say that he
church " into this word "congregation
church "; that is, wheresoever he
church ," and never by this
church ," for that were also
church ," was used for any
church ." And yet, touching this
church or at home, and
Church the Greek word ecclesia
Church , that began before them
Church was then newly begun
church ," which signifieth only a
church " . . . which is and ever
church " -- and that he
church ," and that he this
church wherein is neither good
Church , but the Greek word
church " -- except that Tyndale
church ." Moria As touching Moria
Church of Christ. And here
Church called presbyter, and the
Church also, and sometimes senior
Church nor the Latin, nor
church and have used, I

8, 166/ 10
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Latin, read in the
seniores where the Greek
-- when the Latin
which word yet the
against Christ and his
the holy name of "
sent to instruct his
or paynims . . . yet Christ's
they be in the
God hath taught the
such wise as the
out upon all the
already in the words "
God hath taught his
word paenitentia, which the
spiritual treasure of Christ's
it, but that the
in the change of "
his changed the word "
question which were the
Luther's heresy that the
Germany), but that the
Divine Services in the
but superstition; that the
to wit, "Whether the
the Gospel before the
Be Believed." Whether the
the Gospel before the
his defense of changing "
things used in the
with him in the
join together within the
pestilent heresies concerning the
God taught unto his
with poison infecteth his
if we believe the
proved also that the
bound . . . and that this
prove that the very
heresies . . . and that Luther's
not know the very
to believe that the
shame. Tyndale Whether the
the Gospel before the
there is, whether the
the Gospel before the
the Gospel before the
my Dialogue that the
showed also that the
the tradition of the
classed this fourteen hundred years
used in their language
had no Latin word
never followed him, though
his deadly, malicious heresy
" and "priests," calling the,
taught them holy ceremonies
"borrowed" them neither of
continued. Now is there
of Christ to know
of Christ useth and
. . . and saith they forbid
, "priest," "charity," and "grace
to be enjoined unto
upon the same
upon good cause applied
of Christ appointing pain
, "priest," "grace," "charity," "penance
" into this word "congregation
. . . and set forth Luther's
which we should believe
is all but superstition
and the alchouse is
Were before the Gospel
, " and "Whether the Apostles
Were before the Gospel
Tyndale hath all this
" and other things used
, maliciously by him changed
porch. But now have
. For now taking his
and the word of
. . . with which heresies he
-- as I have
. . . and I proved also
of Christ cannot fall
is and ever hath
of Christ here in
and all the churches
of God (whereof themselves
of God were some
Were before the Gospel
Another doubt there is
(or Congregation) be before
. Which question is as
. Paul also (Romans 10
was before the Gospel
of Christ hath been
. Which church, as all
of the Church. Which
and shall keep the
if he suffered the
unwritten was before the
by it was the
taught; and that the
that I said the
had said that the
be given to the
and authority of Christ's
witness of all his
of his whole Catholic
credence of Christ's Catholic
proveth that Christ's Catholic
For only in that
of that Catholic, known
to give to the
to bear to the
would instead of God's
miracles wrought in Christ's
whoso believe not his
this consecution true: "Christ's
the saying of the
about, then was the
and their mother Holy
their said mother the
heretics): he causeth his
be done in God's
since if that our
church were a false
it; and by the
things as the Catholic
in the same Catholic
know that the same
church is the very
doctrine of the same
mark of his true
only in our Catholic
and in no false
false miracles . . . the Catholic
of Christ's very, true
doctors of the Catholic
man in the Catholic
is to wit, his
the credence of the
which the whole Catholic
further say that the
alike . . . but that the
and to govern his

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<th>word</th>
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<td>church</td>
<td>, as all Christian men</td>
<td>8, 225/ 15</td>
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<tr>
<td>Church</td>
<td>from error, leading into</td>
<td>8, 225/ 22</td>
</tr>
<tr>
<td>Church</td>
<td>to be damnably deceived</td>
<td>8, 225/ 24</td>
</tr>
<tr>
<td>Church</td>
<td>. . . and by it was</td>
<td>8, 226/ 11</td>
</tr>
<tr>
<td>Church</td>
<td>begun, gathered, and taught</td>
<td>8, 226/ 12</td>
</tr>
<tr>
<td>Church</td>
<td>was before that the</td>
<td>8, 226/ 13</td>
</tr>
<tr>
<td>Church</td>
<td>was before the Gospel</td>
<td>8, 226/ 22</td>
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<tr>
<td>Church</td>
<td>had been before the</td>
<td>8, 226/ 24</td>
</tr>
<tr>
<td>Church</td>
<td>, because they be men</td>
<td>8, 229/ 5</td>
</tr>
<tr>
<td>Church</td>
<td>. But, good Christian readers</td>
<td>8, 229/ 12</td>
</tr>
<tr>
<td>Church</td>
<td>utterly serve of naught</td>
<td>8, 233/ 34</td>
</tr>
<tr>
<td>Church</td>
<td>. For which cause he</td>
<td>8, 237/ 24</td>
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<tr>
<td>Church</td>
<td>, to hear and give</td>
<td>8, 239/ 20</td>
</tr>
<tr>
<td>Church</td>
<td>; but also ye see</td>
<td>8, 240/ 13</td>
</tr>
<tr>
<td>Church</td>
<td>is a very special</td>
<td>8, 240/ 18</td>
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<tr>
<td>church</td>
<td>is the number of</td>
<td>8, 240/ 19</td>
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<tr>
<td>church</td>
<td>are very false-believing heretics</td>
<td>8, 240/ 20</td>
</tr>
<tr>
<td>church</td>
<td>of God, and thereby</td>
<td>8, 240/ 31</td>
</tr>
<tr>
<td>church</td>
<td>of God; and that</td>
<td>8, 240/ 32</td>
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<tr>
<td>church</td>
<td>bring men into the</td>
<td>8, 240/ 33</td>
</tr>
<tr>
<td>church</td>
<td>clearly reprove all the</td>
<td>8, 242/ 11</td>
</tr>
<tr>
<td>church</td>
<td>. . . is to be taken</td>
<td>8, 242/ 25</td>
</tr>
<tr>
<td>church</td>
<td>saith that whoso break</td>
<td>8, 242/ 27</td>
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<tr>
<td>Church</td>
<td>the cause of the</td>
<td>8, 242/ 29</td>
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<tr>
<td>Church</td>
<td>of every time the</td>
<td>8, 244/ 9</td>
</tr>
<tr>
<td>Church</td>
<td>by the water and</td>
<td>8, 244/ 16</td>
</tr>
<tr>
<td>Church</td>
<td>is Christ's apostle and</td>
<td>8, 244/ 17</td>
</tr>
<tr>
<td>church</td>
<td>to do miracles still</td>
<td>8, 244/ 22</td>
</tr>
<tr>
<td>church</td>
<td>by the power of</td>
<td>8, 244/ 29</td>
</tr>
<tr>
<td>church</td>
<td>were a false church</td>
<td>8, 244/ 34</td>
</tr>
<tr>
<td>church</td>
<td>, it were yet but</td>
<td>8, 244/ 35</td>
</tr>
<tr>
<td>Church</td>
<td>of every age following</td>
<td>8, 245/ 12</td>
</tr>
<tr>
<td>Church</td>
<td>of Christ telleth us</td>
<td>8, 245/ 15</td>
</tr>
<tr>
<td>Church</td>
<td>, we know that the</td>
<td>8, 245/ 17</td>
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<tr>
<td>church</td>
<td>is the very church</td>
<td>8, 245/ 17</td>
</tr>
<tr>
<td>church</td>
<td>of God . . . and that</td>
<td>8, 245/ 17</td>
</tr>
<tr>
<td>church</td>
<td>is revealed and taught</td>
<td>8, 245/ 18</td>
</tr>
<tr>
<td>church</td>
<td>, and by the means</td>
<td>8, 245/ 22</td>
</tr>
<tr>
<td>church</td>
<td>, and in no false</td>
<td>8, 246/ 1</td>
</tr>
<tr>
<td>church</td>
<td>of heretics as well</td>
<td>8, 246/ 1</td>
</tr>
<tr>
<td>Church</td>
<td>of Christ, as it</td>
<td>8, 246/ 18</td>
</tr>
<tr>
<td>church</td>
<td>, since none hath miracles</td>
<td>8, 246/ 27</td>
</tr>
<tr>
<td>Church</td>
<td>have not done miracles</td>
<td>8, 246/ 29</td>
</tr>
<tr>
<td>Church</td>
<td>doth not miracles, nor</td>
<td>8, 246/ 36</td>
</tr>
<tr>
<td>church</td>
<td>). So that in the</td>
<td>8, 247/ 24</td>
</tr>
<tr>
<td>Church</td>
<td>. . . except Tyndale will say</td>
<td>8, 247/ 26</td>
</tr>
<tr>
<td>Church</td>
<td>had in his time</td>
<td>8, 247/ 32</td>
</tr>
<tr>
<td>Church</td>
<td>itself have not always</td>
<td>8, 248/ 5</td>
</tr>
<tr>
<td>Church</td>
<td>in some age hath</td>
<td>8, 248/ 7</td>
</tr>
<tr>
<td>church</td>
<td>to his pleasure in</td>
<td>8, 248/ 12</td>
</tr>
</tbody>
</table>
to devise . . . whereof his
suffer his whole Catholic
and teaching of his
poor pudding. But his
God assistant in his
themselves be his very
false churches this true
articles believed by the
also all the whole
he suffereth no false
but his own Catholic
busy to assault his
specially fence in his
proof that his Catholic
but that the Catholic
done in the Catholic
as well as our
done in Christ's Catholic
that in the Catholic
able to match our
miracles in his true
to show his true
to dwell with his
observed in Christ's Catholic
credence from the Catholic
credence of Christ's Catholic
saith, save for the
it nor the Catholic
God plenteously in his
and that thereby his
shall be with his
we, thereof, that his
ever abiding with his
church, shall teach his
will not suffer his
so necessary as the
God hath taught his
custom of Christ's Catholic
everywhere in Christ's whole
of God, teaching his
this have led his
tradition of Christ's Catholic
daily used in Christ's
will never leave his
to provide that his
faith of the Catholic
belief of the Catholic
of all the Catholic
for the ' Catholic'

church is by their whole
Church to consent thereto. And
church, what he will have
church is sure enough . . . by
church. And that themselves be
church they be sure enough
church, of charity (Christ's proper
Church in diverse times will
Church of every time, have
church of heretics to do
Church alone. And now in
church -- there doth he
church with miracles. As in
Church is his perpetual apostle
Church, illustrated with the miracles
Church of God false illusions
Church: I may deny it
Church. For our Savior saith
Church God hath done and
Church in miracles; but that
church, to show his true
church -- that is to
church forever, according to Christ's
Church. For if we speak
Church (as though that God
Church . . . which once fallen away
Church we know not the
Church preacheth it, nor any
Church, and that thereby his
Church and the faith thereof
church all days unto the
church shall never fail as
church, shall teach his
church all things, and lead
church fall into the erroneous
Church teacheth . . . which saith and
Church, and else would he
Church . . . why a woman may
Church, and the consent of
church. And ere this have
church into the contrary truth
Church, but of the tradition
Church that forgotten they cannot
church destitute of help and
church should have every necessary
Church. As, let me see
Church. Now, when the true
Church of Christ this fifteen
church that thou callest the
church of Christ,' it
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<td>live forever! And the question as about the church of Christ is unknown</td>
<td>8, 267/6</td>
<td></td>
<td></td>
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<tr>
<td>and believed as the church, without any doubt or</td>
<td>8, 267/17</td>
<td></td>
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<td>miracles his very, true church known from all the</td>
<td>8, 270/8</td>
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<td></td>
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<tr>
<td>God shall for his church in miracles far pass</td>
<td>8, 270/17</td>
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<td></td>
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<td>few be the very church of God upon earth</td>
<td>8, 272/26</td>
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<td>faith, and make his church known . . . that such as</td>
<td>8, 272/30</td>
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<td>never do Christ's Catholic church of Tyndale God taught Adam</td>
<td>8, 272/34</td>
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<td>hundred years of Christ's church, holy preachers with miracles</td>
<td>8, 274/14</td>
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<td>much cure of the church of his Son as</td>
<td>8, 274/16</td>
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<td>he had of any church before: he must grant</td>
<td>8, 274/17</td>
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<td>that in his own church holy preachers and miracles</td>
<td>8, 274/22</td>
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<td>never been in any church of heretics (as many)</td>
<td>8, 274/25</td>
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<td>continued in this only church which is the common-known</td>
<td>8, 274/27</td>
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<td>is the common-known Catholic it is the true church of Christ: thereupon followeth</td>
<td>8, 274/27</td>
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<td>it is the true church of God . . . and that</td>
<td>8, 274/29</td>
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<td>begin his own special church with his own preaching</td>
<td>8, 275/12</td>
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<td>holy saints into his church , as the reason of</td>
<td>8, 275/18</td>
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<td>again that the Catholic church is the true Church is the true</td>
<td>8, 275/32</td>
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<td>Church is the true church , and all these heretics'</td>
<td>8, 275/32</td>
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<td>blessed sacraments of Christ's church , pertain to the soul</td>
<td>8, 276/35</td>
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<td>that men sing at church , or the Blessed Sacrament</td>
<td>8, 277/6</td>
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<td>and taught unto the Church by the Spirit of</td>
<td>8, 284/11</td>
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<td>God, which leadeth the Church into every truth; and the</td>
<td>8, 284/12</td>
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<td>every truth; and the Church grown into the consent</td>
<td>8, 284/13</td>
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<td>God hath taught his church so to believe . . . as</td>
<td>8, 284/23</td>
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<td>to flee to the Church , and say that he</td>
<td>8, 285/15</td>
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<td>knoweth it by &quot;the church .&quot; And when he shall</td>
<td>8, 285/16</td>
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<td>show you by which church he knoweth it --</td>
<td>8, 285/17</td>
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<td>needs show you some church which himself may know</td>
<td>8, 285/18</td>
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<td>how should any such church tell it him as</td>
<td>8, 285/19</td>
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<td>showeth you any known church . . . he is doubly confounded</td>
<td>8, 285/20</td>
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<td>his heresy that no church should be believed but</td>
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<td>8, 398/ 30</td>
</tr>
</tbody>
</table>
or description of "the
agreed neither with one
definition of his "elect"
destroyed. For the elect
his definition of "the"
the doctrine of Christ's
and preached in the
saith that the "elect"
of Christ's whole Catholic
other things that the
Spirit have taught his
be believed unto his
of his elect, unknown
by Christ unto his
believe and obey Christ's
by the which the
and not of Christ's
to say; that "the
he would build his
from the known, Catholic
church unto his unknown
by the which the
and not of Christ's
he reproved the known
and out of Christ's
by God in his
doctors, and all the
and not of Christ's
a man of the
a man of the
saith. But of which
Truly not of the
man of Christ's true
man of the false
such liars. Tyndale The
every person of the
is not of the
equivocation of this word "
answer now, that "the
no man of "the
the body of Christ's
quick member of the
thereof for the true
of Tyndale, "Whether the
ture member of Christ's
ture member of Christ's
ture member of Christ's
member of the elect
faith of Christ's Catholic

church "... by which he calleth
church nor other. And yet
church is by his own
church cannot be the number
church "," and thereby lost and
church is full of warning
Church ... that I trust, in
church " trusteth so utterly to
Church for the word of
Church believeth, which Christ and
Church since, were but things
Church any time since. Or
Church ... do believe the article
church must be believed as
church, according to Christ's commandment
church goeth unto God, and
church . More Lo, these words
church be none but elects
church , and that against the
church unto his unknown church
church of elects, whom he
church of Christ goeth unto
church . More Lo, here be
church in that they go
church if, having that faith
church since the apostles' days
church of Christ. And thus
church ." For this is no
church . More Which knowledge? The
church , as he saith. But
church , trow ye? Truly not
church of Christ, which besides
church ; but since he is
church of the devil, that
church is Christ's body (Col
church is a member of
church . More Here Tyndale runneth
church ." For -- whereas himself
church ," in many places of
church " but only good folk
church take life again, that
church that is Christ's body
church . Now, his faith have
Church Can Err." Here followeth
church sinneth not, and that
church sinneth not, and how
church doth both ever sin
church sinneth not. Lo, thus
church of his faith can
Church , and by many plain
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<tr>
<th>Term</th>
<th>Line Numbers</th>
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</thead>
<tbody>
<tr>
<td>than the whole Catholic</td>
<td>8,426/30</td>
<td>than the whole Catholic and all the whole body of his elect also for the &quot;elect member of Christ's &quot;elect call here the &quot;elect of God in his the devil in the holy determination of Christ's the bishop of the God taught unto his members of the elect true member of Christ's true member of Christ's true members of Christ's members of his elect member of their elect members of their &quot;elect members of Tyndale's &quot;elect members of his &quot;elect member of his &quot;elect member of his &quot;elect member of his &quot;elect member of his &quot;elect member of the elected member of his &quot;elect believe that his &quot;elect promise made unto his know which is Christ's of the true, Catholic Christ -- of which unto it, and which promise, in his Catholic done forever in his be forever with his words spoken unto his true members of Tyndale's baptism believe as the rocks of Christ's Catholic Church</td>
</tr>
</tbody>
</table>
members of the elect church, when they read in 8,471/29
members of his "elect church" the thing that every 8,472/17
means than by the church . . . since they be not 8,475/30
articles but by the church . . . which church hath proved 8,476/5
by the church . . . which church hath proved 8,476/5
of miracles, and which church God biddeth him believe 8,476/7
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be, only by the church of Christ. Then ask 8,476/20
further, which is that church of Christ by which 8,476/21
it of any unknown church , for no such company 8,476/24
he know for "the church . . . but he must needs 8,476/25
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then, by which known church ? Let him name any 8,476/27
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to confess that the church by which he knoweth 8,476/35
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the very common-known Catholic church destroy. In which only 8,476/3
only faith of which church and continue in this 8,476/6
thereby see that this church only is that church 8,477/9
of the known Catholic church is not the very church 8,477/10
is the very church only is that church 8,477/14
men out of this church or of some members 8,477/19
be learned of this church (both willfully first departed 8,477/20
be out of this church -- that thing hath 8,477/23
men of the known church , the common-known faith or 8,477/27
And in this common-known consent of the whole Church . . . and not take his 8,478/6
of the whole Catholic Church ; not though there fell 8,478/8
that they left the Church for the fewer part 8,478/9
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his old, true, Catholic church remaining. And therein shall 8,478/16
given to the common-known church , which he will not 8,478/28
know for the very church , but impugneth it; and 8,478/29
learned of the same church , by credence given thereunto 8,478/37
only that the very church is the common-known church is the common-known church 8,479/11
church wherein the Catholic, known church which hitherto he hath 8,479/12
truth of the same church and himself have been 8,479/16
and therein believe that church , and therein believe that 8,479/17
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true or no . . . The
so taught it his
the unity of Christ's
the unity of Christ's
church: whether the Catholic
are none of Christ's
that the whole Catholic
Ghost shall teach his
the union of the
are none of Christ's
are none of Christ's
unity . . . both of the
against the known, Catholic
members of his "elect
member of the "elect
members of his "elect
member of his "elect
members of his "elect
members of his "elect
set all the Catholic
of his own "elect
member of Tyndale's "elect
members of his "elect
members of his "elect
members of his "elect
of the devil's damned
member of his "elect
members of his "elect
doctrine of Christ's Catholic
unto salvation in the
or only into the
saving that the Catholic
we both believe the
meant as all Christ's
holy doctors of Christ's
am sure, because "the
ask him again which
of this common-known Catholic
that his own unknown
the credence of that
being known for the
well ye wot the
doctrine of the Catholic
understood by the Catholic
Tyndale's Process concerning "the
declaration what is "the
which is the very
that the common-known Catholic
close is not "the
I speak of the
Church hath none such as
church because he would have
cham, for whose sake they
church : whether the Catholic Church
Church , that was agreed all
church , because they be not
Church put trust in be
church all truth and lead
Church , and make sundry sects
church , because they be not
Church , put trust but
church and of the faith
Church " each after other, fall
church " the faith doth never
church " I wot not whether
church " but common to the
church " (as every man is
church " do those horrible deeds
church " and how sore he
Church again to school . . . and
Church " that hath the feeling
church " because of his feeling
church " -- hath lain all
church " be never deadly sins
church " do never sin deadly
church in hell. Yet saith
church " shall hear that voice
church " unto his good child
Church , that the apostles taught
Church Triumphant in heaven, or
Church here militant in earth
Church teacheth us to know
Church in teaching us which
church understandeth them (as Tyndale
church , and against the Catholic
church " so teacheth him, lest
church . For then were he
church of ours, since that
church can teach him nothing
church , not being known for
church . Now shall he not
Church teacheth not, nor no
Church . . . taketh Tyndale in hand
Church of Christ, against which
Church " from the Beginning Hitherto
church " here his whole process
church , he now beginneth, after
church is not "the church
church ." And therefore, since here
church by which we be
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<td>church</td>
<td>of all Christian people</td>
<td>8, 560/ 19</td>
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<tr>
<td>church</td>
<td>is sure, and cannot</td>
<td>8, 560/ 21</td>
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<tr>
<td>church</td>
<td>&quot; is another church, which</td>
<td>8, 560/ 23</td>
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<tr>
<td>church</td>
<td>, which he will show</td>
<td>8, 560/ 24</td>
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<td>church</td>
<td>that I told you</td>
<td>8, 560/ 24</td>
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<tr>
<td>church</td>
<td>that he showeth you</td>
<td>8, 560/ 25</td>
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<tr>
<td>Church</td>
<td>, and Whether It May</td>
<td>8, 560/ 27</td>
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<tr>
<td>church</td>
<td>&quot; hath divers significations . . . among</td>
<td>8, 560/ 29</td>
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<td>Church</td>
<td>. . . except only that which</td>
<td>8, 561/  4</td>
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<td>Church</td>
<td>. But in all his</td>
<td>8, 561/  9</td>
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<td>church</td>
<td>of Christ, of all</td>
<td>8, 561/ 18</td>
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<tr>
<td>Church</td>
<td>, then I say that</td>
<td>8, 561/ 21</td>
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<td>church</td>
<td>is not the number</td>
<td>8, 561/ 22</td>
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<td>Church</td>
<td>and the Catholic faith</td>
<td>8, 561/ 26</td>
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<td>Church</td>
<td>or of the Church</td>
<td>8, 561/ 29</td>
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<td>Church</td>
<td>. . . though they still call</td>
<td>8, 561/ 29</td>
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<tr>
<td>Church</td>
<td>. Then as touching the</td>
<td>8, 561/ 33</td>
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<td>church</td>
<td>whereof he jabbereth in</td>
<td>8, 561/ 35</td>
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<tr>
<td>church</td>
<td>of Christ militant here</td>
<td>8, 561/ 36</td>
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<tr>
<td>church</td>
<td>&quot; is only the number</td>
<td>8, 562/  5</td>
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<tr>
<td>Church</td>
<td>, or the Church before</td>
<td>8, 562/  9</td>
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<td>Church</td>
<td>before the Word&quot; --</td>
<td>8, 562/  9</td>
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<td>Church</td>
<td>to be before the</td>
<td>8, 562/ 11</td>
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<tr>
<td>Church</td>
<td>; whereof never no man</td>
<td>8, 562/ 13</td>
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<tr>
<td>Church</td>
<td>, which was the thing</td>
<td>8, 562/ 15</td>
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<tr>
<td>church</td>
<td>&quot; (for thereabout goeth all</td>
<td>8, 562/ 22</td>
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<td>church</td>
<td>&quot; may err and that</td>
<td>8, 563/ 17</td>
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<td>church</td>
<td>&quot; can err or not</td>
<td>8, 563/ 20</td>
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<td>church</td>
<td>both may err and</td>
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<tr>
<td>church</td>
<td>&quot; , and saith that it</td>
<td>8, 563/ 23</td>
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<tr>
<td>church</td>
<td>&quot; -- yet doth he</td>
<td>8, 563/ 35</td>
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<tr>
<td>church</td>
<td>which we must hear</td>
<td>8, 563/ 36</td>
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<tr>
<td>church</td>
<td>, and hear &quot;the&quot; church</td>
<td>8, 563/ 37</td>
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<tr>
<td>church</td>
<td>, and obey &quot;the&quot; church</td>
<td>8, 564/  1</td>
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<td>church</td>
<td>. And therefore, though we</td>
<td>8, 564/  1</td>
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<tr>
<td>church</td>
<td>. Also, whereas his title</td>
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<td>Church</td>
<td>May Err&quot; -- Tyndale</td>
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<tr>
<td>Church</td>
<td>may err -- whether</td>
<td>8, 564/  6</td>
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<tr>
<td>church</td>
<td>which himself taketh for</td>
<td>8, 564/  7</td>
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<tr>
<td>church</td>
<td>may err or not</td>
<td>8, 564/  7</td>
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<tr>
<td>church</td>
<td>&quot;sineth not, and is</td>
<td>8, 564/ 13</td>
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<tr>
<td>church</td>
<td>&quot;? -- nothing to the</td>
<td>8, 564/ 16</td>
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<tr>
<td>church</td>
<td>. Whereas he should first</td>
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<tr>
<td>church</td>
<td>, and then, after, search</td>
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<tr>
<td>church</td>
<td>, and whether &quot;the&quot; church</td>
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<tr>
<td>church</td>
<td>may err or not</td>
<td>8, 566/ 10</td>
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<tr>
<td>church</td>
<td>. Now, good Christian readers</td>
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<tr>
<td>church</td>
<td>; toward the teaching whereof</td>
<td>8, 567/ 19</td>
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<tr>
<td>church</td>
<td>&quot; and his heresies will</td>
<td>8, 568/  7</td>
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<tr>
<td>church</td>
<td>of his elects. And</td>
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coupleth with sacrifices and circumcision , and of the rainbow
flood; whereas sacrifices and circumcision, with the sign of
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-- as Baptism and thereby (' For neither circumcision
rather, as he maketh circumcision alone in the Old
and Baptism instead of circumcision, nor why he would
for taking away the circumcision, which God had before
shall use himself so circumcision, which God had before
hurteth not, for the circumstance make all well enough
the setting of the circumstance nothing because the commandments
or percase (if the evil, but if the circumstance somewhat set it out
say (and as the circumstance of the text showeth
of the doer with circumstances of the deed --
appeareth well by the circumstances, of his own device
he may set such circumstances but that either of
he join therewith certain circumstances and say, "This round
long tale; with such circumstances he might, as I
word "congregation" with the circumstances in the text would
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destroy the Church. These circumstances indeed make men to
perceive clearly by these circumstances that he changed that
to forget that the circumstances take away the doubt
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upon sin and despiteful circumstances, so far off from
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| which we come to cleansing of the soul and | 8, 104/7 |
| do nothing to the cleansing of the soul because | 8, 104/13 |
| in the purging or cleansing of the soul . . . or | 8, 104/20 |
| times help to the cleansing of men's souls. And | 8, 242/9 |
| a resemblance unto the cleansing of the soul; if | 8, 297/12 |
| so plain, evident, and clear -- and by the | 8, 25/28 |
| beware that are yet clear , than to cure and | 8, 27/25 |
| them, in their souls, clear angelical hypocrites! Now, when | 8, 30/4 |
| so lightsome, and so clear to every man, that | 8, 34/3 |
| that folk would so clear have cast all heresies | 8, 37/34 |
| thing so manifest and clear . Howbeit, I will allege | 8, 69/11 |
| believe aight. For the clear perceiving of all which | 8, 83/24 |
| converted and changed into clear and lightsome knowledge; of | 8, 141/7 |
| must needs make it clear that though another man | 8, 143/35 |
| and saw my conscience clear from all pain due | 8, 180/11 |
| ye may see a clear proof by these words | 8, 213/32 |
| is very plain and clear : yet doth not our | 8, 234/24 |
| English better and more. English better and more clear . And I say this | 8, 236/29 |
| example, it is too clear and too far undisputable | 8, 266/7 |
| that his texts be clear against Tyndale in that | 8, 267/20 |
| neither. Now, reason is clear gone because it might | 8, 280/18 |
| of purgatory were so clear , both of Confirmation, Priesthood | 8, 289/8 |
| For the words be clear proof thereof: he put | 8, 296/19 |
| And for the more clear as they might have | 8, 315/16 |
| have written allthing as clear . Fourthly, we say that | 8, 334/19 |
| the proof never so clear , open cause and easy | 8, 350/20 |
| man had a plain, clear , open marks and tokens | 8, 386/10 |
| this work, by such clear , and evident: these heretics | 8, 399/6 |
| others as were plain, clear and open texts of | 8, 423/23 |
| evident and plain by clear a matter almost a | 8, 424/35 |
| in so plain and clear words of the holy | 8, 429/11 |
| by the plain and clear against himself. . . . or such | 8, 432/3 |
| And so speaketh Tyndale clear against him. And therefore | 8, 480/28 |
| plain, open, evident, and clear . When Tyndale saith that | 8, 490/11 |
| a full, perfect, and clear perceiving thereof in the | 8, 507/12 |
| his matter, but utterly clear against him. And therefore | 8, 571/11 |
| I shall make it clearer . When Tyndale saith that | 8, 264/37 |
| he now, for the clearing of the question, declareth | 8, 390/23 |
| confess his oversight, and clearly acknowledged that he had | 8, 9/17 |
| hither . . . that he hath clearly broken and forfeited his | 8, 9/36 |
| the better and more clearly perceive what devotion the | 8, 23/27 |
| church of Christ so clearly put out of question | 8, 25/29 |
| ye may the more clearly perceive the malicious mind | 8, 33/8 |
| that I have so clearly confuted Tyndale concerning that | 8, 34/5 |
Concordance of Major Terms 248


Frith already concerning purgatory that he writeth seem pass."Ye may here believed." Here may ye earth . . . his promise was see it the more that ye may perceive used and honored, so well that they will church." And they perceive -- to convict me reprove Tyndale's heresy, and in these points so devised: it followeth very that I have so learning at all shall my Dialogue I proved any yet perceive not I shall anon so ye may the more of man, it is and his word; which better and the more Father." Thus have I wrought in Christ's church reproved answereth and reproven the Scripture well and as well as them, that they now with many words so declareth himself well and more open and more sufficiently confuted and avoided shall then the more he would fain seem proved his part and that never shall be the Scripture is so to be kept), is and to prove them Luther . . . and that so Cyprian do well and and a little more own writings do full plain, and evident, and Tyndale's intent, but, rather, devil." Now may we which words he declareth declareth against Tyndale's doctrine, own conclusion is so

clearly lost the field . . . and

clearly to declare that he

clearly see this pestilent opinion

clearly see, good Christian reader

clearly broken by which he

clearly -- ye shall perceive

clearly that he is plainly

clearly from the beginning . . . that

clearly dissipate and discuss the

clearly by these circumstances that

clearly by learning and reason

clearly prove the holy order

clearly confounded that he shall

clearly that Tyndale believeth not

clearly proved that to the

clearly proved that he neither

clearly proved that Christ's Catholic

clearly perceive that all that

clearly showed you that whereas

clearly reprove all the false

clearly divers other places of

clearly maintaineth our deducing thereof

clearly forbidden to marry by

clearly see the light of

clearly did declare it by

clearly that he meaneth like

clearly to declare. This piece

clearly all that Tyndale hath

clearly perceive how foul a

clearly to confute my Dialogue

clearly reproved mine: I will

clearly understood . . . till such time

clearly written but that God

clearly declared by the words

clearly that the common consent

clearly that, as Tyndale knoweth

clearly testify by their books

clearly declared than, as it

clearly declare. But, now --
clearly proving his exposition false

clearly the contrary. For Saint

clearly perceive that these only

clearly that when these holy

clearly, that when we see

clearly proved false that it
For now see ye clearly that by plain, express Tyndale should somewhat more clearly tell us what he clearly withdraw it from them clearly show. But now seeth clearly proved the thing whereof clearly the same. And yet clearly see to what foolish clearly declared you; and when clearly see that Tyndale affirmed clearly see that concerning the clearly perceive that concerning the clearly that the cause of clearly see that the belief clearly see that those blind clearly confuted . . . and in the clearly see perseverance and continue clearly thereby see that this clearly convinced and concluded, not clearly describeth and depainteth himself clearly, that they be not clearly behold it, put his clearly to be any of clearly the dark, devilish heresy clearly perceive and agree it clearly instructed, but that the clearly declare that the faith clearly perceive and understand what clearly determined that God suffereth clearly that whereas Tyndale saith clearly see that all Tyndale's clearly come to naught . . . and clearly see that Tyndale's tale clearly that Saint Peter was clearly, one example of either cleave to a cause of cleave so fast that fifteen cleave ye fast to the cleave unto, either in the cleave unto the body. Of cleave to this church . . . since cleave thereunto and let his cleaveth that ten John the cleaveth that ten John the cleaveth thereunto, so long he cleaveth fast unto it, may cleaving to the contrary stirring cleary . . . saying that the priests cleary to write in . . . and clergy only, but the whole clergy, and toward princes and
Confutation Part 1: Concordance of Major Terms

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<td>and the temporal princes</td>
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<td>pope, the cardinals, the clergy</td>
<td>, the princes, the people</td>
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<td>and upon all the clergy</td>
<td>for that they meddle</td>
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<td>in hand that the clergy</td>
<td>maketh us believe that</td>
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<td>he plainly believeth the clergy</td>
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<td>so sore upon the clergy</td>
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<td>hath falsified the Scripture</td>
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<td>honorable Council the clergy</td>
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<td>which it signifieth the clergy</td>
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<td>nor to all the clergy</td>
<td>thereof, but to rulers</td>
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<td>signifieth not only the clergy</td>
<td>but the whole &quot;congregation</td>
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<td>the city, but the clergy</td>
<td>only; nor no man</td>
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<td>had, he saith, brought</td>
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<td>and so heareth the clergy</td>
<td>preach also themselves, that</td>
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<td>used to call the clergy</td>
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<td>all Christian realms -- the clergy</td>
<td>laypeople, and all --</td>
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<td>if aught be used</td>
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<td>George Joye, otherwise called</td>
<td>. . . but, feeling fruit, went</td>
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<td>laid forth the great cleric</td>
<td>a goodly, godly epistle</td>
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<td>after Tyndale's fashion, full clerkly</td>
<td>how some wanton lovers</td>
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<td>have they nothing to cloak</td>
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<td>have come from their cloisters</td>
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<td>indeed . . . not in their clothes</td>
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<td>. He planteth in a</td>
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<td>had been certain linen clothes</td>
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<td>knave had stolen the clothes</td>
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<td>secretly conveyed in his coat</td>
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<td>earth&quot; -- save his coat</td>
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<td>him back by his coatskirt</td>
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<td>thrice do ere the cock</td>
<td>crow . . . yet shall it</td>
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<td>proper gear, rattles and cockbells</td>
<td>and gay golden shoes</td>
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<td>secretly to sow his cockle</td>
<td>, and brought unto her</td>
<td>8, 22/17</td>
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<td>with good corn and cockle</td>
<td>, and also the net</td>
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<td>some were God's wanton cockneys</td>
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<td>Greek hiereus, in Hebrew cohan</td>
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significations of their outward
cold that cold church is Christ’s body (as a draft of

blessed be God, waxen cold enough. First, in many

and for a time cold and dead . . . which yet

the fire cannot be cold, because he hath a

the spit cannot be cold”, and when he had

spit could never be cold after in his life

fire, he cannot be cold, because the fire is

in his head for cold, and never catch heat

by him cannot be cold”, “meaning thereby, as long

cold”, “meaning thereby that he cold

at after, were a very cold water with sorrow, and

cold many a winter after cold . And thus we learn

cold to heat, and from cold again. Of which manner cold

water of the snow cold, "; and they be not
cold fear of death hath cold fear of death hath

cold, but, as it were cold of great, notable crimes cold

for then should he cold better wax very hot cold

, that thou mightest be cold fear of death” turn

cold

collation to put it in

Cassian, in the eleventh cold

of Tyndale’s devout, godly cold

received it said the cold

the bare stories and cold

the head of mad cold

sat sadly by frantic cold

I trust in God cold

the head of mad cold

his mate) that made cold

of God to the cold of their false belief

in sedition . . . and under cold of true faith to
little and shadoweth the cold of his envenomed wine

howsoever he cover and cold it for the while

he maketh here a cold as though he were
doctrine of unlearned men some cold of proof in the
doctrine into “images,” under the cold of the likeness of the

they read into the cold and maintenance of their

he doth for the cold and cloak of their

have yet some better cold for Luther and his
great prophet to find any cold therein but such as

great brains . . . to the cold whereof they abuse the

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<tr>
<td>come</td>
<td>to the place. But</td>
<td>8, 3/20</td>
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<tr>
<td>come</td>
<td>forth the book of</td>
<td>8, 8/34</td>
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<tr>
<td>come</td>
<td>to the realm by</td>
<td>8, 8/36</td>
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<td>come</td>
<td>therecon, God knoweth. If</td>
<td>8, 9/24</td>
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<tr>
<td>come</td>
<td>at church; talking still</td>
<td>8, 11/13</td>
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<td>come</td>
<td>to the place . . . I</td>
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<tr>
<td>come</td>
<td>at him; of which</td>
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<td>come</td>
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<td>8, 19/20</td>
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<tr>
<td>come</td>
<td>in his hand. For</td>
<td>8, 21/33</td>
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<td>come</td>
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<td>come</td>
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<td>8, 26/23</td>
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<td>come</td>
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<td>come</td>
<td>to the very breast</td>
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<td>come</td>
<td>forth and speak so</td>
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<td>come</td>
<td>at the end --</td>
<td>8, 41/13</td>
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<td>come</td>
<td>and rebuke sent down</td>
<td>8, 43/9</td>
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<td>come</td>
<td>at the bottom, the</td>
<td>8, 46/9</td>
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<td>8, 47/17</td>
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<td>8, 48/5</td>
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<tr>
<td>come</td>
<td>at the bottom, the</td>
<td>8, 49/9</td>
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<td>come</td>
<td>, a good and a</td>
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<td>come</td>
<td>. . . it semeth no doubt</td>
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<tr>
<td>come</td>
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<td>that shall be revealed</td>
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<td>come</td>
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<td>come</td>
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<td>come</td>
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<tr>
<td>come</td>
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<tr>
<td>come</td>
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<tr>
<td>come</td>
<td>forward therein, but be</td>
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<tr>
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<tr>
<td>come</td>
<td>forth, why do you</td>
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<tr>
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<td>come</td>
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art Christ, that art
Christ, which was then
return, had need to
if such a rebuker
soon after that they
that finally, Tyndale is
until that Antichrist shall
when he is once
other like articles which
all faint ere they
all. For when temptations
and after, by grace,
meaneth Tyndale covertly to
Tyndale when I shall
toward it, till God
to such things could
or some holy humblebee
glory that is to
in the life to
that disputation till we
which, when lusts abate,
folk, when false shrews
awaked they repent and
elects and reprobates, to
he after both twain
as Tyndale saith, and "
and think they will
that they had not
thought his virtue to
reckon his virtue to
her upon her peril
good that should after
evil that good may
prayer and alms are
no such temptation to
final salvation, and shall
not that he shall
because he should not
sin -- is clearly
the apostles, if we
see whereunto he is
thereunto must they have
prevented must needs have
in vain wish to,
Wherefore when thou art
Wherefore when thou art
I trust, when I
I say, till I
crow . . . yet shall it
say, "When thou art
come into this world" . . . taking
come into the world. But
come after the rage passed
come while the rage is
come from christening, ere ever
come again to the same
come himself . . . which, as help
come . . . our Lord be thanked
come in question, and are
come thereto. And if the
come , we cannot stand. When
come unto hope again. Now
come forth with his poison
come to the confutation of
come and give him allthing
come but of beetle-blind fleshly
come fly in at their
come , that shall be revealed
come , then turned into full
come to the place in
come and obey well enough
come , and false heretics . . . do
come again without resistance. More
come to him . . . so doth
come and received, and gone
come again" to chastity "without
come there no more, and
come there then neither. In
come of himself? Nay; lest
come of himself -- were
come of, and false heretics . . . do
come thereof. For -- since
come thereof.""Thus much
come up in remembrance before
come unto us but such
come to heaven at the
come thither before), I will
come yoked to bed. For
come to naught . . . and all
come and say, "By my
come in the end! We
come at the last, when
come unto. For when he
come . Now Tyndale will peradventure
come unto thyself again, strengthen
come to thyself again, according
come to that place in
come to my Dialogue --
come into thee again, by
come to thyself again, then
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<td>into this world,” make</td>
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<td>cometh</td>
<td>forth so sagely that</td>
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<td>cometh</td>
<td>only of God's own</td>
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<td>cometh</td>
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<td>cometh</td>
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<td>cometh</td>
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<td>these profits to other</td>
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<td>cometh</td>
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<td>stead of thereof these words</td>
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<td>this word &quot;converted&quot; into</td>
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| that if he might remnant | " And therefore Tyndale's but only with a ye sure, a very illumineth every man that Frith . . . which now suddenly of man's good works in us. More Now devilish end Tyndale's tale or break it: now of stories -- yet whose brutish, beastly mouth of Christ when he of Christ when he the Dialogue itself. Now nor Mass -- nor there against idols -- among the paynims. Now congregatio. And then he from whence the oil from whence the oil penance" is derived and he doth. And now of my Dialogue: Tyndale of the devil: now that the nearer Tyndale than Christ's. More Now purpose indeed . . . but he ruler of this world the Evangelist: "He that evident Scripture -- now an argument when it farther. Now, next he plainly say that it belief of purgatory there things to scorn. Now and strength of them his professed chastity, he a custom of devotion apostles knew that thereby glad, yet, that he forgiveness. To this point he which repenteth and but as the one knowledge. And therefore he the right belief: now good reader, that he is: that all goodness
the mean season . . . he cometh again unto his old
and his old kindness cometh unto remembrance, either of
at all. And whereof cometh this, but in that
also when the rage cometh again, then many fall
of whom all good cometh , that do themselves what
good that man doth cometh of God, of whose
God, of whose goodness cometh man's creation and all
good but that there cometh a time upon him
And so their fall cometh of the occasions . . . and
feebleness. And their feebleness cometh of the withdrawing of
thereof as he never cometh to it again? If
good but that there cometh a time upon him
excuse every sin that cometh when the rage
the matter. But ever cometh at last unto another
hold him neither . . . he cometh so near to the
yet at last he cometh once near to the
treprobate . . . then when he cometh particularly to Saint Peter
defended them all . . . he cometh Tyndale on the other
deadliness thereof. And now sufficiently do prove. Now
there the contrary. Then cometh Tyndale to teach us
of the title! Then cometh he forth in his
do the contrary. Then cometh he forth with his
of the devil. After cometh he his other goodly riddle
er or not. Then cometh he he forth with his
a very fool. Finally cometh he he forth at last
to preserve you and cometh you in your trouble
joy, saving for the cometh of hope. And albeit
souls; and for the cometh of them that hitherto
of his gift and cometh of the hope. Now
and furious blaspheming without cometh and without end. Tyndale
destitute of help and cometh necessary, and therefore in
this . . . then will he cometh himself with that that
But out of that cometh shall I drive him

courage or by the cometh of some other. And
they could receive no cometh , either of the Scripture
with the pliable and comfortable will of man, and
and lusks' lanes, and comforted them in the Lord
my son Timothy, be comforted in the grace that
him not there, but comforted him and showed him
his disciples, "When the Comforter is come whom I
Paracletus, that is, a comforter, if we were left
we were left so comfortless that we were uncertain
no reward for them coming toward man in heaven
it hath since his coming been plainly proved in
demeaned himself since his coming hither . . . that he hath
his demeanor since his coming toward man in heaven
hither, both twain, unto coming to God's Service on
Holy Ghost at his coming should reprove their false
as darkness at the coming of light, or as
the holy words of Baptism coming to the water, God
every age before the 
Christ to be believed 
the witness of Moses,
myself order at my 
this seven years next 
make men believe that 
ordain himself at his 
peradventure long before Christ's 
Holy Ghost at his 
shall be, by thy 
lade the Christian people 
own days, concerning the 
into heaven, and the 
going forth till their 
his confession, that Christ's 
but only by Christ's 
-- whether after their 
them, and at their 
the miracle of himself 
out of heaven to 
Tyndale If God should 
here if God should 
upon certain days, or 
cause why God would 
the Scripture doth not 
that God list to 
any of those, and 
when it please him 
them. And he may 
The thing that I 
thing only that I 
had utterly meant to 
ye all that they 
were able so to 
or without . . . and may 
taught already, and may 
will hereafter, and to 
anything whereof God will 
so unreasonable that would 
that that is expressly 
the things by them 
or forbidden were before 
Scripture whereby they be 
of Holy Scripture hath 
beasts God had precisely 
which God had precisely 
in Holy Scripture evidently 
which every man is 
places of Holy Scripture 
And when he is 

coming of Christ. Thus did 
coming with miracles . . . and though 
coming with miracles more than 
"). Here may we see 
. . . than else should have 
coming to church on the 
, because he reckoned them 
, and at the least 
coming bore witness of him 
in, overturned; beware, I 
unto Christ; saying that 
of Christ, and the 
of the Holy Ghost 
home, in all their 
was only to redeem 
. And thus might Saint 
into the world, or 
receiveth them . . . so when 
in before them -- 
in God's name the 
him to drink no 
him to drink no 
tem certain days to 
him so; and then 
it . . . therefore it is 
? God's word when it 
us to believe them 
us to do some 
us to leave undone some 
thee, that thing only 
"thee," and "thou shalt 
them that they should 
you, although the burdens 
such as a 
it to be believed 
some things to be 
his whole Church to 
them the contrary. And 
her maid upon pain 
in Scripture . . . every man 
or forbidden were before 
or forbidden in Scripture 
to obey their governors 
to keep his vow 
him to destroy, and 
her to forbear -- 
that whoso make a 
to keep his vow 
us; and hope also 
to obey the powers
that God hath so commanded. For if they may not love his neighbor, no wine, as he commanded in the Old Testament, that it is not commanded for the wine or commanded in the Old Law, no wine as he commanded by Saint Paul "thereby commanded to abstain from wine, to complain to "the commanded to defile his neighbor's, yet . . . and then should commanded to be done . . . and commanded them to do it, in Scripture; and so commanded in Scripture; ? In the sacrifice of commanded yet and then should, to do it commanded in Paradise . . . and which commanded them to fulfill and commanded by God, whereof the commanded by God about their commanded all those ceremonies; but commanded the apostles to go commanded the apostles to go, in Scripture. Now see commanded in Scripture. And yet commanded them some certain sacrifices commanded nor add any new sacrifices that he had commanded them himself (as the commanded ; ergo, the apostles have commanded to write, and the commanded at all; though God commanded to write as he commanded , yet, to put altogether commanded them. And lest the commanded them that they should commanded to be kept and commanded before. And I think commanded, he saith, in Scripture commanded to be done. Each commanded unto us either by commanded them, though they be commanded Timothy to commit also commanded them. In Scripture. But we commanded in Scripture -- first commanded them to baptize in commanded, and said that it commanded or licensed nothing to commanded that whoso would not commanded them to keep and commanded the same to be commanded him to believe and commanded us to complain to commanded him to do, he
far that "whatsoever God
saith, that "whatsoever God
for that God so
in his blood, and
our sins. And Paul
he; whom God also
the things which God
prelate and prince, that
all such commandments, God
such thing as God
proveth thus . . . Tyndale Paul
tale that Saint Paul "
the Scripture so often
the Church where it
his church which he
and that his father
Moses (in the Deuteronomy)
and did in so
former offense in his
for all the King's
for any law or
for no law nor
by any law or
the Law, never the
very cause of that
example in the great
example, of the great
the causes of God's
the cause of this
not bound by that
Tyndale in the great
the respect of God's
chief cause of God's
the cause of God's
and thereby disobeyed God's
hard, except that God's
cunningly declared the great
cunningly declared the great
worshipfully that by this
or their evil of
false gloss of the
he would obey the
likely to break the
God gave Tyndale a
the cause of the
himself discharged of the
flesh together by the
in obedience of the
affliction, either taken by
the cause of every

\textbf{commandeth} them to do" . . . they
\textbf{commandeth} the spiritual man to
\textbf{commandeth} , and not so to
\textbf{commandeth} that we should "so
\textbf{commandeth} thereby to show or
\textbf{commandeth} us to love and
\textbf{commandeth} : how much more ought
\textbf{commandeth} any good thing to
\textbf{commandeth} Tyndale and every man
\textbf{commandeth} , and serve him in
\textbf{commandeth} that no man once
\textbf{commandeth} " them to "labor for
\textbf{commandeth} a thing to be
\textbf{commandeth} men to hear and
\textbf{commandeth} him nothing for any
\textbf{commanding} that no man shall
\textbf{commanding} make a faithful promise
\textbf{commandment} before broken, should from
\textbf{commandment} , they should not suffer
\textbf{commandment} either of prince or
\textbf{commandment} pray to any saint
\textbf{commandment} compel his people to
\textbf{commandment} . so sore studied in
\textbf{commandment} why, and so judgeth
\textbf{commandment} , "Love God with all
\textbf{commandment} of loving of God
\textbf{commandment} , so it be done
\textbf{commandment} of God by which
\textbf{commandment} at all . . . but may
\textbf{commandment} , "Love God with all
\textbf{commandment} . . . and for this intent
\textbf{commandment} . In which kind of
\textbf{commandment} . . . as he may thereby
\textbf{commandment} , and brought thereby the
\textbf{commandment} give us that warning
\textbf{commandment} of love, and by
\textbf{commandment} of love, and hath
\textbf{commandment} of love, in such
\textbf{commandment} or prohibition and of
\textbf{commandment} to flatter and beguile
\textbf{commandment} gladly, but yet not
\textbf{commandment} . As here Tyndale presupposeth
\textbf{commandment} whereof Tyndale could find
\textbf{commandment} . And when his wit
\textbf{commandment} , and shall drink wine
\textbf{commandment} and laudable custom of
\textbf{commandment} ; and, those common days
\textbf{commandment} of God and his
\textbf{commandment} of God, did, in
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<td>straitly, bring in the</td>
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<td>his vow and the commandment</td>
<td>of God, forty years</td>
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<td>there, that in every commandment</td>
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<td>-- we have a commandment</td>
<td>, had been toward God</td>
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<td>to love our neighbor</td>
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<td>the cause in every commandment</td>
<td>make his Chosen People</td>
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<td>themselves either keep the commandment</td>
<td>or break it: now</td>
<td>8, 120/20</td>
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<td>to the law and the causes of God's commandment</td>
<td>, we understand the Scripture</td>
<td>8, 130/5</td>
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<td>prepare myself unto his commandment</td>
<td>More It is undoubtedly</td>
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<td>baptize. Verily in this that because of the very apostles at Christ's commandment</td>
<td>&quot;Love thy neighbor as &quot;</td>
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<td>that very apostles at Christ's commandment</td>
<td>&quot;Thou shalt honor thy</td>
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<td>very apostles at Christ's commandment</td>
<td>) have also significations; and</td>
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<td>them had any special commandment</td>
<td>) have also significations; and</td>
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<td>a deduction upon this commandment</td>
<td>&quot;.&quot; It is to me</td>
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<td>to write -- but</td>
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<td>only, but also plain commandment</td>
<td>that by God were</td>
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<td>they should obey any commandment</td>
<td>of their rulers whereof</td>
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<td>tended to virtue, good</td>
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<td>in Scripture, where the commandment</td>
<td>in Scripture,&quot; they were</td>
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<td>show them &quot;some such commandment</td>
<td>in Scripture we see</td>
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<td>from blood; of which commandment</td>
<td>Maundy gave example and the words of Christ's</td>
<td>8, 375/26</td>
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<td>plain as in the commandment</td>
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<td>both vows against the commandment</td>
<td>-- nor will not</td>
<td>8, 408/17</td>
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<td>break they willingly God's commandment</td>
<td>of God, which hath</td>
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<td>our obedience of his commandment</td>
<td>, and fulfill the pleasure</td>
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<td>the obedience of God's commandment</td>
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<td>him, which by the commandment</td>
<td>. . . whereby he biddeth us</td>
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<td>that they break the commandment</td>
<td>of God, after that</td>
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<td>nor fulfill all my commandments</td>
<td>of God in that</td>
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<td>less set by his commandments</td>
<td>, but set my laws</td>
<td>8, 5/6</td>
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<td>obey their governors' lawful commandments</td>
<td>. . . than they that, upon</td>
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<td>the cause of God's commandments</td>
<td>. . . and then holy counsel</td>
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<td>the cause of God's commandments</td>
<td>. . . natural man that is</td>
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<td>the cause of God's commandments</td>
<td>. . . yet may the spirit</td>
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<td>occasion to break the commandments of God; which commandments</td>
<td>with themselves as Saul</td>
<td>8, 49/15</td>
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<td>the bottom of God's commandments</td>
<td>of God; which commandments</td>
<td>8, 49/27</td>
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<td>construe and interpret all commandments</td>
<td>other good, seely, simple</td>
<td>8, 49/28</td>
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<td>and keep his holy commandments</td>
<td>and fulfill them gladly</td>
<td>8, 57/27</td>
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<td>taketh away all the commandments</td>
<td>either of Christ's church</td>
<td>8, 60/23</td>
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<td>persons in all such commandments</td>
<td>, and for the breaking</td>
<td>8, 76/33</td>
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<td>, God commandeth Tyndale and commandments</td>
<td>of father and mother</td>
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<td>prepare him to God's</td>
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<td>prepare himself to the</td>
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<td>prepare himself to the</td>
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<td>traitorous despiser of God's</td>
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<td>in which kind of</td>
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<td>the keeping of the</td>
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<td>the keeping of the</td>
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<td>circumcision nothing because the</td>
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<td>faith nothing because the</td>
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<td>and fulfill all their</td>
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<td>Pharisees, as to their</td>
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<td>but also their other</td>
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<td>of the traditions and</td>
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<td>not the laws and</td>
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<td>obey their master's lawful</td>
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<td>true, and all his</td>
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<td>and keep all my</td>
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<td>and walk in the chapter, &quot;Whoso keepeth God's</td>
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<td>holy heretics break his</td>
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<td>they love their father's</td>
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<td>break any of God's</td>
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<td>father and all his</td>
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<td>and loveth all his</td>
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<td>them and to their</td>
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<td>goodness to fulfill his</td>
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<td>say that all the</td>
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<td>the yoke of God's</td>
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<td>the yoke of God's</td>
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<td>the hedge of God's</td>
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<td>and walk in the</td>
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<td>of the Mass should</td>
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<td>against them doth openly</td>
<td>8, 373/15</td>
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<td>defend it only, but</td>
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<td>the Corinthians thus: &quot;I</td>
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<td>must needs allow and</td>
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<td>him, and by his</td>
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<td>by the tradition and</td>
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<td>of the praise and</td>
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<td>prayed and fasted, they</td>
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<td>now that Tyndale hath</td>
<td>8, 69/16</td>
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<td>have both used, allowed,</td>
<td>8, 120/6</td>
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<td>his children, delivered and</td>
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<td>and which Holy Scripture</td>
<td>8, 368/9</td>
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<td>commend</td>
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false glosses and contrary comments upon Scripture, and erroneous the danger of this commination and threat than they Christ, that use to commit such sins -- yet to sin, but also commit and defend and teach openly that he will commit whoredom . . . and, as a me by many witnesses, commit them unto faithful men there commanded Timothy to commit also to other faithful trusting in his righteousness, commit and do wickedness -- do these folk which their church, when they commit any such horrible deeds, do not horribly deeds, do not willingly, because they do committed to Newgate . . . where except Constantine's detection taken and people whom they had that the deadly sin committed after their charge -- that is -- if he repent and committed, if he repent and committed, if he repent and whatever any man hath committed . . . if he repent and sin any man hath committed, if he repent and sin a man have committed, if he repent and whether the sin be committed of malice, weakness, or offense which he hath committed , and in the sin sins which he hath committed shall be laid to that dwelled in him, committed in very deed many also the very deeds committed and done, as he deed by them before committed . . . and that therefore it that when he hath committed horrible deeds, he shall to life, if he committed in the doing no time after their baptism committed , at their bare repentance after his sinful crime committed fall at any great those horrible sins so committed by David, his deadly sun. For thou hast committed this deed privily . . . but robbery that he hath committed , and walk in the his sins and again committedteth the sellysame sins, what besides that, not only committedteth whoredom, but also saith once having the faith committedteth and repenteth him of of grace by the committing of any other sin that life by the committing of deadly sin, and deeds" nor in the committing of them, he saith else that in the committing of the same sin clean from any late commixion and carnal knowledge of sometimes speak, for his commodity , such manner things as their own profit and commodity . . . but that they shall did but use the commodity of the guise that war or some other commodity , or for private folks' own temporal advantage and commodity . Of whom Saint Augustine themselves and their own commodity -- therein be they to wit, their own commodity and not the pleasure Christ's church, and the common Christian people of every
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<td>and accounted it in</td>
<td>common</td>
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<td>mercenary. This is their confusion of his own</td>
<td>common</td>
<td>8, 51/4</td>
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<td>ordain and appoint certain</td>
<td>common</td>
<td>8, 54/23</td>
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<td>custom taken away of the commandment; and, those</td>
<td>common</td>
<td>8, 62/33</td>
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<td>by one general and Spirit of God. This little known among the</td>
<td>common</td>
<td>8, 62/35</td>
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<td>and is by the more great nor more and saints, and the</td>
<td>common</td>
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<td>name is general and English tongue, by the company than christened, in so, nor in the that &quot;church&quot; is as</td>
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<td>I say that this company than christened, in that &quot;church&quot; were as</td>
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<td>were gathered together to policy, either about the places as all the</td>
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| the court, or the but in a profane, into "mayor, aldermen, and Besides all this, is hath not ordained of word soever Englishmen by ordinary course of his before a vowel) is English words, and so himself, signifieth not a can answer him the would teach against the hath reproved their most the contrary, that the do not besides the of Christ by a the leastwise as the saw also that the virtue, or to the them clearly that the will not take the be sure that the not sure, by the certain man beside the talking for such a opinion, and Tyndale hath conclusion so many times fasting days in which fasts do tame the fasting days, in which days taken away . . . folk signification of them all signification of the sacraments people nowadays, " yet in speech so called, too than that by which faith of all true church is his house both to the temporalty custom of us English custom and usage of speech of this realm speech the word signifieth as . Now is a as ecclesia, if he as ecclesia, because it , and signify as large upon matters of judgment affairs of the town people were judges, as council. Now -- forasmuch story, in which men council." And therefore, as to all loves. More course to be satisfied custom agree upon. And ordinance -- in which to everything, almost; but , as is "nay" and record in general, but answer, that though both faith of the Catholic consent -- then must people did even in faith of the Catholic weal), for the place consent of Christ's Catholic Catholic faith for an faith of the Catholic faith of the known , ordinary course. We find
reasonably meaning after the common manner of speaking, that 8,439/31
same faith that the common Catholic laypeople have yet 8,477/34
such articles, believe the common consent of the whole 8,478/5
and fall from the common faith of the whole 8,478/7
peace and tranquillity. Which common peace and quiet if 8,482/8
his "elect church," but common to the very, final 8,488/9
unto the elects be common both to the elects 8,499/13
elects . . . but a thing common both to the elects 8,521/16
but that they be common as well to the 8,522/6
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of him . . . delivered in conclusion, for his obstinacy, to
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sinners that have the conditions
sinners with those other conditions, be they in
with all his other conditions that Saint Paul had they had written them, did in divers things Altar would he not the same James also his own Answer openly do nevertheless acknowledge and hath bound himself to confounded: he must needs they both believe and hundred back again and doth at the last but that he shall not fail both to I will not now Scripture . . . and will also this, I must needs shall be driven to though Tyndale will not Tyndale doth here either And then must he else, finally, must he shall not need to the whole world will as their fellows, some Saint Augustine doth himself then be plain and will, as I say, upon his own words, the Living God . . . did Saint Peter did there all old holy doctors though he say, "Whosoever doth in sundry places or else must he but he must needs but he must needs very fine force, to error: he must needs henceforth utterly acknowledge and faith, I must needs if he will now is Tyndale ashamed to with the mouth we can let us to he never so loath,

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Church both knoweth and confesseth tobedlock and priesthood
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that point alone he confesseth that all his doctrine
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now than Saint Peter confesseth that they do, and
deeds which Tyndale himself confesseth that they do, as he
And Saint Paul himself confesseth, "horrible deeds," upon "great
they do, as he confesseth now that it is
evident Scripture. Ergo, he confesseth here plainly the contrary
him that since he confesseth the perpetual virginity of
the truth taught, himself confesseth to be damnable), driveth
they do, as he confesseth that they do many
before, in another chapter, confesseth that they do, and
no time . . . and yet confesseth himself that at one
in those words he confesseth that in that time
his own person . . . he confesseth thereby that if it
that suddenly, unawares, he confesseth even there the contrary
death sin, yet he confesseth that they may do
the matter, since that confessing " is drawn out of
us that "confession" and " confessing of their faults themselves
that Saint Peter in confessing Christ to be the
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from the Latin word confessio . . . and yet much more
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slight repentance . . . forbidding both confession and satisfaction; and whereas
is to wit, both of the parts. Of
the blasphemous fool against confession Tyndale Shrift in the
since of his own confession so far yet as
and of the same confession of his own it
Mass, baptize, or hear confession of the parts. Of
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any priest, and hear confession, the age, but the
places, by Tyndale's own confession, "into "Knowledge," and "Penance
Against Tyndale's Changing of " confessing, but this word "repentance
word "knowledge" and not " confessing, " they juggled, and made
and by Tyndale With " confession, where it might be
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Sacrament of Penance --
Sacrament of Penance --

wrote. And again purgatory,
would, percase, teach that
in bringing in this
nothing spoken in that
might, for all that
and that therefore Peter's

that was in his
word mentioned in his
was out of Peter's
when he made that
aright and effectually, by
all his sins, without
that they go by
any mention in his
as bare repenting, add
Saint Peter at the
weeney that with that
and agree in the
his humble shrift and
repentance and his humble
before his repentance and
his repentance and his
brought not forth the
Ninth Book of his

therein. And when his
to serve for a
contrary, and to their
he should unto his
use among with his
and penance as their
the counsel of his
than to be a
contrite penitent and open
apostles, the martyrs, the
Tyndale, because he saith
I cannot but put
the audience to put
in their trust and
I cannot but put
solemn show of such
all their trust and
a proud trust and
to put no proud
all their trust and
all their trust and
doeth openly commend and

Your - Friend would

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preaching, do say and
sent him both to
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again . . . then do thou
thou being once converted,
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by the oil in
that is to wit,
Tyndale That they call
the sacrament both of
the Corinthians, for the
in the oil of
of the child at
as great miracles in
when we say that
shame say it. Of
be clear, both of
that is to wit,
bade them, in the
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such errors induced or
the same faith, and
doubt and question finally
learning and reason doubly
well used is plainly
apostles, whose doctrine he
unto diverse people, and
the faith thereof is
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have by that miracle
feigneth that the apostles "
us that the apostles "
saith, that the apostles "
the truth than well
of miracles, wherewith they
of miracles, wherewith they
we find that he
a child to be
more and more fastly
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translation of ecclesia by
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church" into this word "
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ecclesia into this word "
hath put this word "
never by this word "
the Greek tongue a
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ever it signified any
every manner company or
was applied unto the
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not what manner of
signify every manner of
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that was such a
did there signify that
signifieth only a Christian
congregation and not a
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congregation " in such places as
congregation " instead of "church" --
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congregation " in his Latin translation
congregation " in his Latin translation
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congregation " because he would bring
Congregation ) be before the Gospel
Congregation , and he that begetteth
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priests for no more
priests be no persons
the same company specially
do signify those holy,
also...that a nun
might that officer be
else...and to have
all the vessels, and
and "anointing" into "smearing," "
the same. And in
held that after the
ceremonies used about the
Church useth in the
learned the manner of
the manner of the
fashion a manner of
the priest in the
that Christ, in the
for leaving out the
and fashion of the
as this argument or
-- so is this
vobis sunt, obsecro ego
office into seniores and
in vobis, obsecro ego
see against the whole
word, in that they
and so not only
that men shall not
good, he shall never
wrest man's will to
them secretly into the
is by their whole
whole Catholic Church to
whole church, and the
would lay thereto the
sense of Scripture, do
Church grown into the
Christian by a common
clearly that the common
leading them into the
with, not without the
I say with the
neither, in which they
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<td>. Or if I do</td>
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<tr>
<td>consenting</td>
<td>to sin . . . when they</td>
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<tr>
<td>consequence</td>
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<td>consequence</td>
<td>, nor any probable reason</td>
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<td>consequence</td>
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<td>consequens</td>
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with nego, consequentiam, and an affirmative antecedent and showed him that his of necessity to his is to wit, the ye see that the Let Tyndale set his Oxford fashion, with concedo, assoil it with nego, much railing that he I, further, that it doth abhor. For he were none elect, and these words that he of necessity; and so, at God's hand, and And therefore are they needful, then, for the yet further look and England. Let us yet only counsel you to salutations. For if men salutation. And when they whole holy sect, and end he speaketh, and judgeth allthing. More Ye and him. But then the meanwhile remember and things do well to he shall say therein, mind much need to mercy of God. But -- I pray you Now let us first now let us first once again, let us long "now." But yet pleaseth him not to And I pray you chapters whoso read and us therefor. Let us the font. But whoso to God every man him. For if ye this article, he may require the reader to all written. More Now whoso well advise and Saracen's head. But now point first. For ye consequens . For whereas he granteth consequent , it shall soon be consequent were possible to be consequent , it appeareth that though consequent which he granteth for consequent is false which Tyndale consequent and conclusion to this consequentiam , and consequens." Wherein he consequentiam , and consequens. For whereas consequently maketh upon princes . . . and consequently followeth also that God consequently saith . . . Tyndale So, now consequently that he were a consequently saith . . . Tyndale For when consequently , no merit in neither consequently not in lack of consequently never out of the conservation of the same credence consider in what manner and consider further a point of consider these few words of consider that whereas Tyndale here consider that whereas he prayeth consider their livings, and look consider him by the headmasters consider well that Tyndale, in consider again upon whom his consider what ungracious fruit their consider the causes of God's consider the places and his consider Zelophehad, which for like consider the head, the midst consider how holy he handleth consider how he defendeth his consider a little his first consider Tyndale's "old" time in consider , good reader: if the consider that I said that consider what cause hath he consider from the beginning, and consider his own words that consider well the words of consider in what wise the consider his words, ye shall consider that it is not consider well what he readeth consider , good reader, that Tyndale's consider -- if himself have consider how well these things consider well that it is
well weigh them, and  
goose's wing. But yet  
let us yet farther  
remnant . . . so that whoso  
not . . . I pray you  
Tyndale affirmeth. And now  
every man that will  
best for me . . . and  
we well examine and  
For as for to  
plainly perceive if ye  
while they read them,  
doubt thereof. But now  
-- let us now  
reader mark well and  
进一步 say to us.  
heresy. Ye shall also  
and after shall we  
abomination and sin. More  
after. Let us now  
But first will I  
therefore let us now  
in my mind, to  
to man . . . let us  
it is good to  
in Christ's blood. More  
brethren. Now, good reader,  
perceive anon. But first  
let us see and  
And therefore let us  
briefly gather together and  
in earth: let us  
plainly written. Wherein whoso  
lie and a half.  
repent again. And then  
is to wit, the  
yet methinketh that this  
with a connotation or  
after diligent and long  
virtuous man alleged and  
two things to be  
it is to be  
it. Those holy doctors  
his book of Obedience  
works it is diversely  
it farther to be  
it is to be  
another thing to be  
when it is well  
it is to be  

| consider | every part . . . shall soon | 8, 294/ 22 |
| consider | one thing, by the | 8, 300/ 17 |
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| consider | what "repentance" and what | 8, 394/ 2 |
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| considered | after diverse respects . . . and | 8, 205/ 21 |
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| considered | that where Saint Paul | 8, 360/ 23 |
| considered | is powdered with malice | 8, 382/ 23 |
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mean, when they be considered to together. And that is
looked upon himself, and considered that all those vain
Christian readers, the point considered that Tyndale would have
to forbear lechery . . . and other side, he that considered that Tyndale would have
that this "feeling faith" considereth that Tyndale would have
of "repenting" . . . and then together -- he that considereth this shall, I say
will. And this man, considering that Tyndale would have
again at Gravesend, God, considering the great labor that considereth that the Scripture had
then had the scriptures, considering that the Scripture had
peril I see none, considering that we be well
of our faith . . . and considering that when he
the faith, but very consonant with the word of
all that is preached consonant to the Catholic faith
officer -- mayor, bailiff,
ye may see what considering that when a man
was he not so consonant , the other before a
is said, by George Constantine -- by whom there
Richard Bayfield and George, consonant to the Catholic faith
taken -- as George Constantine, , ere he escaped, was
the manner of George Constantine, , while he was here
mind it seemeth that Constantine, had then, and therefore
what. Of truth, George Constantine, after he had confessed
amendment in the man . . . consonant that it could not
no wise, affirming to Constantine, that it could not
by his letter advised with you, good brother
words. Howbeit, as for Constantine, , Sir, as for the
Necton, which was by construe it contrary to the
not. Tyndale shall be construe the Scripture that they
the Catholic people were construe the Scripture so that
metaphysical reasons . . . by the construe Christ's words not of
with their farther false construe mine adversary's words wrong
himself, ye see what construe these texts as they
straitly as their unreasonable construe it. Howbeit, let Barnes
were at liberty to construe it. Howbeit, let Barnes
all such as so construe it which way he
church -- do dannably construe them that they
too . . . and shall ever construe them, say yet at
sacraments, and that so construe them that they
long time before . . . did construe mine adversary's words wrong
is written . . . though we construe his evangelical doctrine
in doubt how to construe his evangelical doctrine
it. Howbeit, let Barnes construe his evangelical doctrine
that he can so construe his evangelical doctrine
I can, too, so construe his evangelical doctrine
preferment of my part construe his evangelical doctrine
as any heretic can construe his evangelical doctrine

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the scriptures right, and
Saint Paul, understood and
falsely as ever he
against them all, he
translating, and more untrue
they fell to false
grieve your eyes, and
rageous fire, which shall
grace is called gratia
and avoid themselves the
his people, abandoning the
to God and deadly
the infection of his
not be able to
be great occasions to
express precepts of God
but if it be
shame for him, anything
I my Third Book
sore offended him in
that article. For the
unto them in the
full sight and inevitable
Christ, and the devout
people into the secret
such beastly "wedding" with
honest people by the
he agree that the
fail at length to
cause for me to
as there was to
Tyndale, with whom I
Now, if he will
custom, to strive and
I will not here
newly received; and they
why I have not
salt. I have not
matter against Tyndale, that
men's eyes that are
pardon . . . he was well
judgment held himself well
with glad heart was
For I am better
obedience Tyndale is yet
truly, we shall be
sorrowfully, that he is
were done, he were
which, though he be

construed them in their true
construed as falsely as ever
construed Saint John. For whereas
construeth that gospel so foolishly
construing, of the Holy Scripture
construing of the Scripture, and
consume you even to the
consume the adversaries. "There will
consummans, that is, grace that
contagion of their company: wisdom
contagion of all such pestilent
contagious pestilence to punish them
contagious to men . . . and so
contagious heresies so sore poisoned
contain themselves from calling him
contain the parties in faithful
contained in the Scripture, without
contained in that scripture that
containeth the answer of his
contemning his church. And no
contemning of Christ's Catholic, known
contemplation and beholding of his
contemplation . And that this is
contemplative book of Scala Perfectionis
contempt, and spiritual disobedience, and
contempt of their holy vows
contempt of all good works
contempt and despising of God's
contend and strive together, and
contend with Erasmus, as there
contend with Tyndale, with whom
contend for putting in "congregation
contend and strive with us
contend ; neither we nor yet
contend with him whether the
contended upon the understanding at
contended with Erasmus, whom he
contended with Erasmus my darling
contendeth and laboreth to prove
content willingly to wax blind
content to have forsworn it
content, and acknowledged that he
content to suffer the fire
content that he say sometimes
content to have a respect
content to punish ourselves. And
content of himself by fasting
content . . . and that he mocketh
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therein he worketh miracles continually -- and in all
of that heresy have continually detested and condemned it
to us not imaginable, continually speaketh unto them in
to serve it, but continually keep still in their
God, as he juggleth continually with that word --
your prayers if ye continually in fasting and praying
to keep still and continually in any deadly sin
ask, How did God continually his generation from Adam
there miracles of God continually, to show the presence
seek all means to continually the faith unto the
to sin, and after continually still in sin, and
and helpeth him to continually such as long as
of his own will continually with the Spirit. But
a great occasion to continually good, but must needs

to deadly sin, and continually therein, and die therein
him that purposeth to continually good, that all the
their right faith doth continually, and their abominable sinful
clearly see persevere and continually , to without any wonders wrought
therein shall they still continually , in this church only
lic hidden, yet they continually , without any wonders wrought
his dying, supposing to continually still, and die, too
God always maintained and continually his true, Catholic faith
from hand to hand continually ... it hath pleased the
over, but kept and continually long: then force I
from Christ's days hitherto continually ... four or five fond
so many hundred years continually in Christ's church. And
age to age hitherto continually ... Tyndale, as one of
and many hundred years continually . Now is there none
be in the Church continually in this church only

to but if grace continually with us (as our
in the mind long continually , and done of pure
have all this while continually only in our Catholic
and miracles have also continually and have never lacked
both twain ever plenteously continually in this only church

to mouth, taught and continually among them, till men
this fifteen hundred years continually in Christ's church, without
custom of our elders continually by the space of
have in the Church continually beside the Scripture --
both by the old, continually books of service used
he hath fearless long continually ... he waxeth forceless and
if Saint Peter had continually his life, and died
we lacked light), God continually his grace with us
never fail but ever continually , and that therefore they
the play), and so continually still in the following
his nun, and yet continually with her still. This
such as I before continually described you, and which
was in Latin called contio . And yet took the
never used this word contio , which signified among the
peremptory stop against all contradiction . This second answer is
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<td>... every man must keep</td>
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<td>-- it is inevitably</td>
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<td>hath been so often</td>
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<td>had been required of</td>
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<td>but that Tyndale, wheresoever</td>
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<td>contrary</td>
<td>... as a man might</td>
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<td>shift -- and assoil</td>
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<td>contrary</td>
<td>now in our time</td>
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<td>? Tyndale . . . but man is</td>
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yea, and sometimes a
ter congregations teaching the
was true and the
doctors held obstinately the
shall he prove the
if Tyndale say the
truth that is the
his church into the
made unto God a
seem to say the
had begun to teach
have done anything therein
in the belief, not
our souls that the
brought forth for the
by Scripture to the
right, is never thereto
he plainly believeth the
us go prove the
fire wherefor of the
doubts upon the writing . . .
John professeth plain the
he maketh to the
naught and not holy . . .
reasonable to think the
why "to think the
when he would, the
have ever condemned the
seem to say the
gestures, but the plain
Tyndale saith here the
or durst think the
made before for the
saith that it is "
a proof of the
Tyndale should himself agree,
declare themselves to the
is written to the
nearer to prove the
they can to the
of Christ be not
but false glosses and
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make of to the Corinthians : how that the the
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as plenteous of good corn and cattle, and bringing
corn and cattle for a corn , and the wine of
of many grains of corn (1 Cor 14, and
the field with good corn and cockle, and also
to help me not one corn with biting, and lead
God's sake, as did Cornelius when Saint Peter was
Tyndale never a dark corner to creep into, able
corner with a chain and
corners and lusks' lanes, and
corners , and some also openly
corners lack, whereby good people
corners and studying to destroy
corners and drawn into that
corners to creep in, where
corns , and the wine made
. Now, where he saith
corns . New, where he saith
corns . Our corns of a
corns . Now, where he saith
corn . Our corns of a
corpus , and the wine made
consecrate new ale in corporeal element . . . whereby it is
life infused into that corporeal water able to work
may make the bodily,
expressed already within the corps of Scripture. So that
severed themselves from the corps of Christendom -- he
the Catholic Church, the corps of Christian people, the
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that all this known corps of Christendom have all
vary from the Catholic corps of Christendom, and make

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corps
for her -- the
corps
doth have authority to
correct
teach, to reprove, to
correct
and their true that
soon controlled, accused, and

... known, Catholic church that
Scripture indeed. Howbeit, he
you, of an article
I have showed you,
your article "the" be
the, " or of its
the things wherewith they
ever may, to
infect the reader and
of their mouths is
false imagination of a
which thou dost now
words and sermons do
company of "men of
may be deceived and
their false doctrine hath
the reader with, hath
of them shall be
writing that remaineth, some
they say all is
them with gifts and
with which heresies he
the Scripture, then through
abominable bitchery, to the
he well that besides
there printed without great
with the labor, travail,
be quenched with the
fire clean, without the
might have her body
them and make them
mine "errors so subtly
how subtly they be
so perceant, set and
gaily as they be
shall see that he
pope or the general
or pope, or general
lords of his honorable
court, or the common
mayor, aldermen, and common
call for a general
by Scripture that the
where they in their

corps of Christendom, from the
... being set by the
... and punish. And his
... to teach men in
... him . . . but by that
... except he run away
... the false faith of
... and amendeth, therefore, his
correcteth to the Greek article
... unto our English article
correcteth unto the Greek article
... in the Greek . . .
correct the world are of
correct and infect all good
correct the soul unto the
... so that they judge
... judgment, for blind affection
... , and I have made
... and mar men's good
... minds" which waste their
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corrupted and brought in a
corrupted in his translation all
corrupted in corners and drawn
corrupted by writers, some by
corrupted . And then they grant
corrupteth the officers with rewards
corrupteth the word of God
corrupting with their riches (whereof
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... of Books, much thereof
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cost of three halfpence --
cost of a penny. And
costly covered or dressed with
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couched , I cannot tell; nor
couched in such a high
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coucheth them in such wise
council make, beside that that
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boldly upon his ghostly
counsel
had taken him to
counsel
and, according to the
stand he giveth the
counsel
is full of good
with the good, wholesome
For though Saint Paul
with good and wholesome
-- what advice and
he not advise and
Would he not also
Would he not also
no wise, for the
and calleth it a
preach and give good
an ear to good
to pass that he
heed"; and further he
another place, where he
the better . . . as himself
in the same epistle,
heard an apostolical epistle
only, with his other
and some as good
within eight days were
the people for a
it but for a
weeping, not for a
good things for a
there are of those
walk forth under the
or unwritten, from the
and which were scriptures
and false interpretations, and
any of the false,
by them in their
the Christian realms and
of all those Christian
about into all these
that Christ did, the
with them into the
unlearned people in some
God kept that whole
For never shall the
and quiet of his
a manner of the
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when he saw his
a manner of the
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<td>they be controlled</td>
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<td>country</td>
<td>robbed, despoiled, and</td>
</tr>
<tr>
<td>country</td>
<td>But God gave the</td>
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<tr>
<td>country</td>
<td>which be not, as</td>
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<td>Christian or heathen</td>
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<td>couple</td>
<td>(in him) he coupleth</td>
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<td>couple</td>
<td>the sacrifice of Abel</td>
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<tr>
<td>couple</td>
<td>of them, and ran</td>
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<tr>
<td>coupled</td>
<td>us unto God --</td>
</tr>
<tr>
<td>coupled</td>
<td>&quot; with him, that even</td>
</tr>
<tr>
<td>coupled</td>
<td>, and his Almighty Godhead</td>
</tr>
<tr>
<td>coupled</td>
<td>with hope and charity</td>
</tr>
<tr>
<td>coupleth</td>
<td>himself to their souls</td>
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<td>coupleth</td>
<td>himself also to their</td>
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<tr>
<td>coupleth</td>
<td>with sacrifices and circumcision</td>
</tr>
<tr>
<td>coupling</td>
<td>together of friars and</td>
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<tr>
<td>coupling</td>
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<td>courage</td>
<td>and boldness in such</td>
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<td>courage</td>
<td>thereof give them occasion</td>
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<tr>
<td>courage</td>
<td>striketh him into cowardous</td>
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<td>courage</td>
<td>or by the comfort</td>
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<td>course</td>
<td>, ye may be carnal</td>
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<td>course</td>
<td>to be satisfied by</td>
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<tr>
<td>course</td>
<td>of his common ordinance</td>
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<td>course</td>
<td>.We find also plain</td>
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<td>course</td>
<td>and progress of the</td>
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<td>course</td>
<td>to do -- yet</td>
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<tr>
<td>Court</td>
<td>; which themselves well wist</td>
</tr>
<tr>
<td>court</td>
<td>, or the common council</td>
</tr>
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<td>court</td>
<td>that the defouling of</td>
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<td>courteously</td>
<td>to get him quickly</td>
</tr>
<tr>
<td>courteously</td>
<td>that I shall handle</td>
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<td>courtesy</td>
<td>, cry out so sore</td>
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<td>courtesy</td>
<td>. . . that if I will</td>
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<td>courtesy</td>
<td>with a great --</td>
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<tr>
<td>courtesy</td>
<td>to help me somewhat</td>
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<td>courtesy</td>
<td>further grant him that</td>
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<td>covenant</td>
<td>: then will I againward</td>
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<tr>
<td>covenant</td>
<td>; and Christ kept it</td>
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<tr>
<td>cover</td>
<td>for such a cup</td>
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<tr>
<td>cover</td>
<td>and color it for</td>
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<tr>
<td>cover</td>
<td>his infidelity, he maketh</td>
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<td>cover</td>
<td>their pocky, scabbed skins</td>
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<td>cover</td>
<td>his poetry; of which</td>
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<td>cover</td>
<td>their faces for shame</td>
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<tr>
<td>cover</td>
<td>it with sophistication, in</td>
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<tr>
<td>covered</td>
<td>and hid them by</td>
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<tr>
<td>covered</td>
<td>and hidden . . . we bear</td>
</tr>
<tr>
<td>covered</td>
<td>or dressed with spices</td>
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</table>
to ween it well
and poisoned draft. He
as fair as he
imperfection, and frailty, Tyndale
doth a cony that
as he can, in
heresy, he draweth the
but handled himself as
wrote anything the more
in them meaneth Tyndale
that (though somewhat more
forth a more mercy,
which while some folk
be a fornicator or
 holy sermon of my "
of all evils is
Savior himself to glutony,
of pride, some of
as it were a
courage striketh him into
the devil rock the
the child in the
the child in the
many die in their
lived by the joiners'
you. For now, his
which Tyndale calleth the
wrought with the devil's
occasion to avenge it
conveyeth his galls so
more mercy, covertly and
wily follies and false
Tyndale feigneth the and
not "born again" nor "
not born again nor
that his neighbor is
which Baptism begetteth and
as were between the
of God before the
whose goodness cometh man's
unto that from the
own servant, the inferior
of enabling the new-regenerated
in respect unto his
which he perfecteth his
do. For the spiritual
his word into some
he believeth better the
lord over all other
before, that the inferior
covered thus. Wherefore he were
covered his cup a little
covered himself in his speaking
covered and keepeth aside the
covered her head and weeneth
covering himself and coloring his
covert and obscure words of
covertly as he could, to
covertly for the mocking of
covertly to come forth with
covertly ), of truth, concerning all
covertly and craftily depraveth and
coverted , they walked out of
covetous or a worshipper of
covetousness ;" my great "advantage" in
covetousness ; which while some folk
covetousness , and pride, devil-worship, and
covetousness , some of lechery, or
coward that had fought a
cowardly dread and utter desperation
cradle , till the babe awake
cradle ? Howbeit, God withheld him
cradle , he fell not into
cradles , and many in their
craft . Howbeit, he said that
craft opened and declared unto
craft and invention of Satan
craft all this while, and
craftily , and thinketh that well
craftily that all the table
craftily depraveth and dispraiseth the
crafts , with his open, shameless
created anew with the Spirit
created anew with the Spirit
created of new with the
created of God and bought
created of new -- Penance
creation of Adam and the
creation of the world. This
creation and all, and therefore
creation of the world, or
creature -- ceaseth not to
creature to inheritance of heaven
creature his grace and his
creature in glory -- yet
creature which Baptism begetteth and
creature that speaketh it out
creature that wrote it than
creatures , and they his servants
creatures be subjects to man
and then damneth his creatures in perpetual torments for 8, 71/ 33
better than all the creatures of the whole world 8, 132/ 1
I say, to his creatures, though his own nature 8, 203/ 13
and maketh us new creatures, doth not so fully 8, 213/ 35
anything telleth to his creatures (by writing or without 8, 243/ 7
mouth unto his reasonable creatures. Howbeit, he saith and 8, 284/ 30
worthy more faith and credence than fifteen hundred thousand 8, 137/ 13
ribaldry, either faith or not all of one credence to be given to 8, 155/ 18
unwritten. For first, the that there should no credence be given to the 8, 229/ 5
together to confound the credit and authority of Christ's credence hang not upon the 8, 239/ 14
knowledge that though his to hear and give credence unto them -- for 8, 239/ 20
would take away the of Christ's Catholic Church 8, 240/ 13
heresy taking away the that men are bound 8, 240/ 30
maketh nothing against the of the Church . . . except 8, 247/ 26
and take away the from the Catholic Church 8, 253/ 35
to take away the of Christ's Catholic Church 8, 254/ 6
once fallen away, the and the fruit of 8, 254/ 7
it should be, for credence to be given to 8, 256/ 16
conservation of the same, same credence, if the credence, if the credence could 8, 256/ 18
because that in the given unto Christ, Tyndale 8, 280/ 37
Scripture helped unto the of Christ was by 8, 281/ 4
or drowned in the of their false sect 8, 342/ 23
to get them in . . . then leave off such 8, 352/ 30
word wiped out of the Therefore, by those words 8, 355/ 32
yet take away the of the Catholic Church 8, 377/ 3
if he will give the Catholic Church, he 8, 377/ 15
he will not give to the Church, but 8, 377/ 16
say, taking away the from the Catholic known 8, 378/ 7
believe him) -- the, therefore, as I say 8, 378/ 11
other side, if the of the known, Catholic 8, 378/ 16
the Church had any farther than it can 8, 381/ 17
without the belief and given unto the Catholic 8, 382/ 6
a company of no in that point. For 8, 476/ 29
if he learned it by given to the common-known 8, 478/ 27
the same church, by given thereunto, for the 8, 478/ 37
that church, and give thereunto. Which if he 8, 479/ 18
plainly bound to give to that church whatsoever 8, 479/ 28
once had, increaseth the in our incredulity -- 8, 500/ 23
or for writings worthy -- what advice and 8, 505/ 4
their minds toward the credence thereof! And would he 8, 505/ 20
occasion of belief and of God's word, written 8, 508/ 2
submit ourselves to the of that church, not 8, 537/ 3
better believed upon the some one of them 8, 545/ 27
they were worthy more than Christ. But here 8, 544/ 21
he prove himself more credibly informed (by a very 8, 301/ 3
truth, I am right
it as plainly, "Nisi credideritis non intelligetis" ("But if he worketh in man the credulity and belief by which he kiss any relic, nor a dark corner to rememberance of Christ do our Savior . . . and to seeketh but corners to faults, friars and nuns hitherto, when they have dispraise of them of go preach, but he now in hell and it. And then Tyndale predestinates, whereof Saint Paul and punishing the sin thus Tyndale -- which for as he neither as Tyndale so highly to say Mass, and to mock it? Tyndale it but "charity." Thus he by the Scripture bear. So that he theft, or any other same of every manner for such a prodigious so great a heinous not after his sinful and in these horrible all his other detestable cold of great, notable nor to cast Christ's nor creep to Christ's sacrifice upon his painful that hung upon the the Sign of the the Sign of the also by Christ's Holy the Sign of the the sign of the would, I warrant you, have no grace to the figure of Christ's do creep to the that hung on the that to reverence Christ's of Christ upon the blessed heart upon the to creep to his which hung upon the credideritis non intelligetis" ("But if he worketh in man the credulity and belief by which he kiss any relic, nor a dark corner to rememberance of Christ do our Savior . . . and to seeketh but corners to faults, friars and nuns hitherto, when they have dispraise of them of go preach, but he now in hell and it. And then Tyndale predestinates, whereof Saint Paul and punishing the sin thus Tyndale -- which for as he neither as Tyndale so highly to say Mass, and to mock it? Tyndale it but "charity." Thus he by the Scripture bear. So that he theft, or any other same of every manner for such a prodigious so great a heinous not after his sinful and in these horrible all his other detestable cold of great, notable nor to cast Christ's nor creep to Christ's sacrifice upon his painful that hung upon the the Sign of the the Sign of the also by Christ's Holy the Sign of the the sign of the would, I warrant you, have no grace to the figure of Christ's do creep to the that hung on the that to reverence Christ's of Christ upon the blessed heart upon the to creep to his which hung upon the
a candle before the
cross, or stand before the

cross is a satisfaction for

cross, of likelihood, neither on

cross itself also; and then

crossing to scorn. For in

crossing and blessing, fall all

crossing Tyndale calleth "wagging with

crossrow. For there he must

crossrow that he must needs

crow . . . yet shall it come

Crucifix , and also by Christ's

crucifix, and the Blessed Sacrament

crucifix, and, finally,mocking and
crucifix too, and the Holy

crucify again the Son of

crucifying again to themselves the

crucifying again for their own

cruel wretch with his wretched

cruel inscription there of his

cruel and most vile death

cruel sight had so encumbered

cruelly the Christian people . . . did

cry out against the clergy

cry to the contrary party

cry out upon the pope

cry out so sore upon

cry upon to have them

cry out as loud as

cry out men and women

cry out. If they sing

cry out upon such holy

cry a new field anew

cry to God to take

cry out upon me then

crying out like hallooing of

crying out, like hallooing of

crying out. For whereas we

crying out upon my fleshliness

crying stones, and such other

Culham did once among scholars

culpa, so that he believe

study, and under as

women, and all so

and allow the philosophers'

right honorable man, very

this word ecclesia . . . as

-- then is he

jesteth upon that virtuous

that all those holy

holy Saint Cyprian, that

quotiens a poena et

quotiens causa et

quotiens causa et

quotiens causa et
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<th>Page/Column</th>
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</table>
| all holy saints and cunning men, holy men, and holy man and a better than all good praise him in his or had been so lo, thus hath Tyndale when Tyndale hath thus cover for such a draft. He covereth his would give Tyndale a his Passion in a the child, or the selleth it to the selleth it unto the sendeth it to the selleth it to the selleth it not, to man else, but the yet clear, than to shall have need of and by other means Albeit that God may doth anything in the maketh much work to God hath as much our Lord had the that he hath no them? Among which fatherly his body the soul means well and surely of the flesh and otherwise it cannot be down thereto was there that plaster, whereby he and either reformed and able to do such instruments of these marvelous is not like, in fond affection and vain, done, that with his whereof he was very blessing, fall all to to wed upon a the commandment and laudable flesh; and then the part bring it in books, and for the leastwise the guise and tongue, by the common doctors of fifteen hundred men so have done in a sermon that men this fifteen hundred , that he can do handled by Tyndale and declared the great commandment declared the great commandment a little and shadoweth of gold . . . would Tyndale of wine and a his parishioner, or the , wherewith they anoint the wherewith they anoint the because they should therewith , if he so did nor man else have it sent them and heal well those: therefore it is necessary it, if it so a sore without a of any disease, because the wound and bring of the church of of his apostles whom of his church for and care for them , than both twain cast . Howbeit, God so worketh . We say not neither . For it is questionless and either reformed and , or else cut off . as not all the . And then I say the body and cleansing mind that neither peril search hath so narrowly to know. And when and desperate sorrow and when the dogs be of the church of taken away of common to withdraw the reverence of his sect now , of Tyndale’s church and of us English people
say that this common
custom and usage of speech...
and now is by
custom become English . . . as "congregation
where they have by
custom appointed it to signify
else, where no such
custom hath appropered it to
reason of a long
custom believe myself that I
if I be by
common of poetry so blinded
other thing but a
common of putting a man's
soever Englishmen by common
hath been his perpetual
yet, saving for the
common of Christ's Catholic Church
We have no such
custom , to strive and contend
We have no such
common either to be
Saint Paul, ' this
common . . . nor the church of
anything contrary to the
the Church into a
old, canonical, and sure-grounded
old fathers, and the
firmly believe. And that
no discharge but the
one mind and one
deeds, lest, after his
customable fashion, letting the belief
and not after their
customable calling. Now, though the
it were but such
virtues, and some good
not fallen off nor
much better, if he
serpent, that were quite
Christian nations not being
be not precided and
and cured, or else
it is not clean
therefore after precided and
and the Reverend Father
then to the clean
customable , then bishop of London
thereby -- as the
customable, some too far and
some too short, as
Jerome, Saint Ambrose, Saint
Augustine, Saint Jerome, Saint
Ambrose, Saint Gregory, Saint
cross. And holy Saint
their institutions unwritten. Saint
such wise . . . and Saint
Saint Gregory, and Saint
heresy, better than Saint
Augustine, Saint Jerome, Saint
not for a thousand
do not for a thousand
of the flesh," to
Gospel -- "Omni habenti
Paul's steeple to a
evil books so many
custom to declare and magnify
of devotion cometh of
of the Church." And
custom of our elders continued
must we with perpetual
of the Catholic Church
in the Church, and
fashion, letting the belief
manner that men may
to, that be since
off with heresies (as
a man's throat in
off and after laid
off nor cast out
off from the body
off from the body
off and cast away
off therefrom, and cast
Cuthbert , then bishop of London
cutting out the part for
cutting off and casting away
cutting some too short, as
Cyprian , Saint Gregory, and all
Cyprian , Saint Chrysostom, and a
Cyprian , and other holy saints
Cyprian , that cunning doctor and
Cyprian, in his sermon of
did in his days
do well and clearly
, Saint Jerome, Saint Augustine
, Saint Ambrose, Saint Basil
, I lay for me
dab him in the neck
dabitur et abundabit" ("To every
sheath, till he prove
made by so many
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<td>daily</td>
<td>the same sacrifice that</td>
<td>8, 113/11</td>
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<tr>
<td>daily</td>
<td>findeth great profit, in</td>
<td>8, 129/2</td>
</tr>
<tr>
<td>daily</td>
<td>, as in turning &quot;idols&quot;</td>
<td>8, 143/13</td>
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<tr>
<td>daily</td>
<td>in the church and</td>
<td>8, 182/14</td>
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<tr>
<td>daily</td>
<td>is better proved, by</td>
<td>8, 246/9</td>
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<tr>
<td>daily</td>
<td>doth many wonderful miracles</td>
<td>8, 251/3</td>
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<tr>
<td>daily</td>
<td>done in Christ's Catholic</td>
<td>8, 251/36</td>
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<tr>
<td>daily</td>
<td>doth for his saints</td>
<td>8, 252/1</td>
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<tr>
<td>daily</td>
<td>doth at divers images</td>
<td>8, 252/2</td>
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<td>daily</td>
<td>used in Christ's church</td>
<td>8, 263/11</td>
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<tr>
<td>daily</td>
<td>marvelous miracles . . . and neither</td>
<td>8, 275/24</td>
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<td>daily</td>
<td>stirred up, and daily</td>
<td>8, 338/25</td>
</tr>
<tr>
<td>daily</td>
<td>doth stir up, new</td>
<td>8, 338/25</td>
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<td>daily</td>
<td>see that he doth</td>
<td>8, 340/24</td>
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<td>daily</td>
<td>taught and preached in</td>
<td>8, 400/12</td>
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<tr>
<td>daily</td>
<td>, some more and some</td>
<td>8, 419/7</td>
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<tr>
<td>daily</td>
<td>some more and some</td>
<td>8, 443/20</td>
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<tr>
<td>daily</td>
<td>And as he proved</td>
<td>8, 443/33</td>
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<tr>
<td>daily</td>
<td>fall into venial: Tyndale</td>
<td>8, 444/5</td>
</tr>
<tr>
<td>daily</td>
<td>fall into great &quot;horrible&quot;</td>
<td>8, 444/7</td>
</tr>
<tr>
<td>daily</td>
<td>laboreeth to quench it</td>
<td>8, 486/14</td>
</tr>
</tbody>
</table>

**Damascene**, in the Fourth Book

- a man but only
- Tyndale's faith in that

**damnability**

- ) belonging to the mortal

**damnable**

- error. For if a
- . . . for else he would
- that is of truth
- untruth. Then say I
- to itself. For then
- error. And thereto he
- lies; and to gather
- deed that God hath
- whether they be before
- as it is . . . we
- error, but hath been
- untruth . . . but lead them
- . And that this is
- ceremonies himself. Now, if
- . . . therefore it appeareth well
- untruth, false belief, and
- error instead of the
- errors that by all
- error of Arius, Helvidius
- error -- he that
- errors. For by this
- errors. More Here he
- error -- and proveth

- 8, 368/11
- 8, 4/24
- 8, 108/10
- 8, 209/28
- 8, 61/13
- 8, 107/14
- 8, 132/19
- 8, 132/25
- 8, 132/28
- 8, 133/18
- 8, 138/12
- 8, 216/29
- 8, 217/4
- 8, 222/18
- 8, 222/29
- 8, 258/13
- 8, 286/11
- 8, 298/16
- 8, 298/20
- 8, 302/33
- 8, 376/9
- 8, 386/32
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- 8, 420/6
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<td>damnably deceived, since every</td>
<td>error is sin. But as he saith) a thing to do it</td>
<td>8, 420/ 8</td>
</tr>
<tr>
<td>damnably</td>
<td>error is sin. But as he saith) a thing to do it</td>
<td>8, 425/ 28</td>
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<tr>
<td>less were deadly and</td>
<td>in another man, that we must ensearch with</td>
<td>8, 448/ 6</td>
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<tr>
<td>then doubteth to be</td>
<td>deadly sin? And therefore</td>
<td>8, 452/ 20</td>
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<tr>
<td>in Christ, &quot;cannot be</td>
<td>, be it never so</td>
<td>8, 461/ 14</td>
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<tr>
<td>be deadly sin and</td>
<td>, . . . so putteth he concerning</td>
<td>8, 461/ 34</td>
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<tr>
<td>be deadly sin and</td>
<td>, be it of purpose</td>
<td>8, 461/ 36</td>
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<td>were deadly sin and</td>
<td>every way, and the</td>
<td>8, 462/ 6</td>
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<td>and the other never</td>
<td>but if it were</td>
<td>8, 462/ 7</td>
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<td>else it is not</td>
<td>nor deadly sin. But</td>
<td>8, 462/ 9</td>
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<td>were deadly sin and</td>
<td>, and that one of</td>
<td>8, 462/ 12</td>
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<td>yet deadly sin and</td>
<td>if it touch any</td>
<td>8, 462/ 22</td>
</tr>
<tr>
<td>is deadly sin or</td>
<td>, which toucheth no promise</td>
<td>8, 462/ 23</td>
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<tr>
<td>is deadly sin and</td>
<td>, though it come but</td>
<td>8, 462/ 27</td>
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<td>never so great, is</td>
<td>and deadly but if</td>
<td>8, 462/ 29</td>
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<td>the promises can be</td>
<td>, be they never so</td>
<td>8, 466/ 26</td>
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<td>God's promise is a</td>
<td>error against God's promise</td>
<td>8, 470/ 28</td>
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<td>of the others is</td>
<td>till the man that</td>
<td>8, 473/ 19</td>
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<td>and ignorance also is</td>
<td>ere ever they be</td>
<td>8, 473/ 22</td>
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<tr>
<td>the promise to be</td>
<td>. For they were, I</td>
<td>8, 474/ 11</td>
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<td>any of them were</td>
<td>, and that the ignorance</td>
<td>8, 475/ 12</td>
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<tr>
<td>other article were not</td>
<td>, nor the contrary belief</td>
<td>8, 475/ 13</td>
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<tr>
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else put in so darkly that he would not
his things ever so darkly that he would fain
and therefore speaketh so darkly that he would be
But first consider how darkly the man walketh in
to bring us in darkness be more politic in
all in shadows and darkness of figures. But now
the wind, and as darkness at the coming of
the devil in eternal darkness, where whoso mishap to
keep all still in darkness useth Tyndale . . . because he
so mean. But this darkness I shall draw Tyndale
contrary. Out of which darkness I shall draw Tyndale
beguile their hearers with darkness and confusion), reason requireth
hideth himself in the now put away the darkness of their ignorance wherein
be between light and darkness ; and when it is
but lead us in darkness before. For else, if
had led him in darkness , and feed us forth
book bringeth it into darkness , and laboreth to make
be between light and darkness , between Christ and Belial
whom he calleth my " darling " of all this long
contended with Erasmus my darling because I found no
intent with Erasmus my darling as I find with
found with Erasmus my darling the shrewd intent and
in Tyndale, Erasmus my darling should be no more
be no more my darling. But I find in
find in Erasmus my darling that he detesteth and
and therefore Erasmus my darling shall be my dear
shall be my dear Tyndale be my dear
cannot take for my darling him that the devil
devil taketh for his darling. Now, for his translation
though he were my darling never so dear. Howbeit
whom Tyndale calleth my darling , and whom himself doth
darling's books, but mine own
darlings to God, of whom
data est tibi per prophetiam
data -- and yet that
data , all had he thereof
daughter , a Christian man doth
daughter . More This matter is
daughter , I had as lief
daughters , and burning them up
david ate of the hallowed
daavid and of Moses. But
daavid and his company, which
daavid and his servants, that
daavid might without meat. Tyndale
therein, that persecuted King David; as though Friar Luther were like to King David and his host. And where he punished King David for his manslaughter and in seeking, as holy saith, excuses for their sin did so, and haply was an elect person to fall upon him did no deadly sin . And therefore let us ," and able to "carry so did twice. There and the elects, because , which did so, as did, as ye have heard was here in a did spy her, and, in all this long , lying in lechery, lost was that while in against the faithful love had all that while did in his deeds did none of these against the loss of were in a sleep was fallen to such first began to spy in all this while was elected to salvation ; but holding myself for consented to sin, and nor no man else from deadly sin. For agreed and consented to , his deadly deeds so , as in the person in all those horrible did in those horrible consented not to the out of hope with concerning the order of did none of his sinned so deadly that told us his wise , and tellethe us as did adultery through temptation , by the words of and Saint Peter, and

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at the sound of weight of persecution upon therefore let us consider First he saith that upon great occasions above finally, for conclusion of and is at this Saint Matthias, the twenty-third for that was his which hath his holy agree that before the keeping of any fasting fasting day or holy showeth that at the although he suffered every more harm in one by thousands on a ashamed to fast any likewise of the holy he knoweth that the neighbor on the holy sermon alone for one work on the holy holy on the holy them that the holy bold upon the holy even over the Sabbath lord of the Sabbath hath sanctified the Sabbath lord of the Sabbath Scripture that the Sabbath defer unto the holy done upon the working it on the holy reverence from the holy day and make working using of the holy wood on the holy done on the working keeping of the holy more respect unto Christmas Christmas Day or Easter himself, than the worst doctrine concerning the holy hundred times in a ten men on a Christ's death unto this present once in a of Christ unto this after in the open David's harp. Now, where he David's back, that passed his David's deeds with Tyndale's words David's sins arose upon great David's strength . . . which great occasions David's deeds, whereas Tyndale saith day come to the realm day of February . . . and have day indeed, and so is day so now appointed to Day of Doom there were day or holy day made day made by the Church Day of Doom men shall day in a long life day than should their ruler day , as ye have done day at all, lest she Day, he knoweth that the day is servant unto man day and let the sermon day ; or that he would day , need requiring it, at day . . . weening that they might day is servant unto man day , as upon his own day , to use it as day , nor no man else day unto himself. And that day : because he would that day was sanctified only to day the worldly works which day before, or may as day , and thereby will for day and make working day day thereof: this man hath day -- gathering wood on day that he might have day -- was by God's day , of which he putteth Day or Easter Day, or Day , or Whitsuntide, to keep day in the year, or day !’Tyndale And so throughout day . Neither purgatory need to day we cast but a day . . . was there never none day at such a mumming day ; and that in those day abide thereby, and avow
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<td>Tyndale And the holy day</td>
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<td>to choose their fasting</td>
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<td>should need few fasting</td>
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that in all his days he suffered him to wept and mourned many days; I fasted also, and drink not, in three days and three nights. And that Christ fasted forty days and "after" hungered -- or not, we be days that in the while days and working days all days all in one case days himself, than the worst days unto the end of days had in this world days, the Holy Ghost, whom days unto the world's end days used ever hither to (as days whether it were bread days hitherto continued; and that days; and, most mad of days, the devil hath broken days, nor never would have days, by the judgment of days, were either false or days, that anything hath written days -- and he will days by a certain time days, to whom it is days after, within which he days -- that he would days even to the Day days to the world's end days . . . be now long ago days . . . And I say that days of his life. For days, in which Tyndale hath days, in which men by days so to do. But days, not long before Luther days, and almost as many days . . . Tyndale must needs in days nor the fasting days days no man need to days, since Christ's time till days or soon after . . . and days hath held for good days hitherto, by miracles proved days unto the end of days -- and would, in days . . . and, putting strength and days we cannot prove that days any scripture such as
saith that in Noah's days, when the flood came, yet long after Adam's days. For though Adam had done before his days, But now, for the days, to pray. And our days: I think, therefore, that days; and this must he days, Christ would never show days, (nor, peradventure, every man days, unto the end of days, unto those that God days, instituted, and very solemnly days, truths kept among the days, , concerning the coming of days, . . . that the Jews had days, . Then see they again, days, unto our own. It days, reckoning it for a days, unto the world's end days, , nor yet unto this days, and his apostles' hitherto days, unto the end of days, and his apostles' hitherto days, and his own (for days, hitherto . . . or else must days, . This might one do days, of himself and his days, -- could never after days, in whom we have days, unto the end of days, and fasting days, and days, , and believed all, very days, in Almaine, through the days, , of such a filthy days, . And yet, notwithstanding that days, , and all this while days, , and especially (for so days, our eyes that we days, to look thereon. But days, -- so shall I deceased, where his eyes dazed,-- so shall I days, bishop” into “overseer,” and ” deacon” into “server,” and “Order . . . and likewise the waters that are but dead, ? In token that the dead, token, and sign of dead, , and no man that dead, before these days, since dead, , stinking sea of sin dead, . And therefore as touching dead, . . . and deny the Epistle dead, ; but the word of dead, men also, to give
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<td>Saint Paul there meant</td>
<td>deadly</td>
<td>8, 431/ 22</td>
</tr>
<tr>
<td>not, I suppose, without</td>
<td>deadly</td>
<td>8, 431/ 29</td>
</tr>
<tr>
<td>that whoso sin once</td>
<td>deadly</td>
<td>8, 432/ 28</td>
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<tr>
<td>down so far into</td>
<td>deadly</td>
<td>8, 433/ 20</td>
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<tr>
<td>other heresy: that every</td>
<td>deadly</td>
<td>8, 433/ 39</td>
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<tr>
<td>do could be no</td>
<td>deadly</td>
<td>8, 434/ 21</td>
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<tr>
<td>death due for our</td>
<td>deadly</td>
<td>8, 435/ 16</td>
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<tr>
<td>from good works to</td>
<td>deadly</td>
<td>8, 435/ 21</td>
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<tr>
<td>by the committing of</td>
<td>deadly</td>
<td>8, 436/ 10</td>
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<tr>
<td>a homicide and sinneth</td>
<td>deadly</td>
<td>8, 437/ 4</td>
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<tr>
<td>in him, may sin</td>
<td>deadly</td>
<td>8, 437/ 13</td>
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<tr>
<td>and so to do</td>
<td>deadly</td>
<td>8, 438/ 25</td>
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<tr>
<td>from all falling into</td>
<td>deadly</td>
<td>8, 438/ 26</td>
</tr>
<tr>
<td>will never suffer any</td>
<td>deadly</td>
<td>8, 439/ 13</td>
</tr>
<tr>
<td>of his to be</td>
<td>deadly</td>
<td>8, 439/ 17</td>
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<tr>
<td>God may fall into</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
<tr>
<td>there can never any</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
<tr>
<td>that he cannot sin</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
<tr>
<td>that he that doth</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
<tr>
<td>child can never sin</td>
<td>deadly</td>
<td>8, 439/ 29</td>
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<tr>
<td>for him to sin</td>
<td>deadly</td>
<td>8, 439/ 29</td>
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<tr>
<td>to keep him from</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
<tr>
<td>him cannot sin after</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
<tr>
<td>time after to sin</td>
<td>deadly</td>
<td>8, 439/ 29</td>
</tr>
</tbody>
</table>
long he cannot sin
neither shall sin after
and therefore cannot sin
Spirit, and fall to
in him cannot sin
will, and thereby sin
forever after from every
not forever from every
keep him from all
be wont to call
deeds could be any
and therefore never sin
tickled toward great actual
abominable deeds be no
stirring and incitations toward
that, he sinneth not
true member sinneth not
church, do not sin
ey can never sin
saith they never sin
as far less were
purpose, and therefore never
be in other men
deeds which should be
another, to be not
say it is no
therefore it is not
that the deed is
and that he sinneth
say I, they sin
the meanwhile, and had
sin he sinneth never
he do not sin
in defending themselves from
doubteth to be damnable
that it is never
we speak of the
did not yet sin
can never after do
doing no manner of
I do never sin
standing) fall into many
can it be no
any such thing sin
malicious error to be
of error to be
that the one were
is not damnable nor
every error therein were
church can never sin
deadly -- Saint John, I
deadly nor never can, because
deadly as long as he
deadly sin, and continue therein
"", meaning thereby, as long
deadly and be damned too
deadly sin -- let him
deadly sinful deed. For Tyndale
deadly sin . . . yet it shall
deadly sins. And therefore, good
deadly sin, because that the
deadly , but be certain and
deadly sins, and daily fall
deadly sins, yet, but venial
deadly sinful deeds . . . but also
deadly . And this is the
deadly all the while that
deadly in the very time
deadly . . . for the Spirit (saith
deadly nor never can, be
deadly and damnable in another
deadly , after. Albeit that, as
deadly and damnable, we must
deadly in another, to be
deadly in Luther or him
deadly sin in them because
deadly to them, because by
deadly -- and that he
deadly . For else God did
deadly indeed. "Nay," saith Tyndale
deadly trespassed, though the death
"", must seek some better
deadly in the time of
deadly sin, as Tyndale’s own
deadly sin? And therefore when
deadly sin, though it be
deadly sin in the time
deadly , since their necks were
deadly sin, not even while
deadly sin? If he say
deadly , nor never shall, nor
deadly sins, without any wrong
deadly sin? Because, saith Tyndale
deadly nor damnable, be the
deadly sin and damnable . . . so
deadly sin and damnable . . . be
deadly sin and damnable every
deadly sin. But in the
deadly sin and damnable . . . and
deadly ? And this ye see
<table>
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<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Column</th>
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</thead>
<tbody>
<tr>
<td>held maliciously, is yet deadlly sin and damnable if</td>
<td>8,462/22</td>
<td></td>
</tr>
<tr>
<td>none other error is deadlly sin or damnable, which</td>
<td>8,462/23</td>
<td></td>
</tr>
<tr>
<td>is in Christ is deadlly sin and damnable, though</td>
<td>8,462/27</td>
<td></td>
</tr>
<tr>
<td>great, is damnable and deadlly but if it be</td>
<td>8,462/29</td>
<td></td>
</tr>
<tr>
<td>church can never sin deadlly though they err in</td>
<td>8,467/11</td>
<td></td>
</tr>
<tr>
<td>cause it is no deadlly sin in the mean</td>
<td>8,467/16</td>
<td></td>
</tr>
<tr>
<td>they can do no deadlly sin, do &quot;horrible deeds</td>
<td>8,477/25</td>
<td></td>
</tr>
<tr>
<td>of all . . . was there deadlly wounded and taken, and</td>
<td>8,483/5</td>
<td></td>
</tr>
<tr>
<td>they do never sin deadlly , how horrible deeds soever</td>
<td>8,485/24</td>
<td></td>
</tr>
<tr>
<td>and yet sin never deadlly , because they do them</td>
<td>8,485/27</td>
<td></td>
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<tr>
<td>at all in no deadlly sin, except heresy. For</td>
<td>8,486/35</td>
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<tr>
<td>right belief and other deadlly sins may stand together</td>
<td>8,486/36</td>
<td></td>
</tr>
<tr>
<td>cause can never do deadlly sin, though he do</td>
<td>8,490/1</td>
<td></td>
</tr>
<tr>
<td>be, saith he, no deadlly sins in those blessed</td>
<td>8,490/8</td>
<td></td>
</tr>
<tr>
<td>mischievous deeds without any deadlly sin, because they do</td>
<td>8,490/37</td>
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<tr>
<td>deeds be damnable or deadlly sin. We might here</td>
<td>8,493/4</td>
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<tr>
<td>elect church&quot; be never deadlly sins, because they do</td>
<td>8,494/1</td>
<td></td>
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<tr>
<td>church&quot; do never sin deadlly because that after the</td>
<td>8,494/22</td>
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<tr>
<td>no deed damnable nor deadlly sin in any man</td>
<td>8,494/29</td>
<td></td>
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<tr>
<td>naught again and into deadlly sin . . . and that of</td>
<td>8,517/12</td>
<td></td>
</tr>
<tr>
<td>by grace from their deadlly heresies into the life</td>
<td>8,517/16</td>
<td></td>
</tr>
<tr>
<td>elects do not sin deadlly in their deadly sins</td>
<td>8,528/6</td>
<td></td>
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<tr>
<td>sin deadly in their deadlly sins, because they do</td>
<td>8,528/6</td>
<td></td>
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<tr>
<td>doctrine, David did no deadlly sin . . . but was ever</td>
<td>8,529/18</td>
<td></td>
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<tr>
<td>All this was no deadlly sin in him, because</td>
<td>8,529/23</td>
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<tr>
<td>they do never any deadlly sin, but their deeds</td>
<td>8,529/34</td>
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<tr>
<td>of their deed, no deadlly sin in themselves . . . since</td>
<td>8,531/12</td>
<td></td>
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<tr>
<td>of elects be no deadlly sins: because of the</td>
<td>8,531/18</td>
<td></td>
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<tr>
<td>all elects from all deadlly sin: in that they</td>
<td>8,532/36</td>
<td></td>
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<tr>
<td>and wrote the traitorous deadlly letter, and delivered that</td>
<td>8,536/17</td>
<td></td>
</tr>
<tr>
<td>greater . . . he had sinned deadlly , for lack of &quot;feeling</td>
<td>8,536/29</td>
<td></td>
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<tr>
<td>sinfully drinketh himself drunk deadlly sinneth, and shall die</td>
<td>8,537/33</td>
<td></td>
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<tr>
<td>excuseth not David from deadlly sin. For then is</td>
<td>8,538/9</td>
<td></td>
</tr>
<tr>
<td>he could not sin deadlly because he was an</td>
<td>8,538/12</td>
<td></td>
</tr>
<tr>
<td>committed by David, his deadlly deeds so displeased God</td>
<td>8,538/32</td>
<td></td>
</tr>
<tr>
<td>deeds did yet no deadlly sin, because, he saith</td>
<td>8,539/18</td>
<td></td>
</tr>
<tr>
<td>sin that was, from deadlly to venial&quot;; that is</td>
<td>8,539/35</td>
<td></td>
</tr>
<tr>
<td>preserved forever from all deadlly sin -- is clearly</td>
<td>8,540/9</td>
<td></td>
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<tr>
<td>appeareth evidently -- the deadlly sin translated, and the</td>
<td>8,540/17</td>
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<tr>
<td>and therefore sinned not deadlly .Wherein, as ye see</td>
<td>8,540/23</td>
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<tr>
<td>that David sinned so deadlly that he sinfully despised</td>
<td>8,540/25</td>
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<tr>
<td>at any time sin deadlly .And now forgettest he</td>
<td>8,541/33</td>
<td></td>
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<tr>
<td>heart, and yet sin deadlly by the denying thereof</td>
<td>8,541/36</td>
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<tr>
<td>temporal death, were no deadlly sin. Whereof our Savior</td>
<td>8,544/15</td>
<td></td>
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<tr>
<td>the elect cannot sin deadlly -- first he allegeth</td>
<td>8,546/26</td>
<td></td>
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<tr>
<td>and forgiveness of that deadlly sin with change of</td>
<td>8,548/28</td>
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<tr>
<td>them ever from all deadlly sin. And thus, good</td>
<td>8,549/30</td>
<td></td>
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<tr>
<td>elects do die in deadlly sin; but that they</td>
<td>8,550/18</td>
<td></td>
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<tr>
<td>that they sometimes do deadlly sins -- that is</td>
<td>8,550/19</td>
<td></td>
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<tr>
<td>elects never do no deadlly sins. That is, ye</td>
<td>8,550/26</td>
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<tr>
<td>Term</td>
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<td>-------------------------------------------</td>
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<tr>
<td>be of their nature</td>
<td>8,550</td>
<td>28</td>
</tr>
<tr>
<td>Tyndale take and understand &quot;</td>
<td>8,550</td>
<td>33</td>
</tr>
<tr>
<td>I say, this word &quot;</td>
<td>8,551</td>
<td>7</td>
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<tr>
<td>his repentance sinned not</td>
<td>8,551</td>
<td>11</td>
</tr>
<tr>
<td>he did therein no</td>
<td>8,551</td>
<td>13</td>
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<tr>
<td>Saint Peter sinned not</td>
<td>8,551</td>
<td>21</td>
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<tr>
<td>ween it was no</td>
<td>8,551</td>
<td>30</td>
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<tr>
<td>also rather die, than</td>
<td>8,556</td>
<td>25</td>
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<tr>
<td>well that Peter sinned</td>
<td>8,557</td>
<td>28</td>
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<tr>
<td>and forswearing me, for</td>
<td>8,558</td>
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<tr>
<td>faith, nor by any</td>
<td>8,558</td>
<td>18</td>
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<tr>
<td>at any time doth</td>
<td>8,559</td>
<td>11</td>
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<tr>
<td>at any time sinneth</td>
<td>8,559</td>
<td>21</td>
</tr>
<tr>
<td>they can do no</td>
<td>8,564</td>
<td>18</td>
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<tr>
<td>deeds he doth no</td>
<td>8,565</td>
<td>33</td>
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<tr>
<td>that ever was any</td>
<td>8,566</td>
<td>4</td>
</tr>
<tr>
<td>they do never sin</td>
<td>8,566</td>
<td>30</td>
</tr>
<tr>
<td>they can never do</td>
<td>8,566</td>
<td>36</td>
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<tr>
<td>faith, can never sin</td>
<td>8,570</td>
<td>3</td>
</tr>
<tr>
<td>at any time sin</td>
<td>8,570</td>
<td>9</td>
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<tr>
<td>horrible deeds to be</td>
<td>8,570</td>
<td>12</td>
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<tr>
<td>Tyndale, out of all</td>
<td>8,572</td>
<td>20</td>
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<tr>
<td>that, can never do</td>
<td>8,572</td>
<td>20</td>
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<tr>
<td>-- repenteth never a</td>
<td>8,90</td>
<td>33</td>
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<tr>
<td>neither, by a great</td>
<td>8,177</td>
<td>19</td>
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<tr>
<td>hearers wax a great</td>
<td>8,177</td>
<td>30</td>
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<tr>
<td>superfluous and a great</td>
<td>8,335</td>
<td>37</td>
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<tr>
<td>all my commandments, and</td>
<td>8,432</td>
<td>7</td>
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<tr>
<td>will, take a great</td>
<td>8,460</td>
<td>27</td>
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<tr>
<td>great likelihood, and some</td>
<td>8,549</td>
<td>7</td>
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<tr>
<td>intent that we may</td>
<td>8,555</td>
<td>8</td>
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<tr>
<td>he weeneth himself to</td>
<td>8,559</td>
<td>17</td>
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<tr>
<td>of his sin, and</td>
<td>8,569</td>
<td>1</td>
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<tr>
<td>more good than his</td>
<td>8,17</td>
<td>9</td>
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<tr>
<td>opinion. And by this</td>
<td>8,21</td>
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<tr>
<td>to detect their despiteful</td>
<td>8,275</td>
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<tr>
<td>or not. But his</td>
<td>8,381</td>
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<tr>
<td>his charge. He hath</td>
<td>8,569</td>
<td>6</td>
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<tr>
<td>the famine of the</td>
<td>8,2</td>
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<tr>
<td>darling shall be my</td>
<td>8,176</td>
<td>22</td>
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<td>should Tyndale be my</td>
<td>8,176</td>
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<td>my darling never so</td>
<td>8,177</td>
<td>17</td>
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<td>to the people thus: &quot;</td>
<td>8,268</td>
<td>21</td>
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<td>that they be so</td>
<td>8,523</td>
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<td>occasion of the great</td>
<td>8,381</td>
<td>27</td>
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<tr>
<td>and bringing all in</td>
<td>8,569</td>
<td>6</td>
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<tr>
<td>vengeance, not only by</td>
<td>8,2</td>
<td>7</td>
</tr>
<tr>
<td>words of Holy Writ &quot;</td>
<td>8,176</td>
<td>22</td>
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<tr>
<td>only by dearth and</td>
<td>8,4</td>
<td>35</td>
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<td>you even to the</td>
<td>8,5</td>
<td>12</td>
</tr>
</tbody>
</table>

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**Thomas More Studies 12.1 (2017)**
| death of Hitton... of whose | 8, 12/22 |
| death of any man | 8, 15/20 |
| death of Hitton... of whose | 8, 18/32 |
| death by God's grace, who | 8, 20/9 |
| death by which words, if | 8, 21/2 |
| death would he be his | 8, 21/28 |
| death... he would not speak | 8, 22/9 |
| death, and gave him yet | 8, 28/1 |
| death, both for example and | 8, 28/9 |
| death... and some of them | 8, 28/12 |
| death, divers their evangelical brethren | 8, 28/17 |
| death, and therefore neither vouchsafe | 8, 37/22 |
| death hitherto. And in this | 8, 44/17 |
| death hitherto, all holy men | 8, 44/33 |
| death, as he forbiddeth us | 8, 61/29 |
| death. And I like Tyndale | 8, 74/34 |
| death unto this day... was | 8, 91/20 |
| death... till holy Tyndale's days | 8, 107/18 |
| death... till holy Tyndale's days | 8, 107/21 |
| Death, Resurrection, and all? Lo | 8, 110/29 |
| death. They say not pray | 8, 116/31 |
| death," yet he will not | 8, 117/10 |
| death of Christ unto this | 8, 119/25 |
| death... we may be | 8, 123/9 |
| death too... as Charterhouse monks | 8, 124/36 |
| death hitherward... hath set much | 8, 128/7 |
| death did his apostles preach | 8, 150/22 |
| death by some that were | 8, 153/7 |
| death of his four evangelists | 8, 157/28 |
| death he translated it, who | 8, 184/29 |
| death of Christ unto these | 8, 197/28 |
| death: we may well believe | 8, 214/1 |
| death. For though it be | 8, 215/24 |
| death... he forgettesth in the | 8, 220/29 |
| death that his fellow heretics | 8, 220/29 |
| death. What death each man | 8, 221/16 |
| death each man shall die | 8, 221/16 |
| death the third day," and | 8, 238/21 |
| death... that he was too | 8, 259/21 |
| death by the vengeance of | 8, 315/20 |
| death and Passion, and that | 8, 394/16 |
| death to life, and from | 8, 402/21 |
| death." For this faith hath | 8, 403/17 |
| death, descension, resurrection, ascension, and | 8, 408/5 |
| death for so full satisfaction | 8, 409/11 |
| death, for you have life | 8, 413/6 |
| death neither, whereof, as Tyndale | 8, 414/15 |
and will pardon the death due for our deadly sin, forgive them the death and all manner of death upon his repentance, if death were not due to death, for his mercy in death followed not, but the death of the law, but that they be death, in his hand, to death of sin to enter death, that they had forgotten death, Moreover, they never understood death, because their hearts were death, and the loss of death, and the impossibility that death put off and overcome death, when he said unto death, which folk for fear of death, were no deadly sin death, his doctrine, and his death, -- after this, when death, "turn them to give death's sake all that repent death's. And unto such simple death's, both of body and death of mortal, unto dark, not so much to death of bodily sin, for fear of temporal name, his living, his sinful dread of bodily the "cold fear of thieves, and for his of God after their yet fallen all their evident words, unto dark, not so much to country long abide without your pain to sow of doubt and of points that are in that incidentally fall in itself that is in the Catholics were in brought the truth in great thing grown in considered that is in this once no longer alone myself, to be have made doubts and
the remission of the
debt of their pain and
the debts unto her
debtors. Forgive thou, good Lord
heartily did forgive the
debts unto her debtors. Forgive
thou, good Lord, her
doctors. Forgive thou, good Lord,
she shall answer that her
debts to her, such also
debts be forgiven her, whom
cay shall answer that her
decay. For once, I ween
decease. And now the thing
forthwith upon that deed
decayed without repentance, or any
decay. Tyndale here useth both
decay. doctrine and false faith
decay. did abuse his goodness
decay. us with. More Here
decay. us with. But every
decay. themselves and all them
decay. the elect if it
decay. you." And Peter and
decay. our sight, and not
decay. themselves. And when they
decay. others, and the truth
decay. others, and the truth
decay. for some filthy purpose
decay. and corrupted -- it
decay. in saving of the
decay. or lieth. Now followeth
decay. by him, I shall
decay. us with unknown and
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good reader, a goodly 
defense of a godly? And 
this is their very 
defense in defending themselves from 
had, answered for his 
defense that there was great 
them in the necessary 
defense of innocents. And that 
asleep, needs, for the 
defense of his own foolish 
his purpose. After his 
defense of his translation (very 
than well deserved title, 
his necessity overlarge, or 
or wrong: we shall 
But, good Christian readers, 
defender ), so nothing more detesteth 
both denieth and also 
defenders for the while Muhammad's 
calleth him "wretch," and 
defieth that the apostles taught 
he is commanded to 
defile his neighbor's wife nor 
one against another, nor 
defile one another. Their sacraments 
one against another, nor 
defile one another. For wedlock 
God and broken -- 
defile the priest, I will 
no learning but to 
defile it; and there be 
which in such wise 
defile all holy, vowed chastity 
one another. For wedlock 
defileth priesthood, more than whoredom 
he saith that "wedlock 
sure also that it 
defileth the priest more than 
relics, despitng our Lady, 
defiling the crucifix, and, finally 
Now hath Tyndale here 
defined and described us what 
which he hath also 
defined false: that is to 
I say that he 
defineth it false. For the 
this that he now 
defineth it to be only 
in the first he 
definition and description of "the 
the parts of his 
definition or description of Tyndale 
wise agree with the 
definition or description of "the 
the meanwhile, that Tyndale's 
see plainly that his 
definition of his "elect" church 
hath failed of his 
definition of "the church," and 
the Hebrews, in the 
definition of faith, openly and 
further see how his 
definition of "the church" and 
then he destroyeth his 
definition; for then may there 
that ever in his 
definition followeth, and yet they 
his heresy destroy his 
definition or his definition must 
his definition or his 
definition must destroy his heresy 
him to keep his 
definition still, whereupon all his 
us see how his 
definition will stand with his 
that in his second 
definition he restraineth his "elect 
be, by Tyndale's second 
definition , all this while expressly 
as appeareth by the 
definitions that in their books 
only given us two 
definitions . Of which so declared 
common to both his 
definitions , and yet more open 
maiden suddenly and so 
deflower her -- this would 
the man's maidenhood and 
deflowered him by force. Now
the most abominable sort, by the devil's enticement the court that the I deny and also I deny and also we deny and also in the end! We denying nor for his his denying and also his judgment and his true in the highest hypocrites in the highest of every state and unto the altar by all kinds, conditions, and all kinds, conditions, and all kinds, conditions, and forth with his three after such rate and albeit that there be to repentance, or the ever cometh Tyndale by divitiarum sapientiae et scientiae te ut resuscites gratiam potest introire in regnum people in desert, in free will, through the in them through the faint heart, or fleshly abominable deeds, oftentimes doth widow "which liveth in folk begin now to a book that whoso whale as by the devil hath a deadly proud, dispiteous heart, to grace) a little less wildly, to make you as had more tyrannous see a man so God had not this a good and godly saving for his godly other penance . . . and which judge that whoso can the devil's disour go, of worldly praise, or in whom I much take such a devilish deflowering religious women. And Tyndale defouleth his mother, poisoneth his defouling of his mother was defying . More Forsooth, save for ." He that thus should ? I let pass all ." I would fain wit, . . . false wretch that defying, nor for any reason defying, a better man than degradation, he kneeled down before degree, that for the sin degree . . . and so he teacheth degree . . . and that he should degrees. But of all his degrees ." And "in this third degrees of people . . . but of degrees: of this signification surely degrees of comparison: old, elder degrees as is to no degrees and circumstances that aggrieve degrees of pain in hell degrees . . . and ever he seeth Dei !" ("O the height and Dei quae est in te Dei " ("Whoso be not born delaying the circumcision (for peril delectation of the sinful deed delectation and vainglory that he delectation, call upon them again deliberately, with long device and delices is dead even while delight in feeding their souls delight therein shall stand in delight of that book a delight to beguile good people delight and rejoice in the delight and liking in himself delight in those books -- delight in our pain than delight in the same, and delight -- which is not delight -- else would he delight in justice, which he delight of following God's pleasure delight or be content with Delight not in his devilish delight of their own singular delight," as not to believe delight, that finally they die
after, by the false  
and fed his devilish  
that God rejoiceth and  
as the man inwardly  
that God rejoiceth and  
for that cause he  
of such things as  
him "heretic," for his  
scorn, saying that "Lira  
receive the stuff and  
God -- till God  
their "tyranny" till God  
than for Moses to  
and bless us and  
will hereafter, and to  
apostles did teach and  
and bless us and  
what means Christ should  
that they saw him  
and finish it, and  
waiteth upon them to  
in his hand, to  
justly and righteously, and  
for his abominable heresies,  
the saving of him . . .  
horrible heresies, he was  
after that he was  
apostles, and by them  
from hand to hand  
and thereby hath he  
and ceremonies taught and  
making of good ordinances  
have every necessary thing  
that ye might be  
or believe was then  
made that they were  
no divine sacraments, nor  
and with their profit  
was not everything necessary  
be good indeed, and  
made that they were  
made that they were  
of these five were  
such only taught and  
As our Lord hath  
me, so have I  
say, himself, when he  
delight of Luther's and Tyndale's  
delight in beholding her, and  
delight in the love of  
, and in his heart  
delight in justice . . . and for  
delight to see a man  
delight them, be ravished of  
delight in the invention of  
delirat ," yet he shall not  
delirat ." But it is more  
deliver it according unto your  
deliver him thereof." Now let  
deliver them thereof. And in  
deliver and leave to the  
deliver us." Howbeit, Peter yet  
deliver it what tradition he  
deliver without writing," as he  
deliver us." Howbeit, Peter yet  
deliver us." And yet, he  
deliver us." But now it  
deliver the man from the  
deliver the Kingdom to the  
deliver them from evil . . . as  
deliver over to him that  
deliver again the pledge, and  
delivered to the secular hands  
delivered in conclusion, for his  
delivered at last unto the  
delivered unto the secular hands  
delivered unto his church, and  
delivered , and from age to  
delivered us from divers doubts  
delivered them by God and  
delivered them by the apostles  
delivered unto them, and evermore  
delivered from this error that  
delivered them in Scripture. And  
delivered unto us by the  
delivered to the Church by  
delivered and taught by Moses  
delivered Moses in writing. But  
delivered unto Christ's Catholic Church  
delivered unto us by the  
delivered unto us by the  
delivered unto us by the  
delivered us by the very  
delivered unto the Church by  
delivered it to me, so  
delivered it to you." To  
delivered the people from the
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<td>ye them. &quot; Dionysius, the</td>
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<td>and stiffly striveth against</td>
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<td>Christ . . . came to himself</td>
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that his sect expressly
saith that he both
Which thing no man
But Tyndale, as he
denieth the one, so
in the preface he
deed such as he
nay; and therefore he
the thing that he
but this that he
a high reason? Who
own will, and never
Savior saith: "He that
was so shameless to
They could not also
that they could not
other side, if Tyndale
not, nor himself cannot
Then will not Tyndale
this tale? For we
of sacraments, Tyndale cannot
all the world cannot
might almost as well
child itself: then I
would not let to
that Tyndale shall not
Ghost both, and utterly
I ween, will not
let not much to
leave be bold to
I ween, at last
Latin. And yet I
his pleasure, which I
since Tyndale cannot himself
which thing himself cannot
not in his answer
wrong, for he should
should thereby not utterly
them . . . but he should
the third doth but
us, since himself cannot
our church: I may
no more thereof . . . but
that by Scripture . . . I
may well and boldly
also, when they list,
purpose -- as they
that are dead . . . and
nearer . . . for they will
for good nor cannot
denieth that Saint John meant
and also defieth that
; but we deny them
the one, so denieth
he the other too
not only purgatory but
not to be in
that we be agreed
that is to wit
that is to wit
that faith is a
to put it forth
me before the world
the thing which ye
but that forwith upon
(for albeit they said
me this, and will
, but that his doctrine
but that prayer, fasting
not but that the
them . . . but if he
it but if they
them both as handle
not but that Tyndale
a whole heap of
but that I therein
all three. God is
me. Now, to say
: as Luther doth the
it him . . . and pray
even Christ and all
not but under those
not -- yet can
but that Saint Augustine
, and is fain to
himself to be any
him to have been
Moses to have been
that he was their
him to be some
that of so many
it him, by his
also the things that
it plainly. For since
it, and so I
for Holy Scripture any
the Book of Maccabees
the Epistle of Saint
the true sense thereof
: let him tell which
In which words I deny not but that Saint of faith? Tyndale cannot deny it for a necessary reason: that I deny and also defy. More causes -- that I worshipful rhyme, that I All that, utterly we texts. And if Tyndale or else we will or else will we else will we boldly these heretics themselves cannot James' epistle. If he man denieth; but we they list they also his heresies -- I heard any man hitherto will not stick to no good man can God never useth to may distrust it and diverse. If Tyndale dare be horrible, though he where he saith, "Whoso before men, I shall I before remembered: "Whoso before men, I shall the world, I will which I will then mad of all, in it rather the not standeth still in the -- which is the man, which "is the -- which is the rush neither for his known: for all his sin deadly by the and sorrow after his the sin of his his from his first so clearly describeth and sure, have leave to the seed of grace One, that they which help that we must fasting for the souls by schisms and heresies put out nor openly nor night he never church (both willfully first
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here and after their departing hence -- and hath 8, 252 / 2
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<td>its... he never leaveth</td>
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<td>deserved</td>
<td>And so much the</td>
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<td>deserved</td>
<td>(and yet was nothing</td>
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<td>deserved</td>
<td>to suffer the death</td>
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<td>deserved</td>
<td>title, Defensor, so nothing</td>
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<td>deserved</td>
<td>above measure -- if</td>
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<td>deserved</td>
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<td>deserved</td>
<td>by their obedience. Much</td>
<td>8, 328/15</td>
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<td>deserved</td>
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<td>deserveth</td>
<td>of God by God's</td>
<td>8, 205/3</td>
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<td>deserveth</td>
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<td>deserveth</td>
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<td>deserving</td>
<td>-- and plainly meaneth</td>
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<td>deserving</td>
<td>; as though he rought</td>
<td>8, 402/1</td>
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<td>deserving</td>
<td>any reward, or thank</td>
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<td>deserving</td>
<td>,&quot; and only for the</td>
<td>8, 563/30</td>
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<td>desiring</td>
<td>; yea, and for none</td>
<td>8, 567/33</td>
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<td>deservings</td>
<td>; yea, and for none</td>
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<td>desire</td>
<td>to proceed of a</td>
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<td>desire</td>
<td>of man's praise or</td>
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<td>desire</td>
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<td>desire</td>
<td>therein. By this have</td>
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<td>desire</td>
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<td>desire</td>
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<td>desire</td>
<td>and beastly lust and</td>
<td>8, 512/24</td>
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<td>desired</td>
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<td>desired</td>
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<td>desired</td>
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<td>desired</td>
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<td>desires</td>
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<td>desires</td>
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<td>desires</td>
<td>will ye do.&quot; &quot;And</td>
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<td>despair</td>
<td>of pardon... he was</td>
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<td>despair</td>
<td>of life... it well</td>
<td>8, 20/10</td>
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<td>despair</td>
<td>to be able to</td>
<td>8, 226/20</td>
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<td>despair</td>
<td>, that ever any heretic</td>
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<td>despair</td>
<td>of heaven, if men</td>
<td>8, 427/1</td>
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<td>despair</td>
<td>... either weening that after</td>
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<tr>
<td>despair</td>
<td>of any of all</td>
<td>8, 437/32</td>
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<td>despair</td>
<td>of any of them</td>
<td>8, 437/36</td>
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<td>despair</td>
<td>to turn a man</td>
<td>8, 469/16</td>
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<td>despair</td>
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not suspected, but manifestly
approach, but only in
which was by Constantine's
the means of his
but some special thing
signification to a more
there can never any
not forcing of the
the apostles for their
people, and the plain
general councils made their
to move them to
any new question arise,
may arise, we shall
less by his preaching,
never promised as he
hath from the beginning
sacraments. But though he
a promise . . . yet never
had in his time
as were in them
and all that was
was false that was
how can anything be
contrary. But God had
and it is clearly
whereof the Scripture nothing
had taken already, and
and watching about his
be it never so
these beasts do their
for all his other
doeth none of those
Spurn Point into some
devilish appetite, accomplisheth his
nothath had it in
had revoked, abhorred, and
he hath abhorred and
that heresy have continually
Defensor), so nothing more
my darling that he
and promised in the
of Moses (in the
the twelfth of the
of Latin, French, and
circumstances, of his own
vocabulary of his own
gloss of his own
detect their despiteful dealing, and
, as I said, his
and perceived to have
their wickedness and bringing
taken and committed to
amended, and with the
of that kind; and
especially; and that in
end be made, though
of the Church . . . and
(in the fifteenth chapter
of Christ's church . . . but
by Scripture and not
and conclude against heretics
it also. For Abraham
by Scripture -- ye
therefore with himself that
to give before he
that he would after
also to make a
he that he would
for an article of
-- as stories make
therein was naught. Thus
in the councils against
by Scripture . . . when of
to bring man to
that God suffereth no
. . . and which things, therefore
to bring his business
treason: so while these
sin. Secondly, that of
deeds unwillingly, without consent
crimes, whereupon it might
deeds of pure malice
deed, let Tyndale then
not for any
, and he now meet
such heresies as he
it to the devil
and condemned it as
than these pestilent books
and abhorreth the errors
 Of which prophet there
) commanding that no man
, where he saith, "The
, in which there are
. . . that he may make
, too. And so, with
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<td>... and then for the device, a very comely device, against penance, and wonderful devices</td>
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<td>doth deliberately, with long sure, a very comely devices</td>
<td>and study bestowed about which every wise man of lewd, lecherous living and their own. For</td>
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<td>against penance, and wonderful these be the devil's either itself or the</td>
<td>that it represented, and while they ween to</td>
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<td>these be the devil's maketh men serve the put trust in the</td>
<td>is ready to put he shall never</td>
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<td>devil, and serve the idol but a very but invention of the swallowed up by the of others. As the</td>
<td>hath a deadly delight reign in a man's in their errors and too, if he intended</td>
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<td>devil</td>
<td>... are more wily, and</td>
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<td>devil</td>
<td>and let the treacle</td>
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<td>devil</td>
<td>that would draw them</td>
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<td>devil</td>
<td>. The other rifold, in</td>
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<td>devil</td>
<td>; whereas he speaketh of</td>
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<td>devil</td>
<td>that alleged the Scripture</td>
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<td>devil</td>
<td>there falsely wrested the</td>
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<td>devil</td>
<td>had through pride, envy</td>
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<td>devil</td>
<td>and themselves as our</td>
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<td>(their evil spirit) and</td>
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<td>devil</td>
<td>, together -- so long</td>
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<td>devil</td>
<td>can devise them, with</td>
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<td>devil</td>
<td>and you devise together</td>
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<td>devil</td>
<td>and all. And surely</td>
<td>8, 61/ 37</td>
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<td>devil</td>
<td>in uttering of his</td>
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<td>devil</td>
<td>hath by the blast</td>
<td>8, 76/ 15</td>
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<td>devil</td>
<td>to pull it down</td>
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<td>devil</td>
<td>blindeth to believe them</td>
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<td>devil</td>
<td>should himself sit and</td>
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<td>devil</td>
<td>!), who taketh Baptism but</td>
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<td>devil</td>
<td>to teach it some</td>
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<td>devil</td>
<td>knoweth that Christ died</td>
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<td>devil</td>
<td>knoweth this to be</td>
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<td>devil</td>
<td>is never the better</td>
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<td>devil</td>
<td>knoweth it not at</td>
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<td>devil</td>
<td>to flee from the</td>
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<td>he might have joined</td>
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<td>devil</td>
<td>. And now, since of</td>
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<td>by the general councils</td>
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<td>devil</td>
<td>hath broken his chains</td>
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<td>devil</td>
<td>hath stricken him stark</td>
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<td>devil</td>
<td>dreadeth himself and dare</td>
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<td>devil</td>
<td>, and in many a</td>
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<td>devil</td>
<td>in the dark, he</td>
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<td>in eternal darkness, where</td>
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<td>devil</td>
<td>and the devil for</td>
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<td>devil</td>
<td>for God: then, when</td>
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<td>of hell that ever</td>
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<td>devil</td>
<td>&quot; as well as &quot;an</td>
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<td>devil</td>
<td>together, as he that</td>
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<td>devil</td>
<td>into &quot;angel&quot; without any</td>
<td>8, 174/24</td>
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<td>devil</td>
<td>. And yet if poetry</td>
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<td>devil</td>
<td>taketh for his darling</td>
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<td>devil</td>
<td>himself that first found</td>
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<td>devil</td>
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<td>devil</td>
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<td>devil</td>
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<td>devil</td>
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<td>. And this is Tyndale's</td>
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<td>devil</td>
<td>drew him back . . . nor</td>
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<td>devil</td>
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<td>devil</td>
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<td>devil</td>
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<td>devil</td>
<td>: now cometh me Tyndale</td>
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<td>devil</td>
<td>with themselves . . . and that</td>
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<td>devil</td>
<td>hath of their dry</td>
<td>8, 223/16</td>
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<td>devil</td>
<td>hath put in them</td>
<td>8, 223/19</td>
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<td>devil</td>
<td>, walking with a sconce</td>
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<td>devil</td>
<td>himself saith not nay</td>
<td>8, 225/18</td>
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<td>devil</td>
<td>. And therefore I showed</td>
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<td>devil</td>
<td>hath in his kennel</td>
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<td>devil</td>
<td>lieth in hell never</td>
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<td>devil</td>
<td>, lest he should have</td>
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<td>devil</td>
<td>: yet forasmuch as I</td>
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<td>devil</td>
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<td>devil</td>
<td>, by their deadly malice</td>
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<td>devil</td>
<td>. But then say I</td>
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<td>. For the devil durst</td>
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<td>devil</td>
<td>durst never say so</td>
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<td>devil</td>
<td>is a word well</td>
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To prove himself a devil. Now, if Tyndale will false churches of the devil either by man or with butter? Surely the man, or by the devil that either man or needed either man or that it is the all wrought by the to go to the of you is a of you is a sin, no hell, no sin, no hell, no no sin, nor no -- yet might the might be that the will boast that the For else may the the instigation of the they are worse than the their hearts by the sin, no hell, no and wonders of the false church of the the son of the thine own father, the the child of the and go to the as well as the the flesh, or the or instigation of the he did cast the because he drove the come down to the heresies that ever the be "born of the the children of the the child of the he showeth that the of your father the the works of the be born of the the children of the the children of the the child of the after born of the an angel into a become children of the
the children of the
devil

and child of the
devil

and gone to the
devil

them than for the
devil

enemies, as is the
devil

and go to the

who children of the

sin is of the
devil

the children of the
devil

the children of the
devil

of God or the
devil

horrible deeds" as the

well ye wot, the

upon occasions by the

devil

the motion of the

devil

others that resist the
devil

than tarry till the
devil

come thereto, and the

devil

the pleasure of the
devil

his grace, unto the

devil

sin to serve the
devil

the devil . . . and the
devil

harlot. First when the

wot well . . . for the

devil

needs go whom the

devil

of malice, as the

devil

be damned to the

devil

at large after the

Chrysostom saith, if the

devil

a sinner from the

devil

him still to the

devil

be damned with the

devil

was devised by the

devil

to hold him, the

peradventure, but that the

devil

have been by the

devil

of them to the

peradventure. And if the

devil

thereto. And if the

devil

the work of the

devil

blown down to the

devil

and assaulted, by the

devil

us not, that the

devil

sin, till suddenly the

devil

the soul whom the

devil

sent down unto the

devil

of you is a

devil

souls sent unto the

devil

his lusts, and the

devil

and turned to the

devil

. For letting pass over

of hell, we have

already. For then is

. Quia in inferno nulla

. But these reasons and

therein too. And so

; for he that is

. " Now may we clearly

be manifest and open

, for all the doing

be made manifest and

. And therefore -- whereas

and the flesh did

would not fear to

and the flesh --

and the flesh at

nothing at all, but

come to carry them

helpeth them to find

and the lust of

and the flesh . . . what

. . . and the devil to

to serve them again

, upon some sight of

driveth them thither, and

driveth -- then, all

doeth, but of weakness

if they do but

. These twain both at

do not despair to

to God because he

. Were not this, wee

; and so should Tyndale

and put forth by

so troublith his brains

pulleth him back by

stirred up to destroy

, to the punishment of

were so strong with

, and of the sin

. I pray God amend

and all his disciples

daily laboreth to quench

out of his high

driveth out of one

.Tyndale The Manner and

?" And therefore, as I

by them, they should

rock the cradle, till

, too . . . yet wheresoever in
from God unto the devil himself turned to the devil think that the samedevil the children of the devil and bedded with the devil heresy go to the devil of Scripture whereupon the devil in whose hearts the devil apostles and play the devil do these heretics, the devil Sir Thomas Hitton, the devil to run into the devil Christ, and like the devil that he playeth the devil is, and let the devil because he thought the devil that these heretics, the devil For these be the devil the devil or the devil is to be the devil God's child but the devil will, they be the devil lieth prostrate under the devil to it, play the devil the blast of the devil he that by the devil miserable members of the devil unexcused, except peradventure the devil and wrought with the devil glutony, covetousness, and pride, devil pestilent pleasure have some devil to hell by their devil was left unsought no devil and devised how those devil and glory of Tyndale's devil so strong, and these devil words . . . but in their devil the doctrine of these devil see to what a devil blessed Person a deadly, devil their hearts abhor his devil out bigly with shameless devil of their worldly, fleshly, devil Delight not in his devil Altar, as was the devil signify evil images and devil Now, to resist this devil and is indeed very devil maintenance of his false, devil the one renounce his devil . . . as Lucifer by turning devil . . . And now ye see devil (or his mate) that devil . . . After cometh his other devil . . . Yet ye see well devil that gave it to devil taught him to ground devil hath written his law devil's disours; speaking much of devil's disciples, beset their whole devil's stinking martyr . . . of whose devil's bondage. And in his devil's ape maketh mocks and devil's disour even in this devil's name was not meet devil's doctors, can make) -- devil's devices and their own devil's instruments, have brought them devil's child. We shall, I devil's -- Tyndale affirmeth him devil's children indeed, and all devil's foot -- and not devil's part, and think that devil's mouth blown out abroad devil's enticement defouleth his mother devil's damned church in hell devil's ? But the sin of devil's craft all this while devil-worship , and self-slaughter too. And devilish people caught . . . with the devilish heresies. Much they cry devilish invention or means to devilish books which himself and devilish , proud, dispiteous heart, to devilish heresies so sore set devilish deeds forbear still and devilish preachers of fleshly liberty devilish end Tyndale's tale cometh devilish heretic! Now, since ye devilish doctrine without any further devilish heresy. Tyndale And if devilish spirit -- so plain devilish doctrine, that ye see devilish Dialogue of the Father devilish , he may not in devilish spirit my poor spirit devilish . . . For the words that devilish heresies against the truth devilish heresies, and so escape
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<td>this alone defend his</td>
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<td>false prophet were so</td>
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<td>deepest dungeon of such</td>
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<td>great rabble of such</td>
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<td>the doing their filthy</td>
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<td>not clearly the dark,</td>
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<td>and beastly lust and</td>
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<td>he did all those</td>
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<td>still and fed his</td>
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<td>sufficeth to salvation, how</td>
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<td>Beelzebul, and all the</td>
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<td>saith, &quot;This kind of</td>
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<td>and each of them</td>
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<td>-- as indeed it</td>
<td>8, 193/12</td>
</tr>
<tr>
<td>devotion</td>
<td>so far fallen from</td>
<td>8, 313/10</td>
</tr>
<tr>
<td>devotion</td>
<td>, and this as well</td>
<td>8, 330/14</td>
</tr>
<tr>
<td>devotion</td>
<td>, saints, ceremonies, and sacraments</td>
<td>8, 337/19</td>
</tr>
<tr>
<td>devotion</td>
<td>cometh of the apostles'</td>
<td>8, 370/4</td>
</tr>
<tr>
<td>devotion</td>
<td>brought them into religion</td>
<td>8, 437/24</td>
</tr>
<tr>
<td>devotion</td>
<td>but he is much</td>
<td>8, 541/28</td>
</tr>
<tr>
<td>devotion</td>
<td>that he forgettest whereabout</td>
<td>8, 542/9</td>
</tr>
<tr>
<td>devotion</td>
<td>, and then the whole</td>
<td>8, 10/7</td>
</tr>
<tr>
<td>devoured</td>
<td>the faith. More If</td>
<td>8, 88/8</td>
</tr>
<tr>
<td>devout</td>
<td>honor from God. Now</td>
<td>8, 3/27</td>
</tr>
<tr>
<td>devout</td>
<td>prayers, they have set</td>
<td>8, 10/24</td>
</tr>
<tr>
<td>devout</td>
<td>contemplative book of Scala</td>
<td>8, 36/31</td>
</tr>
<tr>
<td>devout</td>
<td>fasting and her maidens'</td>
<td>8, 67/36</td>
</tr>
<tr>
<td>devout</td>
<td>prayers and fasting, should</td>
<td>8, 69/23</td>
</tr>
<tr>
<td>devout</td>
<td>observances used so many</td>
<td>8, 111/4</td>
</tr>
<tr>
<td>devout</td>
<td>sacraments and ceremonies taught</td>
<td>8, 158/28</td>
</tr>
<tr>
<td>devout</td>
<td>observance used in the</td>
<td>8, 159/14</td>
</tr>
<tr>
<td>devout</td>
<td>folk it seemeth far</td>
<td>8, 161/24</td>
</tr>
<tr>
<td>devout</td>
<td>fashion used by man</td>
<td>8, 277/2</td>
</tr>
<tr>
<td>devout</td>
<td>anthem Salve Regina), so</td>
<td>8, 313/13</td>
</tr>
<tr>
<td>devout</td>
<td>affection them that were</td>
<td>8, 373/2</td>
</tr>
<tr>
<td>devout</td>
<td>works into some slothful</td>
<td>8, 429/29</td>
</tr>
<tr>
<td>devout</td>
<td>audience! But Tyndale in</td>
<td>8, 514/17</td>
</tr>
<tr>
<td>devout</td>
<td>Christian people, a piece</td>
<td>8, 541/26</td>
</tr>
<tr>
<td>devout</td>
<td>, godly collation in which</td>
<td>8, 541/27</td>
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<tr>
<td>devoutly</td>
<td>heard upon his knees</td>
<td>8, 23/34</td>
</tr>
<tr>
<td>devoutly</td>
<td>that they see such</td>
<td>8, 160/2</td>
</tr>
<tr>
<td>devoutly</td>
<td>and fruitfully may be</td>
<td>8, 330/13</td>
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<tr>
<td>diabolical</td>
<td>sects than a man</td>
<td>8, 28/19</td>
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<tr>
<td>diabolus</td>
<td>and wrote Iesu Christus</td>
<td>8, 174/27</td>
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<tr>
<td>Dialogue</td>
<td>. . . whereof I shall nothing</td>
<td>8, 8/8</td>
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<tr>
<td>Dialogue</td>
<td>, where he writeth thereof</td>
<td>8, 12/23</td>
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<td>Dialogue</td>
<td>, teacheth them that they</td>
<td>8, 13/37</td>
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<tr>
<td>Dialogue</td>
<td>, that I belie Luther</td>
<td>8, 16/7</td>
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<tr>
<td>Dialogue</td>
<td>. . . which, being convicted by</td>
<td>8, 22/2</td>
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<tr>
<td>Dialogue</td>
<td>and since again in</td>
<td>8, 30/31</td>
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</table>
I before, in my Dialogue, did say that Luther’s first Book of my Dialogue, the twenty-fifth chapter: there appeared in my said Dialogue, to seek up some such places of my Answer made unto my Dialogue, -- as which time I said in my Dialogue, that it is not his Answer to my Dialogue, ), pertaining to the reverence I alleged in my Dialogue, the words of Saint I showed in my Dialogue, : that if his lie his Answer, wherein my Dialogue, the words of Saint his Answer to my Dialogue, ) to prove that all thing First Book of my Dialogue, (which Tyndale did here leaveth First Book of my Dialogue, clearly to confute my Dialogue, did show me there in my Dialogue, -- and yet the Dialogue, as methought it should Dialogue, did allege that if Dialogue, there be not only Dialogue, and that rather yet Dialogue, and that in my dialogue, , or, rather, a trialogue Dialogue, I said plainly enough Dialogue, was none other but Dialogue, : Tyndale cometh now and Dialogue, and intent of my Dialogue, the discourse of my Dialogue, I proved clearly that Dialogue, that the Church was Dialogue, -- at which time Dialogue, : which things if I Dialogue, again. Wherefore in all Dialogue, . Which things if I Dialogue, of the Father and Dialogue, Wherein I trust to Dialogue, rehearse Luther’s heresies, and Dialogue, I showed that Tyndale’s Dialogue, . But I showed there in my Dialogue, by the authority of Dialogue, -- Tyndale’s answer, wherein put all my Dialogue, the words of Saint Dialogue, are despite of his Dialogue, . And yet his Dialogue, , whereunto Tyndale hath made Dialogue, where I purpose Dialogue, there be not only Dialogue, as was the devilish Dialogue, of the Father and Dialogue, Wherein I trust to
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<td>die</td>
<td>As touching the Blessed</td>
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<td>die</td>
<td>before in prison, he</td>
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<td>die</td>
<td>than leave it. Now</td>
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<td>die</td>
<td>than obey their princes</td>
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<td>die</td>
<td>in the quarrel for</td>
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<td>die</td>
<td>than eat flesh.</td>
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<td>die</td>
<td>, that hangeth in God's</td>
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<td>die</td>
<td>better. And therefore, since</td>
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<td>die</td>
<td>for eating thereof than</td>
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<td>die</td>
<td>not by eternal damnation</td>
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<td>die</td>
<td>Of all these doubts</td>
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<td>die</td>
<td>in that misbelief and</td>
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<td>die</td>
<td>unbaptized. Which though they</td>
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<td>die</td>
<td>the children of wrath</td>
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<td>die</td>
<td>and go to the</td>
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<td>die</td>
<td>ere God come in</td>
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<td>die</td>
<td>before they return by</td>
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<td>die</td>
<td>before they fall therefrom</td>
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<td>die</td>
<td>Of all the iniquities</td>
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<td>die</td>
<td>, and not rather that</td>
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<td>die</td>
<td>&quot; Lo, sirs, here is</td>
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<td>die</td>
<td>But if I say</td>
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<td>die</td>
<td>' . . . and he then</td>
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<td>die</td>
<td>but be saved, and</td>
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<td>die</td>
<td>&quot; Lo, good Christian readers</td>
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<td>die</td>
<td>therein, and go to</td>
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<td>die</td>
<td>therein, too: ye may</td>
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<td>die</td>
<td>. This answer of Tyndale</td>
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<td>die</td>
<td>for . . . but is very</td>
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<td>die</td>
<td>in that error, for</td>
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<td>die</td>
<td>now soon after that</td>
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<td>die</td>
<td>therein. And if Tyndale</td>
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<td>die</td>
<td>in their lechery . . . or</td>
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<td>die</td>
<td>repentant, and the other</td>
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<td>die</td>
<td>in them . . . nor his</td>
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<td>die</td>
<td>, shall else be none</td>
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<td>die</td>
<td>in the state of</td>
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<td>die</td>
<td>in their cradles, and</td>
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<td>die</td>
<td>therein -- as did</td>
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<td>die</td>
<td>at last impenitent. And</td>
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<td>die</td>
<td>also, if he kill</td>
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<td>die</td>
<td>, as it did after</td>
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<tr>
<td>die</td>
<td>for him and his</td>
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<td>die</td>
<td>in deadly sin; but</td>
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<td>die</td>
<td>before he repent them</td>
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<tr>
<td>die</td>
<td>, than deadly to displease</td>
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</tbody>
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rather that they shall
to continue still, and
suffer ten times to
sinner, "Thou shalt
life, and shall not
charitable mind the man
conscience he had that
Tyndale's heresy ere he
well and spiritually, and
as the children that
suffered his Passion and
deal knoweth that Christ
I yet that any
innocents that if we
hands; and martyrs have
God, and heretics have
that our Savior himself
God and man and
that they lived and
lived longer and after
he should then have
we know well he
hurt him, though he
taught better, although they
hurt him, though he
baptized, or that none
or that if they
dare well say they
the promises ere they
sins, in which he
saw that if he
hearts would fain have
they "would fain have
sins as if they
life, and so finally
continued his life, and
such state lived and
than the soul that
states a man finally
I grant that it
And he that finally
care of shrift, and
say that there was
to be as great
water . . . but for the
lively" . . . but for the
together in prayer no
that there is no
and company without any
grace. And therefore such
die rather than do it. Now
die , too, in the same
die than once to forsake
die ' . . . and the same
die . Of all his sins
died in. For after that
died in that mind, there
died -- and that, of
died well and spiritually, as
died within eight days were
died for our redemption, and
died on a Friday, and
died for lack of eating
died forthwith, there were neither
died for God, and heretics
that our Savior himself
died a virgin and never
died between two thieves, and
ied in, as he stirred
died in his bed. For
died , our Lord knoweth; whereas
died a good Christian man
died therein, because it hurteth
died in those errors, were
died therein, because it hurteth
died ere ever they were
died forthwith upon their baptism
died , all that were then
died . If he say to
died impenitent. And then were
died in those heresies he
died with him, and the
died with" our Savior, saving
died in them without repentance
died therein, and had yet
died , in this state, had
died . . . his faith well working
dieth by deadly sin waxeth
dieth in -- in that
dieth not always with the
dieth impenitent, as divers wedded
dieth in a false heresy
difference between the repenting in
difference as between the two
difference that it hath in
difference between it and other
difference from the prayer of
difference between other folk and
difference save an appointment to
difference is there as between
Nay." And a like all one and no -- of truth, the difference is there between these difference between those words and difference is not easy for difference is there indeed, as difference between us and the difference between us and the difference is there: that Moses difference between his deed and difference between his articles of difference between the promises and difference between the necessity of difference between the faith of difference between the elects and difference between them by reason differences and distinctions between them differences of elects and reprobates different working of their free difficult . And he saith farther difficulties arise thereupon . . . in which difficulty . . . to the intent that difficulty : but if they were difficulty by writing but that difficulty . . . that there neither is difficulty , and such as are difficulty of returning to repentance difficulty , yet that the sentence difficulty to find folk enough difficulty , and not as himself difficulty and distrust neither at diffuse and almost inexplicable . . . saving dignity . . . and each of them digression have I made you diligent , too; but they were diligence with leading them secretly diligence in preaching. But as diligence and truth in the diligent and long consideration had dim light to make men dim that the faint sight diminish -- they that lay diminish the worship of our diminish of the words of diminish ." Which words be yet diminish ." But he told the diminish to or from anything diminish the free, liberal mind diminish or aggrieve, and so
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lest he should have diminished his honor. But he diminisheth all the matter and diminishing the fertility both in, diminishing, but "as Paul saith diminishing, but such things Tyndale diocesan -- such things Tyndale diocese . . . and by the same diocese against the bishop's will Dionysius, the first chapter of directly reprove his own conditions directly against the word of directly nor indirectly, against the directly fight against his mercy Dirge is left out clean Dirges greatly profit them that dirt of the ground, and, dirt of the street able dirt, And now shall I, dirty feet, to draw it discern the thing that they discern the word of God discern and judge whither of discern and judge the true discern between the true doctrine discerned and known by the discerned by the Scripture itself discerned them well enough from discerneth and forbidde the marvels discerning of the true word discerning of the right understanding discharge of their conscience, and discharge of never so well discharge of him of the proof discharge a man of purgatory discharge them of the Sabbath discharge every man's conscience of discharge but the custom of, as I say, seeth discharge of the commandment, and discharged of their bodies in discharged of that bond; and discharged of that washing, but discharged, and where are we discharged of the belief of discharged of believing the sacraments discharged us from all the dischargeth us from all the discharging us of that bond disciple of Saint John the disciple Tyndale have for disciple of Saint John! --

in such things as maketh some "openly and neither openly nor privily, justice . . . so doth this to saints. And the that almsdeed, Masses, and John, did take the also make the very are utterly drowned in and royally rayed in upon with their foul, they not only cannot to know, judge, and shall be meet to man neither, surely to sure judge for to age, and to be for they shall be the Spirit of God, true . . . and therefore it right faith and the man . . . and in the serve them sufficiently for philosopher, the cause some and am content to pardon be able to of the Sabbath day, words of Christ do Scripture we see no they forbade fornication. And drunkenness, shall interpret himself not upon souls only but Tyndale thinketh himself whereby he knoweth himself that bond released and we be not only shall not only be satisfaction that it so any text of Scripture blessed bishop and the now would his wise Saint Polycarp -- the

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a plain exhortation to disobedience, and inward hatred, of 8, 30/ 17
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<td>for their proud</td>
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<td>contrary belief</td>
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<td>own undoing</td>
<td>and rebellious to their</td>
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<td>blood</td>
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<td>be taught</td>
<td>the doctrine of Christ's</td>
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<td>heresies</td>
<td>, but stubbornly, too, withstand</td>
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<td>not let to</td>
<td>, resist, and rebel against</td>
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<td>easy bold occasion to</td>
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<td>became all unruly and</td>
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<td>rulers</td>
<td>God's commandment, and brought</td>
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<td>thereby</td>
<td>of his precept shake</td>
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<td>they do by the</td>
<td>even in this point</td>
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<td>he playeth the devil's</td>
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<td>and let the devil's</td>
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<td>the manner of the</td>
<td>go. Delight not in</td>
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<td>and play the devil's</td>
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<td>without any necessity or</td>
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<td>the priest of God,</td>
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<td>like wise for necessity</td>
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<td>Holy Sacrifice to be</td>
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<td>had needed no such</td>
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<td>here to fall in</td>
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<td>together, and fallen in</td>
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<td>preacher fall in farther</td>
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<td>likely with such doubtful</td>
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<td>oft that in such</td>
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<td>apostles' ... not with bare</td>
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<td>undoubted faith unto the</td>
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<td>had needed no such</td>
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<td>shall let the further</td>
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<td>of Tyndale's devilish, proud,</td>
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<td>this service is unlawful,</td>
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<td>as things vicious and</td>
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<td>sacraments, sacrifices, and ceremonies,</td>
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<td>they do, nothing could</td>
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<td>die, than deadly to</td>
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<td>If any man have</td>
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<td>his deadly deeds so</td>
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<tr>
<td>the remission of his</td>
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<td>pain as of the Caetera qum venero ipse</td>
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<tr>
<td>Caetera autem qum venero</td>
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<td>other things I will</td>
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<tr>
<td>other things&quot; he would</td>
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<td>drinking of wine anything is, as it seemeth,</td>
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<td>the hearts of lewdly and is so righteously</td>
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<td>Highness of his blessed doth, of his blessed verses ... but in the</td>
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<td>disobedience</td>
<td>in the defense of</td>
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<td>disobedience</td>
<td>to God, that so</td>
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<td>disobedient</td>
<td>and rebellious to their</td>
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<td>disobedient</td>
<td>unto God's testament and</td>
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<td>disobey</td>
<td>the doctrine of Christ's</td>
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<td>disobey</td>
<td>, but stubbornly, too, withstand</td>
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<tr>
<td>disobey</td>
<td>, resist, and rebel against</td>
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<tr>
<td>disobeyed</td>
<td>and rebelled against their</td>
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<tr>
<td>disobeyed</td>
<td>God's commandment, and brought</td>
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<td>disobeying</td>
<td>of his precept shake</td>
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<td>disour</td>
<td>even in this point</td>
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<td>disour</td>
<td>go. Delight not in</td>
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<td>disours</td>
<td>part in a play</td>
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<td>disore's</td>
<td>; speaking much of &quot;the</td>
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<td>dispensation</td>
<td>at all... saying that</td>
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<td>with the people in</td>
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<td>with David and his</td>
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<td>dispicience</td>
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<td>again... as well about</td>
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<td>to be rather led</td>
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<td>; speaking much of &quot;the</td>
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<td>dispicions</td>
<td>heart, to delight and</td>
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<td>dispicions</td>
<td>to God, and plain</td>
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<td>dispicions</td>
<td>to God; and then</td>
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<td>dispicions</td>
<td>to himself, thankless toward</td>
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<td>dispicions</td>
<td>him... and some others</td>
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<td>dispicions</td>
<td>him by the doing</td>
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<td>dispicions</td>
<td>God (as it is)</td>
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<td>dispicions</td>
<td>: then granteth he, and</td>
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<tr>
<td>dispicions</td>
<td>of God, and of</td>
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</tbody>
</table>
| disponam         | ("The other things I"
| disponam         | ("The remnant,") or "all
| dispose          | , or "order," "when I
| dispose          | and ordain himself at
| disposed         | to drunkenness, shall interpret
| disposed         | to maintain and set
| disposed         | persons... that men cannot
| disposed         | that he will never
| disposition      | condescended to grant him
| disposition      | , of all earthly things
| dispraise        | of them of Crete                                                            |        |
why he should utterly
dispraise in God's Service . . . which
traditions did never Christ
dispraise the folly of their
though he disproved and
dispraised with calling them grievous
he would not have
dispraiseth . For Saint Jerome showeth
book of Babylonica sore
dispraiseth the very, true mercy
and craftily depraveth and
proof of ours. And thereby
part, or for the
disprove all that I lay
answer thereof, and to
disproved and dispraised the folly
philosophers' cunning, though he
them began to be
disproved and disproved
joyeth much that their
disputation is come to so
the end of his
disputation and his holy exhortation
living, but also in
disputation till we come to
the subtleties of that
disputation -- if he otherwise
which manner of his
satisfied with our doubtful
disputations, or for the
dispute, pass, this will I
folk. But letting such
I will not much
much to debate and
dispute these things with them
very great folly to
dispute, since of as many
would it avail to
dispute with him since he
were not able to
dispute them out of his
were not able to
dispute them out of his
John the Baptist to
dispute them out of their heads
John the Baptists cannot
dispute them out of their
John the Baptist did
dispute against these imaginations of
the Baptist teach and
dispute, contrary to the false
Savior Christ himself, can
dispute out of their heads
obedient unto them, to
dispute for them . . . and to
found there -- then
dispute they whether it be
not now need to
dispute , since Tyndale taketh the
flock to come and
dispute thereupon . . . and, in their
not greatly need to
dispute with him upon miracles
prophet came together to
dispute the truth, in a
a main multitude, to
dispute with any true preacher
sun . . . I will not
dispute because of other men's
priest, I will not
dispute whether as much as
a word, and still
dispute all day whether falling
thing is whereupon we
dispute , since Tyndal taketh the
their lechery his living
disputed with chastity; and against
heresy of penance, he
disputed with preaching penance. For
hath been held and
disputed of old. And what
here and I have
disputed upon in your presence
learning hath . . . for then
Christ, against which he
Let us, therefore, leave
disputed he but upon the
else of malice do
disputeth ; which manner of his
he perceive it and
disputing upon the word, and
were perceived -- to
dissemble them to bring the
concluded openly therein, they
dissemble it, then is it
dissemble his false juggling and
dissemble shamefully their confusion . . . and
to let pass and  
I pass over and  
mean, yet doth he  
Tyndale's plain folly and  
have said I had  
they were not false  
save Origen only, Tyndale  
things Tyndale the one  
from him -- he  
ye see well, he  
murderers and martyr-quellers --  
at all; and now,  
call it back, not  
after his foul fall,  
to sow division and  
pain to sow debate,  
and sowing sedition and  
that they will clearly  
and here appeared, to  
good works by sects  
no man should by  
only boiling of the  
to make many divisions,  
have no divisions nor  
had other differences and  
man -- Tyndale may  
certain sight, be from  
not his diffidence and  
obstinately stood in his  
epistle . . . wherein he teacheth  
him, himself did in  
devotion than dogs --  
his holy congregations, in  
abominable heresies, with yet  
he uttered and disclosed  
For which things and  
it that -- after  
where he had infected  
and brought unto her  
pacem et concordiam," he  
by his open proclamations (  
  bodily pain, and death,  
  need, as meseemeth, that  
  this book as in  
  as it appeareth in  
  the Temple, and forbade  
  before passed as for  
  serve him, both because  
  sacraments, yet hath he  
  own words written in  


dissemble any sense that he  
dissemble the weight of Saint  
dissemble it . . . and saith not  
dissembled falsehood well and plainly  
dissembled, and left unanswered his  
dissemblers . . . they have believed as  
dissembleth, because he may not  
dissembleth, and the other despiseth  
dissembleth that point, and goeth  
dissembleth. And to prove that  
dissembling that the cruel wretch  
dissembling his own heresy, he  
dissembling mine own oversight. And  
dissembling his overthrow as though  
dissension and set the people  
dissension, schisms, strife, and sedition  
dissension to stir up rebellion  
dissipate and discuss the mist  
dissolve and break the works  
dissolving the unity, and being  

distemperance fall into disease --  
distempered humors within itself, the  
distinctions, and sorts of grace  
distinctions whereby the thing should  
distinctions between them -- as  
distrust it and deny it  
distrust or doubtful opinion brought  
distrust neither at the first  
distrust, and said till he  
divers other heresies, but specially  
divers things confess his oversight  
divers of them, priests, monks  
divers corners and lusk's lanes  
divers others more of like  
divers of his companions, of  
divers other horrible heresies, he  
divers sermons which he had  
divers of the city before  
divers of Tyndale's books, and  
divers times repeated those words  
divers times iterated and renewed  
divers their evangelical brethren that  
divers wise and well-learned men  
divers others. But now remember  
divers other places of his  
divers meats: the spiritual --  
divers other causes. If he  
divers of the authorities for  
divers full erroneous opinions and  
divers places of his abominable  


<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
<th>Line Numbers</th>
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</thead>
</table>
| divers | places of Scripture and good works -- yet our own faith, with of Obedience as in Mammon, his Obedience, and in the translating of this word "church" hath preached, as Tyndale saith, wrote not all... but this point... I have caused of his works he delivered us from all. For albeit that better... as have been and Baptism both, be hath in English speech hath killed and destroyed Christ's holy sacraments and the French also, and him himself. Nor when and daily doth at answereth and reprovest clearly that the one alleged about the Church, with yet unfulfilled as well same saith he, in than there was of the Church hath kept fathers that were in Augustine there saith... doth himself confess that minds, beside the writing, the Spirit of God caused by special revelation and holy water, with... to prove that I shall rehearse you of Rochester hath gathered delivered to the Church that they did leave and might yet add and deeds; and besides come thereto; and besides you, many things against the Holy Ghost, with his blessed sacraments and sophisms; as not only that Saint John teacheth persevere therein, and, finally, his I have in good, holy doctors have other things -- yet places of this book others) -- in all of these words, showeth significations. And then he good and honest witnesses to be reverently read doubts, though not from doubts yet rise upon other things and not holy ceremonies used that significations; sometimes love, sometimes hath killed and destroyed men, and may hereafter other articles of Christ's other tongues, and it apostles went together... every images and pilgrimages -- other places of his texts of Scripture for others that incidentally fall promises of tokens and places, of the belief other things that our things without Scripture this of the general councils holy men, treating the things are unwritten... things necessary and of truths which no good to be sought out other things. By these things which the Church others above eight hundred together, and rehearsed in things by mouth, beside things unwritten... and that others with which Rosseus other invincible reasons with other arguments, evident and of the sacraments, which other necessary points more other articles besides... and heretics have done of of the most pestilent die therein, too: ye places of my former
above threescore thousand in divers places, all in one 8, 482/ 34
finally dieth impenitent, as divers wedded friars die in 8, 488/ 16
be by due repentance divers times in their lives 8, 494/ 27
words gathered out of divers of his chapters, some 8, 498/ 8
when the mind with divers reasons and arguments is 8, 510/ 22
of his as in divers others, calletli it express 8, 516/ 26
and unsearchable wisdom doth divers times for more causes 8, 525/ 17
both here and in divers places) that the seed 8, 548/ 1
-- as well by divers other titles of this 8, 550/ 23
this word "church" hath divers significations . . . among which at 8, 560/ 30
himself" and then doth divers "horrible" and abominable deeds 8, 565/ 32
people that are of diverse sects, although they were 8, 29/ 24
to his pleasure in diverse ways, but which way 8, 31/ 26
by their speaking in diverse men diversely divine, and 8, 80/ 2
people, and that of diverse tongues. And when they 8, 99/ 19
large they declare the diverse kinds, as appeareth in 8, 111/ 26
is diversely considered after diverse parts of the Church 8, 164/ 16
requireth to give every diverse respects . . . and of every 8, 205/ 21
every diverse name 8, 205/ 26
forms of speaking in diverse languages. For if he 8, 235/ 7
to his pleasure in diverse ages after 8, 248/ 12
that this objection of diverse manners, such as himself 8, 248/ 12
by the Church in diverse articles believed by the 8, 249/ 8
man the same in diverse times will not serve 8, 249/ 9
diverse places and unto diverse places and unto diverse 8, 254/ 20
diverse people, and confirmed every 8, 254/ 20
to be gathered by diverse folk . . . and as they 8, 307/ 2
come to him in diverse papers, so he without 8, 307/ 3
may be diversely, in diverse senses, expounded . . . though Luther 8, 353/ 37
though the living be diverse . IfTyndale dare deny 8, 477/ 28
for such equivocations and diverse understandings of one word 8, 487/ 10
from them, with other diverse dependents thereupon, which every 8, 531/ 26
all these deeds in diverse days, and all this 8, 533/ 10
of which diverse men diversely divine, and all which 8, 80/ 2
to say any diverse considered after diverse respects 8, 205/ 20
our works it is diversely , in diverse senses, expounded 8, 353/ 37
one text may be diversely between two reasons, nothing 8, 507/ 6
it is once moved diversity of the word which 8, 236/ 12
the article, or the diversely these two kinds of 8, 462/ 3
he would not so divide that time of that 8, 556/ 32
failed him . . . let us divided themselves not from the 8, 358/ 31
Pharisees. For these have divided themselves from the Catholic 8, 358/ 33
virtuous living . . . but have divideth it from the general 8, 229/ 30
some special thing, and divine service . . . and so became 8, 13/ 7
and Mass and all divided themselves from the Catholic 8, 358/ 33
that to say any Divine Service after the ordinance 8, 15/ 8
nothing . . . and that all Divine Service may be left 8, 15/ 9
which diverse men diversely divide these two kinds of 8, 462/ 3
reverently read in the divinity of the word which 8, 236/ 12
the church at the divide that time of that 8, 556/ 32

they be at the sacraments and ceremonies and sophistication' -- let us his translation openly in priesthood, and to the to keep; that the Christ . . . and inasmuch as other five were no to honor God with in other parts of to guess and to cross . . . and to do it should be with than this, I cannot and utterly I cannot these causes be but the matter wholly unto his master's folly, but bottom of his deep friar's book called Rationale that every schism and they may to sow his only difference and wont to make many that would have no say, sundry parties and crieth himself, 'O altitudo of Friar Barnes, sometime for him the holy his own high spiritual the great, famous old first began any holy any holy doctor, nor not miracles, nor every that the old holy Saint Cyprian, that cunning more.' The old holy Saint Jerome was a for thus far forth, apostles, and all holy the confessors, the holy all those old holy which the old holy all the old holy signification that all holy those old holy, virtuous as it. Those holy yet divers good, holy of other good holy reason by which some

<table>
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<tr>
<th>Term</th>
<th>Concordance of Major Terms 366</th>
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<tr>
<td>Divine</td>
<td>Service in the church</td>
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<tr>
<td>Service in churches . . but</td>
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<tr>
<td>divine</td>
<td>for him what he</td>
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<td>Service, yet neither in</td>
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<td>Service that the priests</td>
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<td>Services in the church</td>
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<td>ceremony edifieth not, but</td>
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<td>sacraments, nor delivered to</td>
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<td>service and prayer --</td>
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<td>service . . . were taught by</td>
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<td>. For that he would</td>
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<td>honor unto the Blessed</td>
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<td>honor worshipped, though neither</td>
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<td>what he should mean</td>
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<td>what he might mean</td>
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<td>and guessed at, and</td>
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<td>Surely, first, as touching</td>
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<td>and deviseth two new</td>
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<td>-- that same thing</td>
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<td>must needs move and</td>
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<td>and dissension and set</td>
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<td>of &quot;historical faith&quot; and</td>
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<td>, distinctions, and sorts of</td>
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<td>nor distinctions whereby the</td>
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<td>, and breaketh the unity</td>
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<td>sapientiae et scientiae Dei</td>
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<td>in Cambridge . . which was</td>
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<td>and glorious martyr Saint</td>
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<td>Master Martin Luther himself</td>
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<td>, writing in his second</td>
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<td>, nor doctor good or</td>
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<td>good or bad before</td>
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<td>neither: to that I</td>
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<td>Saint Jerome so far</td>
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<td>and blessed martyr, thereupon</td>
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<td>Saint Chrysostom, in his</td>
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<td>, and Saint Augustine, and</td>
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<td>Ovid describeth us well</td>
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<td>since, have been driven</td>
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<td>of Christ's church, and</td>
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<td>of Christ's church unto</td>
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<td>could never find therein</td>
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<td>, and against all Holy</td>
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<td>note and mark in</td>
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<td>that the sacraments of</td>
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<td>considered also the yet</td>
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<td>have taught, as I</td>
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<td>, too. For as for</td>
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<td>reckon the matter the</td>
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opinion; and good holy
doctors, and of the eldest
8, 104/ 25
the writing of holy
doctors far above a thousand
8, 109/ 31
the other old holy
doctors of Christ's church --
8, 113/ 26
all the old holy
doctors that have been since
8, 119/ 25
have been called holy
doctors and interpreters before our
8, 130/ 7
so many holy, blessed
and saints -- what
8, 130/ 14
and other old holy
of the old holy
believe the old holy
by the old holy
thereto the old holy
that all the holy
interpretation of all holy
sermons of all holy
Augustine and other holy
of his other holy
disciples, and his holy
will say that the
say that sometimes the
any of the holy
only all the holy
all the old holy
holy, wise, and well-learned
all those old holy
these heretics, the devil's
of the old holy
by the old holy
before, or which holy
out upon such holy
holy saints and cunning
Catholic Church -- holy
for the old holy
faith which the holy
books. For which holy
Catholic Church (the holy
of the old holy
all the old holy
all the old holy
themselves all old holy
all the old holy
all the old holy
heretics, against all holy
If the old holy
the other old holy
with all old holy
of the old holy
and all his holy
of the old holy
all the old holy
juggling terms. For the
doctors-preachers were wont to make
8, 204/ 11
taught to disobey the doctrine of Christ's Catholic Church 8, 6/ 24
constant in his evangelical doctrine but that after that 8, 17/ 1
abjured all that holy doctrine. What his heart was 8, 17/ 7
to their own evangelical doctrine, those evangelicals themselves cease 8, 28/ 15
to their own former doctrine . . . because they find and 8, 28/ 22
that by their false doctrine they must, if they 8, 30/ 16
corning obedience . . . Tyndale's holy doctrine is that the people 8, 32/ 35
profession of godly, spiritual meet for the perfect and give out the doctrine of paint it with 8, 45/ 26
sure enough that his doctrine is for all that 8, 45/ 28
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doeth wrong to pray for

so forth. And who
do: forbid us to give

teacheth one thing and
doeth more properly fall in

telling us, as Tyndale

doeth himself another, the people

that their painful death

doeth that it is sin

abominable heresies with --
doeth great worship to his

punishment as, following thereupon,
doeth, of his blessed disposition

book . . . and as Tyndale

doeth oftentimes rather serve to

holy salutation; and so

doeth himself in his own

Luther too, and so

doeth Luther too, and so

Huessgen too . . . and so

doeth Friar Huessgen too . . . and

and much worse than

doeth every fond fellow of

that Tyndale here sinfully

it against God: so

doeth Tyndale here wrest the

did they as Tyndale

doeth now -- judge sweet

I verily believe he

doeth not), his faith is

and abominable bitchery --
doeth he the while, after

toward God than Tyndale

doeth love affirmed by Tyndale

the thing which only

doeth through them, and therefore

those spirituals that so

doeth as their "elder brethren,"

place, as it seemeth,

during his life."'n

estemn fasting as Tyndale

doeth to fasting, as he

reward thee openly." Lo,

doth not our Lord here

plain false that God

doeth as Tyndale saith he

as their "elder brethren,"

that will say as

two sacraments -- yet

hath so done and

Sacrament of the Altar,

see that the aneling

-- therefore the oil

far yet as Tyndale

is very necessary and

and wotteth well he

and saith still he

Saint Paul as Tyndale

do as the Church

the visible signs alone

priest preaching the promises

them, and yet he

and of grace, and

-- whereof the sacrament

doeth nothing work, nor is
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<td>in administering the sacraments</td>
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<td>doth</td>
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<td>doth</td>
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<td>doth</td>
<td>but belie them. For</td>
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<td>ever declare what thing</td>
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<td>signify a company of</td>
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<td>openly commend and confirm</td>
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<td>doth</td>
<td>it in hatred of</td>
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seem idols -- he
do in Greek signifieth folly,
that book of Moria
deal, as the Messenger
saith that he "charitably"
years. For that text
but I say he
darling, and whom himself
prefer before the old)
and so long? Why
do it, as Tyndale
that place. And Tyndale
to trifle as Tyndale
-- as indeed it
girneth as a dog
well appeareth that Tyndale
daughter, a Christian man
authorities appeareth, our Lord
that Tyndale so sore
maketh us new creatures,
as long as he
sins that ever he
he doth after, he
at the least he
then, drunken or frantic,
of ruin, as Tyndale
sinneth deadly that so
not of purposed purpose
a surety, as Tyndale
which believeth this love
is, that he that
that doth (as Tyndale
surely no more he
manner obstinate that he
doeth as the devil
very well, and so
sin. Which thing he
here that he which
pertaineth. This article "the"
hath an article that
lack of the like
was a prophet. Now
false rehearse him, so
but that he so
showeth. And that he
of man; the third
plain and clear: yet
declare that thing as
you before; wherein he
in the Latin it
doth a hundred times worse
doth merrily touch and reprove
doth indeed but jest upon
doth in my Dialogue --
doth "exhort" me "in Christ
doth call it an "elder
doth it with the mind
, for all that, in
, as well in the
, he not by the
, to make priesthood seem
well to tell us
... I could ask him
, whatsoever Tyndale babble. Now
when one porreth him
not well when thereas
not understand that he
ordinarily . . . not forbarring his
abhor. For he consequently
not so fully apply
so no more, and
after, he doth none
none of them willingly
them not of purpose
harm; or whereas one
... when men be burned
, although he never purposed
it yet, for all
, that whoso repenteth once
so love God again
(as Tyndale doth) infect
) infect his neighbors with
. And now cometh
as the devil doth
, endure pain for the
Tyndale too, that the
for the color and
not believe evil to
, therefore, in our English
the like in theirs
in the Latin tongue
Christ testify of him
Tyndale as falsely now
, his translation sheweth. And
it wittingly well appeareth
but deny him to
not our article, sometimes
the article in the
much amiss. For it
well enough, and in
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| doth, "God was the Word"      | God; and that he of his sitting: so liveth well after, or do it . . . nor he with false scripture (as) and as Tyndale now we believe that he that the true doctrine in the Catholic Church to purpose. For God his church -- there hath wrought and daily ever shall work therein hath done and daily also done and daily to do that he to prove that he that as yet he of, saving that he so saith and so well dare, and so will say (as he also confess (as he then did or now profit the soul than thereunto -- as prayer And therefore while he fulfilled saving the resurrection? him not, as smoke it helpeth him and it helpeth him and do the one that by the same-self church mean not as Tyndale the contrary, and so it seemeth that he name that Tyndale now naughty heretic . . . as Tyndale that in such things very apostles." Wherefore, Tyndale say it, as he perpetual chastity. And then as much as whoredom none other but whoredom, which thing Tyndale neither say more than he to you." To this nor that the Mass he fared as Tyndale
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<td>by their own words</td>
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except he amended, should.
of his sin, and
part compared with another,
that is God's child")" 
so to do: so
of God --'
and that he that
understanding, as indeed he
God being in him
in a man's heart
beguile you. He that
righteous, and he that
and understood -- so
not the man that
that he resisteth, and
them because that God
grace. Which though he
is no man that
agreeeth to do adultery
not sin, because he
as many times he
so would, for he
malice, as the devil
while, their right faith
as he saith he
any sin that he

ergo every elected person
the blood of Christ
him heartily that he
than that the Scripture
children than Christ? He
the contrary. But then
is so that Tyndale
being written in Scripture.
rock of faith. This
elect church," the faith
all his commandments, and
example not, as he
angry with them that
incest as Friar Luther
Almighty God as Tyndale
his little good child
of those deeds, nor
and abominable deeds, oftentimes
consent thereunto... or else
the same Jack Slouch
of a man's will
this chapter as he
For all this God
with us, and inwardly

Doth not Saint Paul say
Doth judgment and justice, and
Doth more than plainly declare
Doth not sin, because the
Doth the seed of God
Doth preserve and keep him
Doth deadly sin is not
Doth, not after a sophistical
Doth keep and preserve him
Doth keep him forever after
Doth righteousness is righteous, and
Doth sin is of the
Doth he now prove us
Doth it, but the sin
Doth not, the sinful horrible
Doth afterward, upon their repentance
Doth of his goodness commonly
Doth any such deed against
Doth not sin, because he
Doth not consent that adultery
-- yet were they
Doth not ever so to
Doth, but of weakness and
Doth continue, and their abominable
) because that he will
. He will show, peradventure
so? This argument will
Doth not quite put away
Doth not so! But thus
Doth not prove that our
Children than Christ? He
not yet by the
he by his own
in sundry places confess
Tyndale know them by
himself, and his fellows
never fail but ever
Doth them with good will
Doth here, the being angry
Doth him wrong, or lack
with his nun, fall
in the Blessed Sacrament
at the sight of
Doth none of them willingly
Deliberately, with long device
all unwillingly, as he
Doth none of those detestable
naturally and of her
now, and say, "Even
to them too that
incline our heart into
this chapter as he
doth after in his answer
8, 501/ 2
choice of man's will
doth naturally and of her
8, 501/ 16
the Gospel, " as he
doth in the first chapter
8, 502/ 30
not believe, as he
andoth in many plain places
8, 503/ 5
hand to take it?
Doth the willing behavior of
8, 503/ 18
go without it: he
andoth , ye wot well, somewhat
8, 504/ 6
in getting thereof than
andoth the son in the
8, 504/ 7
worketh with God and
Doth somewhat . . . not as a
8, 504/ 11
that man's own will
andoth somewhat more toward it
8, 505/ 34
more toward it than
andoth the child to the
8, 505/ 34
open conclusions as it
Doth plainly and openly behold
8, 507/ 34
thankworthy nor rewardable. Now
Doth God with his Christian
8, 507/ 30
I say that God
Doth not ordinarily give into
8, 508/ 11
be plain and evident.
Doth not Saint Paul unto
8, 509/ 15
in these things yet
Doth nothing work at all
8, 511/ 2
choice of man's will
Doth naturally and of her
8, 511/ 15
one nor of necessity
Doth the other, but may
8, 511/ 26
choice of the will
Doth ever follow the judgment
8, 511/ 34
that the will always
Doth naturally accord and agree
8, 512/ 13
many a wretch that
Doth an abominable deed seeth
8, 512/ 21
full well that he
Doth very naught, and that
8, 512/ 22
joined unto them both,
Doth yet more foolishly and
8, 512/ 29
and more unreasonably than
Doth some other whose wit
8, 512/ 30
be very false indeed . . .
Doth yet farther appear by
8, 513/ 14
as Tyndale saith it
Doth . . . since many men have
8, 514/ 3
help and yet after
Doth ; and of them thus
8, 516/ 29
the will of man
Doth nothing willingly, but were
8, 518/ 31
a foolish williness, as
Doth a cony that covereth
8, 519/ 19
he thus mean, yet
Doth he dissemble it . . . and
8, 519/ 29
come to him . . . so
dothis he after both twain
8, 519/ 40
tale. And so he
Doth indeed; for so he
8, 520/ 18
he saith untrue. For
Doth not God, as he
8, 522/ 27
them again as he
Doth upon his elects, without
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Doth sometimes, peradventure, give more
8, 522/ 36
this, I say, God
Doth it -- and not
8, 523/ 31
goodness and unsearchable wisdom
dothis divers times for more
8, 525/ 16
to spy -- yet
Doth he it never but
8, 525/ 18
God followeth him and
Doth as he doth, and
8, 526/ 19
and doth as he
Doth , and holdeth him yet
8, 526/ 19
altogether. And all this
Doth God for the best
8, 526/ 22
himself would; nor never
Doth , as I suppose, by
8, 527/ 3
the good that man
Doth cometh of God, of
8, 527/ 21
time. And whereas God
Doth for this point both
8, 528/ 18
amazed" -- as he
Doth all the elects' "horrible
8, 532/ 33
and sleeps, as he
Doth David here. For that
8, 532/ 34
of God, and therefore
Doth never sin willingly, nor
8, 533/ 14
so that a man
Doth not wittingly nor willingly
8, 535/ 12
the feeling. For so
Doth the man, ye wot
8, 535/ 34
is this he, or
Doth some spirit mock us
8, 541/ 23
but women -- Tyndale
Doth therein no more but
8, 545/ 29
if the person that doth them die before he
by which it specially doth appear the contrary. And doth now make it true
D and E -- doth ever imply a turning
to God (and therein doth the question that Tyndale elect at any time
both may err and elect church" -- yet many great matters. Yet
their choosing, that God he saith the man forgetteth himself" and then
his horrible deeds he deadly sin, because he more, he saith, than them. And their faith none of his elects they be so, wherefore
of Christ . . . as he his harlot, and in a long life a in the meanwhile that which cause he hath
But yet for his the priest more than confirmed, and thereby Tyndale's and sinful hath sinfully
by learning and reason of his plain poetry poetry doubly proved and known church . . . he is this one holy prophet, thereby Tyndale's double heresy
man . . . we need not needeth no man to shall not need to that he could nothing thereby matters of great well armed before . . . I well there may, and with you, as I words fall. For ye come . . . it seemeth no is no manner of his heresy. For no sacrament, he leaveth little find this thus, I there can be no needeth no man to I trow, no man

doth them die before he

8, 550/ 29

8, 551/ 31

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8, 38/ 22

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8, 46/ 16

8, 31/ 35

8, 70/ 26

8, 90/ 28

8, 95/ 29

8, 102/ 13

8, 107/ 5

8, 111/ 3

8, 116/ 19
And it is no doubt but he that hath therein. Put ye no doubt but he will say whether there were any not, therefore, but how whether he had power but as Tyndale followeth what he meaneth by and question finally confirmed not but that he nor fall into any not find Tyndale in of their death. For: what he calleth "willingly" not but that folk there is, whether the doubt also, whether it mean not, Tyndale in of their death. For: what he calleth "willingly" not but that he is away and maketh the doubt, for lack, as I, and for the better but that it is away and maketh the doubt not but that he is not but that if not but the Spirit doubt not but he will was that holy doubt or question believeth . . . may not but that they doubt . For the proof whereof arose, till that these doubt what they meant. And therein. And also dare doubt but that the Jews not, said Mass many doubt ! As though we could not but that they doubt also and a perilous " and a " perilous case nor peril to leave, and have thought it doubt not, will never suffer but though his words not good man can what Saint Paul meant how to construe it in, whereof the Scripture
what frantic fool could doubt but it should be 8, 366/ 16
   wise: "There is no doubt, my well-beloved brethren, but 8, 370/ 2
   wash his feet. I
   Finally, there is no doubt but that Tyndale thinketh 8, 375/ 28
   that there is no doubt, but that church both
   this way, in another doubt whether the repenting sinners
   every man perplexed, in doubt , and out of certainty
   that there is no doubt but that Tyndale thinketh
   this way, in another doubt whether this "elect church
   so sworn. More I doubt thereof. But now consider
   word of purgatory. Now doubt I not but that
   which can be no doubt nor question, they come
   might hap anything to doubt , I shall rehearse you
   now no good man doubt but by the breach
   twain shall never after doubt but that his riddle
   truth it is . . . what doubt is there but that
   surely there is no doubt but that Tyndale himself
   too, For I little doubt if they did, but
   those words yet in doubt which election he moveth
   of God -- I doubt not, I say, but
   be saved. As I doubt not but some two
   have no cause to doubt but God had always
   then will all the doubt stand upon this only
   you, good readers, I doubt not, very well and
   cakebread . . . and yet in doubt and question whether it
   not then to be doubted but God will find
   in Tewkesbury that I doubt not but when he
   it not to be doubted but, notwithstanding that Moses
   are nothing to be doubted of . . . but to be
   tell Tyndale, no man doubteth but that Tyndale devised
   is no good man doubteth . Now was his examination
   souls. Now, no man doubteth , I think, but that
   think that no man doubteth but that this work
   Jordan -- no man doubteth but that God did
   error of whom he doubteth not but that God
   see that Tyndale himself doubteth upon Saint Paul's words
   mad -- when he doubteth not but the servants
   freedom -- he that doubteth not, I say, of
   think no good man doubteth ) cannot be so mad
   But, now, no man doubteth whither of the two
   ask it . . . no man doubteth, I suppose, what plenty
   flesh . . . what good man doubteth to be damnable deadly
   not! " No man here doubteth but that our Lord
   example, since no man doubteth but that Judas Iscariot
   these matters were very doubtful and things of great
   knowledge" is ambiguous and doubtful . For as it is
   well likely with such doubtful dispicions to be rather
   part hard texts and doubtful , as Barnes doth here
   be satisfied with our doubtful disputations, if they were
in such obscure and
doubtful fashion that he might
be from distrust or
doubtful opinion brought by God
his heresies . . . the people,
doubting that the beggarly knave
it would have made
doubts and debates be not away all the
not away all the
doubts ; but as many rise
be taken away the
doubts ; But as I wot
delivered us from divers
For albeit that divers
words there are many
of late years, make
doubts and debates and be
die. Of all these
doubts . . . but as many rise
easy to perceive, or
doubtuous and hard to understand
bringeth the people a
cast out the poisoned
so much as a
draft of deadly poison. Then
his dregs and poisoned
abroach; from the dreggy
-- this is one
draft . . . if he never had
his belly into the
draft , (As we daily see
drag and stick still, or
drag , neither by force nor
he neither ate nor
drank no wine, but was
and forbearing meat. He
drank well, of likelihood, ere
frail and his nun
draw many others with him
But I trust to
draw the serpent out of
giveth it grace to
draw back from the hearkening
any devil that would
afecd nor ashamed to
promise fair, and so
draw them, and smite them
forth, and so ' heresy . . . wherewith he would
draw all to an unknown
which darkness I shall
draw Tyndale anon, I trust
be allowed. Let himself
draw it never so far
may see that we
draw it not far off
these heresics that would
the less afecd to
draw us from the true
they list, since they
draw toward him. But bringing
laboring of him to
draw them to what sense
foul, dirty feet, to
draw him to it, play
begin to withdraw and
draw it from all honest
all love and patience
draw back, or else drag
these heretics that would
" them forward in grace
the less afecd to
at your eye, he
draweth him to good, as
spots -- these words
" very fast toward it
the same manner, he
draweth Tyndale to them that
straighter line than Luther
draweth out of Scripture (in
but Scripture, and then
draweth his. And when Christ
laid together . . . which he
draweth all the Scripture into
draweth in pieces and pulleth
this pestilent heresy, he draweth the covert and obscure evil folk, by false "substance," and of "drawing" of every good thing and "deducing" and drawing of articles of the and deducing of the drawing near to despair) in drawn others from that opinion drawn out of the Latin drawn of that which is drawn out thereof by a drawn into that false faith drawn from worldly business to drawn together, and fallen from drawn to touch the traditions drawn to touch the traditions drawn into sin again. And drawn into sin again," and drawn into sin again; and drawn that the great abundance drawn of his justice, lest drawn of shaming himself and drawn cast off their head drawn and utter desperation. For drawn of rebuke, and of drawn of hanging. Now let drawn of hell is able drawn , as I ween it drawn I nothing but that drawn of bodily death -- drawn himself and dare not drawn mysteries of the Mass drawn Sacrifice set forth: how drawn trust of their teaching drawn . Tyndale And against the ; Here is Tyndale's proof dreamed out by him to dreamed , ' and ' very dreamed such frantic drifts. Then barrel abroach; from the in uttering of his body costly covered or poets feign that Hercules flesh, nor the devil this not a wily that dreameth such frantic dreamth such frantic drifts. Then drink poison first to should command him to disease, he would not should command him to

his disease he would
the commandment, and shall
Eat ye not, neither
should forbear meat and
give thee meat and
neighbor," no more than "
there "Give thy neighbor
fain" to eat and
not so wallow-sweet but
the body alone" eatheth,
as he that sinfully
not), nor by moderate
Christian liberty" of eating,
of punishment . . . and not
by seditions the one
that God can otherwise
it seemeth me, they
all holy sacraments, and
for an instrument to
him on husbandry and
and pretending virtue, they
and pretending God, they
of his heart, may
that comfort shall I
and have bandogs to
the last, be they
the princes should be
doctors since, have been
not say they be
written -- I have
faith, God was not
I not needs be
that "a woman were
And then is he
and also shall be
by the same charity
it, but are shamefully
see that he is
now, good Christian reader,
himself likely to be
that step have I
merciful anger of God
well . . . for the devil
go whom the devil
confesseth to be damnable),
soul whom the devil
me so -- then
it for necessity of
drown them utterly with
grant, that albeit one

drink wine to recover his
drink wine and shall break
drink not, in three days
drink to the intent that
drink and wages; or else
Drink thy neighbor." And yet
drink " . . . so may he if
drink with them and to
drinketh more of the verdure
drinketh , walketh, believeth, loveth, and
drinketh himself drunk deadly sinneth
drinking of wine anything disposed
drinking , and honest-liking lechery, "from
drive His Highness of necessity
drive the other to ruin
drive the sin out of
drive and compel themselves, to
drive out God and all
drive men to the devil
drive him to harvest with
drive men to vice; and
drive men to the devil
drive him, with sin upon
drive him shortly. For I
drive them out of the
drive themselves, contrary to their
drive to write against heresies
driven and compelled, but say
driven him onward one step
driven to grant him, for
driven alone into an island
driven to the point that
driven to confess that he
driven by their writing to
driven to say, like the
driven to the hard wall
driven of necessity . . . but if
driven from step to step
driven him . . . and therein have
driveth them not down into
driveth them thither, and he
driveth -- then, all the
driveth him, of very fine
driveth out of one vice
driveth he me to the
driving the sin out of
driving them down into the
drop of Christ’s precious blood
but that their charity drove them to it. Which charity of the apostles drove the apostles to leave the devil into their their hogs into the them to the field them utterly with driving the world with water the whole world. But in the credence of in dirt. And now , and bid him be down infect the reader in the new must thereof, give them grace because it is or frantic, doth harm , shall interpret himself discharged or in frenzy, and . Nor it excuseth not , fruitless faggots catcheth good ashes raised up a to the same -- for our sin, after therefor in purgatory shall for the sin. For to our actual sin faith of salvation by for our deadly sin to that horrible deed to his deed. And love to the liberal repentance divers times in season. God also suffered . . . and now, in the and more than half ceremonies and sacraments into blessings, dumb absolusions; their absolusions; their dumb pattering pattering and hallooing; their strange holy gestures, with disguisings; their satisfactions and popery or superstitious muhammatry blessings and dumb absolusions; their pattering and hallooing; their Adam's sons were no with such like . . . as and insmuch as a whereof he calleth them " sent out with such in the air," and "

in the deep, dark dungeon of the devil . . . are unfaithfulness, into the deep dungeon down into the deepest dungeon and the bishopric of upon a stool, that dungeon was there heretic that dungeon devil. For the devil dungeon highest angel in heaven dungeon taught by mouth and dungeon the grape -- who dungeon fifteen hundred years that dungeon man ever thought or dungeon among them, neither) that dungeon all the old heretics dungeon unto my part and dungeon I reckon myself of dungeon no more than his dungeon man is of his dungeon people shall measure the dungeon in comparison of his dungeon neither well understood their dungeon very well concerning our dungeon make us withdraw our dungeon doth but his only dungeon the one sort long dungeon his church himself and dungeon would either no longer dungeon of God, sent to dungeon his promise, would ever dungeon sent by himself to dungeon thy possession, and shalt shall own Holy Spirit shall dungeon and his Holy Spirit dungeon to have had him dungeon point . . . "faith alone" may dungeon good works -- cannot dungeon and saith he will dungeon Christ hath promised to dungeon were so known and dungeon yet the sin that dungeon sin, for "his seed dungeon he, "but sin that dungeon sin, "for his seed dungeon seed of God" that dungeon as long as God dungeon seed of God's grace dungeon the Spirit of God dungeon such dwelling as he dungeon Person of the Godhead dungeon the Spirit of God dungeon of the devil . . . are dungeon of the devil. And dungeon of that devilish heresy dungeon to my said lord dungeon play the knavish fool dungeon for very shame so dungeon never say so much dungeon ever presume to think dungeon not write? The sacraments dungeon , I say, have put dungeon leave it out . . . nor dungeon think the contrary, till dungeon have been so bold dungeon for very shame have dungeon to follow the example dungeon deeply bound to show dungeon , for every man is dungeon bound to labor for dungeon of their obedience by dungeon all that is much dungeon , nor well believed in dungeon toward our neighbors. But dungeon toward God, for the dungeon ; and that the best dungeon with the other; but dungeon therewith and teach it dungeon here with his church dungeon with his church forever dungeon with them, and had dungeon therein, to teach it dungeon in the land that dungeon therewith all days unto dungeon in good folk. But dungeon still with them . . . yet dungeon in a man, and dungeon with deadly sin . . . neither dungeon therewith always, and send dungeon and abide, to teach dungeon in Christendom, I say dungeon in him, committed in dungeon in him; and he dungeon in me." Thus are dungeon in him; and he dungeon in the children of dungeon in heaven. Now, if dungeon still in man, to dungeon in the Christian man dungeon in other men by dungeon with the manhood of dungeon with the faithful man
say that the Spirit
in that he perpetually
the Son of God
the Spirit, saith he,
commandments, in him God
he, "but sin that
but the sin that
the printer and his
the "seed of God"
seed of such faith
other special manner of
dwelling, above such
he meaneth no such
any other manner of
him out of his
the seed of God
the seed of God
John, "that there is
time that she lay
very minute of his
A, B, C, D,
A, B, C, D,
E
E
E
E
Eagle
eyes, neither. What good
Eagle’s
eyes as he hath
Ear
unto me, nor fulfill
that God setteth it
Ear! Now can men, and
Ear is verily a work
Ear. But by likelihood he
Ear. But surely if he
Ear to such deadly doctrine
Ear; whereof the Scripture maketh
Ear, penance and satisfaction for
Ear. For by this ye
Ear, for the wild rages
Ear -- as he did
Ear to good counsel. Now
Earnest sermons were not yet
Earnest,-- and much worse
Earnest, that friars may walk
Earnest, high profession of godly
Earnest, holiness falleth into mocks
Earnest as the matter is
Earnest, I warrant you. Now
Earnest, remembrance of the putting-upon
Earnest, godly sentence into frivolous
Earnest, to bring them in
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<td>as Baptism) if it</td>
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<td>ears</td>
<td>utterly and give none</td>
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<td>ears</td>
<td>can abide such blasphemous</td>
<td>8, 110/ 32</td>
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<td>ears</td>
<td>of unlearned men some</td>
<td>8, 144/ 3</td>
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<td>ears</td>
<td>that would him well</td>
<td>8, 148/ 19</td>
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<td>ears</td>
<td>do signify evil images</td>
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<td>ears</td>
<td>unto our &quot;accursed blasphemies</td>
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<td>ears</td>
<td>. . . but also the belief</td>
<td>8, 205/ 36</td>
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<td>ears</td>
<td>of such simple souls</td>
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<td>ears</td>
<td>, and thou hast ears</td>
<td>8, 467/ 31</td>
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<td>ears</td>
<td>: ergo, thou art my</td>
<td>8, 467/ 32</td>
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<td>ears</td>
<td>of any good Christian</td>
<td>8, 493/ 16</td>
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<td>ears</td>
<td>. And if there be</td>
<td>8, 514/ 35</td>
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<td>ears</td>
<td>, diminishing the fertility both</td>
<td>8, 2/ 21</td>
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<td>ears</td>
<td>, and that against them</td>
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<td>earth</td>
<td>: now, when we tell</td>
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<td>since man was made</td>
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<td>earth</td>
<td>and not of ashes</td>
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<td>earth</td>
<td>. . . his promise was clearly</td>
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<td>earth</td>
<td>to be a mean</td>
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<td>earth</td>
<td>that should be a</td>
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<td>earth</td>
<td>&quot; -- save his coat</td>
<td>8, 114/ 15</td>
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<td>earth</td>
<td>be. For they be</td>
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<td>earth</td>
<td>was well inhabited, as</td>
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<td>earth</td>
<td>the only secret, unknown</td>
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<td>earth</td>
<td>, and the great lords</td>
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<td>earth</td>
<td>with his books, and</td>
<td>8, 218/ 11</td>
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<td>earth</td>
<td>, and after by fire</td>
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<td>earth</td>
<td>, which hath the right</td>
<td>8, 223/ 2</td>
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<td>earth</td>
<td>, hath far withdrawn its</td>
<td>8, 227/ 22</td>
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<td>earth</td>
<td>, God saith by the</td>
<td>8, 240/ 3</td>
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<td>earth</td>
<td>. Now, Tyndale denieth not</td>
<td>8, 251/ 20</td>
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<td>earth</td>
<td>because of the right</td>
<td>8, 272/ 26</td>
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<td>earth</td>
<td>, and honored as well</td>
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<td>earth</td>
<td>for his sake, and</td>
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<td>earth</td>
<td>and saints that are</td>
<td>8, 382/ 24</td>
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<td>earth</td>
<td>: in this kind are</td>
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<td>earth</td>
<td>. Now, if Tyndale answer</td>
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<td>earth</td>
<td>. For albeit that he</td>
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<td>earth</td>
<td>, that his Holy Spirit</td>
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<td>earth</td>
<td>. But like as the</td>
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<tr>
<td>earth</td>
<td>), &quot;God,&quot; he saith, &quot;sendeth</td>
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<td>earth</td>
<td>: let us consider orderly</td>
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<td>earth</td>
<td>, nor hath nothing showed</td>
<td>8, 572/ 28</td>
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<td>earth</td>
<td>to be a congregation</td>
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<td>earth</td>
<td>things abhor the necessity</td>
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<td>earth</td>
<td>thoughts. For though they</td>
<td>8, 541/ 3</td>
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<td>ease</td>
<td>or pleasure for the</td>
<td>8, 30/ 14</td>
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<td>ease</td>
<td>, as Tyndale and Luther</td>
<td>8, 67/ 1</td>
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<td>ease</td>
<td>of heart nor lust</td>
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Confutation Part 1: Concordance of Major Terms 389

If Tyndale think to ease all the matter by ease. It may be now.
and say it is ease and think little on easily.
so that he shall judge the thing for easily.
and easily judge what pith and easily.
Easily ; notwithstanding that Saint Peter easily.
handled. But as Tyndale easily.
that they be "feeble" easily.
I suppose that no cast.
. I suppose that no easy.
; and speaketh fair and easily.
and easily judge the thing for easily.
that, ye shall right easily.
and see what pith and easy.
woman may understand them easy.
been themselves much more easily.
and speaketh fair and easily.
turn us toward the easy.
unto Christmas Day or easy.
followeth wheresoever at an Easter.
eritic, and his arguments Easter.
give to others an easy.
other thing were as easy.
the matter the more easy.
the points be but easy.
make the matter more easy.
the difference is not easy.
Scripture is plain and easy.
it be plain and easy.
But it is more easy.
that the Scripture is easy.
clear, open cause and easy.
hand that is more easy.
that is a good easy.
be they the more easy.
Monday . . . and as boldly easy.
hath no conscience to easy.
thought she might well to eat easy.
tempt him to eat.
pray ye for me. Eat.
which for necessity did eat.
servants, that they might eat.
else burn part and eat.
had liefer die than eat.
for me that I eat.
is at liberty to eat.
man at liberty to eat.
laugh thereat, and to eat.
the sophister take and eat.
turned once, I will eat.
and as Lollards to eat.
Tyndall no scruple to eat.
of the Lenten fast, eat.
feel him and to eat.
he was "fain" to eat.
then would he have eaten.
after, that Luther hath eaten.
any of them have eaten.
upon the posts? Why eaten.

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<td>with his teeth --</td>
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<td>eateth</td>
<td>, drinketh, walketh, believeth, loveth</td>
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hundred years (by all

meaneth the popes of
restrain it unto this	hose old men before
and popish within this
you divers others above
and hath all this
that by all this
Christendom have all these
his answer to the
be these, in the
of Ezra and the
Luke speaketh in the
himself (which is the
him to good, as
the spirituals, as their "
them, then the spiritual
spiritual, and thereby the
wit, the '
nothing else but an
nothing else but an
degrees of comparison: old,
he will take an
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and call it an "
at last found out "
that. For that word "
-- was never called "
calleth a priest an "
it to call an "
doth call it an "
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as for this word "
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son, or the son elder than his father. For
that Helvidius and other elder heretics of the same
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And since neither the elder ," by which name there
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Lord that by his elder in age nor also
the number of his elder continued by the space
call "good" men and "
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even to deceive the elder . And since neither the
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he saith that "Christ's elder and the very best
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us here of his
the members of his "
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true member of his "
true members of his "
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true member of Tyndale's "
chief members of his "
true members of his "
true member of his "
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saith, waiting upon the
may know himself for
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because he was an
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To prove that none what himself calleth the "he thus describe the "err -- whether the "always waiteth upon the for all this, the definition he restraineth his "put out of his "which manner he first said, "Ye have not me, but I have them, "Have I not but him that is saith Tyndale, that an true member of the every person which is did so, ergo every forasmuch as his own which he chose and said, "Have I not he would not have their election, he hath that he was an because he was not because he was not believeth, that David was forgiveness . . . and was after and of the not finally good, of whose the first kind of say, which kind of the first kind of and Order of Our and pretext of God's that final or eternal not of their final election to salvation, which was made, and which spoke there of that finally, is the same yet in doubt which the order of our of his order of necessitated by the eternal the order of our entitleth "The Order of the order of their the order of his the order of our the order of their elect at any time sinneth elect church," and saith that elect church" -- yet doth elect "church which himself taketh elect . . . by reason whereof he elect sinketh down sometimes, and elect "church unto only "repentant elect church" himself and faithful elected and chose his twelve elected me, but I have elected you," and also said elected and chosen you twelve elected finally to bliss and elected member of his cannot elected church can never sin elected to be saved shall elected persons that so have elected them to be his elected and chosen you twelve elected them to salvation. But elected and chosen a very elected person that finally should elected . And if he repented elected . If I ask Tyndale elected to salvation . . . what will elected ; yea, and for the elected : therefore is also that elected he said, "Ye have election , after which Christ hath election he meaneth. Howbeit, we election , in which are both Election Even so goeth it election to destroy the free election . . . not only because the election to salvation, which election election himself foresaw in his election therefore is called "eternal election only by which he election whereof he spoke when election he moveth, whether unto election . . . and that, for all election Tyndale hath in this election of God unto glory election appeareth as well in Election " . . . I look always that election , he hath elected and election -- that he was election . . . whereof the whole purpose election -- that the elects
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may, both reprobates and
the order of the
well as be the
special excuse of all
the faith of the
keepeth and preserveth the
that the chosen and
election -- that the
specially signifieth only the
signification, of the only
only the number of
proof that the only
beloved both of the
had yet, since his
showed you, that the
have proved that the
with," but in the
he telleth us, concerning
now that of his
folk that are Tyndale's
see now, Tyndale's special
to be only the
the church of his
you that his chosen
that none of his
For whereas all his
articles he teacheth his
the more that Tyndale's
perceiveth that Tyndale's "repentant"
whole multitude of his-fashioned
not of his false-framed
of the very, final
the church of very
less part . . . and Tyndale's
yet that the only
and that the very
worse) that the very
us that his false-framed
only the very, true
he doth all the
infused into that corporeal
For else, as for
Augustine, "Accedit verbum ad
the sight of the
Saint Jerome, interpreting the
himself." Cassian, in the
Saint Augustine in the
great priest of God
text well perceive that
beginning yet. The prophet

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be neither Christ nor
believe that Enoch or
one of Enoch and
tale of Enoch or
also concerning Enoch and
up in Enoch and
Syrian by his prophet
in Moses and in
the Star Chamber, most
remember their souls, which
wax blind -- were
over forever -- or
persons be known. For
the other there . . . or
whole sect is nothing
had in conclusion nothing
outward semblance, he should
opinions, for shame, or
that trust in nothing
days and his; or
to serve him --
us that warning --
should fast together. For
great, heavy punishment which
his high punishment which
of fleshly lusts that
and godly delight --
day, nor no man
mustard seed -- or
New Testament, understand nothing
sacrament, nor is nothing
ordained" . . . he meaneth nothing
well-Latined Jews converted, or
grace gotten thereby . . . or
is (he saith) nothing
if baptizing be nothing
drink and wages; or
other waters have? For
of the soul . . . or
it unawares, he would
belief is damnable . . . for
church at all; or
himself neither any man
well between them, or
them up whole . . . or
Gospel of God . . . or
so much -- or
spoken of both . . . or

Elijah the Tishbite, 'Hast
Elijah?" And he said, "I
Elijah nor prophet, why baptizest
Elijah is body and soul
Elijah than I believe these
Elijah . If he say that
Elijah . And therefore where Tyndale
Elijah's chariot! But yet, good
Elisha in the water of
Elisha , and in his holy
elocquently , by his own mouth
else were in peril of
else , in good faith, to
else that though God offer
else they let not to
else both in one place
else but lies; but I
else to say but that
else forbear to receive that
else of malice do dissemble
else but to weary all
else , as I said, let
else , I say, must Tyndale
else will it be somewhat
else , if there were no
else he shall cause to
else he feared would fall
else might trouble the mind
else would he put unto
else , that he may use
else of a net! He
else but an elder, to
else but an elder to
else but his plain heresies
else such English children as
else his tale were false
else but to preach God's
else but preaching, as Tyndale
else , if thou wear it
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else that they be but
else , if it were now
else he would not, of
else that if Christ have
else wotteth what he meaneth
else Tyndale would not after
else burn part and eat
else never none had understood
else could he never find
else with the Jews and
bread? What is it else? And after those words else but a token and else very few. Now these else , but repent and do else was to come, they else , the pope and the else why leaveth he clean else the whole church of else to call these eight else put in so darkly else for the only number else but to say a else he taketh a foul else but it. For as else cannot I see what else must he prove me else were their assembly together else (which is yet, haply else , and yet were they else . Then say I now else evil remembered them . . . or else , where no such custom else , as wise people when else , and yet not that else thereby, as appeareth by else I would not call else not. Now, if he else had young Timothy, upon else would all the world else , but the curates have else it must needs follow else he should make a else if Tyndale fall not else to be obedient, and else I say -- by else that whoso repent once else whosoever have once repented else it sufficeth not. Now, if he else should there an untruth else our Savior himself. And else point him with your else , understood as it standeth else another thing which will else such part as is else had done, they had else shall the Spirit of else they must show us else why should we believe

Blessed Sacrament is nothing else but a token and else very few. Now these else , but repent and do else was to come, they else , the pope and the else why leaveth he clean else the whole church of else to call these eight else put in so darkly else for the only number else but to say a else he taketh a foul else but it. For as else cannot I see what else must he prove me else were their assembly together else (which is yet, haply else , and yet were they else . Then say I now else evil remembered them . . . or else , where no such custom else , as wise people when else , and yet not that else thereby, as appeareth by else I would not call else not. Now, if he else had young Timothy, upon else would all the world else , but the curates have else it must needs follow else he should make a else if Tyndale fall not else to be obedient, and else I say -- by else that whoso repent once else whosoever have once repented else it sufficeth not. Now, if he else should there an untruth else our Savior himself. And else point him with your else , understood as it standeth else another thing which will else such part as is else had done, they had else shall the Spirit of else they must show us else why should we believe
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else do miracles too . . . or
else churches of heretics . . . or
else so many points; for
else taught his Church, and
else confound the false, or
else be written because that
to do, there were
else must be proved or
the whole world. But
else Abel, or any man
the cross, or anything
think it were anything
might not be believed
his great seal. For
herself may know; for
contrary by Scripture, or
against it, he should
prove, nor no man
Tyndale must prove or
nothing at all; or
any of them; or
only, and for nothing
say that because that
that meaneth he nothing
known and understood. For
them "dumb ceremonies"); or
with its work; or
of his nun. Or
or believe thereby, or
in this world nothing
er thou go, for
of this manner, or
man mad; he would
among them all . . . or
reason or Scripture prove),
point of faith. For
that he thinketh. For
have put thereto anything
years next coming . . . than
there? He saith nothing
er I go. For
Tyndale nor any man
and myself also somewhere
those that wrote; or
me by Scripture; for
among the people; for
Day of Doom; for
prove by Scripture. For
by his apostles; or
must Luther or Friar
if we believe him
to call the true
might all those miracles
would he not suffer
authentic scripture of full
there were nothing that
nothing save miracles to
all that he proveth
, in that age from
, that it should signify
but his thankful obedience
, as Tyndale and Friar
; nor no scripture so
why should it not
, how should any such
they be at their
fall headlong down . . . believed
, the things that Tyndale
prove himself a fool
that they wrote not
that of none of
. Now, then, I say
all their service to
but only a bare
, though God did set
he saith here that
he must say that
, finally, must he confess
put it down. For
. . . but that if God
, be thy turned back
it shall lie unmade
never say as he
at that collation to
if any of them
if Tyndale would grant
he would say more
. . . and to have consecrated
should have needed to
in this world but
, to say that I
prove me by Scripture
(in places more than
that the others could
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and evident Scripture. For prove it by nothing this doth he nothing he must prove or he must prove, or must prove us; for by the devil, or with it, which would he will believe, or that nothing witnesseth Christ obey him in nothing them not in anything the charge belongeth . . . or either in Scripture or himself or any man himself nor no man not, nor no man -- which God would the apostles themselves or known for heretics. Or churches be false, or and will say that a devil?" -- or also a sinner, or nor err not . . . or apostles' days hitherto . . . or say they believe nothing reformed and cured, or in purpose to do . . . bread, the other nothing any time since. Or by Peter confessed . . . or sin at all, or repent or not. For believe the contrary; or and return again; for what he might mean I trow, no man words either false or there confess -- or gloss nor any gloss salvation should need anything here take it, or three together, because that in the Scripture nothing elects in heaven, or want to do. For doctrine is utterly nothing he mean thus . . . or he sinneth deadly. For else were it, ye wot 8, 335/ 8 else prove it by nothing else but by that there else but tell us what else we will deny it else will we deny it else will we boldly deny else by God. And if else , in the same figure else "bring authentic scripture": I else but the Scripture alone else but as far as else ," these words were no else should be suffered to else otherwise of me without else -- for the proof else , the thing that he else , nor never shall hereafter else have had found in else by general councils . . . the else let Tyndale tell which else let Tyndale, as I else he is no more else that he mean by else his manhood not part else in all those times else must Tyndale tell us else . And in that point else cut off from the else shall our faith stand else but bread, and false else must Tyndale tell us else we be not only else that he shall be else may the devil prevail else that a man may else the gates of hell else , taking the way that else , but that his words else of little effect. For else we shall not only else can save Tyndale's tale else . For though he put else he speaketh little to else the faith were but else but to be the else the child of the else will I come shortly else but very frantic blasphemy else "'very little effect", For else that himself and his else God did not pardon

such far-fetched wise invention . . .
her to thee, or
must needs ensue thereupon,
as ye see, nothing
not maliciously, because that
full virtuous men; and
in darkness before. For
for naught -- or
I can see . . . or
nor yet no man
learn those articles, or
believe them alone . . . or
Tyndale and me, nothing
his further folly --
and consent thereunto . . . or
er they die, shall
it, and which should
his grace -- for
own father -- or
God's words unwritten) or
at this time nothing
the remnant, which would
of his sleep, or
nature of man,) Or
of his hand than
falling into sin. For
and draw back, or
sin that they would
certain knowledge, he shall
lost his wits or
David nor no man
was all for love.
world, purgatory, nor anywhere
who should raise him
mad to do; or
I or any man
busy, frantic heresies. For
a very few heretics,
than an apostle, or
at the least, or
thereby they feel, or
whereof he hath nothing
renovation of baptism; or
written his law . . . or
both in England and
and his master writeth
book of Obedience as
if he find anything
generally for all that
taken "for all that

else can I not, in 8, 453/ 24
else bring her yoked with 8, 457/ 20
else hath he no right 8, 459/ 11
else in effect but that 8, 460/ 21
else it is not damnable 8, 462/ 9
else God forbid. And this 8, 468/ 10
else, if Tyndale said true 8, 468/ 32
else, if he take the 8, 470/ 8
else must he confess that 8, 473/ 25
else till it was devised 8, 474/ 20
else cannot be bound to 8, 476/ 10
else, if he will be 8, 476/ 14
else, in effect, but to 8, 479/ 26
else might I well even 8, 480/ 7
else doth all unwillingly, as 8, 493/ 31
else be none of God's 8, 495/ 11
else, for his frowardness and 8, 504/ 5
else they could not so 8, 504/ 23
else would Tyndale forbid them 8, 505/ 35
else that God's word is 8, 508/ 35
else object against him than 8, 512/ 18
else be infinitely, ten hundred 8, 516/ 22
else let him sleep still 8, 520/ 31
else that in the committing 8, 524/ 32
else he would do. For 8, 525/ 35
else, till they begin to 8, 526/ 29
else drag and stick still 8, 526/ 30
else do at another time 8, 528/ 17
else never make me believe 8, 533/ 7
else were himself asleep while 8, 533/ 26
else that Tyndale saith, "There 8, 537/ 35
else, if he agree that 8, 538/ 24
else .The plain reproof whereof 8, 540/ 17
else ? Now, where he saith 8, 542/ 30
else, if he take, I 8, 551/ 6
else had any time said 8, 552/ 4
else would he never for 8, 559/ 10
else by the agreement, I 8, 559/ 13
else less witted than a 8, 565/ 15
else a lie and a 8, 566/ 13
else ween they feel, that 8, 566/ 33
else done but only given 8, 567/ 19
else that the sore words 8, 569/ 26
else (which were yet far 8, 571/ 28
elsewhere, causing some of them 8, 17/ 4
elsewhere, and himself in many 8, 56/ 36
elsewhere, as near as I 8, 245/ 32
elsewhere written (by his master 8, 347/ 11
elsewhere the name of Christ 8, 145/ 5
elsewhere the name of Christ 8, 560/ 32
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<td>burned in their breasts</td>
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<td>have helped and maintained</td>
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<td>both punished them and</td>
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<td>endeavor</td>
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<td>ourselves to believe, and</td>
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<td>endeavor</td>
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<td>endeavor</td>
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<td>endeavor</td>
<td>at all, nor do</td>
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<td>endeavor</td>
<td>he mocketh and calleth</td>
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<td>endeavor</td>
<td>, hath had of the</td>
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at all: ergo, none
may they with good
seek the truth, and
wit, not resist, but
For as for any
would ask him when
all true miracles were
uncircumcised in desert . . . he
all the fruit. Thus
fox a pulpit. Here
wot, that Saint John
living in heaven. Thus
in this chapter. Here
here his whole process
curch at all. Here
punishment from endless into
unpunished . . . but of his
writers at last with
that he appointed an
changed the punishment from
Jerusalem till ye be
feel with his fingers'
with their very fingers'
as the devil doth,
in scripture ever to
in scripture ever to
as he saith, to
that the Scripture shall
long shall the Church
shall not very long
after a temporary pain
as it lasteth and
in vain . . . for your
for help against our
against the infidels, the
faith, but are yet
and are his unchangeable
do bore over their
temptations of our ghostly
charity borne to his
captive in triumph that
the better with his
from me to my
and turned from mine
fall down at his
yield himself into his
realm . . . and labor and
with his fair hair,
Knight Lord Chancellor of
for the king of
endeavor of myself in conforming
endeavor and obedient conformity deserve
endeavor himself to submit his
endeavor of themselves at God's
ended that old time of
ended either in the apostles'
edenth that matter with this
endeth the First Book. The
endeth the Second Book, in
endeth his book before. And
endeth the Third Book. The
endeth the confutation of this
endeth the Four Book.
ending . For -- whereas the
endless mercy brought his body
endless and importunate babbling, and
endless plague for the punishment
endless into ending. For --
endowed with power from on
ends that Tyndale feeleth neither
ends . . . be bold then, hardly
endure pain for the maintenance
endure . More If Tyndale's bare
endure . . . More . . . lo, now have
endure forever. For he prothew
endure forever. For though the
endure , do these heretics whatsoever
endure ere Christ shall himself
endured in purgatory, to set
endureth in them. But either
enemies shall devour it. I
enemies " -- "and it is
enemies of God and them
enemies thereunto -- as Jews
enemies, as is the devil
enemies . And Zwingli himself, the
enemy the devil, and in
enemy .Though this be thus
enemy of ours that keepeth
enemy , the worse was. Yet
enemy through forsaking and forswareing
enemy unto me again . . . then
enemy's feet, and yield himself
enemy's hands: so do these
enforce themselves, in all that
enforce themselves to bring in
England The Preface to the
England nor for any other
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<td>, because the priest saith</td>
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<td>been christened in Latin</td>
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<td>, except haply some well-Latined</td>
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<td>, nor, as I trow</td>
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<td>word therefor; and therefore</td>
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<td>word &quot;church.&quot; Moria As</td>
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<td>, every man should then</td>
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<td>tongue among the people's</td>
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now translate Moria into English, or some works, either
is not very good English, though "senior" and "junior"
of finding a better English word, he saith that
this word "seniors" in English -- he hath now
call a "priest" in English . . . was called sometimes senior
the Latin, nor the English neither. Now, this being
Tyndale did in his English translation change the word
priest," for that this English word "elder" signifieth no
cre he find that English word "elder" there, but
natu maiores, were this English word "elder" . . . whereas he
false, but if this English word be in that
and that he make English Latin and Latin English
word "elder" signifieth in English translation make us an
translated presbyteros by this English word "elders" -- a
priest" was the proper English word well known, and
translate it into this English word "elder," which signifieth
a Latin chronicle into English , in which were mention
should yet in his English translation call them not
two words is in English the name by which
into "aldermen" in his English translation. And further, if
which word "elder" in English was never so taken
translation make us an English vocabulary of his own
with Tyndale to learn English , and else not. Now
but he must in English let
must in English let English words stand in his
words stand in his English translation, for all that
of years have had, English names enough for such
the same by this English word "elder," which nothing
giveth he, then, that English word "elder" in their
call part yet in his English translation to give it
the same words to give it that:
or some such other English word which signifieth office
there is in the English tongue none office understood
those places into the English tongue by any other
such as in the English tongue do signify those
that "charity" hath in English speech divers significations: sometimes
if there were in English a word that signifieth
translate it into that English word that signifieth none
should Tyndale, translating into English , rather take this word
naughty -- yet this English word "charity" never signifieth
Tyndale must in his English translation take his
English translation take his as they signify in
were taken into the English , rather than as the
further, that though this English word "charity" had been
word "charity" had been English before the birth of
had then signified among English infidels an evil, wanton
must needs in his English translation use his
English translation use his English words in such signification

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8, 200/ 33
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8, 201/ 1
give not the right
go to grace be no
sin -- and this
the property of that
will ask me what
ever since, the proper
as we say in
the Greek word another
to call anything in
a change of the
with Tyndale to learn
have, for our poor
authority enough for an
and of our own
indifferent reader that understandeth
in part both our
and it is in
have two articles in
doth, therefore, in our
the Greek nor the
and mistaking of the
in two so plain
not for translating into
translate Holy Scripture into
he will answer true
translate Holy Scripture into
he will answer true
the New Testament into
he will answer true
the New Testament into
he will answer true
the leastwise write true
article and to the
translated it into the
have taken into the
article, both Greek and
it be translated into
man." He maketh his
translated the words into
you, correspondent unto our
Tyndale should in his
the order of our
article is not in
enough, and in the
the verb, in our
as I would in
the other is in
he might in the
spoke any word of
there is a false

English unto the Greek word
English terms . . . but terms necessary
English word "knowledge" is ambiguous
English word. Now, if Tyndale
English word had we for
English word hath been "shrift
English , "It forthinketh me," or
English name. And because that
English by what word soever
English word as though that
English . . . is a very frantic
English word "penance," the use
English word . . . except Tyndale will
English tongue together, know his
English and hath in his
English language hath and the
English this word "the." For
English , "a" and "the," "a
English tongue, give great light
English , and maketh himself as
English word -- saving that
English words, and so common
English a man very meet
English ?" -- lo, to this
English , he must answer "Nay
English ?" -- to this question
English , he must answer "No
English , to make his false
English he must answer "Yea
English , to make his false
English , he may not answer
English . But now to the
English article "the"; and for
English , "Art thou a prophet
English . . . and in many other
English , which declareth that the
English without the article (as
English as though the Latin
English otherwise -- and thereby
English article "the"; by which
English translation not have left
English words from the order
English this word "that," as
English that manner of speaking
English tongue, changed in those
English rather say "Christ was
English better and more clear
English find the means to
English . But that he knew
English translation of the New
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<td>his company</td>
<td>For that with which Rosseus, an Englishman which shall be found</td>
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</table>
| too                  | For though none of the use of all not the thing that may be so surely gone, but have it satisfied ... he amplifieth and whether God do not the soul; nor penance mind or by penance his Church to be ghostly father ... be not Tyndale will no pain friars where he was holy deeds of their holy works of God's his people have and was himself also so his Church to be ghostly father ... be not Tyndale will no pain friars where he was holy deeds of their holy works of God's his people have and was himself also so meditation carried up in him to believe that wrote the one of wrote the tale of Scripture), and also concerning those books were almost time for him well that it was good not secret, but folk They know themselves well contentious as they, sure search there offer themselves unto them), that is that it be bad be plain and open have a conscience strong we can do penance that may be tame yet the man bad see, know that well them, all is well Christ had not pain that he knoweth well all the matter well they have done abundantly

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that he hath done enough for God? Yet layeth 8, 109/24
and thinketh that well enough . And the rulers of 8, 124/4
wotteth Tyndale himself well enough . For albeit that there 8, 124/14
there be more than enough that in the Catholic 8, 124/14
be God, waxen cold enough . First, in many places 8, 125/31
that he wotteth well enough . For if the priest 8, 127/10
excuse . . . before whose faces enough is set to judge 8, 129/18
other man marketh well enough . He biddeth the people 8, 138/21
no man can speak enough thereof. But the world 8, 148/9
as he might well enough , while that point nothing 8, 153/5
he seeth why well enough , and therefore I will 8, 154/28
already . . . we see well enough that it doth no 8, 161/17
circumstance make all well enough -- he needeth not 8, 164/35
Now seeth he well enough that Saint Paul spoke 8, 172/16
of Saint Paul is enough to answer all the 8, 172/27
into "image" is good enough because idols be images 8, 174/21
then is he cunning enough , and can, I assure 8, 176/2
the things be strong enough and little need me 8, 178/36
have had, English names enough for such orders of 8, 187/16
then seeth Tyndale well enough (saving that he winketh 8, 188/27
can and will well enough provide a man or 8, 190/7
That wot we well enough ; but yet, put by 8, 199/13
we may say well enough -- and I have 8, 200/7
Dialogue I said plainly enough -- was that he 8, 201/25
that may be good enough , he should have made 8, 203/16
yet it is, lawful enough (so that Tyndale give 8, 211/9
And that is authority enough for an English word 8, 211/28
all shall clearly perceive enough . And to that intent 8, 218/28
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I may be safe enough -- let him leave 8, 221/25
he is with shame enough fain to forget that 8, 226/21
believe and wot well enough that it is abominable 8, 228/30
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Tyndale knoweth this well enough . . . and therefore he calleth 8, 236/2
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God, discerneth them well enough from the true . . . and 8, 246/19
his church is sure enough . . . by that they know 8, 248/33
church they be sure enough . . . by that they see 8, 248/35
a heretic, it is enough to tell him that 8, 252/20
that it is right enough . I shall give you 8, 258/2
the true preachers had enough without true miracles to 8, 264/12
is open and plain enough in itself. And forasmuch 8, 264/35
the matter is safe enough . . . and the true preachers 8, 265/5
the true preachers able enough to confound the false 8, 265/6
But he knoweth well enough that I lay this 8, 271/6
Scripture. For it is enough for me that our 8, 271/26
again that it is enough for me that our 8, 271/36
the Scripture were plain enough . . . but with plenteous miracles 8, 275/15
that it is not enough to him that they 8, 279/23
<p>| Argument, hath yet wit enough to laugh thereat, and | 8, 286/ 27 |
| might be saved well enough though our Lady's body | 8, 287/ 14 |
| his apostles thought hell enough . And yet -- besides | 8, 288/ 24 |
| his apostles thought hell enough -- I ask him | 8, 289/ 13 |
| purgatory too be scant enough , between them both, to | 8, 289/ 14 |
| both twain be not enough to Tyndale. For his | 8, 289/ 18 |
| left off with shame enough . . . whereas now, by this | 8, 291/ 11 |
| -- yet is it enough if I prove that | 8, 292/ 13 |
| have written it plainly enough in Scripture, yet both | 8, 293/ 9 |
| were the sacraments sure enough , which hang upon God's | 8, 295/ 23 |
| though he were bad enough beside, was yet not | 8, 301/ 13 |
| lies long and loud enough . For first, where he | 8, 305/ 12 |
| his words before, near enough in the book, but | 8, 306/ 33 |
| he might afterward well enough tell us, when he | 8, 313/ 23 |
| I believe that well enough . . . for I never heard | 8, 315/ 34 |
| expedient, and one not enough to teach the people | 8, 320/ 10 |
| For Tyndale seeth well enough that though that same | 8, 342/ 16 |
| but that it is enough for him to prove | 8, 379/ 18 |
| but that it is enough to have faith alone | 8, 395/ 26 |
| this matter it is enough that this Body Mystical | 8, 398/ 3 |
| church is known well enough . . . and therefore may be | 8, 398/ 24 |
| then confessed . . . it sufficeth enough for salvation, though he | 8, 404/ 24 |
| he puttheth for faith enough , the faith that Saint | 8, 404/ 35 |
| that confession, ween well enough that there were none | 8, 406/ 9 |
| Peter there confessed were enough now to believe . . . and | 8, 407/ 11 |
| confessed then is not enough now for every man | 8, 407/ 25 |
| he shall be safe enough whether he repent or | 8, 410/ 36 |
| have ye heard often enough : that only faith sufficeth | 8, 417/ 32 |
| with casting on water enough . Saint John, therefore, writing | 8, 439/ 26 |
| likely that he did enough . For well ye wot | 8, 444/ 16 |
| to find fond fellows enough to follow it; hoping | 8, 448/ 22 |
| good Christian man well enough that they be wickedly | 8, 451/ 30 |
| belief that is right enough and hath none article | 8, 459/ 17 |
| knoweth that it is enough for his salvation to | 8, 462/ 30 |
| shall turn after well enough . . . and therefore he will | 8, 470/ 6 |
| himself can tell well enough that good Christian princes | 8, 481/ 36 |
| then is he safe enough . . . because that work is | 8, 483/ 24 |
| may stand together well enough . For a man may | 8, 486/ 37 |
| readers, that it is enough that we perceive and | 8, 501/ 21 |
| that we spy well enough which way this wily | 8, 501/ 24 |
| indeed, may perceive well enough that Tyndale, for lack | 8, 506/ 23 |
| may find good cause enough to captivate his reason | 8, 508/ 29 |
| see the truth well enough , and that I see | 8, 513/ 3 |
| that I see well enough that I should not | 8, 513/ 3 |
| difficulty to find folk enough even now, in our | 8, 513/ 37 |
| come and obey well enough . And therefore a Christian | 8, 516/ 33 |
| had always given him enough , and always would give | 8, 524/ 37 |
| and always would give enough , to work with his | 8, 525/ 1 |
| therefore in state good enough , though he be not | 8, 526/ 6 |
| stand liking thyself well enough in a lukewarm, without | 8, 526/ 13 |</p>
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<td>to be elect</td>
<td>enough</td>
<td>8,529/26</td>
</tr>
<tr>
<td>great man had cause</td>
<td>enough</td>
<td>8,530/19</td>
</tr>
<tr>
<td>a little wind able</td>
<td>enough</td>
<td>8,530/35</td>
</tr>
<tr>
<td>had all that while</td>
<td>enough</td>
<td>8,534/31</td>
</tr>
<tr>
<td>Tyndale) &quot;defend you well</td>
<td>enough</td>
<td>8,535/9</td>
</tr>
<tr>
<td>him, he is safe</td>
<td>enough</td>
<td>8,547/29</td>
</tr>
<tr>
<td>well-told tale? It is</td>
<td>enough</td>
<td>8,550/3</td>
</tr>
<tr>
<td>-- it is not</td>
<td>enough</td>
<td>8,551/14</td>
</tr>
<tr>
<td>he can tell well</td>
<td>enough</td>
<td>8,557/20</td>
</tr>
<tr>
<td>may be saved well</td>
<td>enough</td>
<td>8,563/13</td>
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<tr>
<td>conjure up spirits, to</td>
<td>enquire</td>
<td>8,128/26</td>
</tr>
<tr>
<td>tell for I have</td>
<td>enquired</td>
<td>8,195/24</td>
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<tr>
<td>well and with fruit</td>
<td>ensearch</td>
<td>8,48/26</td>
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<tr>
<td>as a man spiritual, and damnable, we must</td>
<td>ensearch</td>
<td>8,61/19</td>
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<tr>
<td>together -- so long</td>
<td>ensearched</td>
<td>8,448/36</td>
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<td>yet. Tyndale When he as he saith, have</td>
<td>ensearched</td>
<td>8,50/7</td>
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<td>Tyndale, as a spiritual this spiritual rule of</td>
<td>ensearched</td>
<td>8,196/2</td>
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<tr>
<td>saith he, must needs</td>
<td>ensearcher</td>
<td>8,72/18</td>
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<tr>
<td>more always mesh and good. To vow and said that all that</td>
<td>ensuing</td>
<td>8,82/1</td>
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<tr>
<td>Spirit, he could not by which we should</td>
<td>entangle</td>
<td>8,372/6</td>
</tr>
<tr>
<td>Spirit, he should not upon whom thou shalt</td>
<td>enter</td>
<td>8,377/9</td>
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<tr>
<td>I beseech thee, and and the Spirit cannot unbaptized. Which though they till some of them</td>
<td>enter</td>
<td>8,406/22</td>
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<tr>
<td>any deadly sin to never any deadly sin death of sin to seeing that he hath seed of God once</td>
<td>enter</td>
<td>8,412/29</td>
</tr>
<tr>
<td>such a special manner may be so deeply of the devil, or that by the devil's own nature be so eight hundred years so in his pleasant poetry this chapter which Tyndale witness . . . if I can</td>
<td>enter</td>
<td>8,435/36</td>
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<tr>
<td>I trust yet to them to help to the more easy to Christendom -- in the</td>
<td>enter</td>
<td>8,438/13</td>
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<td></td>
<td>enter</td>
<td>8,437/29</td>
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<tr>
<td></td>
<td>enter</td>
<td>8,537/29</td>
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<td></td>
<td>entered</td>
<td>8,326/4</td>
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<td></td>
<td>entered</td>
<td>8,326/4</td>
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<td>entered</td>
<td>8,436/7</td>
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<td>entered</td>
<td>8,442/15</td>
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<td>entered</td>
<td>8,468/24</td>
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<td>enticement</td>
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<td></td>
<td>entire</td>
<td>8,203/13</td>
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<td></td>
<td>entirely</td>
<td>8,386/31</td>
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<td></td>
<td>entitled</td>
<td>8,521/23</td>
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<td>entitleth</td>
<td>8,521/30</td>
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<td></td>
<td>entreat</td>
<td>8,153/24</td>
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<td></td>
<td>entreat</td>
<td>8,153/25</td>
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<td></td>
<td>entreat</td>
<td>8,497/16</td>
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<td></td>
<td>entreat</td>
<td>8,521/4</td>
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<tr>
<td></td>
<td>entry</td>
<td>8,212/8</td>
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<tr>
<td>the beginning and the entry</td>
<td>into everlasting life, which</td>
<td>8, 435/ 10</td>
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<td>the color of his envenomed</td>
<td>wine, that it may</td>
<td>8, 75/ 31</td>
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<tr>
<td>Luther's pestilent heresies, so envenomed</td>
<td>the hearts of lewdly</td>
<td>8, 177/ 28</td>
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<tr>
<td>himself good . . . than those envious</td>
<td>wretches be laborious and</td>
<td>8, 11/ 7</td>
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<tr>
<td>devil had through pride, envy</td>
<td>, and malice made them</td>
<td>8, 44/ 24</td>
</tr>
<tr>
<td>also malice, hatred, and envy</td>
<td>so stuffed in Tyndale's</td>
<td>8, 204/ 3</td>
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<tr>
<td>he withdrew himself for envy of others that hastened</td>
<td>8, 301/ 1</td>
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<tr>
<td>the spirit of pride, envy, and malice, blown into</td>
<td>8, 411/ 19</td>
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<td>prophets, whereupon Paul saith ( Eph )</td>
<td>2) that we are</td>
<td>8, 402/ 26</td>
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<tr>
<td>a member of Christ ( Eph )</td>
<td>5). Now, it is</td>
<td>8, 417/ 3</td>
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<tr>
<td>he writeth unto the Ephesians</td>
<td>, &quot;Let not fornication be</td>
<td>8, 37/ 27</td>
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<tr>
<td>his epistle to the Ephesians</td>
<td>, &quot;Christ cleansed the congregation</td>
<td>8, 94/ 27</td>
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<tr>
<td>Saint Paul to the Ephesians</td>
<td>, &quot;Christ cleansed the congregation</td>
<td>8, 96/ 10</td>
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<tr>
<td>Corinthians or of the Ephesians</td>
<td>, he meant not in</td>
<td>8, 146/ 37</td>
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<td>that congregation of the Ephesians</td>
<td>which were paynims --</td>
<td>8, 171/ 10</td>
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<tr>
<td>the one to the Ephesians, the other to Timothy</td>
<td>against Saint Paul. For</td>
<td>8, 170/ 37</td>
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<td>that was gathered in Ephesus</td>
<td>. . . whom whereas God praised</td>
<td>8, 429/ 16</td>
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<td>of the church of introduction into Saint Paul's epistle</td>
<td>, with which he introduceth</td>
<td>8, 6/ 7</td>
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<tr>
<td>from Tyndale the First Epistle</td>
<td>of Saint John in</td>
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<td>people, had liefer his epistle</td>
<td>had never been put</td>
<td>8, 6/ 29</td>
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<td>Cleric, a goodly, godly chapter of Saint Paul's epistle</td>
<td>. . wherein he teacheth divers</td>
<td>8, 6/ 34</td>
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<tr>
<td>ye heard an apostolical chapter of the First epistle</td>
<td>to the Corinthians . . . by</td>
<td>8, 7/ 13</td>
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<td>ye or the First Epistle</td>
<td>counseling the man to</td>
<td>8, 18/ 35</td>
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<td>express promise in the epistle</td>
<td>that spiritual men should</td>
<td>8, 45/ 34</td>
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<td>to say that the epistle</td>
<td>of Saint James, where</td>
<td>8, 87/ 14</td>
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<td>saith John in his epistle</td>
<td>was never of Saint</td>
<td>8, 87/ 28</td>
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<td>fifth chapter of his epistle</td>
<td>. And if we have</td>
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<td>first of his first epistle</td>
<td>to the Ephesians, &quot;Christ</td>
<td>8, 94/ 27</td>
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<tr>
<td>first chapter of his epistle</td>
<td>, &quot;Ye are born of</td>
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<td>letted not in his epistle</td>
<td>, where he saith, &quot;Of</td>
<td>8, 149/ 35</td>
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<td>living, And in his epistle</td>
<td>to the Romans to</td>
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<td>as Luther doth the Epistle</td>
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<td>Saint Paul in his epistle</td>
<td>to the Corinthians whereof</td>
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<td>Paul in his first epistle</td>
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<td>chapter of the same epistle</td>
<td>-- where Saint Paul</td>
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<td>well in the said epistle</td>
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<td>place of Saint Peter's epistle</td>
<td>. . Saint Jerome amendeth that</td>
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<td>allegeth in the First Epistle</td>
<td>of Saint Peter: &quot;Seniores</td>
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<td>afterward, in the second epistle : &quot;Admoneco te ut resuscites</td>
<td>8, 191/ 30</td>
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<tr>
<td>Saint Paul in his epistle</td>
<td>to the Corinthians said</td>
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<tr>
<td>have sent him his epistle</td>
<td>again and say, &quot;If</td>
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<td>dead . . . and deny the Epistle</td>
<td>of Saint James because</td>
<td>8, 265/ 18</td>
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<td>manner himself before his epistle</td>
<td>written . . which he would</td>
<td>8, 315/ 2</td>
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<td>spoken of in the epistle</td>
<td>. Which I said not</td>
<td>8, 315/ 8</td>
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<td>no word in the epistle</td>
<td>that proveth that Saint</td>
<td>8, 315/ 9</td>
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<td>the Gospel, or the Epistle</td>
<td>either, or out of</td>
<td>8, 316/ 14</td>
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<td>occupy place in his epistle : if Tyndale tell us</td>
<td>8, 325/ 31</td>
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<td>second of his first epistle</td>
<td>he saith, &quot;These I</td>
<td>8, 333/ 9</td>
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said, and by their
master by Saint James'
chapter of the second
before, in the same
chapter of the First
Augustine in the 118th
word or by my
bark at, because the
plainly, in his second
chapter of the First
chapter of his first
his first epistle. Which
twain taken in this
affirmeth upon Saint John’s
exposition of the First
words in this First
the place in that
Saint John in that
whole process of his
words of the same
place of the same
expositors of Saint John’s
himself, in the same
John in the selfsame
that ever expounded that
which in the selfsame
Saint Paul, in his
Exposition upon the First
Exposition upon the First
Exposition upon the First
Exposition upon the First
sects. They begin their
Apostles as in the
written either gospels or
four (some in the
two places of the
read over the two
to Timothy in those
Saint Paul in his
the apostles by their
by himself, and their
place in Saint Paul’s
none of Saint Paul’s
or that in those
Apocalypse, or to the
writing, that Saint Paul’s
teach without Scripture be
his word unwritten is
of God himself, one
Christ was not one
epistle wrote, "The Holy Ghost
epistle . If he deny not
epistle , where Saint Paul writeth
epistle : "Have thou the form
to the Corinthians, saith
epistle , to Januarius, saith thus
epistle ”? By which words it
epistle is lost. But God
epistle , in these words: "Thou
Epistle of John. Which seed
which epistle is undoubtedly
epistle is undoubtedly one of
epistle of Saint John . . . by
epistle -- in his false
Epistle of Saint John, he
Epistle of Saint John . . . where
epistle of Saint John whereby
epistle nothing maketh in this
epistle , one part compared with
epistle . . . avoideth,” will Tyndale say
epistle , that he which is
epistle before, make us to
epistle , counsel eth every good man
epistle , with all the old
epistle of Saint John. And
epistle , against Tyndale, expressly he
Epistle to the Romans, speaketh
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Epistle of Saint John), and
Epistle of Saint John, as
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epistles , that then they alleged
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epistles of Saint John, and
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epistles , with which we read
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epistles were no letters. Nor
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epistles have things hard and
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equal and as strong as
equal God with his Father
equal God with his Father
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| have not contended with Erasmus my darling because I | 8, 176/ 15 |
| such malicious intent with Erasmus my darling as I | 8, 176/ 17 |
| had I found with Erasmus my darling the shrewd | 8, 176/ 18 |
| I find in Tyndale, Erasmus my darling should be | 8, 176/ 19 |
| But I find in Erasmus my darling that he | 8, 176/ 20 |
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| Greek word ecclesia; therefore Erasmus in his new translation | 8, 176/ 29 |
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| he translated In principio Erasmus erat verbum "In the beginning | 8, 236/ 4 |
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| taken as a paynim; ergo , that thing is true | 8, 242/ 26 |
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| article one miracle written; ergo , it is not true | 8, 256/ 22 |
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| did so in three, ergo he did so in | 8, 277/ 13 |
| taught them some things, ergo in sacraments he taught | 8, 277/ 14 |
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| do penance for sin; ergo , to do penance for | 8, 305/ 2 |
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| and thou hast ears: ergo , thou art my ass | 8, 467/ 32 |
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| church of elects doth err but yet it doth | 8, 133/ 19 |
yet it doth not poetry" that when I " that I do not Christ's very, true faith Whether "the Church" Can whether the church may of Christ that cannot Catholic, known church cannot Whether the Church Can that church both may the church that cannot may be deceived and and yet sin not, not, err and yet whether "the church" may wise though they cannot err yet they can they sin not nor they both sin and a Christian Man Cannot How He May Yet very Christian man cannot from Christ, they might that a man may Whether the Church Can a Christian Man Cannot How He May Yet sin not, so they they sin, so they even so, they cannot elect church" do often err and yet never fashion) can never after so can he never elect church" may sometimes a true member cannot his "elect church" cannot his "elect church" may promises, he can never his "elect church" cannot through Christ . . . may yet from Christ, they might sin deadly though they great, the elect may though he happen to fallen from Christ, and sin and not sin," " sin," "err and not them, For when we of things, we cannot
them. For when we err
and judgment . . . we cannot
Tyndale For when we err
and judgment . . . we cannot
point, that when we err
in wit, we cannot
point, that when we err
and judgment, we cannot
which errors yet they err
is sure, and cannot
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and Whether It May err
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Catholic church both may err and doth err
Whether the Church May err
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, and not only whether errred
in not believing there errred
yet in that he errred
before cannot be after errred
e r raneous opinions and very false erraneous
sentence and a false, erraneous
in such malicious and erraneous
yet hath Tyndale by erraneous
church fall into the erraneous
comments upon Scripture, and the same in such erraneous
the rabble of such erraneous
now the spirit of erraneous
never fall in damnable err
forth his master's former err
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may fall into damnable err
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in himself: malice, ignorance, err
cannot fall in damnable err

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<td>especially by his Exposition upon</td>
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</tr>
<tr>
<td>promise made -- and</td>
<td>especially since it was no</td>
<td>8,464/20</td>
</tr>
<tr>
<td>prove his saying true,</td>
<td>especially taking the promises as</td>
<td>8,473/38</td>
</tr>
<tr>
<td>turning unto God. And</td>
<td>especially the word &quot;converted&quot; (which</td>
<td>8,558/32</td>
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<tr>
<td>all the matter most</td>
<td>especially dependeth . . . that is to</td>
<td>8,561/18</td>
</tr>
<tr>
<td>themselves are witless . . .</td>
<td>especially so that they believe</td>
<td>8,572/3</td>
</tr>
<tr>
<td>all holy days, and</td>
<td>especially (for so these heretics</td>
<td>8,572/13</td>
</tr>
<tr>
<td>to a more determinate</td>
<td>especially ; and that in many</td>
<td>8,234/23</td>
</tr>
<tr>
<td>long looking on it . . .</td>
<td>espied well that it would</td>
<td>8,364/6</td>
</tr>
<tr>
<td>that folk should not</td>
<td>espied the falsehood and folly</td>
<td>8,35/7</td>
</tr>
<tr>
<td>that be not the</td>
<td>essential points of those sacraments</td>
<td>8,197/23</td>
</tr>
<tr>
<td>hundred years; how they</td>
<td>establish their lies, first with</td>
<td>8,135/6</td>
</tr>
<tr>
<td>-- and all to</td>
<td>establish them in their theft</td>
<td>8,138/11</td>
</tr>
<tr>
<td>foreremembered -- laboreth to</td>
<td>establish . . . not only by the</td>
<td>8,427/5</td>
</tr>
<tr>
<td>once so made and</td>
<td>established by our Savior himself</td>
<td>8,322/19</td>
</tr>
<tr>
<td>church&quot; is the &quot;firm</td>
<td>establishment and the pillar of</td>
<td>8,396/25</td>
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<tr>
<td>not only against every</td>
<td>estate here in earth, and</td>
<td>8,26/8</td>
</tr>
<tr>
<td>-- and into such</td>
<td>estate as children live in</td>
<td>8,406/21</td>
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<tr>
<td>of his own present</td>
<td>estate neither, but that he</td>
<td>8,425/2</td>
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<tr>
<td>have fallen from that</td>
<td>estate and become by sin</td>
<td>8,437/16</td>
</tr>
<tr>
<td>that Eliachim did not</td>
<td>esteem fasting as Tyndale doth</td>
<td>8,67/25</td>
</tr>
<tr>
<td>will always so villainously</td>
<td>esteem the sacraments but if</td>
<td>8,76/12</td>
</tr>
<tr>
<td>And therefore let us</td>
<td>esteem the observances of the</td>
<td>8,369/15</td>
</tr>
<tr>
<td>and doth therefore more</td>
<td>esteem and more set by</td>
<td>8,381/21</td>
</tr>
<tr>
<td>not the fourth of</td>
<td>Esther also clean contrary to</td>
<td>8,67/29</td>
</tr>
<tr>
<td>yet a much higher</td>
<td>estimation of the sacraments than</td>
<td>8,98/26</td>
</tr>
<tr>
<td>would, for the great</td>
<td>estimation that Origen was</td>
<td>8,153/8</td>
</tr>
<tr>
<td>increase of his own</td>
<td>eternal pain: so do these</td>
<td>8,12/4</td>
</tr>
<tr>
<td>liveth and reigneth in</td>
<td>eternal glory. To which as</td>
<td>8,39/2</td>
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<tr>
<td>receive us into the</td>
<td>eternal tabernacles, and where he</td>
<td>8,52/29</td>
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<tr>
<td>the devil in</td>
<td>eternal darkness, where whoso mishap</td>
<td>8,129/11</td>
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<tr>
<td>his glory into the</td>
<td>eternal torment of hell . . . but</td>
<td>8,209/33</td>
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<tr>
<td>-- sin and pain</td>
<td>eternal and temporal and altogether</td>
<td>8,212/30</td>
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<tr>
<td>forthwith, there were neither</td>
<td>eternal pain nor temporal pain</td>
<td>8,213/13</td>
</tr>
<tr>
<td>rest, but also to</td>
<td>eternal glory, it pleased him</td>
<td>8,321/19</td>
</tr>
<tr>
<td>year, too, into one</td>
<td>eternal day without either week</td>
<td>8,322/23</td>
</tr>
<tr>
<td>brother, and in the</td>
<td>eternal Jerusalem shall be my</td>
<td>8,373/5</td>
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<tr>
<td>soul die not by</td>
<td>eternal damnation therefor . . . because he</td>
<td>8,393/17</td>
</tr>
<tr>
<td>the soul suffer not</td>
<td>eternal damnation therefor . . . because he</td>
<td>8,393/20</td>
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<tr>
<td>hath upon pain of</td>
<td>eternal death precisely forbidden them</td>
<td>8,455/19</td>
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<tr>
<td>pain, and all, both</td>
<td>eternal and temporal, both in</td>
<td>8,495/35</td>
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<tr>
<td>sometimes &quot;final&quot; elects, sometimes &quot;</td>
<td>eternal .:&quot; Thus, which kind of</td>
<td>8,497/36</td>
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<tr>
<td>called the &quot;final&quot; and &quot;</td>
<td>eternal &quot; elects; albeit that the</td>
<td>8,498/11</td>
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<td>concerning that final or</td>
<td>eternal election . . . not only because</td>
<td>8,498/14</td>
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<td>election therefore is called</td>
<td>eternal &quot;; but he spoke there</td>
<td>8,498/24</td>
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<td>meaneth the final and</td>
<td>eternal elects -- let us</td>
<td>8,498/35</td>
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<td>the injustice of God's</td>
<td>eternal ordinance and most righteous</td>
<td>8,502/2</td>
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<tr>
<td>the perpetual bliss and</td>
<td>eternal joys of heaven? Whether</td>
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<tr>
<td>inevitably necessitated by</td>
<td>eternal election of God unto</td>
<td>8,518/33</td>
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<tr>
<td>unto glory and his</td>
<td>eternal reprobation unto pain; which</td>
<td>8,518/33</td>
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life, the other of
wit, the punishment from
upon the pain of
satisfaction also for the
God's favor, and the
to put away the
ever any angel is
with a well-working love,
the First Book of
of the Chronicle of
nuns be taught that "
his coat, written from
brethren here unto the
so constant in his
not to utter his
contrary to their own
and death, divers their
outward, bodily punishment, their
evangelists than would his
godly gospel, at their "
they be in an
pleasant preaching of their
defense of their false "
straitly restrained of our
own evangelical doctrine, those
are of those counterfeit
of Saint John the
and fasting."The holy
realm, and a new
tongue in which the
of Saint John the
tell why that every
of Saint John the
in books); but every
the prophet and the
as became the right
false translation of the
to wit, all the
already written by the
be written, by his
by them and his
death of his four
because the apostles and
that the apostles and
so, afterward, of his
by his apostles and
and believe that the
of them by the
feeleth that since the
seek among the other

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<th>explanation</th>
<th>page numbers</th>
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<td>eternal</td>
<td>damned in hell . . . except</td>
<td>8, 556/14</td>
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<tr>
<td>eternal</td>
<td>to temporal. And therefore</td>
<td>8, 539/36</td>
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<tr>
<td>eternal</td>
<td>death, when he said</td>
<td>8, 543/24</td>
</tr>
<tr>
<td>eternality</td>
<td>of the pain, and</td>
<td>8, 210/7</td>
</tr>
<tr>
<td>eternality</td>
<td>of the pain forgiven</td>
<td>8, 210/30</td>
</tr>
<tr>
<td>eternality</td>
<td>of the pain . . . yet</td>
<td>8, 288/32</td>
</tr>
<tr>
<td>eternally</td>
<td>saved or not</td>
<td>8, 464/16</td>
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<tr>
<td>evanglical</td>
<td>liberty&quot; that they may</td>
<td>8, 7/15</td>
</tr>
<tr>
<td>evanglical</td>
<td>brethren here unto the</td>
<td>8, 13/23</td>
</tr>
<tr>
<td>evanglical</td>
<td>heretics beyond the sea</td>
<td>8, 17/23</td>
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<tr>
<td>evanglical</td>
<td>doctrine but that after</td>
<td>8, 17/1</td>
</tr>
<tr>
<td>evanglical</td>
<td>brethren both in England</td>
<td>8, 17/4</td>
</tr>
<tr>
<td>evanglical</td>
<td>doctrine, those evanglicals themselves</td>
<td>8, 28/15</td>
</tr>
<tr>
<td>evanglical</td>
<td>brethren that vary from</td>
<td>8, 28/17</td>
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<tr>
<td>evanglical</td>
<td>liberty should serve them</td>
<td>8, 30/2</td>
</tr>
<tr>
<td>evanglical</td>
<td>brother Barnes . . . but that</td>
<td>8, 31/9</td>
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<tr>
<td>evanglical</td>
<td>liberty&quot; secretly to do</td>
<td>8, 32/19</td>
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<tr>
<td>evanglical</td>
<td>and in manner angelical</td>
<td>8, 120/32</td>
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<td>evanglical</td>
<td>liberty. For then whereas</td>
<td>8, 248/30</td>
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<td>evanglical</td>
<td>&quot; freedom -- he that</td>
<td>8, 354/30</td>
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<tr>
<td>evanglical</td>
<td>liberty . . . he bethinketh himself</td>
<td>8, 563/10</td>
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<tr>
<td>evanglicals</td>
<td>themselves cease not to</td>
<td>8, 28/15</td>
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<tr>
<td>evanglicals</td>
<td>more sundry sorts of</td>
<td>8, 28/18</td>
</tr>
<tr>
<td>evanglicals</td>
<td>; for that was his</td>
<td>8, 12/34</td>
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<tr>
<td>evangelist</td>
<td>Luke, in the fourteenth</td>
<td>8, 69/14</td>
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<tr>
<td>evangelist</td>
<td>, too, that maketh with</td>
<td>8, 180/23</td>
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<tr>
<td>Evangelist</td>
<td>wrote the words himself</td>
<td>8, 233/14</td>
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<tr>
<td>Evangelist</td>
<td>: &quot;He that cometh from</td>
<td>8, 240/5</td>
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<tr>
<td>evangelist</td>
<td>writeth many things that</td>
<td>8, 291/19</td>
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<td>Evangelist</td>
<td>in the last chapter</td>
<td>8, 310/5</td>
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<td>evangelist</td>
<td>, of occasion offered unto</td>
<td>8, 310/22</td>
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<tr>
<td>evangelist</td>
<td>saith that &quot;they shall</td>
<td>8, 331/30</td>
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<td>evangelist</td>
<td>of Christ. But Tyndale</td>
<td>8, 439/36</td>
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<td>evangelists</td>
<td>than would his evanglicals</td>
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<tr>
<td>evangelists</td>
<td>and all the apostles</td>
<td>8, 150/29</td>
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<td>evangelists</td>
<td>and the apostles . . . so</td>
<td>8, 151/30</td>
</tr>
<tr>
<td>evangelists</td>
<td>and apostles, and left</td>
<td>8, 154/17</td>
</tr>
<tr>
<td>evangelists</td>
<td>written, preserved, and kept</td>
<td>8, 157/19</td>
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<tr>
<td>evangelists</td>
<td>and his twelve apostles</td>
<td>8, 157/28</td>
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<td>evangelists</td>
<td>called it baptisma, and</td>
<td>8, 188/30</td>
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<td>evangelists</td>
<td>did apply and aproper</td>
<td>8, 189/1</td>
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<td>evangelists</td>
<td>and apostles -- yea</td>
<td>8, 239/18</td>
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<tr>
<td>evangelists</td>
<td>we believe that he</td>
<td>8, 245/11</td>
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<td>evangelists</td>
<td>and the apostles preached</td>
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<tr>
<td>evangelists</td>
<td>and the others of</td>
<td>8, 304/8</td>
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<tr>
<td>evangelists</td>
<td>did not go together</td>
<td>8, 310/14</td>
</tr>
<tr>
<td>evangelists</td>
<td>, he shall find more</td>
<td>8, 311/34</td>
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</tbody>
</table>
the hearts of the evangelists and apostles, and teach
the apostles and the texts of the other
either by the prophets, when Tyndale seeketh an
Good son" -- this
this evasion is none meanwhile, believe that his
in on Saint Matthias'

...and as
all -- neither Matins, an everlasting satisfaction and bring their souls into fire to the fire
the soul unto the ward, Christ is an it the new and and his "new and after this world in and bliss or pain made his last and it should be his faith and knowledge is how he calleth it " faith and knowledge is faith and knowledge is yet be far from that no manqueller hath and therefore hath not " and the entry into the third is himself deadly, and hath not of that seed of end, the one of it still for the longer, and yet none twain every one is sacrament; and for such -- in all these, their priesthood -- then delivered unto them, and to God's bidding be and serpentine generations have of his true church, chastity "without resistance." But no stole. And thus And when we had, he reckoneth himself sure evanglist and apostles, and teach
? Now, the words of with some slight gloss , or any other apostle in his book of is none evasion. For . For in the sixth is not worth a

... and as
Evensong , nor Mass -- nor . More The beginning of torment, without any manner . And this is lo death; and therefore neither satisfaction and ever-sufficient. More testament in his blood testament in his blood fire of hell. Is to the judged bodies token and covenant; and life; and by this " to come to " But all faithful life. For besides that life abiding in him life" abiding in him life, which shall be life, of his own life nor the seed life, preserved from all life, the other of life." And finally -- but every man at every other) ought hath it been taken
... one piece of their of a thousand, nine

... and as
and serpentine generations have of his true church, chastity "without resistance." But no stole. And thus And when we had, he reckoneth himself sure evanglist and apostles, and teach
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Evensong , nor Mass -- nor . More The beginning of torment, without any manner . And this is lo death; and therefore neither satisfaction and ever-sufficient. More testament in his blood testament in his blood fire of hell. Is to the judged bodies token and covenant; and life; and by this " to come to " But all faithful life. For besides that life abiding in him life" abiding in him life, which shall be life, of his own life nor the seed life, preserved from all life, the other of life." And finally -- but every man at every other) ought hath it been taken
... one piece of their of a thousand, nine
went about to make
everything very open and plain 8, 144/ 17
vowel) is common to
written. And verily if
substance, in general, of
tell the cause of
believed of them in
he found not out
in Scripture . . . and that
but also prove that
and left in writing,
yet again was not
his book and almost
written, in Holy Scripture,
Saint Paul therein wrote
Moses' books . . . and upon
nor to prove that
he hath not written
that he taught, nor
my brethren . . . because in
good works, and finally
matter to salvation. For
therefore, though we agreed
the one ever used
learning of Saint Paul
matters being so plain,
this place of Scripture
nothing but plain and
here by plain and
believed without plain and
and that it is
be, as Luther saith,
therefore, by plain and
kept, in plain and
yet, by plain and
say, by plain and
me, by plain and
proved by plain and
stepping from "plain and
their old specially plain,
is so plain and
first. For it is
against Tyndale, and so
me by plain and
this truly it is
examples so plain and
besides divers other arguments,
them by plain and
words in plain and
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make him open and evident by the plain and
Now, against all these evident places of Scripture plainly
many manifest, plain, and evident Scripture . . . and that the
is so open and evident Scripture -- then must
proved by plain and evident Scripture, Ergo, he confesseth
proved by plain and evident Scripture, is not his
proved by plain and evident Scripture, and that the
not by plain and evident Scripture. But we will
be very plain, open, evident of themselves. For who
now so plain and evident and open conclusions as
soul hath in such scriptures be plain and evidently commanded that whoso make
I remember, any plain, evidently written in Holy Scripture
say, by plain and evidently, openly, and plainly, that
findeth in plain and evidently written in Holy Scripture
hath in Holy Scripture evidently Scripture proving his final
false that is not evidently written in Holy Scripture
proved unto him, so evidently written in Holy Scripture
if Tyndale were not evidently proved . . . the sure truth
but if it were evidently proved . . . the sure truth
plain reproof whereof appeareth evidently -- the deadly sin
master Martin Luther saith), evidently and plainly written. Wherein
of late plenteous of evidently book of the dead.
half -- not of evil will or malice, but
cursed kind. The chief
set forth heresies as evil as the Koran. And
case of all evil deeds, upon the boldness
danger of their evil sects an innumerable sort
there are of these evil counsel had not come
in grace, if some evil as they be borne
say nor mean so evil books so many daily
and then of those evil and ungracious folk shall
I am sure that evil and ungraciously translated:
worse. But surely, as evil and ungraciously translated:
for unsavory meat and evil books! For they have
spiritual; the devil (their)
And if he be evil spirit) and themselves, with
forward therein, but be evil, and will be no
nature neither good nor evil, but taking their goodness
their goodness or their evil of commandment or prohibition
hath evilly and of evil purpose translated: the books
I will bring no evil in during his life
us." What things the evil spirit that inspireth Tyndale
therefore Tyndale taketh an evil way to stick upon
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and burned. In his
And yet at his
there were at his
doubteth. Now was his
Mammon, saying at his
When he came to
eretic Thorpe, in his
allthing? Thus, good readers,
that so narrowly did
over these words and
will yet a little
appear when we well
let us a little
I shall a little
when ye shall well
shall we consider and
that let us now
with Tyndale's words, and
the Bishop of Rochester
And afterward being further
and write, being afterward
his words are well
grace, surely seen and
his preaching show himself
duty to follow the
painful death, both for
thy neighbor after the
fervent love . . . after the
our Savior, following the
love." Tyndale Take an
heart. More In this
search observe. As for
and his fellows. Take
doth -- as, for
and thereof he layeth
I gave you the
I did put the
and paynims . . . as, for
steppeth he from the
I showed as for
putteth London for his
Christian city for an
and that after the
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which mind and soft examples of infirmity, feebleness, imperfection 8, 491/ 35
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-- in which is excepted also the prayers and 8, 213/ 24
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me with a hideous exclamations . . . and crying out upon 8, 500/ 26
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-- did he therein exclude Tyndale's father and his 8, 97/ 19
which things we never
sought the means to
one" to forbid and
left out, but clean
of man," he hath
man." The two first
meaneth no miracles, there
folk by excommunication --
from the sentence of
evil folk by
For they were not
of a woman is
their ignorance is without
t heir ignorance . . . have none
and saints -- what
is warned hath none
is warned hath none
we never could have
Greek may be his
length declareth for his
list, we may yet
therefore Tyndale is without
so often for his
not serve for Tyndale's
this objection will not
because we shall not
and how can Tyndale
Ghost? How will he
like boast for to
home and help to
people and reprobates an
were but a false
to provide them their
and the most special
through temptation. Let Tyndale
let Tyndale say for
vain goeth about to
under pretext of their
I fear me, the
men! And for to
me that howsoever Tyndale
hold the good man
as holy David saith, substance; and such other
not all this tale
the lack of reason
matter by which he
Almighty's side. But Tyndale
that drunkenness. Nor it
in such case . . . it

excluder the special privilege of
exclude it; and worst of
exclude any more than one
excluded also. For if he
excluded it utterly but if
excludeth him utterly from all
excludeth his doctrine . . . and would
excommunicate "good" folk now, and
excommunication . . . and with his judgment
excomunication -- excommunicate "good" folk
excusable which then had the
excusable if he take her
excuse . . . before whose faces enough
excuse when they see against
excuse could his ignorance have
excuse if he take no
excuse if he take none
excuse before God if we
excuse and defense . . . forasmuch as
excuse four fair virtues in
excuse the old translator . . . which
, which hath translated presbyteros
, he must be content
: that is to wit
excuse their obstinate heresies held
excuse ourselves and say that
excuse the apostles of their
excuse Saint Paul for taking
excuse him and his fellows
excuse him and keep him
excuse for themselves, and an
excuse of sin, since grace
excuse in this point was
excuse of all elects from
excuse every sin that cometh
excuse of their sin what
excuse the sin of Christ's
excuse teach us false heresies
excuse of Tyndale for the
excuse the apostles in the
excuse their mistrust and unbelief
excused of all those abominable
excuses for their sin. For
excuses like, for all his
excuses of their faith fallen
excuseth the default of his
excuseth the sin of the
excuseth all that by being
excuseth not David nor no
excuseth not David from deadly
believe the Resurrection . . . and
and folly of his
serve his own proud,
one of the most
such as at his
much more effectually to
the continual use and
-- to quicken and
iniquity . . . so now again
-- "As ye have
that he "charitably" doth "
out Scripture apace and
elder than himself, but
is full sorry, and
call upon men and
or Jew, and would
very good and godly
obedience" is a plain
such good counsel and
of good mind, in
disputation and his holy
ture faith again, and
Lo, here the prophet
her a whore. Then
those epistles which Tyndale
that are written in
Scripture . . . as well in
from the Greek word
-- then Tyndale's terrible
than the catechisms and
writing . . . and had an
sins, but a terrible
week if it were
their heresies, and so
his own free will
and when he hath
from Christ, and have
and prove well by
soul. And surely since
the victory? And for
had already meetly good
we see well by
Cor 14, and as
whom we have had
and also by the
the wit -- whereof
wit, every man's own
neither, as wise and
the ceremonies of the
by mouth; by which
excuseth them thus: that for
excusable
excusable
excusable
execution stood by him while
exercise its strength in the
exercise of them could not
exercise, as Saint Augustine saith
exhibit and give your members
exhibited and given your members
exhort Tyndale again holily, to
exhort him as his father
exhort him to remember the
exhort them to believe, and
exhort them to the Christian
exhortation used unto him, that
exhortation to disobedience and rebellion
exhortation farther as the poor
exhortation to perseverance in good
exhortation thereupon, say farther to
exhort them all unto the
exhort to fasting, as he
exhort he full holily, and
exhort every man to read
Exodus, Numbers, and Leviticus, before
Exodus, where he promiseth to
exomologesis . . . and as far from
exorcism made me not much
exorcisms at the christening be
expectation of Christ, and of
expectation and looking for of
expedient , and one not enough
expel and kill true faith
expel the seed of God
expelled God out of his
expelled the seed of God
experience that though their sects
experience teacheth us that the
experience (let Tyndale say what
experience, and that within few
experience that hell and purgatory
experience teacheth). But if our
experience of the like. As
experience of his own days
experience proveth many times the
experience and express perceiving of
expert as he maketh himself
expiation or purging of the
explanations by mouth, the people
Then have ye an exposition also upon the seventh
the Corinthians . . . by which doctrine depending upon the true, but upon the should at every such far forth that by himself, Theophylact alloweth Origen’s -- in his false saints that in this him? Now is his -- and by that plainly contrary to Tyndale’s Tyndale to defend his and clearly proving his will Tyndale say, "mine grounded upon his false that stand with Tyndale’s his heresy and false most especially by his more openly in his mundum venisti," is Tyndale’s new in his false book, and by his of his against mine heresy, changeth in his there, in his false is those holy saints’ Jews), nor with false false scriptures or their doctors that in their to them -- which doctrine taught by those traditions of the apostles, and the sure, wholesome we, leaving all their Christian faith and godly brains of such an the brain of this thereof, while the false all the old holy the brains of such deep search interpret and he doth teach and but that themselves can know well men may All which when they for Holy Scripture . . . and to make open and question, they come and exposition also upon the seventh exposition in like wise priests exposition of Scripture he look exposition and understanding that Tyndale exposition have a hot iron exposition of Saint Ambrose, Saint exposition , and yet addeth a exposition , and also in his exposition of the First Epistle exposition ever took his part exposition of Saint John’s other exposition and his heresy depending exposition of Saint John said exposition upon the First Epistle exposition upon the First Epistle exposition upon the First Epistle exposition false. Finally, ye shall exposition nothing at all. For exposition of Saint John’s other exposition and his heresy depending exposition of Saint John said exposition of this text of exposition , with the virtues that exposition (as do the false exposition falsely confound the Scripture exposition call it abominable lechery exposition all they that God exposition , if he will be exposition of Scripture, and the exposition thereof, but also which exposition (which are all clean exposition of the old holy exposition ; but out of question exposition , and blown his empty exposition be so contentious . . . as exposition of Saint John’s epistle exposition ? More Tyndale here, good exposition Holy Scripture, and find expound the Scripture after the expound it in such wise expound all the remnant in expound the hard and dark expound by those places that
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as smoke for sore eyes
as smoke for sore eyes
as smoke for sore eyes without Scripture. If the
seen with his two eyes
of smoke and sore eyes
as smoke doth sore eyes
like smoke to sore eyes
as smoke to sore eyes
smoke is for sore eyes
God that the sore eyes aggrieve Tyndale’s sore eyes
all that, and his eyes
that hath both his eyes
that lacketh both his eyes
the light that his eyes
and at our own eyes
sight of our sore eyes
Tyndale’s own sharp eagle eyes
his goodness opened his eyes
glass windows of his eyes
mouth of the prophet Ezekiel
mouth of the prophet Ezekiel
in Isaiah, Jeremiah, or of the holy prophet Ezekiel
well expound and gloss Ezekiel
as Saint Paul by that these words of here, by the prophet Ezekiel
his own holy prophet Ezekiel
the First Book of the Second Book of
lied and feigned such
shall also set my face
plainly proved in his humble himself before the face
and prayed before the face
head and wash thy face
humble themselves before the face
any man in the face
is laid before his face
and proved to their face
the sight of his face
look folk in the face
plainly professeth before the face
have destroyed before thy face
were abominable before the face
the faith before your face
shine bright before the face
world shall we see

we see face to

thy wives before thy

plainly proved in their

the bare, ugly gargoyles

they waste out their

without excuse . . . before whose

them. What shows, what

hoods and cover their

wit. Gratia gratum Gratiagratumfaciens

his Holy Spirit, "qui

the knowledge of a

ruffle . . . where schisms and

he had borne his

the pulpit with a

own neck . . . where that

among the dry, fruitless

sooner . . . God shall not

beginning . . . and will not

matches, they shall not

Christian faith beginneth to

-- I would not

that he should not

that he should not

his continual miracles, which

his church shall never

such necessity will not

so would he not

Peter professed should not

that so believeth cannot

sin, but if we

forth, and should not

the faith doth never

slothful, God would not

but shall, rather than

till help of grace

man till man first

would, I say, not

his faith should not

thy faith shall not

mother's faith shall not

mother's faith shall not

thy faith shall not

faith shall not finally

fail. But though it

never at any time

never at any time

and also can never

neither at any time

feeling faith shall never

face to face. To show

. To show also that

, and give them unto

, by such as at

of their abominable heresy

to the intent it

enough is set to

and contrary pretenses are

for shame. For sometimes

is that grace by

unanimes in domo" ("which

or deed done among

heresies are suffered a

), Tyndale and he were

in their necks. And

lieth so surely bound

catcheth good folk by

in such wise to

but if our fault

at length to contend

and faint. Tyndale Mark

both to confess it

to believe . . . or cast

to know . . . every article

in all false churches

as long as the

do them --

, if he saw the

, and that God would

to believe therewith . . . all

on our part to

find fond fellows

but ever continueth, and

to prevent them with

, find Tyndale himself so

. . . and were but a

and fall from grace

on his part again

. "Yes," saith Master More

. Wherefore when thou art

. Wherefore when thou art

, strengthen thy brethren." How

" But whereas he can

. But though it fail

for a time by

. Now, this great conclusion

them, nor they do

them . . . they may make

, nor suffer any of

them . . . but at all

509/ 24

509/ 24

539/ 13

22/ 33

33/ 16

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129/ 18

138/ 11

366/ 35

204/ 26

247/ 22

132/ 13

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301/ 9

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553/ 19

554/ 3

557/ 33

557/ 34

565/ 4

566/ 29

567/ 7

570/ 11

572/ 18
Confutation Part 1: Concordance of Major Terms

Holy Ghost hath not failed to teach his church 8, 44/6
all their fearful illusions failed and vanished quite away 8, 128/35
say, since Tyndale hath failed of his proof, I 8, 309/28
these. But his wit failed him in one thing 8, 364/17
therefore since he hath failed of his definition of 8, 399/26
see that Peter's faith failed not, though it were 8, 550/14
that Saint Peter's faith failed not." Whereof he hath 8, 551/34
said that Peter's faith failed for ever. I say 8, 552/5
I say that it failed for the while, not 8, 552/6
that his lively faith failed for the while, because 8, 552/7
saith Master More, "it failed in himself, but was 8, 553/10
Saint Peter's faith never failed in his own person 8, 554/35
ever at any time failed in his person, then 8, 554/36
faith at any time failed in Saint Peter . . . I 8, 555/5
faith at any time failed in Saint Peter or 8, 555/7
with well-working love -- failed him? If he say 8, 556/12
working by love had failed him. Then since it 8, 556/30
time at the leastwise, failed him . . . let us divide 8, 556/31
five times Peter's faith . . . I ask in which failed . . . Let us now 8, 557/2
in all five it failed in the three first 8, 557/7
that Peter's faith had not before, while it failed him indeed in the 8, 557/16
never after, while it failed not . . . yet before, while 8, 557/22
yet before, while it failed , it failed, pardie! Whereof 8, 557/22
while it failed, it failed , pardie! Whereof the proof 8, 557/23
occasion of such declaration failedeth , there the sacrament should 8, 83/5
fault of Baptism salvation failedeth his proof, so we 8, 379/28
in writing, whereof he failedeth any man that once 8, 489/35
nother at any time failedeth nor falleth from man 8, 525/7
sin, since grace never failedeth him not before, while 8, 557/16
true that his faith failedeth never after, while it 8, 557/22
that though his faith failedeth at any time. And 8, 565/36
while his faith never failed of Peter's faith, but 8, 552/3
he saith, was no failing , but "amazing" and "astonying 8, 552/21
have that fall called failure ; but I am content 8, 552/25
falling may be called failure " . . . but "amazing," if he 8, 552/28
to call that falling " failing nor no falling, neither 8, 552/38
call his fall no failing ." For the better perceiving 8, 556/1
is, what we call " failing for the time, and 8, 558/1
lively faith fallen and failing of their faith, nor 8, 558/18
apostles were not by failing of faith at any 8, 566/5
sin yet, or any fain now to grant that 8, 3/18
said backward, as he would fain leave an opinion among 8, 21/9
to perceive it . . . and fain would they have them 8, 25/18
thus ye see how fain he would glory in 8, 30/37
I cannot, as I fain would, send out all 8, 33/18
among them, wherewith he fain would and weeneth to 8, 35/6
he counseled, and would fain have had observed -- 8, 37/30
observed -- he was fain himself to speak thereof 8, 37/30
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<td>heresies</td>
<td>and yet would fain then shall he be</td>
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| Luther           | that he was done: I would as fain But there I would some of them be it would be as increased that he was the mist that he thereto shall he be as one that would last he shall be thereof, because he would to other men's conscience, consideration had therein, been matter likely, he is him . . . that he is false faith, we be -- yet would I is with shame enough cannot deny, and is put to flight and not himself . . . he is done . . . he must be it is, he is with them and would answers wherewith he would also defy. "I would or miracle: I would made! More I would Tyndale saith he would syllogism, if Tyndale would shift these folk be would in like wise before. For I would the hard wall, and would by his will there confessed, I would untrue. Yet would I darkly that he would when he shall be wise that he was But then would he that they were finally for God's part were I would also very and their fellows would law of God . . . very that their hearts would mock us?" He was
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<td>his resurrection, he was &quot;fain&quot; to eat and drink</td>
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<td>he saith they &quot;would have died with&quot; our</td>
<td>8, 543/ 21</td>
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<td>the sepulchre, and would have believed that he</td>
<td>8, 545/ 8</td>
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<td>one in vain now would walk away thus, without</td>
<td>8, 548/ 30</td>
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<tr>
<td>defend himself . . . would very would pull that down</td>
<td>8, 553/ 26</td>
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<td>church of Christ, and or pleasure for the</td>
<td>8, 573/ 4</td>
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<td>beginneth to fail and finally, if I were</td>
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<td>-- yet is a reason of his, as</td>
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<td>saith hereafter, but &quot;historical,&quot;</td>
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<td>their hearts shall all so dim that the</td>
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<td>sinned, their faith is by false faith, or</td>
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<td>as God feeleth him waxeth thereby the more</td>
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<td>trust thereto, lest for</td>
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<td>stumble, and after that feeling his matter very</td>
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<td>Tyndale saith I have his part any more</td>
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<td>poisoned adder into a not come, they speak</td>
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<td>gay thing and promise suffer them, and how</td>
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<td>flatter&quot; them and &quot;promise then ' speak them</td>
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<td>them and promise them untaught, and give them</td>
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<td>his process therein a our vicar is as</td>
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<td>see further that as Is not here a fellowship, with</td>
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<td>their feigned, like Absalom with his</td>
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<td>Christian men than a for his excuse four</td>
<td></td>
<td></td>
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<td>telleth us here another turneth the other very</td>
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<td>be not by a of the frying pan, and a trim! A</td>
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<td>that burned up. Such to make it appear</td>
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<td>of them, and speaketh teach us in a</td>
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<td>-- this is a falsely meaneth by those</td>
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<td>words that seem so</td>
<td>fair and plain in this</td>
<td>8, 501/1</td>
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<td>I mean unbelief, false</td>
<td>faith, and infidelity, and to</td>
<td>8, 2/26</td>
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<td>by the name of &quot;</td>
<td>faith, ” and maketh men serve</td>
<td>8, 3/28</td>
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<td>serve the devil with</td>
<td>faith, it is worse than</td>
<td>8, 3/32</td>
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<td>they serve God with</td>
<td>faith, while they despite him</td>
<td>8, 3/33</td>
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<td>call them the right</td>
<td>faith, ? And what more abominable</td>
<td>8, 4/4</td>
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<td>the boldness of &quot;only</td>
<td>faith, ” set all good works</td>
<td>8, 5/24</td>
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<td>boldness that a bare</td>
<td>faith, and slight repentance, without</td>
<td>8, 5/26</td>
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<td>the mind that only</td>
<td>faith, were always sufficient for</td>
<td>8, 6/10</td>
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<td>were else, in good church;</td>
<td>faith, to me no little</td>
<td>8, 6/21</td>
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<td>talking still of &quot;</td>
<td>faith, ” and full of false</td>
<td>8, 11/14</td>
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<td>see what good Christian</td>
<td>faith Sir Thomas Hitton was</td>
<td>8, 12/36</td>
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<td>up in his false a man armed</td>
<td>faith and heresies, whereof he</td>
<td>8, 15/34</td>
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<td>and &quot;arm&quot; himself with &quot;</td>
<td>faith, go forth in your</td>
<td>8, 18/28</td>
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<td>turned to the Catholic either. Nor the right</td>
<td>faith again, I will advise</td>
<td>8, 19/31</td>
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<td>were good and Christian</td>
<td>faith in the Sacrament of</td>
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<td>and his true, Catholic</td>
<td>faith ; being indeed as full</td>
<td>8, 21/25</td>
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<td>of a true, perfect</td>
<td>faith that, not only at</td>
<td>8, 22/26</td>
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<td>in so true, perfect</td>
<td>faith , and his desire to</td>
<td>8, 23/29</td>
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<td>points of the Christian</td>
<td>faith, and so great devotion</td>
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<td>in the true Catholic</td>
<td>faith to answer him; namely</td>
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<td>of the true Catholic</td>
<td>faith , were well able to</td>
<td>8, 26/3</td>
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<td>continued his true, Catholic</td>
<td>faith (whereof he is, by</td>
<td>8, 26/31</td>
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<td>be not against his</td>
<td>faith, with the great fall</td>
<td>8, 28/37</td>
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<td>be not against his</td>
<td>faith nor the law of</td>
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<td>be not against his</td>
<td>faith nor the law of</td>
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<td>teacheth for the right</td>
<td>faith &quot; -- I say that</td>
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<td>of the true Christian</td>
<td>faith that friars may lawfully</td>
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<td>For then is the an article</td>
<td>faith -- this is the</td>
<td>8, 33/12</td>
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<td>as true</td>
<td>faith of the Church in</td>
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<td>of Christ's true, Catholic</td>
<td>faith that were indeed dammably</td>
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<td>sting of false &quot;only</td>
<td>faith . And sometimes, again, some</td>
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<td>I would, in good</td>
<td>faith ,” that they would withhold</td>
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<td>firmly by the Catholic</td>
<td>faith , wish that never man</td>
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<td>of grace by true</td>
<td>faith of this fifteen hundred</td>
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<td>God's law, a fast</td>
<td>faith and good works to</td>
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<td>follow him truly in</td>
<td>faith in the merciful promises</td>
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<td>send them a &quot;fast</td>
<td>faith and good works than</td>
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<td>himself teacheth a false</td>
<td>faith ,&quot; himself teacheth a false</td>
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<td>teacheth us a false</td>
<td>faith against the sacraments, and</td>
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<td>he speaketh of &quot;fast</td>
<td>faith and many mortal heresies</td>
<td>8, 41/30</td>
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<td>teacheth a false, presumptuous</td>
<td>faith &quot; and then teacheth a</td>
<td>8, 42/8</td>
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<td>such trust put in &quot;</td>
<td>faith , with such trust put</td>
<td>8, 42/9</td>
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<td>and unprofitable, and that</td>
<td>faith alone&quot; that he reckoneth</td>
<td>8, 42/9</td>
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<td>expel and kill true</td>
<td>faith alone&quot; sufficeth to salvation</td>
<td>8, 42/10</td>
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<td>him and his true</td>
<td>faith in their hearts; and</td>
<td>8, 42/19</td>
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<td>those truths and this</td>
<td>faith -- showing that the</td>
<td>8, 43/39</td>
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<td>sure that this new</td>
<td>faith always from the beginning</td>
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<td>faith of Luther, Tyndale, and</td>
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<tr>
<td>faith</td>
<td>he doth not), his faith is very false. Tyndale</td>
<td>8, 45/31</td>
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<td>faith</td>
<td>. For Luther, ye wot faith we may use, and</td>
<td>8, 47/26</td>
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<td>faith</td>
<td>his fellows and he Yet when we ask</td>
<td>8, 48/13</td>
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<td>faith</td>
<td>&quot; and &quot;hope,&quot; so as, they say, hath always faith, hope, and charity --</td>
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<td>faith</td>
<td>, hope, and charity . Wherefore faith, hope, and charity, and</td>
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<td>faith</td>
<td>to bring them in faith and virtue grown up</td>
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<td>faith</td>
<td>that it was to faith that it was past</td>
<td>8, 53/28</td>
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<td>faith</td>
<td>from which they show faith and signification of sacraments</td>
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<td>faith</td>
<td>shall heal the sick faith ' shall heal the</td>
<td>8, 54/9</td>
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<tr>
<td>faith</td>
<td>. More If the devil faith . . . I would wit of</td>
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<tr>
<td>faith</td>
<td>set on sensible tokens faith .&quot; He saith also that</td>
<td>8, 57/4</td>
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<td>faith</td>
<td>to the infunding -- faith alone, and take</td>
<td>8, 58/33</td>
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<tr>
<td>faith</td>
<td>shall heal the faith alone, and not by</td>
<td>8, 59/4</td>
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<td>faith</td>
<td>to any that cannot faith and his trust in</td>
<td>8, 60/24</td>
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<td>faith</td>
<td>be the cause why faith and belief of the</td>
<td>8, 61/26</td>
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<td>faith</td>
<td>, with divers other things faith . And thus Tyndale --</td>
<td>8, 62/27</td>
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<tr>
<td>faith</td>
<td>of Christ, unto a faith; Tyndale saith to do</td>
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<td>faith</td>
<td>;not of works and faith therein. For I may</td>
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<td>faith</td>
<td>therein. And it is faith therein. He saith because</td>
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<td>faith</td>
<td>therein. Put ye no faith therein. Put ye no</td>
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<td>faith</td>
<td>. For now hath he faith . . . lest such infidels as</td>
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<td>faith</td>
<td>of all good, faithful faith , saving for the worshipful</td>
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<tr>
<td>faith</td>
<td>, yet are we not faith , yet are we not</td>
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<td>-- and namely so</td>
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<td>faith</td>
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<td>but to kill the</td>
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<td>faith</td>
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<td>, and confirmed themselves to</td>
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<td>of Christ's church --</td>
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<td>beginneth to fail and</td>
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<td>faith</td>
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<td>believed false lies, and</td>
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<td>and all naught. If</td>
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<td>, or set to their</td>
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<td>is heresy and heresy</td>
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<td>of Christ and also</td>
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<td>faith</td>
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<td>and yet lack charity</td>
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<td>faith</td>
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<td>and credence than fifteen</td>
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<td>faith</td>
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<td>and lack charity --</td>
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<td>faith</td>
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<td>, he may well have</td>
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<td>. . . never trust his false</td>
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<td>-- why Tyndale should</td>
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to preach a new faith to this realm, and
me -- in good faith, I neither remember them
more is every ' faith ' Christ's faith commonly signifieth "Christ's faith" in matters of the
it commonly signifieth "Christ's faith" so that when we
we mean a false faith, we be fain always
when we say "Tyndale's faith," "Luther's faith," "Friar Huessgen's faith," and such other like
Luther's faith," "Friar Huessgen's faith," and such other like
of virtue and Christian grace with which in
a change in the realms remaining in the heresies remaining in the heresies but the very might he, in good faith, much better say then
and that the Catholic faith is false; that the faith also to pray for
they be a false faith, then I stand in
other articles of Christ's faith, of Christ, not fallen
which hath the right faith, and which we bound
must be before the Word is before the before the faith, and that written, and that the again, that the right as in the same which they teach that "
every article of the faith, and which we bound
his own salvation by faith, it pleaseth God to
man should come to faith, for his salvation. Here
man's soul from false faith, no more than faith
the soul from false faith, no more than faith
faith, no more than faith
a gracious occasion of faith
men's souls from false faith in that a false reprove all the false sin . . . shall for his faith
to prove that their faith
men teaching all one were all of one faith
an article of the faith, and besides man's own
in confirmation of our faith
his Church and the faith
special article of our faith
old holy saints whose faith
 every article of his faith
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faith good works wrought in 
faith he that this "feeling 
faith of all his "feeling 
faith way or other. For 
faith and evident Scripture that 
faith it and say that 
faith they say still that 
faith is enough to have 
faith it sufficeth to have 
faith faith alone, so that 
faith then is it no 
faith patched with his "feeling 
faith out of the right 
faith that have the "feeling 
faith show the fruits of 
faith because of their "feeling 
faith saving for their "feeling 
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faith maketh them of one 
faith necessary truth of revealed 
faith content in unity of 
faith nor of the right 
faith given his Spirit of 
faith and bad profess one 
faith any profess the contrary 
faith in open profession of 
faith false, concerning the right 
faith agreeth not with the 
faith after never so sure 
faith goodly matter. Tyndale This 
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faith deserve it. This false-feeling 
faith their sect say that 
faith of the tree of 
faith they the tree of 
faith man have the right 
faith substance of belief and 
faith good works wrought in 
faith of themselves, nor without 
faith be naught worth without 
faith as well say that 
faith it a very false
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<td>8,402/15</td>
</tr>
<tr>
<td>faith</td>
<td>true. Tyndale And this faith and knowledge is everlasting</td>
<td>8,402/19</td>
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<tr>
<td>faith</td>
<td>and favor. And this faith is the mother of</td>
<td>8,402/22</td>
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<tr>
<td>faith</td>
<td>and hurtful. And this faith is the foundation laid</td>
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<tr>
<td>faith</td>
<td>of God. And this faith is the rock whereon made you of this</td>
<td>8,402/27</td>
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<tr>
<td>faith</td>
<td>bare knowledge of that faith that feeleth that folk</td>
<td>8,402/30</td>
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<tr>
<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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<td>8,403/17</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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other? If all the
inspire and infund the
not the belief or
then were it not
give into men the
now that since the
man's will into sure
ordinary manner of the
in the definition of
clearly declare that the
it were now no
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or love unto God
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nor his love unto
nor love to the
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thee that my mother's
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<td>had all the while</td>
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<td>faith</td>
<td>with which he was</td>
<td>8,356</td>
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<tr>
<td>faith</td>
<td>&quot; only because he was</td>
<td>8,356</td>
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<td>faith</td>
<td>&quot; which was never given</td>
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<td>and his repentances, and</td>
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<td>faith</td>
<td>or love unto God</td>
<td>8,358</td>
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<td>faith</td>
<td>&quot; from consenting to the</td>
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<td>faith</td>
<td>. Which if it were</td>
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<td>faith</td>
<td>in their heart, and</td>
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<td>faith</td>
<td>-- that is to</td>
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<tr>
<td>faith</td>
<td>-- he goeth about</td>
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<td>faith</td>
<td>at all, nor at</td>
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<tr>
<td>faith</td>
<td>fallen from them, and</td>
<td>8,542</td>
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<td>faith</td>
<td>, that Tyndale telleth us</td>
<td>8,542</td>
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<td>faith</td>
<td>, and lost it, and</td>
<td>8,542</td>
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<td>faith</td>
<td>he said the</td>
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<td>faith</td>
<td>good Lord, I was</td>
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<td>faith</td>
<td>I let no man</td>
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<td>faith</td>
<td>indeed -- Tyndale proveth</td>
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<td>faith</td>
<td>, and lacked the belief</td>
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<td>faith</td>
<td>of Christ: that is</td>
<td>8,545</td>
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<tr>
<td>faith</td>
<td>. And also, to what</td>
<td>8,545</td>
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<td>faith</td>
<td>which God bindeth us</td>
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<td>faith</td>
<td>, with asking help of</td>
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<td>faith</td>
<td>in which he preventeth</td>
<td>8,546</td>
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<td>faith</td>
<td>, because they were &quot;amazed</td>
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<td>faith</td>
<td>. because in the lack</td>
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<td>faith</td>
<td>and to forgiveness again</td>
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<td>faith</td>
<td>, which he saith they</td>
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<td>faith</td>
<td>failed not, though it</td>
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<td>faith</td>
<td>&quot;failed not.&quot; Whereof he</td>
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<td>faith</td>
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<td>faith</td>
<td>failed for ever.</td>
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<td>faith</td>
<td>failed for the while</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
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<td>faith</td>
<td>too, yet shall not</td>
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<td>faith</td>
<td>should not fail. &quot;Yes</td>
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<td>shall not fail. Wherefore</td>
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<td>verily that their feeling be good and faithful</td>
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<td>hath always among his people had observed and</td>
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<td>health unto that good, woman. When our Savior</td>
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<td>though he were a , might have used haply</td>
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<td>and being good and people do, and therefore</td>
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<td>other side, all good, folk, but do, and</td>
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<td>are thereby themselves no folk, but heretics,</td>
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<td>known where were his folk . . . and his</td>
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<td>and disciples, and his believing folk, should</td>
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<td>they were good and : he saith I cannot</td>
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<td>that some of those folk in the first</td>
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<td>Tyndale prove that the folk had before Moses'</td>
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<td>doctors, and preachers, and folk, and good</td>
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<td>profitable to teach the folk, and to reprove</td>
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<td>also doth rule all hearts with his own</td>
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<td>in the number of people . . . and that only</td>
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<td>commit also to other men, such as should</td>
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<td>have made a true, promise of pardon to</td>
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the victory to his
heart that is a
that ordinarily into his
nor final elects (for
And likewise some good,
Which, being once good,
unto us, "God is
of David against the
good husband his own
Saint Paul: "God is
there may be many
the very worst, than
worst, than faithful harlots,
faithful harlots, faithful adulterers,
faithful adulterers, faithful vow-breakers,
faithful vow-breakers, faithful thieves,
faithful thieves, faithful murderers,
faithful murderers, faithful traitors to
therefore good folk and
elect church" himself and
faith be good and
them, and the same
are of infidelity and
now. For these false,
mad,' and '
same is an infidel,
same, from all the
the article of their
many multitude of the
a fly, but very
very plainly false and
dismayed, but not altogether
they, and the more
good and faithful false,
opinions and very false
of Christ, though their
their fashions and their
them to strengthen their
of Christ, though their
who doth more properly
with the less, they
faith, with the great
many schismatical sects . . . whose
good to such as
so wretched, that they
man should by distemperance
mishap any man to
indifferently; and not to
vows of chastity and
faithful folk, that were full
faithful man, as he by
faithful, neither final reprobates
faithful are at sundry times
faithful folk, when false shrews
faithful, and virtuous, did after
which suffereth you not
love of God's law
servant, when he devised
which suffereth you not
folk with a well-working
harlots, faithful adulterers, faithful
adulterers, faithful vow-breakers, faithful
vow-breakers, faithful thieves, faithful
thieves, faithful murderers, faithful
murderers, faithful traitors to
faithful heretics, faithful adulterers, faithful
faithful harlots, faithful adulterers, faithful
faithful heretics, faithful把她, and God's good children
faithful, and, finally, such as
false, faithless wretches, and faithfully fulfill in punishment of
idolatry the very most
heretics whose hearts are faithless
' ' beasts,'
, and damned in his
and feigned-faithful folk, and faithless
faith out of Scripture
, and have ever been
false, faithless heresy. And also, when faithless
. . . it is a world
. The old kindness will faithless
be they. And when faithless
wretches, and therefore God
. But begin, therefore, as faiths
be naught, or though faiths
and their loves to faiths
. More Here have ye faiths
be naught, or though faiths
before your adversaries, and fall
in the danger of fall
at last to bear fall
and ruin at length fall
undoubtedly the remnant will fall
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
<td>from that belief, nor</td>
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<td>fall</td>
<td>from it by error</td>
<td>8, 411/ 7</td>
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<td>fall</td>
<td>in error, and therefore</td>
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<td>fall</td>
<td>again therefrom . . . as many</td>
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<td>fall</td>
<td>therefrom . . . but for all</td>
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<td>fall</td>
<td>from it shall be</td>
<td>8, 411/ 26</td>
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<td>fall</td>
<td>from it shall be</td>
<td>8, 411/ 31</td>
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<td>fall</td>
<td>from that faith, and</td>
<td>8, 412/ 8</td>
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<tr>
<td>fall</td>
<td>from charity. Which thing</td>
<td>8, 412/ 14</td>
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<tr>
<td>fall</td>
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<td>8, 419/ 21</td>
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<tr>
<td>fall</td>
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<td>fall</td>
<td>from charity, and put</td>
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<td>fall</td>
<td>unto shall be but</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
<td>south or north, in</td>
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<td>fall</td>
<td>, there shall it remain</td>
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<td>fall</td>
<td>into deadly sin, or</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
<td>down so far into</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>fall</td>
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<td>and beware that he fall not into idolatry. Which</td>
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<td>that they could never thereto, because the seed fall to shameful, vicious living</td>
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<td>for great love can yet may so far fall in love with some</td>
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<td>catch heat again but stark dead on the</td>
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<td>and beware that he fall not into idolatry. Which</td>
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<td>brought up, cannot fall to shameful, vicious living</td>
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<td>for great love can yet may so far fall in love with some</td>
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<td>very love, can never fall to adultery, because the</td>
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</table>

*Thomas More Studies 12.1 (2017)*
his sinful crime committed
faith almost catching a
then should happen to
sedition and rebellion, and
doing harm, and dogs
cometh again, then many
do by false doctrine
Luther's and Tyndale's books,
God's elect cannot so
down into trances, and
an elect cannot so
elects can never so
the elects cannot so
needs rise after their
mean that after a
and sleeps that folk
and sleeps that folk
lusts, into which folk
From which though they
they fall yet they
them . . . so when they
-- before their final
which many men may
meek and fear a
will not let them
that he had had
good man can lightly
God's favor . . . and thereby
and suffer him to
that he before that
after . . . and that his
willingly forsake it and
the fault of his
man first fail and
by occasion of his
in the Scripture, "Thy
needs sink down and
child feeleth once a
fault first begun, to
can none other but
stronger than David to
hope, and fear, he
occasions God suffered to
and so frail to
frail. And so their
if a man let
these abominable deeds, never
default misfortune us to
before, ere ever he
such prevention and help,
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<tr>
<th>Term</th>
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<td>fall</td>
<td>his own fault to fall therefrom, by refusing the</td>
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<td>no wise have that</td>
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<td>though Saint Peter did</td>
<td>8, 552/27</td>
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<td>after that faint and</td>
<td>8, 552/34</td>
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<td>rideth again, call his</td>
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<td>yet, after his foul</td>
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<td>he can never so so they be, to</td>
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<td>that they fall upon</td>
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<td>which, when he was</td>
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<td>out of religion and</td>
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<td>his spiritual fellows are</td>
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<td>show themselves so far</td>
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<td>that some others hath</td>
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<td>which himself is down</td>
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<td>when that man was</td>
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<td>whereas the people were administered, without any woman</td>
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<td>never knew, and yet</td>
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<td>but that folk have</td>
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<td>faith of Christ, not</td>
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<td>while he saw himself</td>
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<td>and all that are</td>
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<td>false churches that be</td>
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<td>Catholic Church . . . which once were come together, and</td>
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<td>were at that time</td>
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<td>thereof had then been</td>
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<td>Scripture, too, be now</td>
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<td>fareth like a butterfly</td>
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<td>faith must needs have</td>
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<td>to come, and are</td>
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<td>hundred years so entirely</td>
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<td>fallen from Christ and make</td>
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<td>no failing nor no</td>
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<td>, dissembling his overthrow as</td>
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take it all for
his godfather! But these
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men have in their
frame all after his
that fell into the
have they done so
well, and thereby so
book, he retreateh so
abominable kinds of idolatries . . .
secrets . . . and that so
If he have so
a man’s conscience, so
Hitton was walking not
have not spoken so
-- and that so
that pain for so
pestilent writing, may be
that his doctrine is
secrets of God so
so fast and so
when he then so
causes, but without any
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fall they down so far that they neither regard 8, 366/ 28
lay dying, being then far from the place where 8, 371 / 17
doctors, ye see how far they go from Tyndale 8, 374/ 1
doth, and that so far overseen where he commanded 8, 387/ 9
and would make him far from this matter. Yet 8, 392/ 16
angels therein, is very far forth as of necessity 8, 398/ 29
Scripture of God, as far . . . but that he meaneth 8, 400/ 15
with us for so far further thing where he 8, 400/ 15
that he meaneth a far from everlasting life. For 8, 403/ 18
both, and yet be far sufficeth for him to 8, 404/ 25
articles besides. And thus far forward . . . then will he 8, 404/ 27
high wit and learning, far surmounting the capacity of 8, 418/ 22
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abomination, withdraw himself so far that he shall peradventure 8, 423/ 22
he came before (as far as I remember) that 8, 425/ 35
this, fall down so far into deadly sin that 8, 431/ 22
plain that we were far unwise if we would 8, 433/ 16
forth in sin so far that he shall never 8, 433/ 33
than mine own, as far as myself can see 8, 436/ 23
both yet may so far fall in love with 8, 439/ 23
set by, and so far out of his favor 8, 441/ 17
his accustomed guise, as far as he can, in 8, 445/ 18
abominable . . . and such as far less were deadly and 8, 448/ 5
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promises only, were so far above the belief of 8, 463/ 39
unto mankind; for so far go Saint Peter's words 8, 464/ 12
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himself is now as far off as any of 8, 505/ 2
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find it many times far contrary: that the over-great 8, 512/ 5
and reason is very far under, his and as 8, 512/ 31
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he be gone too far -- yet they forget 8, 518/ 9
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manner, as for thus far forth, Doctor Ovid describeth 8, 521/ 22
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<td>is more ruffling, and</td>
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Indeed, but were very
them . . . but were so
him, and came so
was, I ween, as
the money, he was
love God also, so
life neither (for so
-- yet were he
then consider further, how
else (which were yet
of Tyndale no such
Tyndale mean some such
gear is but a
MoreThis is another
the marks of the
In which things they
Luther all this, yet
them; as these heretics
they say nothing, but
promises . . . Tyndale scemeth to
his frantic answer he
signification very secondly, and
writhe and wrestle, and
playeth nothing clean . . . but
his own device, he
part plain heresy . . . and
see that this man
bad -- here he
again. And as it
the belly -- so
elects, we cannot know:
take no heed. Herewith,
to say thereto . . . but,
in what manner and
epistles in such apostolical
fool on such a
are in this new
in what lowly, loving
But, now, by this
apparel, and all the
under a blasphemous jesting
handle them after the
promises after his own
lest, after his customizable
see what manner of
-- a form and
and strength hath that
have in such open
for using of Tyndale's
places . . . where haply the

be pleased with no fashion, neither cathedral church nor
I see well no fashion can please Tyndale but
would in his fond fashion love God and the
such malicious and erroneous fashion -- he complaineth that
or lie after such fashion as Tyndale telleth me
such a high spiritual fashion . . . that they made me
I can no such fashion ; and therefore letting all
solve after an Oxford fashion , with , , and . More Tyndale
it "after an Oxford fashion, with concedo, consequentiam, and
own false and fond fashion he should not grant
words after the old fashion . . . and take fides for
the affirmative, in this fashion -- "If a heretic
this question, in this fashion framed, if he will
reverent manner and devout fashion . In the same manner
other both of one fashion used by man therein
but after their own fashion . For if he speak
mean in the third fashion . And therefore, now, whereas
serve him in such fashion . . . that is to wit
alter or change the fashion as he biddeth us
him of the same fashion of the ceremony, or
alter and change the fashion ? Not do what he
this matter of another fashion of the ceremonies, and
have devised a sundry fashion , and yet never one
frameth after his fond fashion a manner of consecration
expounded on the other fashion foreremembered, understanding, in the
thou the form and fashion of the wholesome words
or the guise and fashion of the Consecration; or
in such false, foolish fashion that, among his other
of faith in this fashion -- that none error
folk speak in such fashion ? And yet, though they
not after a sophistical fashion , that it were utterly
his riddle on this fashion , then he assoileth his
such obscure and doubtful fashion that he might have
but with a feeling fashion , as the child believeth
once in such a fashion attained and gotten that
such a fast feeling fashion ) can never after err
sins in a right fashion is an elect foreseen
handleth it of that fashion that he would not
spiritual sentence in this fashion . . . Tyndale Oh, how beetle-blind
or faith on that fashion . For if he did
he declareth after Tyndale\'s fashion , full clerkly, how some
times, all of one fashion ; to which five times
all five of one fashion concerning his faith, he
hell this foolish fruitless fashion of their impenitent "repentance
those outward signs and fashions that are written in
all one, and their fashions and their faiths and
they have grown so fast and sprung up so
stake when he was fast bound to it. For
and being sure and fast in the true Catholic
I see well, as fast as we decay. For fast faith in the merciful fast, "himself teacheth a fast in the same: there fast faith" and then teacheth fast and so far away-- here would Tyndale fast at his pleasure; or fast, he shall at the fast in sight . . . they shall fast upon Good Friday without fast together. For else, if fast many, fast now never fast now never a one fast together in obedience of fast any day at all fast, and appointed them certain fast was not for taming fast was not for to fast with my maidens. "Would fast availeth, and is profitable fast of a Christian man fast ? For to tame their fast in this place for fast, make not yourselves sad fast, Forsooth, I say unto fast therewith as himself helpeth fast, watch, give alms, and fast and sure. For I fast cleaveth that ten John fast cleaveth that ten John fast that fifteen John the fast to the faith of fast toward it. Now, till fast, for choking. Now, if fast . . . is not yet so fast asleep as he maketh fast, pray, give alms, and fast, give alms, or other fast and sure pitched upon fast), be able to wrest fast faith and hope in fast bound in the chair fast and sure he seeth fast by those things that fast in those things that fast and remember of whom fast . . . which these brothels so fast these fools in their fast ." By these have we
in this wise: "Stand 
Paul, "My brethren, stand
he maketh in the
that he affirmeth for
that we should sometimes
sin he never so
Spirit of God so
despite of the Lenten
good men to stand
keepeth it and cleaveth
heresies in such a
and should find him
and believed all, very
as firm and as
also counsel them to
and do alms, and
waiteth, and calleth as
easy to entreat to
that he goeth so
it) from the foolish
the fasts that Moses
shirt of hair, he
words that King Ahab
from wildness, but he
the people: "We have
mourned many days; I
wanton things; but he
Tyndale saith? Nay; they
and had prayed and
bodily lusts. For they
For albeit that Christ
great thing that he
doubt but that they
God with fasting . . . they
touched, that many which
punishment too . . . and therefore
of God, and so
faith of Christ's church
and fluttereth, ever the
evil; run never the
discipline, ran forth the
mesh and entangle himself
entangle himself faster and
his feet, and hold
already. But when thou
unto men that thou
written, "The man that
understood that he which
that neither prayer nor
the keeping of any

fast
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other good work --
deny but that prayer,
be their prayers, their
of the cause of
them break all the
that could not on
and thraldom" of all
that Tyndale saith (that
and appoint certain common
one. And surely if
taken away of common
conscience, to choose their
men should need few
to believe that man's
use. But as for
should well know that
It appeareth also that
how special a thing
but by prayer and
shall he see that
let you see: that
punish ourselves. And that
penance and pain of
but also punishment, by
if ye continue in
Eliachim did not esteem
intent that by their
that by their devout
saith he, "joined with
intemperance, for good Christian
prayer the pain of
all your heart in
the prophet exhorteth to
and punish themselves with
in this matter of
but by prayer and
their devout prayers and
punish their body with
for the merit of
punish the flesh with
face of God with
the pain of the
of the authorities for
will say that the
taming of the body,
that he gladly by
content of himself by
see man follow by
sins, by penance-doing, with
his flesh, with prayer,

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other good work --
deny but that prayer,
be their prayers, their
of the cause of
them break all the
that could not on
and thraldom" of all
that Tyndale saith (that
and appoint certain common
one. And surely if
taken away of common
conscience, to choose their
men should need few
to believe that man's
use. But as for
should well know that
It appeareth also that
how special a thing
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shall he see that
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but by prayer and
their devout prayers and
punish their body with
for the merit of
punish the flesh with
face of God with
the pain of the
of the authorities for
will say that the
taming of the body,
that he gladly by
content of himself by
see man follow by
sins, by penance-doing, with
his flesh, with prayer,
his flesh, with prayer,
our flesh with prayer,
our flesh with prayer,
fleshly lusts with prayer,
watch and prayers, in
all your heart, in
holy days nor the
if we speak of
folk while they be
works, against all religion,
kept holy days and
works -- not in
own continence, almsdeed, and
is more and more
of that he so
to break all those
now in the common
of Scripture. First, the
also -- were those
will bring all these
first Tyndale's New Testament,
Cardinal, and the Reverend
before the Most Reverend
as by the Reverend
scruple at all. His
to answer good young
I -- matched with
three, three days ere
little as much as
I shall leave young
go further with young
Friar Luther, the very
a lewd sport, but
the punishment to the
their punishment to the
the punishment to the
at all. If our
the stead of our
fastest, but unto thy
in secret. And thy
Now, if our spiritual
God gave our first
he therein exclude Tyndale's
the name of the
the world, unto his
offered up to his
the Godhead of the
holily soever it pleaseth
Cross . . . as the natural
devilish Dialogue of the

fasting , and all manner of
fasting , and all manner of
fasting , and all godly living
fasting , and much godly living
fasting and forbearing meat. He
fasting , in weeping, and wailing
fasting days no man need
fasting the Lent or other
fasting . And in like wise
fasting , prayer, devotion, saints, ceremonies
fasting days, and believed all
fasting , praying, alms, or any
fasting , and all their other
fastly confirmed . . . and without which
fastly before hath affirmed, while
fasts privily, where the weak
fasts do tame the flesh
fasts that Moses fasted, first
fasts for nothing but for
fasts in question -- yet
father of them all by
Father Cuthbert, then bishop of
Father in God the Archbishop
Father the Bishop of Rochester
father and his mother, he
Father Frith . . . which now suddenly
Father Frith alone, be now
Father Frith was born . . . had
Father Frith hath now. Howbeit
Father Frith in his pride
Father Frith, and touch, if
father of their whole sect
Father Tyndale here writeth much
father and mother, and so
father and the mother" --
father and mother' and '
father Tyndale had been in
father Adam . . . he should never
Father , which is in secret
Father , that seeth in secret
father Tyndale had been there
father and mother in Paradise
father and his mother, and
Father and the Son and
Father in heaven, an acceptable
Father for his people by
Father and the Holy Ghost
Father Tyndale here preach in
father or the godfather blesseth
Father and the Son, and
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<td>he shall bear witness</td>
<td>8, 239/ 37</td>
</tr>
<tr>
<td>Father</td>
<td>sent me.&quot; Will ye</td>
<td>8, 241/ 29</td>
</tr>
<tr>
<td>Father</td>
<td>.&quot; Now, though this be</td>
<td>8, 241/ 34</td>
</tr>
<tr>
<td>Father</td>
<td>.&quot; Thus have I clearly</td>
<td>8, 242/ 5</td>
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<tr>
<td>Father</td>
<td>and their Holy Spirit</td>
<td>8, 243/ 11</td>
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<tr>
<td>father</td>
<td>and mother, and after</td>
<td>8, 244/ 15</td>
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<tr>
<td>Father</td>
<td>, and by his own</td>
<td>8, 262/ 27</td>
</tr>
<tr>
<td>Father</td>
<td>. Suppose me, therefore, I</td>
<td>8, 266/ 19</td>
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<tr>
<td>Father</td>
<td>and his only-begotten Son</td>
<td>8, 268/ 22</td>
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<tr>
<td>Father</td>
<td>, as the popish preachers</td>
<td>8, 268/ 24</td>
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<tr>
<td>father</td>
<td>. And also, if Tyndale</td>
<td>8, 305/ 17</td>
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<tr>
<td>Father</td>
<td>my Lord Bishop of</td>
<td>8, 324/ 15</td>
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<td>Father</td>
<td>Tyndale that every obstinate</td>
<td>8, 342/ 1</td>
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<td>Father</td>
<td>bore witness of him</td>
<td>8, 347/ 21</td>
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<td>Father</td>
<td>of heaven planteth by</td>
<td>8, 359/ 15</td>
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<td>father</td>
<td>Origen; wherewith, as I</td>
<td>8, 367/ 16</td>
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<td>father</td>
<td>and mother, and under</td>
<td>8, 373/ 3</td>
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<td>Father</td>
<td>, and my mother the</td>
<td>8, 373/ 4</td>
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<td>Father</td>
<td>and the Son and</td>
<td>8, 376/ 14</td>
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<td>Father</td>
<td>, which cannot lie, hath</td>
<td>8, 390/ 18</td>
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<td>Father</td>
<td>, which cannot lie, hath</td>
<td>8, 399/ 32</td>
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<td>Father</td>
<td>and the Son, for</td>
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<td>Father</td>
<td>upon the cross is</td>
<td>8, 408/ 36</td>
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<td>father</td>
<td>of all such liars</td>
<td>8, 416/ 37</td>
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<td>Father</td>
<td>that is in heaven</td>
<td>8, 418/ 6</td>
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<td>father</td>
<td>, the devil that is</td>
<td>8, 418/ 9</td>
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<td>father</td>
<td>, he was therefore begotten</td>
<td>8, 421/ 3</td>
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<tr>
<td>father</td>
<td>only, without any mother</td>
<td>8, 421/ 3</td>
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<td>father</td>
<td>of evil folk, and</td>
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<td>father</td>
<td>the devil, and his</td>
<td>8, 434/ 28</td>
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<td>Father</td>
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<td>our Savior said, the</td>
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<td>of Christ with his</td>
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<td>and wisdom loveth his</td>
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<td>showed him that his</td>
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<td>profit, and that his</td>
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<td>any need that his</td>
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<td>to play also, forgetting</td>
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<td>hath again unto his</td>
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<td>persuade him that his</td>
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<td>to return unto his</td>
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<td>he believeth that his</td>
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<td>the voice of his</td>
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<td>his remembrance . . . and, forgetting</td>
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<td>either home with his</td>
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<td>his mother, poisoning his</td>
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<td>his mother, poisoneth his</td>
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<td>of hanging if his</td>
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<td>him also before my</td>
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<td>begetting of his own</td>
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<td>truth of God the</td>
<td>8,567/34</td>
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<td>to pray for his</td>
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<td>pray thereon for his</td>
<td>8,10/23</td>
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<td>to judge our Holy</td>
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<td>Lazarus sent into his</td>
<td>8,274/34</td>
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<td>though they love their</td>
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<td>and that all his</td>
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<td>faith unto all his</td>
<td>8,488/36</td>
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<td>the knowledge of his</td>
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of loss of his
he hath in his
the trust in his
remember themselves and their
the remembrance of his
boy, and heard his
his remembrance of his
for fear of his
other friends of his
unto saints as his
refuseth them? Among which
that all those holy
belief that those holy
their chief holy, spiritual
pack of the principal
and believe the old
to their old holy
that the good holy
neither themselves nor their
that all the old
authority of the old
the other old holy
see that these holy
But like holy spiritual
friends and good ghostly
begin to reform that
fail but if our
words I lay no
though he found no
sensible sacraments, except the
sacrament will find no
be now, upon this
a chief and principal
find this for a
that I find the
If Tyndale had found
would I find no
that I find the
congregation. "This is the
shall soon amend the
though through their own
Howbeit, I spied my
that he perceived his
the change none other
know it for no
I had found a
whereas I find the
so thought. But the
love." This was the
find with him the
<table>
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<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
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<tr>
<td>fault</td>
<td>and namely of our proper place where the will not acknowledge his we would never find other, since that for faileth, and not for first hearing find no have. &quot;Lo the great if that some other followed not, but the undoubtedly through their own their mind by the one, and all for understand no preaching. Another and reason, but through his faith and his And then putting the and then without our should he feel the he find his own them, without their was rebuked and his was ever out of be, without their own withdrawal but in the thrice of some one had showed him his suffered through his own by reason of their judge and amend our findeth Tyndale two great therefore, that for these marketh all other men's into such open, beastly Saint Jerome found some were there any such granted now that those touch and reprove such from confessing of their we should take their child, as though their faileth Tyndale in two be rebuked and their and favor? Now, the such as he found</td>
<td>8, 207/ 14 8, 207/ 16 8, 207/ 20 8, 207/ 20 8, 207/ 21 8, 257/ 37 8, 260/ 4 8, 260/ 4 8, 300/ 28 8, 319/ 26 8, 327/ 16 8, 451/ 9 8, 452/ 7 8, 452/ 14 8, 452/ 29 8, 499/ 7 8, 512/ 26 8, 525/ 3 8, 525/ 23 8, 526/ 9 8, 526/ 25 8, 527/ 5 8, 527/ 8 8, 528/ 9 8, 529/ 6 8, 529/ 18 8, 531/ 14 8, 532/ 7 8, 532/ 26 8, 535/ 18 8, 549/ 18 8, 551/ 15 8, 65/ 28 8, 92/ 32 8, 93/ 9 8, 138/ 20 8, 139/ 18 8, 152/ 32 8, 153/ 1 8, 153/ 11 8, 177/ 6 8, 207/ 36 8, 490/ 27 8, 490/ 30 8, 499/ 8 8, 532/ 13 8, 570/ 26 8, 153/ 19</td>
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<tr>
<td>whereof they were now</td>
<td>faulty when they refused to</td>
<td>8, 241/37</td>
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<tr>
<td>him suddenly such a</td>
<td>favor, and so great a</td>
<td>8, 13/16</td>
</tr>
<tr>
<td>was he, after much</td>
<td>favor showed him, and much</td>
<td>8, 15/31</td>
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<tr>
<td>so much the more</td>
<td>favor was there minded him</td>
<td>8, 17/10</td>
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<tr>
<td>likely to have had</td>
<td>favor showed him. But when</td>
<td>8, 18/10</td>
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<td>that with such foolish</td>
<td>favor and such blind affection</td>
<td>8, 25/13</td>
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<tr>
<td>their own lust, in</td>
<td>favor whereof they sinfully study</td>
<td>8, 63/18</td>
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<tr>
<td>and increase of God's</td>
<td>favor; which thing is the</td>
<td>8, 65/12</td>
</tr>
<tr>
<td>of his grace and</td>
<td>favor among them. Finally, what</td>
<td>8, 69/24</td>
</tr>
<tr>
<td>should be in his</td>
<td>favor and ascribed thereby into</td>
<td>8, 79/24</td>
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<tr>
<td>Tyndale here preach in</td>
<td>favor of the Turks . . . a</td>
<td>8, 123/21</td>
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<tr>
<td>Tyndale in the Turks'</td>
<td>favor speaketh against those that</td>
<td>8, 123/26</td>
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<tr>
<td>love,&quot; and &quot;grace&quot; into &quot;</td>
<td>favor,&quot; &quot;confession&quot; into &quot;knowledge,&quot; and</td>
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<tr>
<td>he did it in</td>
<td>favor of the worse kind</td>
<td>8, 174/13</td>
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<td>proper taunt that I</td>
<td>favor him of likelihood for</td>
<td>8, 176/13</td>
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<td>betrayed Christ for any</td>
<td>favor that he bore to</td>
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<tr>
<td>nuns. Against Tyndale's</td>
<td>favor &quot; Instead of &quot;Grace&quot; Tyndale</td>
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<td>translating &quot;</td>
<td>favor,&quot; and not into &quot;grace&quot;</td>
<td>8, 202/22</td>
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<td>because I turn into &quot;</td>
<td>favor is not grace,&quot; and</td>
<td>8, 202/23</td>
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<td>grace&quot; . . . saying that</td>
<td>favor there is but little</td>
<td>8, 202/24</td>
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<tr>
<td>&quot;every</td>
<td>favor ; and in universities there</td>
<td>8, 202/26</td>
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<td>and that &quot;in some</td>
<td>favor .&quot; And I pray you</td>
<td>8, 202/30</td>
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<td>understand no great godly</td>
<td>favor ' And Not '</td>
<td>8, 202/32</td>
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<td>and setting in of &quot;</td>
<td>favor &quot; where the Scripture speaketh</td>
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<td>chapter is &quot;Why '</td>
<td>favor is never but good</td>
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<td>for changing &quot;grace&quot; into</td>
<td>favor not always one . . . but</td>
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<td>-- albeit that God's</td>
<td>favor . . . and favoreth for his</td>
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<td>his grace and his</td>
<td>favor and his mercy not</td>
<td>8, 203/12</td>
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<td>giveth grace for his</td>
<td>favor of God; this final</td>
<td>8, 205/13</td>
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<td>mercy . . . and yet his</td>
<td>favor -- yet there remaineth</td>
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<td>imperishable Gratia</td>
<td>favor , and the eternality of</td>
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<td>favor and the state of</td>
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<td>full restitution to God's</td>
<td>favor to God's writing, blasphemeth</td>
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<td>the restitution to God's</td>
<td>favor . And this faith is</td>
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<td>falleth out of God's</td>
<td>favor , and that they sin</td>
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<td>favor , and ever shall be</td>
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<td>unto his love and</td>
<td>favor and grace -- which</td>
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<td>to keep them in</td>
<td>favor , yet said he unto</td>
<td>8, 429/18</td>
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<td>elects, and in his</td>
<td>favor, that no repentance, no</td>
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<td>than only by his</td>
<td>favor . Against which fond and</td>
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<td>and God's right special</td>
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<td>bring them in his</td>
<td>favor , and be before them</td>
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<td>they be in his</td>
<td>favor, indifferently . . . till he, either</td>
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<td>favor of God, not even</td>
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<td>of persons or partial</td>
<td>favor ? Now, the faults that</td>
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<td>himself over-great in God's</td>
<td>favor hearing; namely since there</td>
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<td>favored ; and good, godly men</td>
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<td>favored and forborne him somewhat</td>
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<td>one . . . but he both favoreth</td>
<td>for his grace and</td>
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<td>for his favor . . . and favoreth</td>
<td>for his mercy . . . and</td>
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<td>infected and killed, I fear</td>
<td>me, more seely simple</td>
<td>8, 2/7</td>
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<td>now beginneth. For I fear</td>
<td>me surely that except</td>
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<td>man fled hence for fear</td>
<td>of such harm as</td>
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<td>harm thereby. But I fear</td>
<td>me more of his</td>
<td>8, 74/20</td>
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<td>said true as I fear</td>
<td>that he lieth. If</td>
<td>8, 90/26</td>
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<td>why we should greatly fear</td>
<td>to grant and agree</td>
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<td>now give over, for fear</td>
<td>lest infidels as Turks</td>
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<td>word again afterward for fear</td>
<td>, when he saw his</td>
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<td>is out of such fear</td>
<td>, is, as it semeth</td>
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<td>trust, greatly need to fear</td>
<td>the great word that</td>
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<td>so strait . . . that would fear</td>
<td>to kill a flea</td>
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<td>last the terror and fear</td>
<td>so sore increased that</td>
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<td>in many a sudden fear</td>
<td>of the fiend. And</td>
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<td>cause in himself to fear</td>
<td>that his Christian faith</td>
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<td>lawful matrimony: I nothing fear</td>
<td>your judgment in this</td>
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<td>lest it should fall</td>
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<td>to use the devout</td>
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<td>somewhat better than I fear</td>
<td>me they be both</td>
<td>8, 164/20</td>
</tr>
<tr>
<td>truth I no more fear</td>
<td>to speak . . . than against</td>
<td>8, 179/34</td>
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<tr>
<td>now much need to fear</td>
<td>. For likewise as from</td>
<td>8, 187/5</td>
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<tr>
<td>ordinary justice . . . lest, the fear</td>
<td>of all pain utterly</td>
<td>8, 210/15</td>
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<tr>
<td>help me God, I fear</td>
<td>be very near his</td>
<td>8, 270/12</td>
</tr>
<tr>
<td>from hell. Tyndale &quot;To fear</td>
<td>men with,&quot; thou wilt</td>
<td>8, 287/33</td>
</tr>
<tr>
<td>belief of purgatory to fear</td>
<td>men with.&quot; What fool</td>
<td>8, 288/1</td>
</tr>
<tr>
<td>For Tyndale's belief cannot fear</td>
<td>folk, no more than</td>
<td>8, 288/2</td>
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<tr>
<td>word -- what great fear</td>
<td>can there be of</td>
<td>8, 288/26</td>
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<tr>
<td>stand out of the fear</td>
<td>of purgatory. For likewise</td>
<td>8, 288/30</td>
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<tr>
<td>all that, cause to fear</td>
<td>both purgatory and hell</td>
<td>8, 288/33</td>
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<tr>
<td>three halfpence out of fear</td>
<td>of purgatory, but ever</td>
<td>8, 289/3</td>
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<tr>
<td>ever hath cause to fear</td>
<td>it. For no man</td>
<td>8, 289/4</td>
</tr>
<tr>
<td>hope. And if the fear</td>
<td>of purgatory were so</td>
<td>8, 289/8</td>
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<tr>
<td>-- then were the fear</td>
<td>of hell gone too</td>
<td>8, 289/9</td>
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<tr>
<td>writing of them for fear</td>
<td>lest the heathen should</td>
<td>8, 291/3</td>
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<tr>
<td>was less cause to fear</td>
<td>, and why they wrote</td>
<td>8, 292/22</td>
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<tr>
<td>was more cause to fear</td>
<td>-- since he cannot</td>
<td>8, 292/23</td>
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<tr>
<td>The lack whereof I fear</td>
<td>me will make more</td>
<td>8, 319/38</td>
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<tr>
<td>those words only for fear</td>
<td>that he had . . . lest</td>
<td>8, 348/28</td>
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<tr>
<td>their idols. And for fear</td>
<td>thereof he said unto</td>
<td>8, 348/33</td>
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<td>shall not Tyndale so fear</td>
<td>me therewith . . . but that</td>
<td>8, 367/19</td>
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<tr>
<td>of the which they fear</td>
<td>lest they should thereby</td>
<td>8, 390/15</td>
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<tr>
<td>great cause hath to fear</td>
<td>and mistrust all his</td>
<td>8, 400/4</td>
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<tr>
<td>every man may well fear</td>
<td>that the works which</td>
<td>8, 401/28</td>
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<tr>
<td>to take away that fear</td>
<td>, and to make men</td>
<td>8, 404/22</td>
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<tr>
<td>I warrant you, and fear</td>
<td>no death, for you</td>
<td>8, 413/6</td>
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<tr>
<td>hath good cause to fear</td>
<td>and temper his hope</td>
<td>8, 425/3</td>
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<tr>
<td>not proud thereof, but fear</td>
<td>.&quot; There showeth Saint Paul</td>
<td>8, 430/10</td>
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<tr>
<td>it hath cause to fear</td>
<td>, because he may by</td>
<td>8, 430/13</td>
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<tr>
<td>man stand in great fear</td>
<td>to sin, how great</td>
<td>8, 433/35</td>
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<td>Term</td>
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<tr>
<td>and ever live in</td>
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<td>the devil would not</td>
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<td>and not for any</td>
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<td>fear of hell . . . which</td>
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<td>eye . . . that I nothing</td>
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<td>God, I very greatly</td>
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<td>unto his father again;</td>
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<td>hangman,&quot; tormenting of conscience,</td>
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<td>catching a fall for</td>
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<td>despair of life for</td>
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<td>father's goodness . . . is for</td>
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<td>latter end, when cold</td>
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<td>end, when the cold</td>
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<td>to be meek and</td>
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<td>pride for lack of</td>
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<td>his repentance likely to</td>
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<td>from him for any</td>
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<td>for faint hope, and</td>
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<td>of them; nor, I</td>
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<td>with him, and the sword of temptations, with</td>
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<td>heart but if no</td>
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<td>of his death and &quot;</td>
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<td>Savior, saving for &quot;the</td>
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<td>before forbidden them such</td>
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<td>he said unto them, &quot;</td>
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<td>you whom you shall</td>
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<td>whom you shall fear.</td>
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<td>putting away of that</td>
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<td>by which folk for</td>
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<td>forsake our Savior for</td>
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<td>admit for us, I</td>
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<td>at the last, when</td>
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<td>sin of which they</td>
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<td>sin of which they too, till the &quot;cold</td>
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<td>is it to be</td>
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<td>punishment which else he</td>
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<td>purgatory need to be</td>
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<td>manslaughter both . . . while he</td>
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<td>than other men's belief</td>
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<td>afraid, that all their</td>
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<td>for all Tyndale's high,</td>
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<td>presumptuous hope or foolish,</td>
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<td>still with them . . . yet</td>
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<td>which when he hath</td>
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<td>the triumph, the great</td>
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<td>celebrated with a solemn</td>
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<td>cometh forth with his</td>
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<td>his disciples assay some</td>
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<td>of falling . . . but if</td>
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<td>to set his flesh</td>
<td>fear</td>
<td>8, 444/ 17</td>
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<td>of hell . . . which fear</td>
<td>fear</td>
<td>8, 456/ 11</td>
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<td>is but servile and</td>
<td>fear</td>
<td>8, 456/ 11</td>
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<td>but that every wise</td>
<td>fear</td>
<td>8, 468/ 12</td>
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<td>is now very near</td>
<td>fear</td>
<td>8, 478/ 19</td>
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<td>and dread of rebuke</td>
<td>fear</td>
<td>8, 489/ 16</td>
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<td>of destruction, and almost</td>
<td>fear</td>
<td>8, 491/ 26</td>
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<td>, and at last, with</td>
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<td>8, 495/ 28</td>
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<td>of hanging if his</td>
<td>fear</td>
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<td>of his father's anger</td>
<td>fear</td>
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<td>of death hath quenched</td>
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<td>of death hath quenched</td>
<td>fear</td>
<td>8, 517/ 21</td>
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<td>a fall than to</td>
<td>fear</td>
<td>8, 523/ 27</td>
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<td>mingled with his hope</td>
<td>fear</td>
<td>8, 524/ 10</td>
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<td>that he was naught</td>
<td>fear</td>
<td>8, 524/ 19</td>
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<td>of any such pride</td>
<td>fear</td>
<td>8, 524/ 22</td>
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<td>he fall the less</td>
<td>fear</td>
<td>8, 529/ 30</td>
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<tr>
<td>me, Tyndale neither, as</td>
<td>fear</td>
<td>8, 538/ 4</td>
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<td>of their own death</td>
<td>fear</td>
<td>8, 541/ 10</td>
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<td>, sorrow, mourning, and weeping</td>
<td>fear</td>
<td>8, 541/ 17</td>
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<tr>
<td>can let us to</td>
<td>fear</td>
<td>8, 542/ 4</td>
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<tr>
<td>&quot; of their own, that</td>
<td>fear</td>
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<td>of their own death</td>
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<td>of temporal death upon</td>
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<td>ye not them that</td>
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<td>of death would forbear</td>
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<td>of temporal death, were</td>
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<td>me, the excuse of</td>
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<td>, sorrow, and wondering had</td>
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<td>that they shall be</td>
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<td>of death&quot; turn them</td>
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<td>that for the receipt</td>
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<td>would fall upon his</td>
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<td>not to tempt our</td>
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<td>Tyndale; nor Tyndale is</td>
<td>feareth</td>
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<td>illusions failed and vanished</td>
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<td>charge, is so little</td>
<td>fearful</td>
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<td>despair . . . either weening that</td>
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<td>8, 433/ 18</td>
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<td>that by the casting</td>
<td>fearing</td>
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<td>long continued . . . he waxeth</td>
<td>fearless</td>
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<td>and glory of Tyndale's</td>
<td>feast</td>
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<td>charge, is so little</td>
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<td>proper taunt that I</td>
<td>feat</td>
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<td>here. But I trust</td>
<td>feat</td>
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not worth the least
feather of a wild goose's
feather . Then would ye ween
feathers from his gay peacock's
featly that pretty scoff that
featly conveyed himself out of
February . . . and have put out
fed his devilish delight in
feeble to stick to as
feeble in this point whereupon
feeble his building is that
feeble as it is, he
feeble his argument is . . . by
feeble argument before-touched was but
feeble yet than the other
feeble . When wrong is done
feeble and so dim that
feeble " sometimes in temptation, and
feeble in temptations that, through
feeble and unlawful reason. Tyndale's
feeble , and frail. And so
feeble , and that by reason
feeble-faithed folk offended. Whereas undoubtedly
feebleness so worketh with the
feebleness , imperfection, and frailty, Tyndale
feebleness of David -- as
feebleness . Nay, forsooth. For here
feebleness . And their feebleness cometh
feebleness cometh of the withdrawing
feebleness , carry them clean away
feebler and be overcome and
feed the flock of Christ
feed the flock of Christ
feed Christ's flock," he meaneth
feed as to shear, we
feed as to shear, we
feed us forth with his
feeding their souls of the
feeding of the flesh about
feeding hath caused so many
feel by the increase of
feel it begin to boil
feel no part thereof. And
feel it not, but in
feel it thoroughly . . . so that
feel the fervor of that
feel they themselves therewith in
feel their passions appeased . . . as
feel with his fingers' ends
feel that all his holy
feel themselves stand, they need
great faith soever he feel . . . yet if we begin 8, 433/ 36
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learn to find and feel that there is no 8, 486/ 17
faith . . . which, though he feel it not because he 8, 493/ 21
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fall not, because they feel it still though they 8, 522/ 21
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holy "feeling faith," that feel always full forgiveness, without 8, 400/ 24
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a person as God feel him faint and little 8, 526/ 16
when a wanton child feel once a fall, and 8, 526/ 23
upon him when he feel in himself no more 8, 529/ 13
a sick man ofttimes feel the taste of his 8, 529/ 15
him in which he feel in himself no more 8, 538/ 1
a sick man ofttimes feel the taste of his 8, 538/ 2
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labor for knowledge, understanding, feeling faith" therewith when I 8, 314/ 21
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-- he that this " feeling faith." But on the 8, 394/ 7
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sinners" that have the " feeling " faith and "historical," as 8, 395/ 31
not (because of their " feeling faith," which himself describeth 8, 396/ 30
same, saving for their " feeling faith," be damned in 8, 397/ 10
point cometh Tyndale's holy "feeling faith," that feeleth always of "historical faith" and "feeling faith," without the pain and to the prattle and prate of "feeling faith," without the lacketh both life and receiveth after life and which he calleth the "true" faith and the "he calleth after the "therewith as great a he meaneth by his "he find any other there be any other whereas Tyndale speaketh of "weeping that after any "that hath once the once entered with the faith, sure by their fellows had by their "so saintly of their "fall to the fleshly he calleth hereafter the "damned; and by this yet because of their God by such a follow thereupon in the do feel, by their fleeth well, by his members of Christ's church, church, feeling by their "for holiness of their "forthwith, for all their by their foul fleshly that because of his "horrible deeds, their lively Spirit that through my fault of such a right" faith, and the "story, but with a in such a fast at the clergy . . . but, members with their holy "is to wit, their "church," that hath the church," because of his damnable because of Jack's bound . . . and, quick of not, because of their "feeling faith," which I shall of the infernal fire of any faith at . . . which yet, by the again . . . as many a "faith, hath a sure "faith can never sin "faith, he hath the thereof, with hope and "faith only. I know "faith . . . but I wot , let him tell us of faith than believing "faith . . . Saint Paul speaketh faith" once had, any faith, and thereby is faith into a soul faith that they could faith" the Spirit of faith," boast themselves and of nuns, of long "faith . . . by which faith faith be born of faith, they keep still faith as they be of such holy members faith, that they be faith, that the Spirit by their "feeling faith" faith that after their faith," in the doing faith, by their foul in the doing their faith," which when he faith (which cannot, as faith is in me faith, and such good "faith, too -- that fashion, as the child fashion) can never after fruit, went further and faith" . . . to whom he faith," can never suffer faith of his own faith which so lieth faith . . which, though he as any blain or faith. From which though
of the elects a feeling faith. Now, if David
for the while the feeling faith with which he
deadly, for lack of " feeling faith," only because he
for lack of the " feeling faith" which was never
maketh himself of their feeling . Would God we were
kept him, through the " feeling faith," from consenting to
tyndale here, good reader, feeling his matter very faint
and given them a feeling of the mercy
and given them a feeling of the mercy
the mercy of God . . .
highly this manner of " feeling faith," which was never
them he giveth a " feeling faith," only because he
laws. But before their feeling faith, they have, such a
and given them a feeling that is heresies
the mercy of God . . .
whoso have once his feeling faith, can never sin
-- because of their " feeling faith," which can neither
elects depend upon his " feeling faith" that thereby they
believe verily that their feeling faith shall never fail
shall for their only feeling faith be good and
the elect church of feeling-faithful, repentant sinners, to take
in another chapter after, feelingly and not only historically
regard therewith his fowl feeling eyes, to look and
nor shoes upon their feeling feet, nor stick in their
the Washing of the feeling feet, "The High Priest himself
the Washing of the feeling feet, whereof Christ at his
to wash his feeling feet. I doubt not but
down at his enemy's feeling feet, and yield himself into
go thither with my feeling feet, yet I will not
and toes on his feeling feet, too. But he that
up upon their hinder feeling feet, and hold their hands
with their foul, dirty feeling feet, to draw it from
look better to his feeling feet, and hold faster after
and as the poets feeling feet, that Hercules drew up
since a hypocrite may feeling feet, them. And also himself
pleasure for the faint, feeling feet, counsel of a few
fond fellowship, with their feeling feet, fair, holy speech, like
and perceived the other feeling feet, and false. But marry
all be false and feeling feet, and men's mad inventions
they had lied and feeling feet, such fables themselves --
popes have of late feeling feet, themselves for their lucre
all the faithless and feeling feet, folk, and wrong writing
born again but Tyndale feeling feet, the and created anew
falsehood for which he feeling feet, He seeth miracles
selfsame intent . . . and therefore feeling feet, that the apostles "confirmed
and sincerity therein . . . he feeling feet, that the Church maketh
calleth it, nothing but feeling feet, and lying -- then
righteousness of their own feeling feet, resist the righteousness of
righteousness of their own
had stolen the cloths,
and a priest, which
prophets -- as it
were in slumber and
and left fish and
any respect of honesty
little, and that they
that point too: then
their folly and sloth
the vengeance of God
to hold him, finally
For as for need ... as when Arius' guts
avail without charity ... then
Church; not though there
fruit, went further and
part. And then they
the game was done,
cast off, and finally
in the cradle, he
them? Now, when he
followed the fumes that
nor at any time
-- so the apostles
of Christ, and after
so doth every fond
say to a poor
that now a fond
that himself and his
because we find this
of such a lewd
double death that his
man were God Almighty's
friar or any fond
himself so good a
well. For the rude
jumble till some good
nor at every lewd
of Tyndale and his
himself and by his
reckon the remnant. These
and others of his
by Tyndale and his
Friar Huessgen, and their
wholesome which these fond
against himself and his
as he and his
if Tyndale and his
which Tyndale and his
Friar Huessgen and his fellows. Take example saith Tyndale, and he affirm to him and his fellows, in every place hold objected, and among them, according to your own, as ye see, so . . . beat not the babes are fallen into this do so sore oppugn -- that would leave of his own sect set little by the understand it right, or and their lemans, were and their heresies in have in such open , against the interpretation of, full holily, to "awake", that had wasted out -- needed neither ceremony they must, I say at the least. For in his heresy did ever found yet, nor . . . And if Tyndale say and he will not have, and yet leaveth . . . And this I give . So that I wonder have done before his well and fully conclude . . . may gather out have found any one bring forth some half -- and then carried, some confess that they as would be so ) for that purpose, which : "Those hard things," saith had written it among, forasmuch as they be had by their "feeling" for the sure children :We be no sinners, the true members of, the "true" members of and he do not, saying, "We fall, when
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<td>that his own unhappy fellows</td>
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<td>doth himself, and his fellows</td>
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<td>another of his own fellows</td>
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<td>nor all his own fellows</td>
<td>, nor our Savior himself</td>
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<td>own deeds and his fellows' authority, or their own fellows'</td>
<td>but also studied and</td>
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<td>then carried all their fellows' master and his fond ye should have any</td>
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<td>writing with them into</td>
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<td>, with their feigned, fair</td>
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<td>fellowship</td>
<td>with devils.&quot; This only</td>
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<td>ye</td>
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| Saint Paul saith, "What ever holy Tyndale himself felt of them that have felt the "taste" thereof. And felt the taste of the felt the taste of the felt the sweet taste of felt about, here and there felt him fully, and put felt him and put his feminine sex fall too far fence their fortress with. And fence in all his field fence in his church with fertility both in corn and fervent mind, it was agreed fervent love toward thy neighbor fervent love . . . after the example fervent love here in his fervent love" -- he bloweth fervent sorrow with grief and fervent and hot in virtue fervently taken in their lewd fervor of that fire as fervor of devout works into festival of holy days unto called Festum encaeniorum have been instituted fetch authority of reason for fetched out lately of a fetched that is put into fetched either home with his fever ") "which shall sore vex fever of heresies, they not fever that they clean lost
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<td>should need opinion of</td>
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<td>-- sheweth himself in</td>
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<td>be the very church</td>
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<td>a one man, or any</td>
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<td>work . . . wherein with a</td>
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<td>length the Church for the</td>
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<td>of them, I say,</td>
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old fashion . . . and take beggar of Billiter Lane. purgatory clearly lost the
slink away from the fence in all his to win the whole chief captain of the the forefront of the parables both of the
walked barefoot upon a and cry a new drove them to the sudden fear of the of judgment, and of good
Catholic faith of this have lived now this of true judgment this ribald, in all this and bad, have this of Christian folk this
Ghost hath almost this Christian people have this cleave so fast that gap in Christendom this faith and credence than people of Christendom this
such as, all this all true Christian people, take yet his time made a step aside I am stepped now leastwise, that in this well-learned saints all this Church of Christ this our Lady shall have this whole time of the thing that almost this new article of ofter, I trow, than times; to which in good man yet this forth . . . and so this all faithful folk this hath kept it this and cunning doctors of not let to make his own Spirit this be, and all this of Christ of this

fides for nothing but such
Fie , for shame! He should field . . . and all his well-beloved field and make as ye field , out of which he field . For whereas I said field , ye may say "The field , as a specially strong field with good corn and field full of thorns, that field anew, and begin a field , where they bore over fiend . And I little doubt fierce and rageous fire, which fiery charity, though men would fifteen hundred years, never once fifteen hundred years offend their fifteen hundred years past. and fifteen hundred years before Luther's fifteen hundred years abhorred as fifteen hundred years . . . if every fifteen hundred years together suffered fifteen hundred years believed . . . because fifteen John the Baptists cannot fifteen hundred years. And where fifteen hundred thousand Tyndales that fifteen hundred years have had fifteen hundred years before, the fifteen hundred years before them fifteen days after, within which fifteen hundred miles from it fifteen hundred years from the fifteen hundred years before their fifteen hundred years. So that fifteen hundred years: the false fifteen new sons ere Tyndale fifteen hundred years of Christ's fifteen hundred years hath been fifteen hundred years old, unto fifteen times; to which in fifteen hundred years he shall fifteen hundred years that durst fifteen hundred years continued in fifteen hundred years before! And fifteen hundred years before. If fifteen hundred years past . . . and fifteen . But, though those words fifteen hundred years -- and fifteen hundred years have been fifteen hundred years, that ever
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layeth against it. And
Christ was born. Tyndale
called gratia subsequens. And
commandments of God? And
of one authority . . . and
but short, and himself
Christ: thereupon followeth it,
that wretch's request. And
no wit therein. But
up better . . . lest he
too: then fell they
his nun. Or else,
whole conclusion . . . Tyndale And
readers, here ye see
adversaries. Then say I
point to hold him,
then any household . . . and
not teach them; or,
no man understandeth. And
it into every truth.
Church in like wise,
hear and obey; and,
of the Altar. And,
they were not all
of his book. And
meriteth toward God . . . or,
-- yet shall I
but he shall be
done. For ye may
repent his sin, or,
to the devil. Thus,
him that is elected
those that shall be
two states a man
proving his exposition false.
still persevere therein, and,
frantic blasphemy. And therefore,
same point: he hath
shall break it . . . and,
and thereby good folk
it is not sin.
can never stand together.
a plain reprobate, that
reprobate of God, that
have no miracles. Wherefore,
he cannot. So that finally, Tyndale is come again
and good works, and everything wherein the Catholic
till that they were, fain, in avoiding of
defiling the crucifix, and, mocking and mowing at
of his own words brought unto; and every
cease till Christ shall reform the world and
fall thereto again, and
too. But he that finally, die therein. And if
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house: such folks be dieth impenitent, as divers
wrought, that they would finally, is the same election
he be. For whereas, , from the taking of
, in fruit" -- and, by that means, after
and Holy Ghost, and, further to another kind
works proceeding thereupon . . . and
tyranny. Yet goeth he finally, shall be saved. And
wax good again and they die therein --
a devilish delight, that finally, they shall be saved. And
and scattered "congregation" . . . till -- to show them
foreseen that they would turn again to him
for their final impenitence, rejecteth and refuseth them
his grace that he shall be saved. As
and cast off, and fell into hell. And
very well expressed. And, put for two false
an elected person that should be saved . . and
best very naught. And , for conclusion of David's
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his life, and so , since he speaketh of
thy faith shall not finally, cometh he forth at
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himself and faithful, and, a time for him
can remedy or fully find his time full well
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once, for God shall find opportunity in places where
For never could I and as he could find me ready to my
and that he is likely to find him, when they come
God as I nothing find effectual among them all
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help me God, I find all my labor in
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Spirit of thing to find by the search of
therein . . . that he shall these words of Holy
-- and he shall find the deep secrets of
with their incessant search, find out false causes whereof
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yet every man may
will, whatsoever we can
saith that he should
and then would he
commandment whereof Tyndale could
not on fasting days
church of God, would
they sinfully study to
philosophy, all that we
together, and ye shall
he will, ye shall
and sought, and could
if he search and
yet will not Tyndale
do it. Nor I
that any man could
this blessed sacrament will
to him, that can
though he did, we
and compel themselves, to
it -- since we
but he that can
sacrifice their sins. We
else could he never
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that a friar can
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find old Latin translation? I
find Latin Book ere he
find have gone about to
find therein, when I could
find do; for I will
find neither remember them nor
find necessity and must needs
find stand! -- whereas I
find seeth well that I
find shall, I doubt not,
find unto the Hebrews shall
find -- wherein when they
find might in the English
find But he shall never
find -- they say we
find would say that we
find God's messengers. For we
find in Christ's name . . . we
find these words though I
find well: we would never
find not but he will
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find whereas they shall never
find gather by reason than
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find them, which ye shall
find naught but if we
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find some one (as we
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find no truth that I
find wherein I resist the
find out that. For that
find it out. And one
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find that English word "elder
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find themselves so shamefully confuted
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And therefore, since I find in his Answer to
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of his brethren could find out any text in
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Scripture: then shall he find that faith of his
word, but if he find yet that faith more
-- he shall then find it written in Holy
doctrine than he can find none other shift but
words, yet shall ye find written in the Scripture
fain, in good faith, find the tail of his
shall for himself never find a better . . . yet mine
with love. If he find any other feeling, let
false. Finally, ye shall find that the whole purpose
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wax naught; but we find in Scripture the contrary
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he hath burned his till he put his fully, and put his
him and put his good folk by the can hold his itching bishops should wag two
the wagging of two Tyndale calleth "wagging with
shall feel with his faith with their very I finally, before I
and bodily punishment, to reform the world and is yet so fully thereto how virtuously, Tyndale
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have brought unto the not only at the the people at the content to suffer the hath forthwith from the dare not at the
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<td>fire</td>
<td>With casting on water</td>
<td>8, 439/25</td>
</tr>
<tr>
<td>fire</td>
<td>; but he that sitteth</td>
<td>8, 440/5</td>
</tr>
<tr>
<td>fire</td>
<td>Cannot be cold, because</td>
<td>8, 440/5</td>
</tr>
<tr>
<td>fire</td>
<td>By him: ergo, he</td>
<td>8, 440/6</td>
</tr>
<tr>
<td>fire</td>
<td>He cannot be cold</td>
<td>8, 440/11</td>
</tr>
<tr>
<td>fire</td>
<td>Is by him that</td>
<td>8, 440/12</td>
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<tr>
<td>fire</td>
<td>May let the spit</td>
<td>8, 440/15</td>
</tr>
<tr>
<td>fire</td>
<td>By him cannot be</td>
<td>8, 440/24</td>
</tr>
<tr>
<td>fire</td>
<td>Can never be cold</td>
<td>8, 440/29</td>
</tr>
<tr>
<td>fire</td>
<td>And so catch cold</td>
<td>8, 440/30</td>
</tr>
<tr>
<td>fire</td>
<td>, and tempt him to</td>
<td>8, 444/17</td>
</tr>
<tr>
<td>fire</td>
<td>About them. For as</td>
<td>8, 454/27</td>
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<tr>
<td>fire</td>
<td>Is hot&quot; because he</td>
<td>8, 461/2</td>
</tr>
<tr>
<td>fire</td>
<td>. . . and saw that if</td>
<td>8, 517/33</td>
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<tr>
<td>fire</td>
<td>Of hell, where he</td>
<td>8, 517/35</td>
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<tr>
<td>fire</td>
<td>Of hell.&quot; And in</td>
<td>8, 543/29</td>
</tr>
<tr>
<td>firebrand</td>
<td>Burning at his back</td>
<td>8, 21/36</td>
</tr>
<tr>
<td>firebrand</td>
<td>Of that helly light</td>
<td>8, 180/7</td>
</tr>
<tr>
<td>fireside</td>
<td>Among young children. And</td>
<td>8, 393/6</td>
</tr>
<tr>
<td>firm</td>
<td>Land and continent, discovered</td>
<td>8, 190/11</td>
</tr>
<tr>
<td>firm</td>
<td>Establishment and the pillar</td>
<td>8, 396/25</td>
</tr>
<tr>
<td>firm</td>
<td>And as fast in</td>
<td>8, 504/32</td>
</tr>
<tr>
<td>firmly</td>
<td>Believed, and that he</td>
<td>8, 15/25</td>
</tr>
</tbody>
</table>
or confirmed. And I firmly trust that God's grace 8, 24/32
minds better and, standing firmly by us, must we
must be believed as all, very fast and these aforesaid heresies so
they took it for the Charterhouse and left weeks after in a
there was once a also the net with pointing their preachings with
verbum ad elementum et an old, great knave and flushed all to
and shattered all to And after that, the
the seven holy sacraments we speak of these holy sacraments would take
years continued . . . four or taketh it away from hundred? Three hundred? Four,
Luther and Hutchins, and our Lady shall have and of the other proved that the other
any of the other any of the said the apostles of those assayed to say that very apostles, all those
none of all these rather prove that these either confess that these that any of these none of all these
appeareth written . . . in the of the seven sacraments, though he find it he will not this
the same state . . . into and then have we one fashion; to which in some of these since they be all
grant that in all of Almaine so surely up and fall as they speak fair and
firmly trust that God's grace 8, 24/32
firmly by the Catholic faith 8, 37/39
firmly believe. And that custom 8, 370/21
firmly as the faith that 8, 408/1
firmly , that it was abominable 8, 481/23
firmly that they think verily 8, 572/16
fish and ate it. And 8, 121/6
fish and fell to flesh 8, 125/12
fish's maw, that therefore he 8, 534/1
fisher that came aland in 8, 446/22
fishes good and bad . . . and 8, 391/34
fists . But now, as I 8, 126/10
fit sacramentum." But Tyndale, because 8, 96/15
fit and meet for the 8, 492/12
fitters . But I pray God 8, 76/16
fitters . Yet for because that 8, 471/18
Five Books of Moses translated 8, 6/4
five be none at all 8, 83/21
five which he saith be 8, 83/27
five away . . . and the other 8, 118/39
five fond friars run out 8, 130/2
five , and from almost one 8, 147/32
five , six, seven, eight? Nay 8, 151/7
five Friar Huessgens, and as 8, 232/21
five new sons ere Tyndale 8, 271/29
five (as he saith) have 8, 294/27
five were no divine sacraments 8, 294/28
five the apostles wrote nothing 8, 296/7
five sacraments the apostles wrote 8, 296/18
five sacraments do not besides 8, 297/7
five of them were not 8, 297/15
five which he so often 8, 303/27
five . But, now, his words 8, 303/33
five have significations too. For 8, 303/34
five have significations also . . . and 8, 303/37
five were delivered us by 8, 304/5
five but that, as I 8, 304/7
five books of Moses; whereby 8, 365/13
five serve of naught, and 8, 388/23
five weeks after in a 8, 534/1
five years find a better 8, 555/2
five equal parts, if it 8, 556/34
five times, all of one 8, 556/35
five times Tyndale, if it 8, 556/36
five times Peter's faith failed 8, 557/2
five of one fashion concerning 8, 557/3
five it failed him. Let 8, 557/4
fixed and confirmed in all 8, 448/19
flat to ashes as it 8, 226/6
flatter , and give some gay 8, 56/17
confutation part 1: Concordance of major terms

and how pleasantly they speak them fair and of the commandment to thinketh he, when he if he meet a flea in his bed, he flea , as it pleaseth him flea nor to do worse flea in his bed Flea out of this realm Flea over the sea, and Flea hence for fear of Flea out of the friars Flea where no man chaseth Flea from the peril of Flea from the sacrament Flea unto a dark, unknown Flea by day, and therefore Flea by night and retreat Flea to the Church, and fleeing Cate, his nun, to fleeing from the truth... and flesh that odious and hateful flesh on Good Friday as flesh on Good Friday, nor flesh "... so be these archheretics flesh on Good Friday or flesh and carrion, and live flesh willingly taken, with many flesh , and that he be flesh and to keep him flesh and to keep men flesh had there no need flesh and sobriety... whosoever think flesh not much inclined (as flesh ), yet was it need flesh together by the commandment flesh ; and then the custom flesh , when themselves feel it flesh from intemperance and foul flesh for their sins, and flesh, but also for pain flesh about the plenteous nourishing flesh... but for all these flesh , as Tyndale here would flesh ? Item: In the twenty-first flesh, to keep it from flesh against the sin imminent flesh, but for avoiding of flesh... for the man was

and how pleasantly they their "elder brethren," doth " speak them fair and of the commandment to thinketh he, when he if he meet a fear to kill a you, to kill a the killing of a and soul. There be his vomit, and being that though the man sea (after that he hate you. Ye shall other men, and thereby with the devil to labor to flit and loath to seem to day, and therefore they must be fain to of religion and wedded matter, the further he to punish in the and as boldly eat no conscience to eat might "glory in their prince's "tyranny" in forbearing religion and fallen to or affliction of the is to tame the for taming of the only to tame the found none, because the for taming of the the sins of the only to tame the fasts do tame the for taming of the for taming of their abstinence to tame the and punishment of the for taming of the usual feeding of the only to tame the the taming of the for to tame his for taming of his only taming of the for taming of the for to tame the
<table>
<thead>
<tr>
<th>Term</th>
<th>Line 1</th>
<th>Line 2</th>
<th>Line 3</th>
<th>Line 4</th>
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</thead>
<tbody>
<tr>
<td>a taming of the flesh</td>
<td>but for a means</td>
<td>8, 67/ 26</td>
<td></td>
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<tr>
<td>they might tame her flesh</td>
<td>? Nay, nor for the</td>
<td>8, 67/ 35</td>
<td></td>
<td></td>
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<tr>
<td>for taming of their flesh</td>
<td>in avoiding of intemperance</td>
<td>8, 68/ 6</td>
<td></td>
<td></td>
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<tr>
<td>for taming of his flesh</td>
<td>-- for that may</td>
<td>8, 68/ 19</td>
<td></td>
<td></td>
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<tr>
<td>not only tame their flesh</td>
<td>, but also turn again</td>
<td>8, 68/ 33</td>
<td></td>
<td></td>
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<tr>
<td>For to tame their flesh</td>
<td>, as Tyndale saith? Nay</td>
<td>8, 69/ 3</td>
<td></td>
<td></td>
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<tr>
<td>the subduing of the flesh</td>
<td>and taming of bodily</td>
<td>8, 70/ 8</td>
<td></td>
<td></td>
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<tr>
<td>mind to punish the flesh</td>
<td>with fasting, that they</td>
<td>8, 70/ 11</td>
<td></td>
<td></td>
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<tr>
<td>but to tame the rebellious motions of the flesh</td>
<td>-- whatsoever he shall</td>
<td>8, 70/ 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>only to tame their quiet</td>
<td>that they should not</td>
<td>8, 70/ 31</td>
<td></td>
<td></td>
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<tr>
<td>than if the rubbed out of the flesh</td>
<td>were in temperate rest</td>
<td>8, 71/ 11</td>
<td></td>
<td></td>
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<tr>
<td>sin out of the sin out of the flesh</td>
<td>and cured. We say</td>
<td>8, 71/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>turned in Christ's holy flesh</td>
<td>, as Tyndale saith he</td>
<td>8, 72/ 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and appetites of his flesh</td>
<td>, and by other means</td>
<td>8, 72/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and appetites of his flesh</td>
<td>with prayer, fasting, and</td>
<td>8, 112/ 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and appetites of his flesh</td>
<td>, with prayer, fasting, and</td>
<td>8, 112/ 15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the lusts of our flesh</td>
<td>with prayer, fasting, and</td>
<td>8, 112/ 23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>body of Christ --</td>
<td>with prayer, fasting, and</td>
<td>8, 112/ 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>liefer die than eat fish</td>
<td>, blood, and bone, even</td>
<td>8, 114/ 14</td>
<td></td>
<td></td>
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<tr>
<td>for lack of eating fish</td>
<td>. And as for the</td>
<td>8, 125/ 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fish and fell to back</td>
<td>. . . and yet heard I</td>
<td>8, 125/ 9</td>
<td></td>
<td></td>
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<tr>
<td>and motions in the flesh</td>
<td>altogether, and took a</td>
<td>8, 125/ 12</td>
<td></td>
<td></td>
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<tr>
<td>the taming of the flesh</td>
<td>and &quot;wed.&quot; And therefore</td>
<td>8, 140/ 9</td>
<td></td>
<td></td>
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<tr>
<td>they neither tame the flesh</td>
<td>nor profitable to our</td>
<td>8, 148/ 31</td>
<td></td>
<td></td>
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<tr>
<td>very taming of the flesh</td>
<td>nor do good to</td>
<td>8, 158/ 33</td>
<td></td>
<td></td>
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<tr>
<td>that better tameth the flesh</td>
<td>also. For what thing</td>
<td>8, 159/ 15</td>
<td></td>
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<tr>
<td>the &quot;prick of the flesh</td>
<td>than the grace of</td>
<td>8, 159/ 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>can better tame the flesh</td>
<td>&quot; with which our Lord</td>
<td>8, 159/ 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the taming of the flesh</td>
<td>than the grace of</td>
<td>8, 159/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the rebellion of the flesh</td>
<td>, and either cause it</td>
<td>8, 159/ 33</td>
<td></td>
<td></td>
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<tr>
<td>own souls, and their flesh</td>
<td>that by the valiant</td>
<td>8, 159/ 35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the lusts of our flesh</td>
<td>the more tame and</td>
<td>8, 160/ 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the lusts of their flesh</td>
<td>with holy works of</td>
<td>8, 208/ 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>neither the world, the flesh</td>
<td>, in showing themselves thankful</td>
<td>8, 208/ 32</td>
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</tbody>
</table>
| Scripture saith,' My as Lollards to eat her husband, by whose and otherwise afflict our intent to tame our son of Jonah; for the devil; for neither the frailty of our follow the world, the motion of the the Lenten fast, eat and motions in the the devil and the flesh shall rest in hope ; and which holy fast thou hast brought me , to the intent to against the sin to and blood hath not nor blood hath taught , which is as the , or the devil: then , or instigation of the upon Good Friday . . . and remaining, as the relics did move and stir
fear to set his flesh on fire, and tempt 8, 444/ 17
the "prick of the flesh," to dab him in 8, 444/ 23
the frailty of our flesh, which is as the 8, 444/ 38
sin, remaining in the flesh, yet because they be 8, 447/ 12
and frailty of the flesh upon great occasions, when 8, 447/ 29
toward horrible deeds be 8, 447/ 31
, . . . by which we fall 8, 444/ 23
, yet because they be 8, 447/ 12

. . . what willful falling from 8, 452/ 18
given unto him to 8, 453/ 5
. Which willful falling from 8, 452/ 20

sin remaining in their flesh, yet because they be 8, 447/ 12
that remaineth in their flesh, which is as the 8, 447/ 38
by which we fall 8, 445/ 28

the devil and the devil and the
sin remaining in their
that remaineth in their which, remaining in my
would give his own
that remaineth in their sin remaining in his

Tyndale cannot bear the

our spirituality because the

fleshliness of our spirituality because

fleshliness of their church is

fleshliness and folly, foamed out

sermon, meddleth but with

he seeth the lecherous

and filthy lechery the

such a base, foul,

these devilish preachers of

from all motions of

kill and sacrifice their

kill and sacrifice" our

believe such a few

the practice of our

is spiritual! For the

warning of their worldly,

not be the very

newborn first of their

signify the killing of

-- besides that the

they fall to the

faith, by their foul

Oh, how beetle-blind is

it is a "beetle-blind," "
it is a beetle-blind
reason at all, neither
judgment, be taken for
come but of beetle-blind
the fulfilling of his
these sleeps in sinful
or faint heart, or
he fulfilled his foul
please God with waxing
shall be put to flight and fain to run
and doth labor to flit and flee unto a
gathered together into one men than a fair
that ye feed the flock of un-Christian geese. But
that ye feed the flock of Christ which is
he saith "feed Christ's flock ," he meaneth even the
it leisurely, suffering his flock to come and dispute
that in the Christian flock they presently so far
of Christ bindeth his flock to obey them, that
the weal of the flock and the pleasure of
a church for his flock . . . but the church whereof
Noah's days, when the flock came, there were no
that was with the flock that drowned the whole
be preserved from universal some affirming that the
some affirming that the only with a comely
which he so gaily flourished that he had went
more it striveth and fluttereth , ever the faster it
could be worth a fly to heavenward without Christ's
is not worth a fly , but very faithless heresy
is not worth a fly . If he will say
some holy humblebee come an unwholesome heap of
fly-blown errors and moth-eaten heresies to get her with
cometh such a filthy foam of blasphemies against Christ's
my fleshliness and folly, to compel the good
perceive that, like as me surely that except
without the litany, lest heresy a few ungracious
folk -- what manner were some so good
men's charge as these advise all good Christian
examination not secret, but books being such, some
things they fare as because many good simple
such precious apostles that brother Barnes . . . but that
and from true Christian wise the world that
as fall to these are the faithful learned fruitless faggots catcheth good
yet would fain that write thereof nor other

flock
flour
flock
flock
flock
flock
flock
flock
flock
flock
flock
flock
flock
flock
flock
flock
foal
foam
flourish
foameth
fly
fly
fly
fly
foal

8, 257/ 27
8, 118/ 20
8, 171/ 19
8, 171/ 26
8, 183/ 14
8, 185/ 19
8, 185/ 20
8, 247/ 16
8, 247/ 23
8, 293/ 25
8, 344/ 6
8, 356/ 17
8, 382/ 20
8, 272/ 5
8, 273/ 35
8, 276/ 34
8, 116/ 16
8, 485/ 21
8, 252/ 31
8, 297/ 4
8, 65/ 18
8, 394/ 30
8, 474/ 36
8, 506/ 16
8, 506/ 17
8, 169/ 1
8, 134/ 32
8, 500/ 27
8, 2/ 13
8, 2/ 15
8, 2/ 28
8, 10/ 21
8, 11/ 11
8, 11/ 11
8, 14/ 3
8, 19/ 12
8, 19/ 31
8, 21/ 13
8, 25/ 12
8, 26/ 11
8, 26/ 19
8, 30/ 14
8, 31/ 10
8, 33/ 6
8, 35/ 7
8, 35/ 27
8, 35/ 35
8, 36/ 15
8, 37/ 34
8, 37/ 36
wine with which good folk have lived now this 8, 38/ 11
always be by malicious folk laid in good people's 8, 38/ 17
that evil and ungracious folk shall ever find the 8, 38/ 25
profit of some good folk, I heartily beseech our 8, 38/ 36
should ween that these folk of whom Saint Paul 8, 46/ 13
fasting days, in which folk fast together in obedience 8, 63/ 6
common days taken away . . . folk were only left to 8, 63/ 8
only for young lusty folk for taming of their 8, 68/ 6
fasted here for other folk -- that is to 8, 69/ 21
this will some such folk say as in the 8, 84/ 1
body only, of reasonable folk, and that still 8, 85/ 28
thought that to faithful folk took matrimony for a 8, 86/ 17
man knoweth that such folk God with that holy 8, 86/ 19
shrewd sort of Christian folk this fifteen hundred years 8, 88/ 14
saith he to teach folk this that the very 8, 115/ 22
because he would have folk set less thereby and 8, 116/ 11
the Spirit"; all which folk he calleth here "the 8, 120/ 23
the defense of other folk, his innocent Christian brethren 8, 123/ 6
them above the household folk would then say he 8, 127/ 11
left off his stole . . . folk do not reckon the 8, 127/ 13
knoweth full well that folk do as things vicious and 8, 132/ 22
the only secret, unknown folk that are predestinate. The 8, 133/ 16
to make right mean-learned folk, and mean-witted, too, perceive 8, 133/ 24
Absalom was and his folk . But likewise as Tyndale's 8, 137/ 34
strait path that leadeth folk to heaven. In which 8, 141/ 3
doubts; but unto such folk have heard. For though 8, 146/ 28
it please him) good folk find this indeed: that 8, 160/ 1
tongue that all folk as Tyndale is and 8, 165/ 19
good folk to forbid it other folk were (though through their 8, 170/ 17
doubt not but that folk have fallen to again 8, 179/ 1
other side, that good folk thereby themselves no faithful 8, 179/ 26
poisoned malicious and newfangled folk, but heretics, if they 8, 195/ 10
people's hands . . . lest evil folk which worship images of Tyndale now most 8, 190/ 17
be none harm therein . . . folk have fallen to again 8, 217/ 1
own hands, rather than folk, but heretics, if they 8, 219/ 33
by such good Christian folk perceive him for an 8, 220/ 6
doubt not but that folk should (though through their 8, 224/ 24
thereby themselves no faithful folk as Tyndale now most 8, 237/ 36
both learned and unlearned folk have been fallen to again 8, 270/ 26
where were his faithful folk whether they were at 8, 285/ 10
the faithless and feigned-faithful folk, and wrong writing, and 8, 304/ 24
and his faithful, believing folk and priests, but all 8, 314/ 20
is there that these folk should do as great 8, 324/ 24
not ashamed to look folk may not prove by 8, 334/ 14
folk in the face after 8, 346/ 31

---

some of those faithful folk in the first or 8,271/27
be written and bindeth folk to believe upon the 8,271/35
he confesseth for faithful folk had any such scripture 8,271/38
they made the better-believing folk the fewer and the 8,275/10
we shall see those folk fall so frantic once 8,287/21
Tyndale's belief cannot fear folk, no more than other 8,288/2
so lightly quenched that folk should upon the boldness 8,288/29
were sufficient to faithful folk from sin. We see 8,289/15
mouth among the Christian folk . . . but by the Scripture 8,289/18
be gathered by diverse folk , because their audience was 8,291/33
their hands upon sick folk this fifteen hundred years 8,319/29
like as he forbiddeth folk while they be fasting 8,322/5
be now received of folk whom they should heal 8,328/9
hands upon some sick folk with oil and heal 8,328/10
they should anoint sick folk may take fruit if 8,336/19
the hardest place good folk out. Now lay some 8,342/17
weak conscience of feeble-faithed folk for this purpose the 8,348/22
after, at leisure. Such folk offended. Whereas undoubtedly those 8,351/29
to teach the faithful folk , I suppose, were better 8,357/36
this heresy bringeth these folk , and to reprove heretics 8,361/9
see what shift these folk . For when they first 8,366/26
the church of malicious folk be fain to seek 8,366/31
there, a few faithful folk , -- which church is 8,382/21
faith that feeleth that folk , among the great many 8,387/23
life. "But all faithful folk should need to do 8,402/31
for him to make folk will say again, "This 8,403/16
church" but only good folk the less afeard to 8,404/26
Spirit dwell in good folk alone in whom is 8,417/13
wills thereto -- such folk . But letting such disputations 8,421/22
be saved. Of which folk as have use of 8,422/6
be damned indeed . . . which folk many fall after from 8,428/9
covetousness; which while some folk before their fall be 8,428/10
the father of evil folk coveted, they walked out 8,430/16
plainly prove that good folk , and they his children 8,434/26
her" -- do not folk may fall and perish 8,437/9
good, and thereby good folk speak in such fashion 8,439/4
hands: so do these folk finally cast off and 8,452/1
-- as though other folk which commit those horrible 8,452/11
meet for such holy folk , when they do sin 8,453/33
frailty, as other holy folk as Luther is and 8,456/12
victory to his faithful folk do. Nor, at the 8,457/32
will working therewith, in folk as Luther is and 8,456/12
ordinarily into his faithful folk do. Nor, at the 8,457/32
ordinarily the faith to folk, that were full loath 8,483/1
great difficulty to find folk of age and wit 8,497/34
enough even now, in folk , neither final reprobates nor 8,507/23
but with some manner folk , that were full loath 8,509/25

showeth more kinds of folk... to whom, for all 8, 515/ 26
another kind of such folk, as teaching cannot for 8, 516/ 28
likewise some good, faithful folk, when false shrews come 8, 517/ 13
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<tr>
<td>he his folly most foolishly . For whereas all his</td>
<td>8, 559/ 18</td>
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<td>were either false or fools, and have either of</td>
<td>8, 130/ 8</td>
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<td>this (and they find foolish</td>
<td>8, 156/ 34</td>
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<td>which holy fast these fools in their writing call</td>
<td>8, 365/ 36</td>
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<td>we were two mad fools and false heretics both fools</td>
<td>8, 390/ 4</td>
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<td>prostrate under the devil's foot</td>
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<td>the &quot;world&quot; into a &quot;football,&quot; if he join therewith</td>
<td>8, 165/ 2</td>
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<tr>
<td>say, &quot;This round, rolling</td>
<td>8, 165/ 3</td>
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<tr>
<td>Highness by his proclamations forbade any manner English books</td>
<td>8, 10/ 32</td>
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<tr>
<td>in the Temple, and forbade divers meats: the spiritual</td>
<td>8, 59/ 34</td>
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<tr>
<td>enough. For will waw forbade rowning. Of Satisfaction He</td>
<td>8, 20/ 29</td>
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<td>maketh as though I forbade that word utterly . . . because</td>
<td>8, 20/ 14</td>
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<td>in writing . . . where they forbade fornication and eating the</td>
<td>8, 248/ 22</td>
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<td>Adam well, when God forbade him the Tree of</td>
<td>8, 307/ 33</td>
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<tr>
<td>the Old Testament, that forbade these things and others</td>
<td>8, 343/ 30</td>
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<tr>
<td>ye, well argued: &quot;Moses forbade the Jews to add</td>
<td>8, 350/ 35</td>
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<td>like words as they forbade fornication. And discharge, as</td>
<td>8, 375/ 16</td>
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<td>himself, and yet afterward forbade it? How knew he</td>
<td>8, 376/ 19</td>
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<td>Lord doth ordinarily . . . not forbearing his absolute merciful power</td>
<td>8, 210/ 2</td>
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<td>the good folk to forbear and abhor the naughty</td>
<td>8, 2/ 13</td>
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<td>the King's subjects, to forbear and eschew his company</td>
<td>8, 19/ 32</td>
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<tr>
<td>semblance, he should else forbear to receive that Blessed</td>
<td>8, 23/ 37</td>
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<tr>
<td>apostles that folk would forbear their own case or</td>
<td>8, 30/ 14</td>
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<td>matter is, who can forbear laughing when he seeth</td>
<td>8, 42/ 23</td>
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<tr>
<td>precisely commanded her to forbear -- so doth, I</td>
<td>8, 49/ 24</td>
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<tr>
<td>do you not ' forbear them with all love</td>
<td>8, 58/ 4</td>
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<td>in their devilish deeds forbear still and suffer them</td>
<td>8, 59/ 11</td>
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<td>pleasure; or if he forbear wine or keep the</td>
<td>8, 62/ 8</td>
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<td>to God not only forbear their pleasure, but also</td>
<td>8, 64/ 26</td>
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<td>she that they should forbear meat and drink to</td>
<td>8, 67/ 34</td>
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<td>so strait as to forbear the killing of a</td>
<td>8, 125/ 26</td>
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<td>sore sick could not forbear to laugh at it</td>
<td>8, 134/ 19</td>
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<tr>
<td>that Christian men should forbear , saith in this wise</td>
<td>8, 172/ 20</td>
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<td>yet much better to forbear them both.Yet setteth</td>
<td>8, 186/ 36</td>
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<td>to marry than to forbear lechery . . . and considereth not</td>
<td>8, 261/ 21</td>
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<td>confusion can I not forbear to touch one piece</td>
<td>8, 303/ 18</td>
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<td>Better is it to forbear sin than to do</td>
<td>8, 305/ 2</td>
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<td>in the beginning greatly forbear such heretics . . . till that</td>
<td>8, 481/ 37</td>
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<td>can I not presently forbear somewhat to show you</td>
<td>8, 502/ 9</td>
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<td>them to fast, and forbear women, to the intent</td>
<td>8, 505/ 13</td>
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<td>their own, and to forbear sin for the love</td>
<td>8, 512/ 3</td>
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<td>entreat to fast and forbear . . . but not much longer</td>
<td>8, 521/ 5</td>
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<td>fear of death would forbear and refuse to die</td>
<td>8, 543/ 35</td>
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<td>him, they will rather forbear the pleasures of their</td>
<td>8, 556/ 24</td>
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<td>if he be evil, forbear him and with all</td>
<td>8, 56/ 13</td>
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<tr>
<td>which for his sake forbear eth it he coupleth himself</td>
<td>8, 85/ 14</td>
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<tr>
<td>their prince's &quot;tyranny&quot; in forbearing flesh on Good Friday</td>
<td>8, 32/ 16</td>
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<td>Sunday, or friars in forbearing open wedding with nuns</td>
<td>8, 32/ 17</td>
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manner of love, this
cause of fasting and
prayers, in fasting and
perpetual chastity and the
do as Tyndale doth:
and did prohibit and
if God would himself
themselves, and also to
example? Did any man
word utterly . . . because I
Church . . . and saith they
all matrimony, because they
terms yet, and God
false prophets that shall
this word "one" to
by the Church to
the Scripture doth not
men; and else God
meant he not to
or else would Tyndale
by them commanded or
were before commanded or
For when God had
had in that place
is upon his damnation
deed that God hath
of those things there
no man may be
well and as clearly
as is the man
sound): then had he
I say, but precisely
that by God were
New Testament, and also
is not condemned, nor
of eternal death precisely
wits is there not
be things of God
as Eve ate the
death": Christ had before
of death, as he
that doctrine of his
therefore it discerneth and
by the scriptures that
And like as he
wit and his reason
a sudden, slight repentance . . .
of Matthew -- but
as they do" . . . not
many other things, but

forbearing , and this manner of
forbearing meat, and finding the
forbearing meat. He drank no
forbearing of the work of
forbid us to give worship
forbid , upon great pain, the
forbid all men wine upon
forbid it other folk as
forbid him to use this
forbid it him where he
forbid all matrimony, because they
forbid the banns between friars
forbid they should. For these
forbid marriage." And in this
forbid and exclude any more
forbid any man to preach
forbid , but only speaketh not
forbid . And this point is
forbid him the oftener calling
forbid them all such things
forbidden were before commanded or
forbidden in Scripture. And all
forbidden him the eating thereof
forbidden Christian men to worship
forbidden . And therefore if hearty
forbidden to be done indeed
forbidden (as we must indeed
forbidden to marry though he
forbidden to marry by the
forbidden to marry that hath
forbidden them to believe or
forbidden them to add anything
forbidden -- nor to set
forbidden certain men to preach
forbidden , neither, no more than
forbidden them . . . and which no
forbidden by God's ordinance, except
forbidden and of their nature
forbidden fruit through temptation, and
forbidden them such fear of
forbidden us lechery upon pain
forbiddeth us to honor the
forbiddeth the marvels that appear
forbiddeth him the breach of
forbiddeth folk to pray to
forbiddeth him. But his will
forbidding both confession and all
forbidding them to refuse to
forbidding them to believe them
forbidding them to follow them
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<td>said</td>
<td>the apostles</td>
<td>8, 291/ 9</td>
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<td>my words</td>
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<td>Tyndale's</td>
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<td>none</td>
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<td>8, 152/ 28</td>
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<td>should</td>
<td>have favored and</td>
<td>8, 5/ 25</td>
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<td>at naught</td>
<td>and little</td>
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<td>sight</td>
<td>. . . they shall not</td>
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<td>that he shall</td>
<td>8, 90/ 28</td>
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<td>and</td>
<td>continued long; then</td>
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<td>have</td>
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<td>cannot</td>
<td>know: farewell the</td>
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<td>away.</td>
<td>Lo what a</td>
<td>8, 207/ 1</td>
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<td>shall not</td>
<td>now greatly</td>
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<td>and</td>
<td>deflowered him by</td>
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<td>them or</td>
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<td>not left off</td>
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<td>yet</td>
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<td>saving</td>
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<td>8, 476/ 35</td>
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<td>and</td>
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<td>as he</td>
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<td>not against</td>
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<td>things</td>
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<td>willingly</td>
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<td>For then</td>
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<td>Scripture to</td>
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<td>again</td>
<td>and say, &quot;It&quot;</td>
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<td>Luther</td>
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<td>folks</td>
<td>be finally reprobates,</td>
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<td>only for the</td>
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<td>to call Christ God</td>
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<td>force</td>
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<td>. . . but hath, by his</td>
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he saith in his defense of these things in all the three saith in his words on the other fashion texts of Holy Scripture -- among his others hard places of Scripture high knowledge of God salvation, which election himself fashion is an elect beginning of the world, if God had not God's high providence so yea, and for the already given him over such heresies and heretics is Christ a priest Christ is a priest Sacrament is false -- hearty repentance be able dwell with his church liveth, and shall live every truth, and that but be with them such need of change he saith, to endure the Scripture shall endure of God shall last kept and observed partly to be with it abiding with his church dwelleth, and is thereby heart doth keep him it keepeth him not and after in hell same to be done that himself would be his Holy Spirit would abide in thine house he was thereby preserved hath clearly broken and confession, God, as he forgive us as he of Penance contrive and is but a thing the New Testament, newly except men willfully will should for the while great ignorance; if he foreremembered note -- he seemeth foreremembered , yet he that hath foreremembered that the apostles write foreremembered that otherwise preached they foreremembered, understanding, in the allegory foreremembered (both of Saint John foreremembered -- laboreth to establish foreremembered, but also by certain foresaw all those properties that foresaw in his Godhood before foresaw to God from the foresaw to be such as foresaw that they would finally foresaw what he would finally foresight of his repentance, change forever -- or else that forever . In proof whereof he forever , and all we priests forever -- and that all forever hath it been by forever to keep him from forever , according to Christ's promise forever ! And the church of forever . . . since himself there promiseth forever , unto the world's end forever hereafter . . . as he hath forever . For he proveth not forever . For though the Scripture forever , and that there shall forever , partly for a time forever , to teach it and forever according to his own forever either the child of forever after from every deadly forever from every deadly sinful forever with blowing the fire forever in his church after forever with his church in forever be resident therein, and forever , world without end" -- forever from all deadly sin forfeited his safe-conduct, and lawfully forgave the deadliness of the forgave them. And this would forge such false heresies . . . sore forged and contrived to deceive forged by Tyndale, so altered forget them. But yet, albeit forget all that he and forget to mark it, then
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<td>forget</td>
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<td>himself . . . and, making me</td>
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<td>forgetteth</td>
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<td>forgetteth</td>
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<td>himself, and standeth and</td>
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<td>, notwithstanding any repentance and</td>
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<td>. Saint Paul’s words are</td>
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is (saith he) all
the fault were fully
and forthwith be clean
father that all is
father that all is
or penance, all were
before, too . . . and be
he should not be
repentance, all is forthwith
by any repentance, be
yet repent and be
sin shall never be
he shall never be
trust of his gracious
yet the King's gracious
not only pray for
promised of our sins
wherewith, to ask him
at all. Christ promiseth
third too, and promiseth
lest that such short
not, then to ask
to venial by the
of full and perfect
that feeleth always full
profitable toward obtaining of
of God, and obtain
to God, and to
goeth unto God, and
he shall have forthwith
the deed, not a
his father's voice of
shall have, remission and
after to grace and
to faith and to
less by sin: he
merciful unto them, and
repent . . . and that he
by and by God
merciful unto them, and
merciful unto them, and
or negligence lose and
for me that Tyndale
was afeard and so
that poison will be
then all forgiven and
people have changed and
suffer them to be
in Christ's church that
men would were clean
forgiven them quite, and they
. And so much the
. Is not here, good
. More I neither have
. These words would I
, sin, pain, and all
at their repentance and
, for lack of the
unto the elect --
his sin and received
if he will. But
him -- and saith
, and so never saved
, and had it. And
... and, as it was
, but also put our
, and of our pain
, and to do and
through the Sacrament of
for a very short
, as well of all
... and is bound to
of the mortality. And
. To this point cometh
, without any regard or
and getting reward in
of sins, and are
of sins, or salvation
of sins, or salvation
of all sin and
only of the sin
... which set his heart
of that deadly sin
... and was after elected
again. And therefore needeth
at the repenting and
them their sins of
them also all the
us the death, for
their sins of which
them their sins of
the gift of God
to set in. But
all that ever thou
, nor that every man
, sin and pain and
hundreds of years ere
(in which kind of
they cannot be, nor
, and in no wise
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and utterly minded to forsake such heresies and heretics
and the world and forsake it. Now, if I
never leave them nor forsake them, till he would
did not first willingly forsake it and fall therefrom
that upon temptation to forsake our Savior for fear
die than once to forsake God again. Now ask
first willfully leave and forsake the Catholic Church and
hath in his heart forsaken all Tyndale's heresies, and
then wrought was the forsaking and forswearing of Christ
he saith that the forsaking and that perjury, still
on still in that forsaking of me, as I
for a time by forsaking and forswearing me, for
to my enemy through as adultery, manslaughter, not-believing,
as adulterity, manslaughter, not-believing,
and yet he both forsook him and forswore him
naught, till he quite forsook them -- which by
time in which Peter perceived that they fast.
he saith that the forsook and forswore Christ, he
and also defy. More Forsooth, I say unto you
godly meditation, trow ye? Forsooth, I suppose ye shall
in sin -- so, forsooth . For here ye must
their own feebleness. Nay, but that he would forsooth . For here ye must
to lie loud and forswear to save his life
that he would rather forswear that ever he saw
prove us that his forswearing of our Savior yet
was the forsaking and forswearing of Christ, it must
that the forsaking and forswearing of Christ was a
his first denying and forswearing unto the very minute
enemy through forsaking and forswearing me, for deadly sinful
manslaughter, not-believing, forsaking, or forsweareth me, for
both forsook him and forswore him
his heart and yet forsware him openly with his
the time when he forswore Christ. For Tyndale, if
which Peter forsook and forswore Christ, he did believe
their oath and be forsworn without any scruple at
well content to have forsworn it again, and letted
said they were all forsworn and had utterly belied
he so sore did forsworn and was utterly belied
that he can never repent," or "forthinking" and "forthinketh me," or "I Repent" (or "Let it...
say in English, "It repentance" and "repent," or " forthink it. And his inestimable
"; as we say in forthink you") "and come and
that Tyndale calleth it " forththink me," or "I forthink;
abare repenting or forththinking and "forththinking"; as we
and not a bare forththinking or repentance, as Tyndale
-- he sent word forthwith to Necton that he
also deny but that forthwith upon his judgment and
painful Passion thereunto, hath
forthwith from the fire taken
8, 24/ 28
did he cast them
forthwith in such a fever
8, 44/ 26
christened, the Holy Ghost
forthwith came into them and
8, 99/ 18
in his office, were
forthwith out of office. And
8, 198/ 12
forgiven, that we be
forthwith in such wise innocents
8, 213/ 12
that if we died
forthwith there were neither eternal
8, 213/ 13
known and men bound
forthwith to believe it --
8, 247/ 13
of God only." And
forthwith, well and wisely, instead
8, 356/ 28
him, and getteth him
forthwith full remission both of
8, 377/ 14
penance, he shall have
forthwith forgiveness of all sin
8, 425/ 26
and pain and all,
forthwith, as soon as he
8, 433/ 30
And therefore it followeth
forthwith in the text, "By
8, 434/ 37
the devils' fall, were
forthwith so surely confirmed in
8, 436/ 28
they repent always, and
forthwith be clean forgiven. Is
8, 451/ 24
at large -- then
forthwith, for all their feeling
8, 454/ 22
must needs, good Lord,
forthwith, at the first word
8, 457/ 21
is told him, and
forthwith repent his error. If
8, 469/ 2
here perceive that man
forthwith for a desperate heretic
8, 470/ 30
that if they died
forthwith upon their baptism, that
8, 474/ 6
children baptized, and so,
forthwith, departing, have no faith
8, 474/ 37
as Tyndale teacheth . . . that
forthwith . . . Tyndale And then when
8, 501/ 11
do," it followeth then,
forthwith and will never resist
8, 517/ 6
taught the truth assent
forthwith when he repented, and
8, 529/ 28
it, and forgive him
forthwith after his repentance and
8, 539/ 33
world without end" --
forthwith forgiven unto the elect
8, 540/ 13
after repentance, all is
forthwith, in his next words
8, 544/ 25
whereabout he goeth, that
forthwith upon that deed deceased
8, 551/ 17
salvation although he had
forthwith with. And whatsoever they
8, 157/ 8
tile-pin to fence their
fortress -- this inexpugnable wall
8, 370/ 16
Whoso runneth against this
fortress to be secretly misled
8, 38/ 20
plain and simple may
fortune at that time to
8, 468/ 2
-- the rebuker may
fortune had Tyndale's master there
8, 483/ 6
burned up. Such fair
fortuned to intercept myself --
8, 18/ 1
of the letters I
forty days and "after" hungered
8, 70/ 16
albeit that Christ fasted
forty days or not, we
8, 70/ 18
Moses hungered in his
forty days that in the
8, 70/ 21
the people, so strictly
forty years uncircumcised in desert
8, 72/ 24
the commandment of God,
forty years last past than
8, 190/ 12
found out within this
forty-sixth treatise upon Saint John
8, 352/ 35
they be written (the
forward that we shall well
8, 2/ 30
such wise to go
forward or backward, as he
8, 21/ 8
forced whether they went
forward therein, but be evil
8, 57/ 5
not with them come
forward in grace; and finally
8, 57/ 8
and so "draweth" them
forward under the name and
8, 153/ 9
advance their own heresies
forward . In the end of
8, 175/ 7
his heresies to go
forward , and girneth as a
8, 198/ 1
but from the lips
forward . For after time that
8, 253/ 13
advance their own heresies
forward and set forth that
8, 301/ 2
his heresies to go
forward , to the peril of
8, 357/ 37
suffered long to go

us once so far
our part to go
casion of bold setting
horrible deeds one hairbreadth
while the man is
his grace to walk
well willing to go
go not so gladly
hand . . . be now so
killed the Egyptian that
a coward that had
and slain, or anything
to be killed and
is Ever Assaulted and
in Christ is ever
the faith is ever
is always assailed and
before described is "ever
with such a base,
chide them nor give
flesh from intemperance and
else he taketh a
God to quench the
an abomination, and a
of religion and do
and wrestle, and fareth
in the fire of
finally fall into the
work of wedlock be
more clearly perceive how
man seeth now how
feeling faith, by their
tread upon with their
against it, first his
when he fulfilled his
Tyndale yet, after his
fallen in heresy, then
spark of grace be
that I had never
him -- and so
And upon those letters
Englishman which shall be
over that was there
in his house was
and the books after
place where ever he
bottom will not be
have with long search
his wit would have
rule of searching have

forward  . . . then will he further 8, 404/ 27
forward  with his grace, and 8, 433/ 39
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unto the third and
unto my Third and
put that in the
all. Here endeth the
proof never so clear.
ye regard therewith his
the friar, sometimes the
like hallooing of the
halloo out the false
the geese provide the
begin by any wily
like hallooing of the
Tyndale Sin we through
charity as with the
their seely weak and
speak of, is so
so light and so
be weak, feeble, and
that is done of
thou look unto the
of malice, weakness, or
but of weakness and
not of weakness or
of purpose, but of
secret, unknown faith and
adultery, of weakness and
he calleth it, of "
thou look unto the
thou look to the
only of weakness and
Tyndale calleth it but
mishap, for weakness and
but of weakness and
neither maliciously nor of
malice nor purpose, nor
malice, or of infirmity,
but of weakness and
of purpose, but of
infirmity, feebleness, imperfection, and
as by the lightness,
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out of their right
and is fain to
Martin Luther’s leman . . . as
he saw the people

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know it, but fondly
known church, and the
of his own foolish
in Spain, nor in
made a more foolish,
hath, that dreameth such
false heresies, and as
Friar Barnes, in his
shall see proved very
abhor to utter such
he hath a very
it of his own
find this fellow so
fathers of all their
English . . . is a very
and then, drunken or
only a rash, malicious,
those folk fall so
wine, that in his
but, faring like a
devised of their own
purpose, in his new
inseparably joined -- what
Against which fond and
nothing else but very
so foolish nor so
other example against his
he sat sadly by
scalp full of busy,
hundred sermons of Friar
worst thing that Friar
there any scoffing Friar
shall show you what
no man hath any
the liberty of man's
taking away of man's
God's precept hath no
have it sent them
of men's hearts; and,
the liberty of man's
that men have no
frame thereto -- yet since
framed . . . which neither Saint John
framed by the affirmative. As
framed unto Tyndale by the
framed , if he will answer
framed together? Do ye not
frameth Christ's promises after his
frameth, it, so he foolishly
frameth after his fond fashion
frameth an unknown, whom he
framing of a secret, unknown
framing , nothing near to the
Franche , nor in England, nor
frantic book. Then have we
frantic drifts. Then have we
frantic , as ever heretic made
frantic book, biddeth the people
frantic follies; after this done
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frantic folly therein. But to
frantic head. For if ever
frantic and so false in
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frantic folly. But, now, the
frantic , doth harm; or whereas
frantic braid, furnished with a
frantic once . . . that they shall
frantic answer he fared as
frantic fool and answering this
frantic brains . . . to the color
frantic book, and magnifieth much
frantic fool could doubt but
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frantic be devised but a
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as Luther is, and friar boldly break his vow
and to bid every friar lieth with his nun
passeth him. While that
new men -- Luther, church and Luther's and
friar beetle-blinded" but that a
Tyndale and Luther and
Friar Huessgen, and his fellows
Luther and Tyndale and
Friar Huessgen do teach have
Luther and Tyndale and
King David; as though
of Tyndale's heresies, as
as Friar Luther and
hath vowed themself monk,
and playeth sometimes the
Friar Huessgen's. For they have
Tyndale, and Zwingli, with
Luther and he, and
show of holy matrimony
not by such as
as Luther is, and
Tyndale's faith," "Luther's faith," "
idol of Priapus that
modis significandi . . . because that
because that Friar Luther,
Luther, Friar Huessgen, and
again and preach; and
Zwingli, Bucer, Balthasar, Otho,
Balthasar, Otho, Friar Huessgen,
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Friar Huessgen's faith," and such
Friar Huessgen and his fellows
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Friar Huessgen do teach have
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Friar Luther and Friar Huessgen
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Friar Luther is, that is
Friar Luther, Friar Huessgen, and
Friar Luther, Friar Huessgen, and Friar Lambert have so sore
Friar Luther also, and his
Friar Huessgen, Friar Lambert, and
Friar Lambert, and Tyndale, be
Friar to wed a nun
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Friar Lamberts too. Now that
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Friar Huessgen, too may as
Friar Huessgen, or some one
Friar may marry a nun
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Friar Barnes . . . that layeth for
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spiritual mothers -- monks, 

such open, beastly faults, 

beastly preachers that lay 

chapel, nor monks nor 

for more despite, their 

that is, good religious 

friars, and especially the 

forbid the bans between 

do penance for sin; 

they say now that 

as, for example, that 

to be believed, that 

see, for example . . . whether 

make it say that 

fled out of the 

in lodging lovers -- 

to praise lechery between 

the beastly profession of 

mad to believe that 

such as would have 

lawful for monks and 

no purgatory; and that 

being professed monks and 

they that maintain that 

impenitent, as divers wedded 

the marriages made between 

unclean, shameful liberty of 

he teacheth us that 

after a sneezing), the 

with waxing fleshly, and 

this open heresy of 

eat flesh on Good 

eat flesh on Good 

forbearing flesh on Good 

strong fast upon Good 

Christ died on a 

the sacrament to the 

the water on Good 

to change it to 

not to turn into 

eat flesh upon Good 

he were a faithful 

good man, as my 

Quoth - Your - 

and killed his good 

traitorous destruction of his 

them to be God's 

shaming himself and his 

upon, both by their 

the faith of their 

friars , and nuns. And because 

friars and nuns creeping to 

friars and nuns abed together 

friars nor nuns, neither Greenwich 

friars and their nuns in 

friars, and especially the Friars 

Friars Observants, honest, godly, chaste 

friars and nuns. Against Tyndale's 

friars may well wed nuns 

friars may well wed nuns 

friars may wed nuns -- 

friars may wed nuns, against 

friars may wed nuns. Tut 

friars may wed nuns. Of 

friars where he was enjoined 

friars and nuns -- lovingly 

friars and nuns and call 

friars and nuns living together 

friars may wed nuns, and 

friars and nuns repent their 

friars to break their vowed 

friars may well and lawfully 

friars , they fall to the 

friars may wed nuns. " . . . or 

friars die in their lechery 

friars and nuns) -- the 

friars to wed nuns! And 

friars may wed nuns . . . because 

friars may from the nuns' 

friars with wedding nuns . . . and 

friars' filthy "matrimony" giveth us 

Friday as on Shrove Tuesday 

Friday , nor to cast Christ's 

Friday or coming to God's 

Friday without grudge of conscience 

Friday , and the Jews too 

Friday , whereas he might have 

Friday and said, "Go in 

Friday for our pleasure, or 

Friday now. By these have 

Friday . . . and in despite of 

friend and beguile all the 

friend , prayeth for me that 

Friend would confirm it with 

friend through temptation . . . and as 

friendly servant in recompense of 

friends , and that their prayers 

friends must needs refrain him 

friends and good ghostly fathers 

friends , and by that our
go to some other
saints as his Father's
also the book of
book was translated by
he and Joye and
answer good young Father
-- matched with Father
the world forth between
three days ere Father
as much as Father
shall leave young Father
Church confuted, then hath
further with young Father
I shall have answered
false lies. And surely
now, For now is
earnest, godly sentence into
surer . . . but that every
And therefore by such
man may be so
will be ill-willed and
through fault of the
default of his own
perceive the truth than
other side, he might
the oath rather of
may by his own
man may by the
by the folly and
by the folly or
hold by sloth or
him . . . or by his
should else, for his
and in their obstinate
his fall in the
only by fire or
that he were once
soul that spoileth the
and consider what ungracious
peradventure well and with
child should lose the
for these faults the
the baptism lose its
very special profit and
taketh away the very
to lose all the
may see with what
sin do lose the
the credence and the
very second, for any
friends of his father's, and
friends, and prayeth them to
Frith against purgatory -- the
Frith; a book of such
Frith and Friar Barnes teach
Frith . . . which now suddenly cometh
Frith alone, be now but
Frith and us. He increaseth
Frith was born . . . had learned
Frith hath now. Howbeit, I
Frith in his pride and
Frith already concerning purgatory clearly
Frith , and touch, if God
Frith . . . I purpose to return
Frith's prologue (if it be
Frith's wit and learning nothing
frivolous cavillations and sophisms; as
froward fool may as well
froward arguments . . . ye seem to
froward and obstinate in sin
froward may let grace go
froward will wittingly working for
froward will, before that God
frowardly to stick still in
frowardly refuse it, or of
frowardness than of any respect
frowardness lack the grace to
frowardness of his free will
frowardness of his own free
frowardness of his own will
frowardness of his own free
frowardness , sloth, or negligence lose
frowardness and contrary will, go
frowardness take such a devilish
frowardness of his own will
frozen water put about it
frozen for cold, for then
fruit from all manner of
fruit their deceitful doctrine and
fruit ensearch the cause of
fruit at length for lack
fruit of the baptism is
fruit . And if that Tyndale
fruit of all the Mass
fruit of the Mass in
fruit . Thus endeth the First
fruit Tyndale readeth Saint Paul
fruit of their baptism if
fruit of Scripture and all
fruit that ye shall find
and thereby lost the fruit of their ceremonies and
made it lose the fruit of the sin which
left such things unknown
if they play not
to thee through her
of the tree of
is naught worth? But
of the sin which
of the sin remaining
of the sin which
of sin which remaineth
of sin that remaineth
will follow thereupon in
must follow. And yet
that breedeth out of
of the sin which
of the sin remaining
of the sin remaining
of their sin breaking
of the sin that
of the sin that
of the sin that
of the sin that
, went further and fell
of the sin that
of the sin remaining
, and your fruit shall
shall abide," he spoke
" -- and, finally, is
and leaves, and that
thereof, since he were
by occasion of his
thereof -- it were
through temptation, and Adam
of charity . . . with which
neither. And ye shall
at the leastwise to
effect. For this were
and most necessary, that
, insomuch as there the
, too, but if that
things (allegories and others
penance, bringing forth the
work toward the attaining
may thereon taken
of his glory into
lurking among the dry, reckoneth all good works the baptism is utterly his tale worse than of the child is that the baptism is that the baptism is say that it is that the baptism is the baptism there is therefore the sacraments be he leaveth them as hand that they be and therefore dead and in hell this foolish gracious hand from the they should do "worthy men, and show the penance, bringing forth the the Baptist, not slight simple and single, but wall -- shall alito down so deep and by sin again alito damnation" because they had himself out of the ear unto me, nor of God's commandments and they do well, and that any man may and the same faithfully expressly commanded them to should obey them and they should observe and them to refuse to are so bound to such wise accomplish and with perpetual observance reverently them to keep and willingly God's commandment, and of his goodness to the Gospel and also thereby perish, and whoso and Christ full truly were and must be so richly, and all in the New Testament all the promises be but that God had and all his commandments fruitless faggots catcheth good folk 8, 36/14 fruitless and unprofitable, and that 8, 42/10 fruitless ; yea, and by his 8, 92/16 fruitless, too. For he saith 8, 92/16 fruitless. One, he saith, because 8, 92/33 fruitless for such causes, and 8, 93/2 fruitless at the font for 8, 93/13 fruitless for lack of preaching 8, 93/17 fruitless at the font for 8, 93/21 fruitless -- what is he 8, 93/34 fruitless . . . and men take no 8, 95/24 fruitless as the others . . . and 8, 119/2 fruitless. For Tyndale saith that 8, 158/32 fruitless -- dead, I say 8, 400/34 fruitless fashion of their impenitent 8, 571/3 fruits of the earth, diminishing 8, 2/21 fruits of penance." And because 8, 122/4 fruits of faith in their 8, 397/3 fruits of penance . . . and, according 8, 409/4 fruits, simple and single, but 8, 409/7 fruits good, great, and worthy 8, 409/7 frushman himself." Cassian, in the 8, 370/16 frushman all to fitters. But 8, 76/16 frushman, plastereth and patcheth up 8, 214/6 frustrated and broken their "former 8, 403/31 frying pan, fair into the 8, 312/35 fulfill them gladly. Now, if 8, 57/27 fulfill the law of God 8, 124/16 fulfill the law of God 8, 148/21 fulfill in punishment of themselves 8, 208/7 fulfill and observe -- though 8, 308/23 fulfill that they commanded them 8, 352/1 fulfill all their commandments. Not 8, 352/7 fulfill the commandment of their 8, 352/12 fulfill and obey their master's 8, 354/24 fulfill them . . . as we have 8, 368/8 fulfill, in such wise as 8, 370/22 fulfill their vows -- Saint 8, 442/27 fulfill the pleasure of the 8, 452/18 fulfill his commandments? But we 8, 512/4 fulfilled indeed. For the Holy 8, 44/6 fulfilled it should be in 8, 79/24 fulfilled his promise without writing 8, 150/20 fulfilled, and thereupon opened their 8, 238/18 fulfilled that before was promised 8, 281/21 fulfilled that was promised before 8, 282/16 fulfilled saving the resurrection? Doth 8, 282/29 fulfilled it in him -- 8, 362/8 fulfilled. And thereupon it followeth 8, 408/12
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and yet amended after full stifly before he repented 8, 532/ 27
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<td>and so effectually declare</td>
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<td>-- and will at</td>
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And then saith he himself declare at his my next leisure go say, before I go for all that, go with him a little spirit he learneth no although he meant no men tell him some any man could find except he tell them And after, he saith yet shall ye see devilish doctrine without any For they be no God we were no keep them well without untruth. Then say I, lie. Then goeth he mind. Yet goeth he to "take heed"; and as ye shall see his English translation. And known in England. And say to Tyndale yet to the matter, the I will now go But yet shall ye he said unto them word: therefore he saith And where he saith for. For I say if Tyndale will yet And yet I say I shall answer him prove by miracle. Then, lacked. And then followeth first, and then go then shall ask him And then shall we shall tell him it very well followeth if a man look Yet then found he himself could find no though he say no -- yet meaneth he would bid them any way? Then goeth he to teach his Church

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<td>, that though this English</td>
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<td>he fleeth from the</td>
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<td>understand that, as I</td>
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<td>that this objection of</td>
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<td>further</td>
<td>what truth he will</td>
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again. And I say
and yet hereafter shall
that have the conditions
I shall show you
he meaneth a far
though he believe no
forward . . . then will he
any more, but that,
to believe him no
further, whatsoever he would
all the articles revealed
And thereupon it followeth
returning. And then, yet
faith, I see no
is come so much
Paul here seemeth to
mind may tell us
And yet shall I
consider a little his
I will consent no
maliciously? Then must we
now let us go
they were taught any
stead, for lack of
Then ask we Tyndale
bound. Now followeth it
that I will go
you somewhat of his
but, feeling fruit, went
members. Now, for the
say we one thing
hell. Yet saith Tyndale
all. Now meaneth Tyndale
beating. Yet goeth Tyndale
Yet goeth he finally
ask him such questions
we shall let the
example we need no
against himself . . . he said
but he is much
need not believe him
yet said I no
yet he showeth us
-- let us yet
again. And then consider
yet, of our courtesy,
no manner help nor
of God for the
more of the verdure.
very bold in sin.

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received, but of God's
gift
and willingly receiveth a
faith that is the
gift
because faith is the
hath had of the
deeds, nor deserve the
service to his other
obtaining of great spiritual
obtaining many and great
and bindeth them with
and hired men with
true knowledge of God's
those be graces and
Because they be all
the lips forward, and
the paynims do --
do: forbid us to
If ye will not
God knoweth. If God
that Saint Polycarp must
as his leisure would
true Christian man, to
I trust therein to
I -- as to
is there nobody to
false heresies, and to
have promised, if God
your ears utterly and
in purgatory -- and
howsoever he receive and
he saith that whoso
where he biddeth us
his high bounty to
thereby take himself and
except that God's commandment
fair and flatter, and
and "promise fair" and "
once chide them nor
little babes untaught, and
every gloss that they
should seem thereby to
prayers and fasting, should
in their books they
without heaviness of heart
part of these things
unhallowed torch that will
he goeth about to
his heart thus to
preaching the promises doth
grace, and doth not
gift
? Now shall every man
of another man's liberal
of God unto the
of God -- I
of God little wit
of believing . . . yet may
of higher wisdom than
of God and high
of grace. Nay saith
and corrupteth the officers
, and compelled them with
and graces. But Tyndale
as God giveth a
of God, a man
girneth
as a dog doth
give
worship unto an idol
worship to the Very
car unto me, nor
him the grace to
him place in the
him leave, and as
a heretic so much
them no great place
men warning what mischief
them warning but I
itself to the hearing
me life and grace
none hearing to any
us that here live
out the doctrine of
so much as a
unto the poor to
so great a rich
to others an easy
us that warning --
some gay thing and
give
them gay things," and
foul words . . . but in
them fair words and
themselves is the right
young men warning that
increase of his grace
thereunto. But now will
car! Now can men
good causes and plain
more light, and, finally
all our salvation to
it a mock instead
us a knowledge of
us any effect of

his body fast, watch, of his goodness will, and in mine household therein, was able to sometime bindeth himself to promiseth because he will will give . . . and would as he determined to of Adam ordinarily not that he would not whereof no man can whereof no man can ago), we must now men could and did the sacrament; if ye as hath drunk thereof, list . . . so that they beseech our Lord to God if we would for his painful Passion, very plain purpose to upon us if we his great mercy to and therefore I will write all nor I for which I dare disme among them and his English translation to as have power to he may say there " cannot prove that I -- watch, fast, pray, confusion), reason requireth to enough (so that Tyndale for heresies -- to all in vain to any good work (fast, devilish heresies: if God Son, that came to in our English tongue, have thought good to standeth, he shall sometimes all which I could of a great many Church, to hear and men are bound to God intended not to in this point, and right enough. I shall my part, I would
man is bound to 
give a precise cause. But

household servants, and yet 
give them certain, besides, by

cause have we to 
give thanks to God . . . whose

his father's house to 
give his brethren warning, "They

dead men also, to 
give the world warning too

that if God will 
give us a new article

say but if God 
give it without Scripture, he

word but if he 
give him his writing thereupon

given, that though he 
give three halfpence thereon

if I could not 
give an answer thereto

am I bound to 
give the reckoning why and

fellows. And this I 
give you knowledge of . . . because

so might he likewise 
give us if it so

the apostles -- to 
give us knowledge that though

rhyme, I would not 
give a rush neither for

or his apostles should 
give unto Christ's church any

prophet Jeremiah, "I shall 
give my law in their

word but if he 
give it them in writing

for which I joyfully 
give thee thanks), will now

pain: if he will 
give credence to the Church

if he will not 
give credence to the Church

after other things done, 
give me time to come

agree? Or if I 
give place to him, or

that he therefore, to 
give his matter more light

false, where he saith, " 
give your superfluous substance in

Gospel, that he shall 
give men heaven for their

would now wed, and 
give a second faith unto

now again exhibit and 
give your members to serve

to quicken it and 
give it life, which therefore

shall be fain to 
give over this . . . then will

meant; but utterly to 
give all the world warning

that the courage thereof 
give them occasion to sin

at the first word, 
give me full remission of

suffered for us, would 
give his own flesh that

therein -- or wisely 
give up his heresies and

believe that church, and 
give credence thereunto. Which if

himself plainly bound to 
give credence to that church

and, as it were, 
give his faith a fall

he seem here to 
give man's will, in manner

If a man would 
give Tyndale a cup of

till God come and 
give him all thing, unawares. For

and counsel would Tyndale 
give them? Would he not

advise them also to 
give good alms for God's

their own praise, but 
give the whole glory to

God doth not ordinarily 
give into men the faith

or evil-affectionate, so may 
give itself into the consent

Here seemeth he to 
give as much to the

that can preach and 
give good counsel to their

whereunto before, they could 
give none ear, for the

whereunto before, they would 
give none ear -- as
and doth sometimes, peradventure, Almighty's minions, though they enough, and always would -- albeit that he and that God will faith I must needs toward us, as to and thereby made him before thy face, and I am content to it please him, may death" turn them to none other way to that God have already articles Tyndale hath himself gracious remission and pardon albeit that God hath and against the prohibitions as Christ hath also obedience by Tyndale's rule with laud and thank illumined their eyes and therein, is the wisdom then his pain hath to whom they had such sacraments or ceremonies than the secret grace about grace to be Passion; and so have had the Holy Ghost understand to have been them that it was a false, erroneous judgment no grace at all in thee, which is special power nor influence effectual influence of power of the medicine is any influence of power lust, as they have hath authority over them written upon Scripture have now teacheth you have his Holy Spirit, and man hath such power the credence to be in the same Scripture suppose themselves have not being (as they be) in thee, which was
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show also that God giveth not ordinarily the faith.

ye may bear . . . but them, and them he upon them in the upon the priest in unto paganism and Gentility . . . lying, and also in moved in the first that Timothy had in bare choice, without the ye should be saved" . . . to signify, without any that way, in the

God preventeth us in good man will be be these archheretics very myself that I was heresies that he with -- which I am them faithful, and be reverence. But I am believe the Gospel" (or " nor tel leth us no that he is yet But I am very nun. Now am I and would have been of his father's anger and obey, be as -- it would have and therefore doth it commandments and fulfill them always sober . . . he obeyeth would obey the commandment the body that he of God, he obeyeth home . . . but yet more in scorn (as he upon the hearing thereof, or go not so with the oil of always to make a false intents: one, to were, but in a the breaking of the his heart by the printed books, and made as gloriously as he gay as the head

More With these gay, giveth not ordinarily the faith giveth with the temptation a giving a "feeling" faith whereby giving them that Order: Tyndale giving the Sacrament of Holy giving himself therewith not only giving the world warning to giving of the name the giving the same grace forth giving of the Sacrament of giving them knowledge that though giving of grace . . . and therefore giving them their belief and giving . . . so prevent we him glad thereof. If he have glad , and great glory they glad to see him in glad heart was content to glad to hear him say glad to suffer for them glad , as help me God glad tidings") "that is brought glad tidings, but the heaviest glad again, on the other glad to hear him say glad , yet, that he cometh glad to have had him glad to go to some glad to find them again gladdened any good Christian heart gladly . . . More In this obedience gladly . . . Now, if he say gladly , and yet not so gladly , but yet not so gladly by fasting and other gladly . . . and yet not so gladly at church. For though gladly scorneth always when he gladly to print in their gladly forward -- albeit that gladly above all his fellows gladness against all the merit glance at man's free will glass , and perceive and behold glass , and bestowing of the glass windows of his eyes glasses , and shot guns, too glittered in his own eye glittereth with the pretext of glittering words would Tyndale so
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<td>glory</td>
<td>in their flesh&quot; . . . so</td>
<td>8, 12/16</td>
</tr>
<tr>
<td>glory</td>
<td>they take, when they</td>
<td>8, 12/17</td>
</tr>
<tr>
<td>glory</td>
<td>. He would not be</td>
<td>8, 14/4</td>
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<tr>
<td>glory</td>
<td>but that he may</td>
<td>8, 16/14</td>
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<tr>
<td>glory</td>
<td>. For though Tyndale's books</td>
<td>8, 16/36</td>
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<tr>
<td>glory</td>
<td>and boast of his</td>
<td>8, 19/29</td>
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<tr>
<td>glory</td>
<td>that the man did</td>
<td>8, 20/2</td>
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<tr>
<td>glory</td>
<td>of his &quot;martyrs&quot; . . . when</td>
<td>8, 24/35</td>
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<tr>
<td>glory</td>
<td>when their ungracious writing</td>
<td>8, 27/37</td>
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<tr>
<td>glory</td>
<td>in the people's blood</td>
<td>8, 31/1</td>
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<tr>
<td>glory</td>
<td>. Whereas I before, in</td>
<td>8, 31/12</td>
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<tr>
<td>glory</td>
<td>of Tyndale's devilish, proud</td>
<td>8, 33/3</td>
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<tr>
<td>glory</td>
<td>for the while. But</td>
<td>8, 34/19</td>
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<tr>
<td>glory</td>
<td>. To which as he</td>
<td>8, 39/3</td>
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<tr>
<td>glory</td>
<td>&quot; -- and he shall</td>
<td>8, 48/33</td>
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<tr>
<td>glory</td>
<td>that is to come</td>
<td>8, 53/10</td>
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<tr>
<td>glory</td>
<td>, and if it go</td>
<td>8, 58/36</td>
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<tr>
<td>glory</td>
<td>. . . which whoso attaineth is</td>
<td>8, 205/11</td>
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<tr>
<td>glory</td>
<td>-- yet since that</td>
<td>8, 205/20</td>
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<td>glory</td>
<td>into the eternal torment</td>
<td>8, 209/32</td>
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<tr>
<td>glory</td>
<td>of his high spiritual</td>
<td>8, 227/24</td>
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<tr>
<td>glory</td>
<td>of God. For since</td>
<td>8, 268/36</td>
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<tr>
<td>glory</td>
<td>, it pleased him to</td>
<td>8, 321/19</td>
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<tr>
<td>glory</td>
<td>, and therefore ye shall</td>
<td>8, 330/32</td>
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<tr>
<td>glory</td>
<td>of God and for</td>
<td>8, 342/19</td>
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<td>glory</td>
<td>of Christ . . . but that</td>
<td>8, 352/22</td>
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<td>glory</td>
<td>of preaching the word</td>
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<td>glory</td>
<td>, being thereunto predestinate in</td>
<td>8, 391/17</td>
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<tr>
<td>glory</td>
<td>to come, that shall</td>
<td>8, 401/21</td>
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<tr>
<td>glory</td>
<td>. . . and the third is</td>
<td>8, 435/11</td>
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<tr>
<td>glory</td>
<td>, without any faith of</td>
<td>8, 475/3</td>
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but give the whole
be not worthy the
election of God unto
change from so great
man. For joy and
and set a new
their own will . . . every
find out any false
he will, Tyndale will
he hath a false
nay. But all his
and each of them
of them gloss against
away with some gay
And therefore Tyndale's comely
evangelists with some sleight
text against text, and
text, and gloss against
then fell they to
and with some fond
Which thing if Tyndale
me God, the best
well, none of my
appeareth that neither my
my gloss nor any
as well expound and
the text and their
Now put this wise
cause why no such
at the leastwise some
there any need . . . the
better. But leaving that
the meanwhile whether any
words of Ezekiel be
to find out false
compel themselves, to find
nor make so shameless
of Scripture, but false
need to seek no
that would him well,
said unto the rich
Lazarus, and the rich
glosses . . . to be open
his own proud, execrable
our Savior himself to
calling of men from
the viper would now
in such wise to
charge. But let him
children were wont to
glory to God . . . should, I

8, 506/ 11

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8, 540/ 34

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8, 55/ 33

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8, 60/ 25

8, 79/ 6

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8, 266/ 31

8, 297/ 3

8, 332/ 3

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8, 389/ 28

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8, 412/ 15

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8, 553/ 11

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8, 555/ 4

8, 532/ 36

8, 63/ 19

8, 101/ 15

8, 197/ 12

8, 358/ 27

8, 553/ 8

8, 148/ 19

8, 274/ 33

8, 342/ 15

8, 63/ 19

8, 163/ 6

8, 444/ 19

8, 520/ 35

8, 5/ 34

8, 2/ 30

8, 10/ 2

8, 10/ 8
accidence; but now they
I would ye should
man armed with faith,
counseling the man to
translation of the Scripture
at my next leisure
I say, before I
I, for all that,
that men may lawfully
remembrance thereof . . . he letteth
Friar Huessgen to them . . .
glory, and if it
you, and your party
in no wise, but
preachers of fleshly liberty? " from their filthy lechery
seventeen times told. But
sent his disciples to
be, and bade them
Altar - he would
be feared when we
that it is so?
promise first, and then
prophet Zechariah. "There shall
fashion, letting the belief
Good Friday and said, " them, but let them
them, not every boy
for an apostle and
God's promise, and so
for God's sake to
great thank of God,
against those that will
a fault . . . he must
let the devil's disour
said he had liefer
all the matter hangeth,
said . . . he began to
suffer his heresies to
it . . . namely since I
seemed to him to
Tyndale was born. Also,
England list now to
his and mine both,
leaveth ever unanswered. For
he hath, he might
that they will willingly
that all England should
the while, and first
say to my servant, "

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<td>straight to Scripture. And</td>
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<td>go</td>
<td>no further in the</td>
<td>8, 18/ 27</td>
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<td>go</td>
<td>forth in your matter</td>
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<td>go</td>
<td>back with the truth</td>
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<td>go</td>
<td>out of their hand</td>
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<tr>
<td>go</td>
<td>further in his book</td>
<td>8, 33/ 29</td>
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<tr>
<td>go</td>
<td>further with Tyndale, I</td>
<td>8, 34/ 10</td>
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<td>go</td>
<td>to lechery - he</td>
<td>8, 41/ 21</td>
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<td>go</td>
<td>by their filthy lechery</td>
<td>8, 48/ 15</td>
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<tr>
<td>go</td>
<td>sometimes too far in</td>
<td>8, 48/ 29</td>
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<tr>
<td>go</td>
<td>against you, and your</td>
<td>8, 58/ 36</td>
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<td>go</td>
<td>to wrack, then slink</td>
<td>8, 58/ 37</td>
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<td>go</td>
<td>and tell their mother</td>
<td>8, 59/ 15</td>
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<td>Go</td>
<td>hence nor penance need</td>
<td>8, 89/ 36</td>
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<td>Go</td>
<td>me to Martin Luther</td>
<td>8, 90/ 35</td>
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<td>Go</td>
<td>sin again upon trust</td>
<td>8, 91/ 3</td>
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<td>Go</td>
<td>forth,&quot; he saith, &quot;quick</td>
<td>8, 100/ 14</td>
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<td>Go</td>
<td>by, he answer us</td>
<td>8, 107/ 36</td>
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<td>Go</td>
<td>in pig and come</td>
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<td>Go</td>
<td>by well and easily</td>
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<td>Go</td>
<td>forth and take himself</td>
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<td>Go</td>
<td>preach, but he cried</td>
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<td>Go</td>
<td>their way and think</td>
<td>8, 122/ 6</td>
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<td>Go</td>
<td>fight against the Turks</td>
<td>8, 123/ 3</td>
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<tr>
<td>Go</td>
<td>against them and kill</td>
<td>8, 123/ 22</td>
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<tr>
<td>Go</td>
<td>and fight against them</td>
<td>8, 123/ 27</td>
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<tr>
<td>Go</td>
<td>far above his eight</td>
<td>8, 136/ 15</td>
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<td>Go</td>
<td>. Delight not in his</td>
<td>8, 140/ 33</td>
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<td>Go</td>
<td>some other way many</td>
<td>8, 152/ 12</td>
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<td>Go</td>
<td>nearer unto Tyndale another</td>
<td>8, 153/ 31</td>
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<td>Go</td>
<td>from his word again</td>
<td>8, 157/ 36</td>
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<td>Go</td>
<td>forward. In the end</td>
<td>8, 175/ 7</td>
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<td>Go</td>
<td>so bare, dancing naked</td>
<td>8, 175/ 23</td>
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<td>Go</td>
<td>next the signification of</td>
<td>8, 184/ 33</td>
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<td>Go</td>
<td>me to the place</td>
<td>8, 185/ 8</td>
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<td>Go</td>
<td>to school with Tyndale</td>
<td>8, 186/ 27</td>
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<td>Go</td>
<td>far from the matter</td>
<td>8, 193/ 5</td>
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<td>Go</td>
<td>me to his word</td>
<td>8, 199/ 26</td>
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<td>Go</td>
<td>forth as he goeth</td>
<td>8, 204/ 21</td>
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<td>Go</td>
<td>show themselves own</td>
<td>8, 208/ 3</td>
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<tr>
<td>Go</td>
<td>to school with Tyndale</td>
<td>8, 211/ 12</td>
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<tr>
<td>Go</td>
<td>prove his lies true</td>
<td>8, 221/ 26</td>
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<tr>
<td>Go</td>
<td>do me this errand</td>
<td>8, 229/ 33</td>
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<td>what man he should go to</td>
<td>8, 229/ 34</td>
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<tr>
<td>But when I say, &quot;go&quot; translated: I will now go further and show you</td>
<td>8, 232/ 28</td>
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<td>But first I shall go that I will not go about it. But the go so. For since our</td>
<td>8, 237/ 33</td>
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<td>me to let him go he doth!) let him go circumcise himself, and then</td>
<td>8, 252/ 18</td>
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<td>mean but if he go about to beguile us</td>
<td>8, 271/ 31</td>
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<td>But now will we go farther in God's name</td>
<td>8, 279/ 9</td>
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<td>well first, and then go about to take down</td>
<td>8, 282/ 13</td>
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<td>house should fall, would go prove the contrary by</td>
<td>8, 287/ 23</td>
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<td>too . . . and bid us go by . . . which these men</td>
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<td>sacrament, letting the grace and how many things</td>
<td>8, 307/ 8</td>
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<td>good Lord, ere thou go between it and the</td>
<td>8, 307/ 36</td>
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<td>the evangelists did not go together by appointment to</td>
<td>8, 310/ 15</td>
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<td>them how they should go and what they should</td>
<td>8, 328/ 1</td>
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<td>the better though I go barefoot? What shall it</td>
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<td>proper signification, ere I go . For else, to say</td>
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<td>commanded the apostles to go and &quot;teach&quot; all nations</td>
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<td>biddeth all his apostles go preach and teach his</td>
<td>8, 332/ 28</td>
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<td>bidden any of them go write his Gospel --</td>
<td>8, 332/ 30</td>
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<td>Christ's word bidding them go preach -- he would</td>
<td>8, 332/ 32</td>
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<tr>
<td>his word bidding them go write. But now ye</td>
<td>8, 332/ 33</td>
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<td>boldly deny it, and go nearer to prove the</td>
<td>8, 338/ 35</td>
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<td>I conclude: he must go light a candle and</td>
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<td>were well worthy to go to the devil for</td>
<td>8, 354/ 29</td>
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<td>be suffered long to go forward, to the peril</td>
<td>8, 357/ 37</td>
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<td>or a woman to go bareheaded!; 'neither have</td>
<td>8, 369/ 31</td>
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<td>see how far they go from Tyndale; and therefore</td>
<td>8, 374/ 1</td>
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<td>matter though he let go the letter. Saint Paul</td>
<td>8, 374/ 24</td>
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<td>and will bid us go prove him that for</td>
<td>8, 379/ 32</td>
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<tr>
<td>therefore will bid us go prove ours -- then</td>
<td>8, 379/ 35</td>
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<td>out of religion and go wed a nun. Now</td>
<td>8, 395/ 7</td>
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<td>it were sin, to go about any good work</td>
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<td>and all . . . and then go boldly forth with his</td>
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<td>of martyrs. And whosoever go to God, and to</td>
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<td>that no man may go to salvation by any</td>
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<td>church in that they go by confession, contrition, works</td>
<td>8, 413/ 35</td>
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<td>Saint Peter confessed, we go to heavenward with any</td>
<td>8, 414/ 6</td>
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<td>of his own, &quot;Whosoever go to God by any</td>
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<td>so may die and go to the devil. is</td>
<td>8, 421/ 28</td>
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<td>that a man may go forth in sin so</td>
<td>8, 433/ 32</td>
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<td>on our part to go forward with his grace</td>
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<td>and die therein, and go to the devil therein</td>
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<td>that he could never go from the fire and</td>
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<td>time in which they go about to bring their</td>
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<td>the while that they go thereabout, and all the</td>
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<td>and he must needs go whom the devil driveth</td>
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<td>all the way they go , they say to God</td>
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themselves, "Iwis, though I will not agree to mankind; for so far But now let us speak twice ere he therefore in vain to is in vain to saving that I will water of the snow the later, many temptations mother, and bid her head and bid him morning, and ready to father's anger glad to you, that you shall and appointed you, to frowardness and contrary will, would lead them and froward may let grace cannot (as he saith) and therefore letteth grace then . . . then must he any wise, that he vain praisers, he must upon pain of beating little well willing to and stick still, or For then can I heresy that we now and let his heresy of wine and a serve him for his And, I say, that that fault the sooner . . . hearty prayer made unto accuse the church of for the sake of saint nor saint as bore the name of reputed and worshipped for and devout honor from they ween to serve men ween they serve -- make an idol " heretics do, that call evil, and thereby make abuse the Scripture of that the sacraments that and Blessed Blood of majesty of our Lord god thither with my feet 8, 457/ 9 god thither with mine heart 8, 457/ 10 god Saint Peter's words "qui 8, 464/ 12 god further in his words 8, 466/ 24 god back again with him 8, 468/ 3 god anymore about to turn 8, 469/ 28 god anymore about him . . . yet 8, 470/ 4 god further to show you 8, 472/ 6 god into far passing heat 8, 473/ 10 god over his heart, and 8, 479/ 6 god take a rod and 8, 490/ 3 god home and be a 8, 494/ 15 god play the boy again 8, 497/ 2 god to some other friends 8, 497/ 9 god forth and bring fruit 8, 498/ 20 god and bring in fruit 8, 498/ 28 god without it: he doth 8, 504/ 5 god forth with them, and 8, 505/ 24 god , and find himself cavillations 8, 508/ 31 god before the wit -- 8, 510/ 17 god by, and willfully followeth 8, 512/ 36 god from this word quite 8, 513/ 8 god to no shrift nor 8, 516/ 8 god from them by fire 8, 517/ 33 god thread her needle, and 8, 525/ 26 god forward . . . so God againward 8, 526/ 16 god not so gladly forward 8, 526/ 30 god no farther in that 8, 535/ 1 god about . . . in which he 8, 540/ 20 god to the devil that 8, 569/ 22 gobbet of cakebread . . . and yet 8, 572/ 7 goblets , his galls, and his 8, 487/ 11 God now beginneth. For I 8, 2/ 28 God shall not fail in 8, 2/ 29 God kept that whole country 8, 2/ 35 God . . . calling all good Christian 8, 3/ 7 God . . . and neither image as 8, 3/ 14 God -- and this knoweth 8, 3/ 14 God , either itself or the 8, 3/ 25 God , robbed the reverence and 8, 3/ 26 God . Now, when Tyndale calleth 8, 3/ 27 God -- what abominable idolatry 8, 3/ 29 God with faith while they 8, 3/ 33 God " -- it must needs 8, 3/ 38 God the cause of all 8, 4/ 1 God not a vain idol 8, 4/ 1 God to the color of 8, 4/ 6 God hath ordained by his 8, 4/ 8 God in the Holy Sacrament 8, 4/ 28 God than, all the setting 8, 4/ 31
been more spread abroad . . .
no vow made to
now that (but if
book I shall hereafter,
heresies afresh; whereof as
will further come thereon,
thereon, God knoweth. If
truth, and thereby aggrieved
in such wise, that
or else that though
to be doubted but
go this once, for
back again at Gravesend,
Most Reverend Father in
taught the Gospel of
was never ordained by
had the grace of
What his heart was,
by the law of
from Pharaoh, for which
dispute. For albeit that
and so I pray
utterly belied him. But
the very provision of
opinions. But yet was
breast . . . and there unto
as the goodness of
and so I pray
moral virtues, was by
likelihood, the rather because
For so help me
most faithful mind to
and surely cured. Howbeit,
seen. And yet hath
and open wrath of
by the hand of
nor the law of
of God -- till
obey their "tyranny" till
nor the law of
We must rather please
be both odious to
my present labor . . . whereby,
hang. Now shall I ( Frith, and touch, if
own light. I pray
But as help me
blasphemous heresies; that would
off Malchus' ear that
men to do as

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<td>hath taken more deep</td>
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<td>God</td>
<td>can bind a man</td>
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<td>God</td>
<td>be her special guide</td>
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<td>God</td>
<td>willing, declare you. Then</td>
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<td>God</td>
<td>hath of his justice</td>
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<td>God</td>
<td>knoweth. If God give</td>
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<td>God</td>
<td>give him the grace</td>
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<td>God</td>
<td>in such wise, that</td>
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<td>God</td>
<td>have already given him</td>
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<td>God</td>
<td>offer his grace again</td>
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<td>God</td>
<td>will find a time</td>
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<td>God</td>
<td>shall find his time</td>
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<td>God</td>
<td>, considering the great labor</td>
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<td>God</td>
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<td>God</td>
<td>after his own mind</td>
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<td>God</td>
<td>in the New Testament</td>
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<tr>
<td>God</td>
<td>with him, and that</td>
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<tr>
<td>God</td>
<td>and he know, and</td>
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<tr>
<td>God</td>
<td>or man. If there</td>
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<tr>
<td>God</td>
<td>gave them new houses</td>
<td>8, 19/ 6</td>
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<tr>
<td>God</td>
<td>hath given him no</td>
<td>8, 19/ 7</td>
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<tr>
<td>God</td>
<td>it be; for I</td>
<td>8, 19/ 28</td>
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<tr>
<td>God</td>
<td>, which is very Truth</td>
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<td>God</td>
<td>. When he came to</td>
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<td>God</td>
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<td>it may. But thus</td>
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<td>God</td>
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<td>God</td>
<td>as I nothing find</td>
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<td>God</td>
<td>, nothing more effectually desireth</td>
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<td>God</td>
<td>so worketh that sometimes</td>
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<td>God</td>
<td>always maintained and continued</td>
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<td>God</td>
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<td>God</td>
<td>this year slain in</td>
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<tr>
<td>God</td>
<td>-- till God deliver</td>
<td>8, 31/ 19</td>
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<tr>
<td>God</td>
<td>deliver him thereof.&quot; Now</td>
<td>8, 31/ 20</td>
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<td>God</td>
<td>deliver them thereof. And</td>
<td>8, 31/ 25</td>
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<tr>
<td>God</td>
<td>.&quot; And yet will I</td>
<td>8, 31/ 33</td>
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<tr>
<td>God</td>
<td>than man.&quot; But when</td>
<td>8, 31/ 37</td>
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<tr>
<td>God</td>
<td>and deadly contagious to</td>
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<td>God</td>
<td>willing, I shall so</td>
<td>8, 33/ 13</td>
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<tr>
<td>God</td>
<td>willing) at my next</td>
<td>8, 33/ 29</td>
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<td>God</td>
<td>will, every part of</td>
<td>8, 34/ 28</td>
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<td>God</td>
<td>heartily send that young</td>
<td>8, 34/ 34</td>
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<td>God</td>
<td>, I find all my</td>
<td>8, 35/ 11</td>
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<td>God</td>
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<td>God</td>
<td>setteth it on better</td>
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<td>God</td>
<td>shall like to put</td>
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I have promised, if God give me life and that I trust in God, that whereas he prayeth in their hearts; and be very service of the true service of be the law of the true law of wrested the scripture of and laid it against by the search of of the Spirit of the deep secrets of God; so that whatsoever of the Spirit of with the Spirit of with the Spirit of showed for them of were born again of the Spirit of Ghost, the "Spirit of the deep things of holy spirit which is there is nothing of the deep secrets of the deep secrets of so far that "whatsoever of the Spirit, whom the great commandment, "Love on the benefits of commandment of loving of the deep secrets of the deep secrets of wisdom and science of Tyndale saith, that "whatsoever for sacrifice which beasts eat the apple which break the commandments of for example, lo, whereas of this commandment of with the Spirit of the great commandment, "Love on the benefits of of our love toward the great benefits of to love and serve of our love toward give me life and it may among the they would once rather send them a "fast that these men's earnest unto the maintenance of so taken from them which is but a; and that they judge which is but a and them that keep and laid it against: so doth Tyndale here, be he never so, but, saith he, the ",; so that whatsoever God commandeth him to do, because they were but " How knoweth Tyndale that? How himself understandeth his after their deaths. And and new-created with his . But yet will Tyndale ", " searcheth even the deep ", because that unto that, there is nothing of unknown:Tyndale taketh that . And with this not so far that "whatsoever commandeth them to do in many places of with all thine heart, and so conceiveth love . . . there can lack no, and wade so far so deep that the !"). And as for that commandeth the spiritual man had precisely commanded him had precisely commanded her; which commandments other good hath in Holy Scripture by which every man as Luther is, and with all thine heart, and so conceiveth love than Tyndale doth -- . . . and it is a neither for avoiding of; and surely so is
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<td>love and service toward God</td>
<td>together . . . because I verily</td>
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<td>for the selfsame cause</td>
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<td>for us to serve</td>
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<td>may use, and serve</td>
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<td>that if we serve</td>
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<td>we may therewith please</td>
<td>the better, or the</td>
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<td>is unlawful, displeasant to</td>
<td>, and plain unfaithfulness . . . forasmuch</td>
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<td>man may lawfully love</td>
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<td>grant we may) serve</td>
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<td>purpose, and intent serve</td>
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<td>and purpose to serve</td>
<td>Then will not Tyndale</td>
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<td>that we may serve</td>
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<td>worketh and showeth the</td>
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<td>obey especially for that</td>
<td>so commandeth, and not</td>
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<td>his master's too. But rulers, and because that</td>
<td>, although he will that</td>
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<td>thereby the vengeance of neighbor is created of</td>
<td>hath so commanded. For</td>
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<td>well; and I pray</td>
<td>upon their own heads</td>
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<td>all other laws of</td>
<td>and bought with Christ's</td>
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<td>he meaneth, to Almighty</td>
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<td>with the Spirit of</td>
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<td>except certain revelation of</td>
<td>should command him to</td>
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<td>ensearch the cause why</td>
<td>that he boldly lean</td>
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<td>by this fashion, if</td>
<td>would himself forbid all</td>
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<td>of Knowledge. For when</td>
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<td>and have thought that</td>
<td>gave Tyndale a commandment</td>
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<td>Almighty had but played</td>
<td>had forbidden him the</td>
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<td>Almighty had but played</td>
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<td>that fasting were of God</td>
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<td>is another thing, which</td>
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<td>own sins . . . yet would</td>
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<td>do for devotion to God</td>
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<td>taken by commandment of</td>
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<td>intent, and be by</td>
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<td>our offenses ourselves, that</td>
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<td>to move thereby Almighty</td>
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<td>was sanctified only to</td>
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<td>, would find very few</td>
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<td>, and may well do</td>
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<tr>
<td>of heaven.&quot; Lo, this</td>
<td>8, 67/16</td>
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<tr>
<td>to mercy. Also, the</td>
<td>8, 67/19</td>
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<tr>
<td>Eliachim saith in the</td>
<td>8, 67/20</td>
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<tr>
<td>in that great necessity</td>
<td>8, 67/27</td>
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<tr>
<td>in such wise as</td>
<td>8, 68/10</td>
<td></td>
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<tr>
<td>for mercy with voice</td>
<td>8, 68/12</td>
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<tr>
<td>, that he may take</td>
<td>8, 68/33</td>
<td></td>
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<tr>
<td>, seeing the Ninevites chastise</td>
<td>8, 68/36</td>
<td></td>
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<tr>
<td>, for their devout prayers</td>
<td>8, 69/23</td>
<td></td>
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<tr>
<td>for the fond babbling</td>
<td>8, 70/9</td>
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<tr>
<td>with fasting . . . they fasted</td>
<td>8, 70/28</td>
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<tr>
<td>done with devotion, and</td>
<td>8, 71/19</td>
<td></td>
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<tr>
<td>is no tyrant . . . and</td>
<td>8, 71/22</td>
<td></td>
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<tr>
<td>rejoiceth in our pain</td>
<td>8, 71/27</td>
<td></td>
</tr>
<tr>
<td>alone worketh all our</td>
<td>8, 71/32</td>
<td></td>
</tr>
<tr>
<td>rejoiceth and delighteth in</td>
<td>8, 71/35</td>
<td></td>
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<tr>
<td>rejoiceth and delighteth in</td>
<td>8, 72/3</td>
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<tr>
<td>had not this delight</td>
<td>8, 72/7</td>
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<tr>
<td>doth it for necessity</td>
<td>8, 72/9</td>
<td></td>
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<tr>
<td>can otherwise drive the</td>
<td>8, 72/11</td>
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<tr>
<td>, did, in reproving the</td>
<td>8, 72/19</td>
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<td>, forty years uncircumcised in</td>
<td>8, 72/24</td>
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<td>, and being also the</td>
<td>8, 72/28</td>
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<td>, dispensed with the people</td>
<td>8, 72/31</td>
<td></td>
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<td>in form of bread</td>
<td>8, 73/8</td>
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<tr>
<td>, he obeyeth gladly . . . and</td>
<td>8, 73/16</td>
<td></td>
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<tr>
<td>instituted for man and</td>
<td>8, 73/34</td>
<td></td>
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<tr>
<td>hath sanctified the Sabbath</td>
<td>8, 74/4</td>
<td></td>
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<td>. . . since that they had</td>
<td>8, 74/8</td>
<td></td>
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<tr>
<td>himself, for man's profit</td>
<td>8, 74/9</td>
<td></td>
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<tr>
<td>. A governor of people</td>
<td>8, 74/10</td>
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<td>. . . so that by the</td>
<td>8, 75/2</td>
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<td>Term</td>
<td>Definition</td>
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<tr>
<td>God</td>
<td>hath so many hundred</td>
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<tr>
<td>God</td>
<td>, to whom nothing is</td>
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<tr>
<td>God</td>
<td>was incarnate and born</td>
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<tr>
<td>God</td>
<td>will bring us to</td>
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<tr>
<td>God</td>
<td>by the merits of</td>
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<tr>
<td>God</td>
<td>.This common signification of</td>
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<tr>
<td>God</td>
<td>hath so ordained. But</td>
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<tr>
<td>God</td>
<td>giveth them into the</td>
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<tr>
<td>God</td>
<td>buildeth not so fast</td>
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<tr>
<td>God</td>
<td>unto his blessed apostles</td>
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<td>God</td>
<td>will not make him</td>
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<td>God</td>
<td>Almighty why he would</td>
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<td>God</td>
<td>might as well do</td>
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<td>God</td>
<td>list not to make</td>
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<td>God</td>
<td>what he will, Tyndale</td>
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<tr>
<td>God</td>
<td>, I say, tell the</td>
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<tr>
<td>God</td>
<td>taught the people; and</td>
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<tr>
<td>God</td>
<td>had devised, nor would</td>
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<td>God</td>
<td>to put it for</td>
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<tr>
<td>God</td>
<td>set the water in</td>
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<tr>
<td>God</td>
<td>had appointed it unto</td>
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<tr>
<td>God</td>
<td>appointed those outward signs</td>
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<tr>
<td>God</td>
<td>foresaw all those properties</td>
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<tr>
<td>God</td>
<td>will not show him</td>
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<tr>
<td>God</td>
<td>great spiritual grace therewith</td>
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<td>God</td>
<td>be thanked, he is</td>
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<td>God</td>
<td>a special grace with</td>
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<td>God</td>
<td>for an office wherein</td>
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<tr>
<td>God</td>
<td>. If they call matrimony</td>
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<td>God</td>
<td>in Paradise, and which</td>
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<tr>
<td>God</td>
<td>gave our first father</td>
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<td>God</td>
<td>according to the kind</td>
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<td>God</td>
<td>no more meritorious than</td>
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<tr>
<td>God</td>
<td>hath none promised.&quot; &quot;Whereby</td>
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<tr>
<td>God</td>
<td>hath made you a</td>
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</tr>
<tr>
<td>God</td>
<td>with that holy knot</td>
<td></td>
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<tr>
<td>God</td>
<td>.&quot;Which argument is so</td>
<td></td>
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<tr>
<td>God</td>
<td>may have the more</td>
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<tr>
<td>God</td>
<td>hath made in Christ's</td>
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<tr>
<td>God</td>
<td>to obey. If we</td>
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<tr>
<td>God</td>
<td>-- we have a</td>
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<tr>
<td>God</td>
<td>and to nourish peace</td>
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<tr>
<td>God</td>
<td>. But consider the head</td>
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<td>God</td>
<td>calleth hence erer ever</td>
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<tr>
<td>God</td>
<td>for man's salvation, by</td>
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<tr>
<td>God</td>
<td>hath promised that he</td>
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<td>God</td>
<td>which liveth and lasteth</td>
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<td>God</td>
<td>us with the word</td>
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<td>God</td>
<td>through faith to the</td>
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<tr>
<td>God</td>
<td>cleanseth the soul, according</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<tr>
<td>by the word of God</td>
<td>which liveth and lasteth</td>
<td>8, 96/24</td>
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<tr>
<td>the living word of God</td>
<td>, that liveth and lasteth</td>
<td>8, 96/26</td>
</tr>
<tr>
<td>Saint James also, that &quot;</td>
<td>of his good will</td>
<td>8, 96/32</td>
</tr>
<tr>
<td>of truth,&quot; with which</td>
<td>hath of his good</td>
<td>8, 97/3</td>
</tr>
<tr>
<td>Christ himself . . . by whom</td>
<td>hath begotten us indeed</td>
<td>8, 97/5</td>
</tr>
<tr>
<td>Saint James were that</td>
<td>had &quot;begotten us with&quot;</td>
<td>8, 97/11</td>
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</tbody>
</table>
| used toward it? If but he saith that believeth and teacheth that without Baptism. But where preacheth not. Albeit that and his trust in yet if it please be the cause why kingdom of heaven -- themselves, no more of sacraments have not only the Old Law had as an instrument of up the grace of that grace was by that the words of the secret sanctification of infunding of grace is of the word of love and charity toward places of Scripture, that nor influence given of the soul -- yet itself a spiritual substance, at all but that this I say: that of power given by man doubteth but that by "the angel of it well likely that -- I think that proved otherwise but that if it may . . . since that the power of by the power of by the power of power given them by standeth in promise of truth, the promise of do the sacraments, but these men always that of the gift. And maketh us. But would
<table>
<thead>
<tr>
<th>Term</th>
<th>Pronoun</th>
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<tr>
<td>their promise made to</td>
<td>God</td>
<td>8,108/14</td>
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<tr>
<td>too, offered up to</td>
<td>God</td>
<td>8,108/27</td>
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<tr>
<td>in this . . . then did</td>
<td>God</td>
<td>8,109/12</td>
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<tr>
<td>done abundantly enough for</td>
<td>God</td>
<td>8,109/18</td>
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<tr>
<td>hath done enough for</td>
<td>God</td>
<td>8,109/24</td>
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<tr>
<td>was a mediator between</td>
<td>God</td>
<td>8,111/18</td>
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<td>mean for us unto</td>
<td>God</td>
<td>8,111/23</td>
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<td>be a mean between</td>
<td>God</td>
<td>8,112/2</td>
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<td>up any sacrifice to</td>
<td>God</td>
<td>8,112/2</td>
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<tr>
<td>the mercy stool of</td>
<td>God</td>
<td>8,112/5</td>
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<td>hath coupled us unto</td>
<td>God</td>
<td>8,112/5</td>
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<td>in so near to</td>
<td>God</td>
<td>8,112/11</td>
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<tr>
<td>him, that even upon</td>
<td>God</td>
<td>8,112/12</td>
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<td>priest as mean between</td>
<td>God</td>
<td>8,112/16</td>
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<td>up for us to</td>
<td>God</td>
<td>8,112/17</td>
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<tr>
<td>of our heart at</td>
<td>God</td>
<td>8,113/26</td>
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<tr>
<td>that the &quot;Gospel of</td>
<td>God</td>
<td>8,113/32</td>
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<tr>
<td>read the Gospel of</td>
<td>God</td>
<td>8,113/34</td>
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<td>so foolishly . . . that, before</td>
<td>God</td>
<td>8,113/36</td>
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<tr>
<td>nor the promise of</td>
<td>God</td>
<td>8,114/25</td>
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<tr>
<td>knoweth the contrary. Would</td>
<td>God</td>
<td>8,114/30</td>
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<tr>
<td>not at all, nor</td>
<td>God</td>
<td>8,115/30</td>
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<tr>
<td>in jesting and mocking,</td>
<td>God</td>
<td>8,116/8</td>
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<tr>
<td>sect, sitting and blaspheming</td>
<td>God</td>
<td>8,116/22</td>
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<tr>
<td>utterly deny all three.</td>
<td>God</td>
<td>8,118/1</td>
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<td>whether there were any</td>
<td>God</td>
<td>8,119/8</td>
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<tr>
<td>the dreggy draft whereof,</td>
<td>God</td>
<td>8,119/34</td>
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<tr>
<td>the marvelous mercy of</td>
<td>God</td>
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<td>about the law of</td>
<td>God</td>
<td>8,120/11</td>
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<td>in every commandment that</td>
<td>God</td>
<td>8,120/19</td>
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<td>about the law of</td>
<td>God</td>
<td>8,120/25</td>
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<td>unto the law of</td>
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<td>8,120/29</td>
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<td>water instead of wine, &quot;</td>
<td>God</td>
<td>8,121/9</td>
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<td>about the law of</td>
<td>God</td>
<td>8,121/18</td>
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<td>upon the laws of</td>
<td>God</td>
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<td>about the law of</td>
<td>God</td>
<td>8,121/23</td>
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<tr>
<td>believeth that he loveth</td>
<td>God</td>
<td>8,122/26</td>
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<tr>
<td>that believeth better in</td>
<td>God</td>
<td>8,122/27</td>
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<td>God than he; whom</td>
<td>God</td>
<td>8,122/27</td>
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<td>token of love to</td>
<td>God</td>
<td>8,122/27</td>
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<td>it of love to</td>
<td>God</td>
<td>8,122/27</td>
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<td>infidels, the enemies of</td>
<td>God</td>
<td>8,123/3</td>
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<td>and ordinate love to</td>
<td>God</td>
<td>8,123/5</td>
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<td>to God, and for</td>
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<td>8,123/8</td>
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<td>with great thank of</td>
<td>God</td>
<td>8,123/11</td>
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<td>Turk &quot;believeth better in</td>
<td>God</td>
<td>8,123/11</td>
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<td>Tyndale said true (as,</td>
<td>God</td>
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<td>then Tyndale himself in</td>
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<td>because the love of</td>
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<td>fulfill the law of</td>
<td>God</td>
<td>8,123/30</td>
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<td>and God</td>
<td>God</td>
<td>8,124/8</td>
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<td>to his neighbor. For</td>
<td>God</td>
<td>8,124/16</td>
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<td>, go against them and</td>
<td>God</td>
<td>8,124/16</td>
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<td>than such a Christian</td>
<td>God</td>
<td>8,124/16</td>
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have the love of God and their neighbor, the
of the Charterhouse, would we were no further unlawful superstition; among whom, be now, blessed be him beware betimes, lest another man should say " over them given by of the things which faith . . . till now that his ignorance have before chief spiritual head under chief spiritual governor under as the name of their promise made to the Church ascribeth unto above the word of we say also that good and pleasing to vicious and displeasant to consequently followeth also that good and pleasing to naught and odious unto by the Spirit of to the teaching of now (as, blessed be their amenders and punishers are gathered together against black for white, and and the devil for glad, as help me false. But marry, now could have excuse before vows made before to in the wisdom of graciously turned again to hear the word" of faith, "the church of only . . . in whose hearts doctrine, the law of age . . . hath heard that and believeth true . . . that plainly, as plainly as Tyndale telleth us that teacheth; and I pray of the law of fulfill the law of such power given of neighbor, neither honor to to it, but to the pure word of God and their neighbor, the
God we were no further God be thanked, we see God, waken cold enough. First God mock him again. ought God save him"; and so God to bless them -- God commandeth: how much more God of his high God ? Were not he a God and general vicar of God -- yet always those God -- hath ever hitherto God , and contrary to all God and his Holy Spirit God ; but we say boldly God by the mouth of God . For then should he God ; and then were his God shall much less suffer God the thing that is God and damnable to itself God , and his holy, secret God and his Holy Spirit God , he doth), here had God hath maintained and favored God and Christ; but yet God for the devil and God : then, when he weeneth God , on the other side God hath (laud and thank God if we would give God ; and since that all God , and so fastened in God ; and some were against God -- and, he saith God or Christ taken in God hath written his law God , and the faith of God giveth by his holy God hath promised reward to God saith him himself in God hath promised always to God of his great mercy God we think as did God of his own power God that he may work God ." Those lies come in God ; and that wotteth Tyndale God only, and prayed in
the pure word of God -- I must wit 8, 149/ 15
preached the word of God both written and unwritten 8, 149/ 17
both the word of God written and unwritten -- 8, 150/ 10
wit, the word of God written: then must we 8, 150/ 14
of any word of God unwritten, and took for 8, 151/ 15
Scripture the word of God unwritten, nor the old 8, 151/ 24
as the words of God unwritten, in which he 8, 151/ 26
all the words of God were then already written 8, 151/ 30
the bare word of God written in Holy Scripture 8, 151/ 33
divers things were by book be done . . . that God hath taught his church 8, 153/ 28
preach many words of two things. One, that God hath thus done indeed 8, 154/ 25
he prove that indeed God hath so done -- 8, 154/ 27
give no reckoning why God hath caused some to 8, 154/ 28
it is likely that this matter; for that God made after his fall 8, 155/ 2
of doubt, and therefore God was able to keep 8, 155/ 5
articles of the faith, God hath left none unwritten 8, 155/ 11
wot it well that God was not driven thereto 8, 156/ 17
he can say) that every necessary word which God had good and great 8, 156/ 19
and delivered them by God hath caused all his 8, 156/ 24
nor be honor to God hath spoken by himself 8, 157/ 27
and ceremonies do please and his Holy Spirit 8, 158/ 29
rewarded in heaven with . But now doth all 8, 158/ 33
aloft in devotion to . And they perceive and 8, 158/ 37
needs be honor to . And they perceive also 8, 159/ 2
come together to honor ; and by these things 8, 159/ 4
than the grace of God . And when men come 8, 159/ 6
go honor to than the grace of God? Did not God answer 8, 159/ 7
of God? Did not God answer Saint Paul, when 8, 159/ 17
than the grace of God . . . which not only can 8, 159/ 26
as the Spirit of God hath taught us to 8, 159/ 30
the secret working of God . And surely if all 8, 161/ 2
hear the Service of God in the church with 8, 161/ 13
with great thank of God . . . though they have it 8, 161/ 14
it would do here, God knoweth. But as for 8, 161/ 16
sacraments, and drive out God and all. If Tyndale 8, 161/ 32
the part ordained of God to be the more 8, 163/ 24
company gathered together in God , have therefore, of humility 8, 164/ 8
no congregation was of God or of Christ. And 8, 168/ 3
devils and not to God , and I would not 8, 172/ 24
translateth it false . . . and God provideth that the scripture 8, 173/ 19
abhorrest idols, and robbest God of his honor" -- 8, 173/ 23
away the honor from God , in causing him and 8, 173/ 27
images, and takest from God his honor. In other ye 8, 173/ 31
taketh the honor from God ; for thou wouldst have 8, 174/ 1
as "an image of God ." Tyndale shall, I think 8, 174/ 6
of the images of God Incarnate, and of his 8, 174/ 15
his fond fashion love God and the devil together 8, 174/ 18
to confess it to
the Holy Scripture of
God
the Blessed Word of
have I to thank
this is untrue. For,
in which Tyndale hath (prohibit the Scripture of
the very Scripture of
me every penny. But
too, that know well,
in danger of choking (ascend up and awake
not the Spirit of
into heaven and awake
my book, I thank
take, as help me
resist the Spirit of
for the Spirit of
to the Spirit of
to heaven and waking
more, I, but pray
company specially consecrated unto
a solemn process, that
without any providence of
 sacraments administered, but that
fallen aland alone. But
reader, in our Lord
yet the working of
of God therewith. For
up the grace of
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truth is that as
took them again of
very inward-anointed Priest whom
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<td>, fall in unfaithfulness, and</td>
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<td>unwritten before was</td>
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<td>was with God, and</td>
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<td>&quot; -- than as Tyndale</td>
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by the Spirit of
hath the Spirit of
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but Moses did, and
nothing to purpose. For
repented and changed ere
and so I pray
the contrary but that
shall the Spirit of
the law made by
we must indeed if
without the Spirit of
have vowed chastity to
have said -- that
concerning the word of
expositions all they that
in such things as
that the truth of
with the miracles of
by the Spirit of
that the miracles which
And these miracles hath
the true miracles of
the Catholic Church of
in the Catholic Church
miracles at all. But
by the Spirit of
Church (as though that
the Holy Scripture of
seeth miracles wrought by
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he proveth it because this is his argument: he did so always; did so in all; Where findeth Tyndale that that they should serve faith and hope in in every prayer unto that men should love the miracles. For though prophet -- yet except make what change that Christ had not been he was), yet since had he not been better since he was to the word of above wonderful works of believed but promises? If mad to think that he confesseth that if then say but if that the truth of by the Spirit of believe other truths which except Tyndale trust not is in heaven, since believeth the word of than the word of that wrote it than Scripture were inspired of of men but of Lady were inspired of of men but of shall he know that how knoweth he that doth he know that be the word of that the Spirit of taught its faith by woteth well also that his own part letted eyes. But I pray and that Christ was forbore to call Christ by the Spirit of Old Law were by mad to say that teach false in this . . . all their service to

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God had never given warning 8, 280/ 20
God had expressly said that 8, 280/ 21
God list to command? God's 8, 280/ 26
God (as he was), yet 8, 280/ 29
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God provided to be well 8, 298/ 1
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<td>must needs perceive that</td>
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<td>pleasant and acceptable to</td>
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<td>and not holy, which</td>
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<td>is more acceptable to</td>
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<td>the promise made unto</td>
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<td>to have said unto</td>
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<td>the Chosen People of</td>
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<td>otherwise use it than</td>
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<td>some have thought that</td>
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<td>one taught undoubtedly by</td>
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<td>many ceremonies commanded by</td>
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<td>though every man were</td>
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<td>should both have served</td>
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<td>left the day that</td>
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<td>too . . . and which, as</td>
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<td>the Sabbath day, but</td>
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<td>by the Spirit of</td>
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<td>to say that as</td>
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<td>Saturday was ordained by</td>
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<td>or there to honor</td>
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<td>by the Spirit of</td>
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<td>is idolatry to serve</td>
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by the Spirit of
God
the ceremonies given by
God
and ceremonies given by
God
the sacraments unserved which
before somewhat said . . . Almighty
the ceremonies commanded by
God
Why the vengeance of
God
lettuce? I know well
Son of the Living
for so strange that
he seeth well that
of those ceremonies. But
to show him that
shall be taught by
people by Tradition, as
his Gospel -- Lord
neighbor as thyself, and
upon this commandment "Love
truth. This argument is,
could not write, nor
saw that without writing,
in Scripture . . . but if
cause why and wherefore
saith . . . Tyndale Now, sir,
till such time as
times convenient and by
when it shall please
jesting and railing against
if the zeal of
Such false prophets shall
time may come when
the Doom, and because
for which he saith
but tell us what
Tyndale proveth not that
he proveth not that
deny it him . . . since
we say also that
devil, or else by
him that then was
that the word of
of the Son of
clearly written but that
by the promise of
false, the Spirit that
by the finger of
They saw also that
a preacher preach heresy,
for the glory of
the true Spirit of
God
hath taken up any
God
to Moses, and by
God
unto his church be
God
hath taught, till he
God
taught many ceremonies to
God
about their departing out
God
put from the house
God
wist why he commanded
God
, that art come into
God
or his apostles should
God
hath spoken to his
God
hath not without our
God
made no promise that
God
and his Spirit, that
God
left it with them
God
, how solemnly Tyndale would
God
above allthing" went with
God
above allthing, and thy
God
wot, full poor, sick
God
could not teach them
God
could not keep the
God
have plainly spoken in
God
would, himself, have every
God
hath made his last
God
, upon the thing done
God
appointed thereunto, reveal it
God
any such things to
God
and all good men
God
were among men that
God
, as I say, send
God
may yet show things
God
will not stir up
God
caused it to be
God
should have done if
God
hath showed him that
God
hath showed him that
God
hath showed him that
God
hath taken more labor
God
hath daily stirred up
God
. And if Tyndale say
God
as able to keep
God
shall last forever, and
God
, and of the matter
God
needeth as well to
God
, that if that faith
God
sent unto his Church
God
in their Christian hearts
God
did miracles in his
God
hath, by the faith
God
and for the show
God
, by Christ’s promise, hath
God

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theirs, in that that
bringeth miracles wrought by
set to these things . . .
books of this prophecy . . .
if ever it please
he meaneth to put
nor saith not that
shalt thou do to
some certain sacrifices unto
unto idols . . . or unto
Thou shalt do unto
When the Lord thy
to the Lord thy
before the face of
to the service of
days unto those that
very solemnly observed . . . and
unto the word of
be the word of
that Holy Spirit of
commanded at all, though
the express precepts of
any commandment that by
to the law of
laws and commandments of
when I shall hereafter,
of the law of
and saith that therefore
 teach the law of
not the pleasure of
but the law of
against the word of
preach the word of
against the word of
with the word of
preach the word of
own malicious suspicion. Nor
until at the last,
All scripture inspired of
that the man of
minister the word of
heads trodden down by
thing than those that
preaching the word of
of God but that
was to be taught,
of such things as
be the traditions of
to be believed if
also show somewhat that

God ceaseth no year to
God in it, and for
God shall put upon him
God shall take from him
God any other thing to
God to silence, that he
God hath showed him that
God . . . and thou shalt neither
God , the people prone to
God some kind of such
God that thing only that
God shall have destroyed before
God . For they have done
God . Now, what serve these
God . Also, if that Moses
God had by Moses appointed
God therewith so well content
God . For we say that
God , well written in Holy
God that was by Christ's
God allowed, assisted, and aspired
God contained in the Scripture
God were forbidden -- nor
God , we should hear them
God , but were tending to
God willing, come to touch
God , and saith that therefore
God doth teach us by
God , hear them and do
God : "lo," saith Barnes, "these
God only." And forthwith, well
God , and to the destruction
God . . . having no cause against
God , nor tendeth not to
God "Auferte malum ex vobismet
God having no cause against
God , I doubt not, will
God caused him to be
God is profitable to teach
God may be perfectly instructed
God " -- and that "nothing
God and all good men
God hath wrought by me
God but that God had
God had fulfilled it in
God had taught the Gentiles
God had wrought by himself
God . Whereof -- as Tyndale
God sent him both to
God would have done farther

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8, 364/ 11
<p>| God taught, and is not | 8, 364/ 30 |
| God divers truths which no | 8, 365/ 20 |
| God would else have had | 8, 365/ 25 |
| God nor man beside that | 8, 366/ 17 |
| God, nor the word spoken | 8, 366/ 20 |
| God that he calleth it | 8, 366/ 22 |
| God, the thing that the | 8, 368/ 33 |
| God, which is rather given | 8, 369/ 23 |
| God: &quot;Her body was carried | 8, 371/ 25 |
| God of my heart, setting | 8, 371/ 34 |
| God, inspire thy servants my | 8, 372/ 33 |
| God in Christ's church, and | 8, 373/ 23 |
| God would never have suffered | 8, 374/ 9 |
| God is not lost, that | 8, 374/ 23 |
| God abiding in his church | 8, 375/ 35 |
| God governing the Church, and | 8, 376/ 5 |
| God had before commanded, and | 8, 376/ 15 |
| God proved,&quot; will Tyndale say | 8, 376/ 25 |
| God, and the virtues of | 8, 377/ 32 |
| God, and having him as | 8, 377/ 34 |
| God . . . of which some were | 8, 378/ 22 |
| God is yet at as | 8, 378/ 24 |
| God bid him by mouth | 8, 378/ 32 |
| God may reveal and man | 8, 378/ 35 |
| God to be believed, and | 8, 379/ 13 |
| God -- I say that | 8, 380/ 15 |
| God and his apostles by | 8, 380/ 16 |
| God given to his church | 8, 380/ 24 |
| God by his word unwritten | 8, 380/ 26 |
| God unwritten -- that is | 8, 380/ 33 |
| God worketh miracles in his | 8, 381/ 11 |
| God ordained his apostles for | 8, 381/ 19 |
| God hath taught his church | 8, 381/ 37 |
| God willing) in my Fourth | 8, 382/ 17 |
| God : to this -- besides | 8, 387/ 26 |
| God shall, after other things | 8, 388/ 1 |
| God had then left every | 8, 388/ 5 |
| God would be with them | 8, 389/ 3 |
| God . . . feeling in their hearts | 8, 390/ 11 |
| God for Christ's sake loveth | 8, 390/ 11 |
| God the Father, which cannot | 8, 390/ 17 |
| God before the creation of | 8, 391/ 18 |
| God . . . no more than a | 8, 393/ 33 |
| God . And therefore is this | 8, 393/ 34 |
| God . . . or, finally, that any | 8, 394/ 23 |
| God -- not unwritten, which | 8, 395/ 17 |
| God .&quot; But thereto I say | 8, 396/ 7 |
| God provided and left some | 8, 396/ 15 |
| God promised to leave his | 8, 396/ 37 |
| God that &quot;maketh them of | 8, 398/ 6 |</p>
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<td>is it into which God hath given his Spirit</td>
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| the true word of God, written or unwritten, from the merciful truth of the liberal goodness of the Scripture of God never so much in the liberal goodness of except the Scripture of the great goodness of deep, secret sight of here teacheth us: that but the goodness of God made the sons of the Scripture of God, as far forth as thy word cannot never so much in God, and have after never the Father, which cannot God, that listeth so highly be false, when it ? No fiery charity, though God, For as Saint Paul that they were unworthy will save such as God which caused him so, and obtain forgiveness of unto his love and . And this faith is, by whose help and being more ready to God in their vow of, that art come into, that art come into, was come into the and joy of heaven drive them not down, hath revealed and made bade whoa and gave . . . did confess the very, and unto the inheritance, and to forgiveness of to every man that, and unto the inheritance, and forgiveness of sins, it cannot be but, the best gloss that, in his church since, by any other way shall either reward him, so fast in his, and that there is, Now, he that is, cannot sin, for "his, " (1 Jn 3). Which, on our repentance and from our necks, neither, Now, he that is, cannot sin, "for his, " the third chapter of, . The second is that, hath the seed of, in him. The third
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<td>in him cannot sin</td>
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<td>we be born of God</td>
<td>And therein dare we</td>
<td>8,420/30</td>
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<tr>
<td>we be born of God</td>
<td>as he now saith</td>
<td>8,420/31</td>
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<tr>
<td>be born of only God</td>
<td>-- as he falsely</td>
<td>8,420/33</td>
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<tr>
<td>we be born of God</td>
<td>and become his children</td>
<td>8,420/35</td>
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<tr>
<td>were therefore born of God</td>
<td>by only faith. As</td>
<td>8,421/1</td>
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<td>we be born of God</td>
<td>by faith. His second</td>
<td>8,421/17</td>
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<td>man being born of God</td>
<td>hath the &quot;seed of&quot;</td>
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<td>hath the &quot;seed of God</td>
<td>&quot; dwelling in him. I</td>
<td>8,421/19</td>
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<tr>
<td>whether the &quot;seed of God</td>
<td>&quot; that dwelleth in the</td>
<td>8,421/20</td>
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<td>in the children of God</td>
<td>be the Holy Ghost</td>
<td>8,421/20</td>
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<td>or the grace of God</td>
<td>. . . nor in what wise</td>
<td>8,421/21</td>
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<td>nor in what wise occasion</td>
<td>refuse the grace of hell as long as</td>
<td>8,422/2</td>
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<td>of returning to God</td>
<td>if the &quot;seed&quot; of of reason working with</td>
<td>8,422/3</td>
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<td>with the instrument that</td>
<td>by the &quot;seed&quot; of with the instrument that</td>
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<td>that the Spirit of God</td>
<td>of his only goodness</td>
<td>8,422/8</td>
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<td>which the Spirit of God</td>
<td>that the Spirit of</td>
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<td>him quickly thence. Yet</td>
<td>dwelleth in the Christian</td>
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<td>the man die ere</td>
<td>dwelleth with the faithful</td>
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<td>God come in again, when</td>
<td>when man hath put</td>
<td>8,423/5</td>
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<td>he hath expelled of the pyx</td>
<td>out of his heart</td>
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<td>that have the seed of God</td>
<td>shall justly, for the</td>
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<td>hath the seed of God</td>
<td>dwelling in him cannot</td>
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<td>and most repugnant unto</td>
<td>dwelling in him. For</td>
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<td>error to believe that against the justice of</td>
<td>hath ordained any punishment</td>
<td>8,425/9</td>
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<td>that is born of</td>
<td>doth not sin, for</td>
<td>8,425/30</td>
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<td>he is born of</td>
<td>. In the understanding of</td>
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<td>to be &quot;born of</td>
<td>is in the Scripture</td>
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<td>be the child of</td>
<td>. . . and to be &quot;born&quot;</td>
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<td>to be &quot;born&quot; of</td>
<td>, or to be the</td>
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<td>be the &quot;children&quot; of</td>
<td>, is not meant to</td>
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<td>be the children of</td>
<td>, say I. And when</td>
<td>8,428/11</td>
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<td>be the children of</td>
<td>, and be become the</td>
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<td>they be born of</td>
<td>again by grace through</td>
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<tr>
<td>become the children of</td>
<td>again. And in whichsoever</td>
<td>8,428/14</td>
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<tr>
<td>either the child of</td>
<td>in his church of</td>
<td>8,428/17</td>
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<tr>
<td>hath the seed of God</td>
<td>the Spirit of God</td>
<td>8,428/24</td>
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<tr>
<td>God, the Spirit of God</td>
<td>, in him. And because</td>
<td>8,428/24</td>
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<tr>
<td>hath the Spirit of God</td>
<td>in him . . . therefore, he</td>
<td>8,428/25</td>
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<tr>
<td>of Ephesus . . . whom</td>
<td>praised for many great</td>
<td>8,429/16</td>
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<tr>
<td>whereas before the face of low at last that</td>
<td>. . . may yet by declining</td>
<td>8,429/28</td>
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<tr>
<td>this might not be . . .</td>
<td>shall reject him and</td>
<td>8,429/30</td>
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<tr>
<td>God</td>
<td>would not tell him</td>
<td>8,429/32</td>
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</tbody>
</table>
only born again of the good word of again the Son of the "word of the "good word of will, saith the Lord destroyed at once. For by the word of they be spoken by may be sure that that while born of they the seed of And the Son of that is born of because the seed of he is born of to be born of be the children of be the children of not the child of that the child of hath the "seed of called the "seed of or the Spirit of is the child of nor the seed of thereby is born of hath the seed of lose the seed of And the seed of that is born of hath the seed of man once born of from the love of because the seed of doth the seed of whoso is born of he is born of hath the seed of which is born of his being born of by the seed of begotten and born of that stood still with nor do anything whereof by the word of men and children of made the children of many virtuous children of
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>from the child of God</td>
<td>into the traitor of the good children of God</td>
<td>8,437/17</td>
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<tr>
<td>and promise made to</td>
<td>expelled the seed of God</td>
<td>8,437/23</td>
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<tr>
<td>that the child of God</td>
<td>hath the seed of God</td>
<td>8,437/6</td>
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<tr>
<td>that is born of the good children of God</td>
<td>keepeth that &quot;seed of God&quot;</td>
<td>8,438/1</td>
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<tr>
<td>because the seed of God</td>
<td>lay there now blaspheming</td>
<td>8,438/12</td>
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<td>that is born of the good children of God</td>
<td>have the seed of God</td>
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they be born of Christ, the Son of God in their hearts by themselves to believe in trust of salvation in and be sure that faith be born of have the Spirit of toward the law of off the yoke of they clean assoiled of not so born of received the seed of in them because that sinneth deadly. For else and by and by they be born of unthrifts. But as for be the cause that the contrary stirring of through the grace of Which willful falling from such horrible deeds. For thrice to cry to again alone. And if not that after that off the yoke of off the yoke of to the love of those horrible deeds which if they would, since off the yoke of that he hath offended done against his will . . . to the law of were the members of fathers born again of go, they say to toward the law of of their bond toward abide bound still unto full, undoubted hope in believe the promise of Ghost be one equal and - one - that Christ is one is a thing by but the ordinance of all other things that

God by the right faith 8, 447/ 13
God and our Redeemer), and 8, 447/ 15
God . . . which he calleth hereafter 8, 447/ 18
God , and put their whole 8, 447/ 20
God by the Passion of 8, 447/ 21
God loveth them, and that 8, 447/ 22
God , and that therefore they 8, 447/ 25
God in them, by reason 8, 447/ 25
God . And when they have 8, 447/ 34
God off their necks . . . nor 8, 447/ 35
God , both from sin and 8, 447/ 39
God by such a feeling 8, 448/ 6
God in him as they 8, 448/ 7
God doth afterward, upon their 8, 449/ 4
God did not pardon him 8, 449/ 11
God forgiveth us the death 8, 449/ 18
God , and that they have 8, 449/ 35
God , though he have made 8, 450/ 9
God shall clearly withdraw it 8, 450/ 22
God and his good angel 8, 451/ 35
God working with them -- 8, 452/ 2
God and his grace, unto 8, 452/ 19
God hath promised, as in 8, 452/ 33
God is faithful," saith Saint 8, 452/ 34
God to take it away 8, 453/ 6
God lift them up, as 8, 454/ 31
God hath gotten him up 8, 455/ 3
God from their necks." These 8, 455/ 10
God from their necks -- 8, 455/ 13
God , and that they had 8, 455/ 16
God hath upon pain of 8, 455/ 19
God never useth to deny 8, 455/ 22
God for the while . . . as 8, 455/ 28
God , which grieveth him for 8, 456/ 9
God was not angry with 8, 456/ 14
God " breaketh out of their 8, 456/ 31
God , and make them, as 8, 456/ 32
God and the Spirit, they 8, 457/ 4
God and themselves, "Iwis, though 8, 457/ 8
God . . . and in all the 8, 458/ 19
God . . . but both abide bound 8, 458/ 20
God and yet run loose 8, 458/ 21
God , and charity therewith also 8, 459/ 10
God in Christ that through 8, 462/ 31
God with the Father, by 8, 462/ 33
God he shall be saved 8, 462/ 33
God equal with the Father 8, 462/ 34
God told unto us. And 8, 462/ 36
God , that it pleaseth him 8, 463/ 6
God telleth us, as well 8, 463/ 20
open Scripture, by which God hath told us, by
more liberty of believing God in his other words
mad to think that God will in all his
that there were no God at all -- with
believing there were any God, as his that believing
believing there were a God, erred yet in that
only the promises of God made unto mankind; for
peril not to believe God in his tale when
like a stark heretic, God wot!), and saith it
man at last from God forbid. And this point
the praise also that God unto himself, though he
did him himself --
from the devil to God because he cannot bring
turn him again to God, but leave him still
was a reprobate of God, that finally should be
the mighty majesty of God, . . . so be they, both
by the gift of God in the sacrament it
god forbid. And this point God to teach him . . . by
contrary. In which perplexity God will either never bring
miracles, and which church God biddeth him believe, and
by special revelation of God, privately showed unto himself
the fewer part. For God shall, for the knowledge
which, as help me God, , I very greatly fear
but resist their doctrine . . . God, which hath commanded him
to be appointed by God could both have taught
salvation. For everything that God will have believed pertaineth
belief is disobedience to God, that so taught it
by the Spirit of God, , without any variance (as
his own country. But God gave the victory to
shortly to mischief, if God sit where he sat
the sure doctrine of God . Whereof the certainty of
the devil. I pray God amend them and set
of adversity, into which God bringeth us to nurture
do good, but of God only. And in all
unto the law of God unto the law of
assailed, and condemned, by God and all his prophets
do good, but of God only -- if Tyndale
all goodness cometh of God, and that man hath
to do good if God would withdraw his grace
too, and working with God in the keeping of
reckless sloth, and let God work alone -- then
unto the law of God, , but that "they be
hope and trust in God, as he juggleth continually
to the law of God " is not lost by
an elect foreseen to God from the beginning. And
finally reprobates, foreknown unto God, before the world was
because the "seed of God, , that is to wit
to mocking of Almighty God as Tyndale doth in
to the law of God, . . . but though they lie

and his trust in God also. And therefore, though
brother, and mocketh Almighty God, and such other horrible
to the law of life that is before it with God's elects.
first, and they not elects that are of saith that after that
here militant in earth), " reprobates. For all this
reprobes. For as a Lord and farther, and saith that in these words that "
preaching the predestination of he meaneth here that
own anything working with their own, only because
very, true Scripture of and the Spirit of gracious aid and help,
is the gift of he hath said that "
of our love toward God as he giveth would, with grace which somewhat do therein with
Scripture. But, now, against is the gift of is a gift of receive the gift of forgo the gift of not the gift of labor and work with be all gifts of nothing toward it, till and toward worketh with can do nothing till any good do without make themselves sure that since their endeavor toward walk on still with belief of one almighty them to pray unto lacking nor being slothful, and be before them), is the gift of the whole glory to is the gift of of the gift of
I say that albeit God is able in such nor rewardable. Now doth believing. And therefore, since respect and regard that therefore I say that agree it . . . but by against the word of doubtful opinion brought by the faith given by To show also that thought the contrary. But since the goodness of saith that we "choose"

For he saith that sight thereof . . . they "love" man loveth and chooseth seeth the mercy of seeth the mercy of he loveth and chooseth believe the mercy of do not yet love that neither love of -- where I purpose, back again, and then a traitor both to for the gospel of very, pure Scripture of resist the righteousness of resist the righteousness of true mercy itself that heat of their appetites,"

finally, at his death, that the mercy of through the mercy of the eternal election of that the mercy of saith truth. For if amend, as soon as as in the beginning Holy Scripture by which that the mercy of by the mercy of seemeth to say that in this wise . . . Tyndale do good but of concerning the order of because at some time untrue. For doth not of elects -- that

Now, the cause why

God is able in such 8, 507/ 21

God with his Christian folks 8, 507/ 30

God will for that cause 8, 507/ 35

God hath to our obedience 8, 508/ 1

God doth not ordinarily give 8, 508/ 11

God provided so sufficiently to 8, 508/ 27

God . . . either saying that his 8, 508/ 32

God working with man's will 8, 509/ 6

God into the soul -- 8, 509/ 10

God giveth not ordinarily the 8, 509/ 25

God had determined to bring 8, 509/ 38

God provideth that his grace 8, 510/ 3

God , and "submit ourselves to" 8, 510/ 35

God maketh them to see 8, 511/ 3

God , and "choose" him, and 8, 511/ 5

God putteth a plain necessity 8, 511/ 21

God by faith . . . which, as 8, 511/ 22

God , then he loveth and 8, 511/ 31

God , and submitteth himself to 8, 511/ 31

God do not yet love 8, 511/ 36

God in such wise as 8, 511/ 36

God nor desire of heaven 8, 512/ 9

God willing, to touch this 8, 512/ 17

God forgive him and I 8, 513/ 6

God and man. And yet 8, 513/ 35

God , and no law to 8, 514/ 12

God they tread upon with 8, 515/ 20

God in Christ. More These 8, 515/ 31

God in Christ," because they 8, 516/ 11

God of his goodness ordinarily 8, 516/ 16

God worketh with them toward 8, 517/ 22

God of his goodness opened 8, 517/ 31

God ever waiteth upon them 8, 518/ 6

God that ever waiteth upon 8, 518/ 18

God unto glory and his 8, 518/ 33

God (which only thing, he 8, 519/ 13

God had not foreseen that 8, 519/ 23

God of his mercy calleth 8, 519/ 28

God of his great mercy 8, 519/ 38

God called upon the people 8, 520/ 9

God wait upon the only 8, 520/ 16

God "always waiting" upon them 8, 520/ 26

God not awaketh him out 8, 520/ 33

God now and then withdraweth 8, 522/ 10

God only . . . lest they should 8, 522/ 12

God used toward the elects 8, 522/ 16

God withdraweth his hand from 8, 522/ 25

God , as he of his 8, 522/ 27

God sometimes withdraweth his hand 8, 523/ 6

God withdraweth his hand and 8, 523/ 9
by taking themselves for
therefore, as I say,
so dear darlings to
For this, I say,
Lo, Saint Paul, though
a likely manner: that
came of himself without
good elect from whom
likely to reckon that
was so holy that
by the reason that
thereof), but rather that
their willful idolatry against
God were given by
froward will, before that
cause to doubt but
were not likely that
mind and imagine that
his will. For as
in leaving. For since
will . . . we withdraw before
God withdraw. For as
down and fall. But
hot in virtue. But
saith the Spirit of
such a person as
to go forward . . . so
the more faint, and
And all this doth
the good nature of
man doth cometh of
whereas the angel of
up in remembrance before
last, came only of
make it seem that
another time. And whereas
foundation, and saith . . . Tyndale
the right way of
the worse was. Yet
be full ripe, that
it in due season.
in the cradle? Howbeit,
unto the laws of
faith or love unto
his pleasure, and that
venial . . . and such as
strength . . . which great occasions
for a foundation . . . that
and saith unto us, "
is clearly determined that

God Almighty's minions, though they
God withdrew his hand to
God, of whom all good
God doth it -- and
God withdrew not his hand
God would, as Tyndale putteth
God; for no good man
God so should withdraw his
God withdrew his hand for
God was afeard lest he
God withdrew his hand from
God withdrew the hand of
God were given by God
God into the sin against
God withdrew his hand from
God had always given him
God would do it for
God did it therefor. For
God preventeth us in giving
God seeth that we can
God withdraw. For as God
God saith in the Scripture
God sometimes seeth causes why
God, as he there saith
God there unto him, "I
God feeleth him faint and
God againward useth himself toward
God followeth him and doth
God for the best, using
God neither will nor can
God, of whose goodness cometh
God said unto Centurio, "Thy
God, " And our Savior himself
God himself. And Saint Paul
God withdrew his hand from
God doth for this point
God laid so sore a
God in vain. For the
God left him not there
God may reap it in
God also suffered occasions stronger
God witheld him and kept
God, no more than a
God than a sick man
God will give him leave
God can do no less
God suffered to fall upon
God at such times first
God is faithful, which suffereth
God suffereth no such temptation
put his finger in God Almighty's side. But Tyndale 8, 532/32
by faith born of God, and therefore doth never 8, 533/14
to the law of God. And therefore he saith 8, 533/16
unto the laws of God, no more than a 8, 533/20
lost neither faith to God nor love to his 8, 534/13
very sleep indeed! For but be things of God hath naturally provided sleep 8, 534/17
unto the law of God forbidden and of their 8, 534/21
against the law of . . . very fain would I 8, 535/4
he was born of God, he could not consent 8, 536/27
faith or love unto God than a sick man 8, 538/1
best men or not, of their feeling Would elect . . . for which cause it is expounded in
deadly deeds so displeased by the commandment of the person of Almighty
the law of God . . . to the law of God Almighty's vocabulary -- then
both the law of God and to the sin, when and his humble confession, by the bidding of toward the love of
telling us this . . . very both God's law and break the commandment of
if they trust in mouth of Saint Paul: " the great mercy of of the faith which with asking help of thus doing his part, toward the law of by the words of shall be prevented of that the seed of said, "I have offended God in betraying the righteous the great mercy of a "chosen vessel" before is, in effect, that as I trust in before the angels of believe right and love than once to forsake at any time from

signifieth a turning to
a turning away from
to vice, turned to
taken for turning unto
unto himself, but unto
he may turn from
converted," that is, "to
Peter was once from
elects "in whose hearts
wot the word of
by the Spirit of
rather the word of
abhorreth every word that
in the mercy of
in their hearts that
hear and obey. For
in the promises of
be no promises of
is no promise of
of their choosing, that
And then they "choose"
see the things that
that the mercy of
forsaking, or forsuing of
the whole sum: that
and faithful heretics to
elects "in whose hearts
in the mercy of
in their hearts that
the merciful truth of
to believe, and love
and his neighbors as
shall never after love
be saved; and since
two things. One, that
except he repent." As
in life." Then, since
of the favor of
in whose holy hearts
spiritual folk should please
faithless wretches, and therefore
nor the church of
than to believe that
so far gone against
even to death, by
it may be, by
believed them to be
I firmly trust that
Friday or coming to

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<td>(and therein doth ever)</td>
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<td>God</td>
<td>before, and hath put</td>
<td>8, 558/ 23</td>
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<td>, and turned to the</td>
<td>8, 558/ 29</td>
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<td>God</td>
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<td>God</td>
<td>. For in turning to</td>
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<td>God</td>
<td>unto the devil . . . as</td>
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<td>God</td>
<td>turned again,&quot; proved clearly</td>
<td>8, 559/ 30</td>
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<td>God</td>
<td>averted and sinfully turned</td>
<td>8, 559/ 31</td>
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<td>God</td>
<td>hath written his law</td>
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which delight of following 
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which the light of
thus thou seest that
in his heart that
true-believing man, that believeth
he would instead of
for the witness of
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have it seem that
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some other signification of and that obedience to

Saint Paul spoke of houpling of the people "

-- presume they to to make gauds of without the motion of the better wait on lawfully do them for all the Scripture into not to speak of they shall be all"

compelled them to seek to say nay to there were nothing of might be known for since he had on their own mind unto they thereby nothing unto say that it is -- nor to set virtue, good manners, or yet farther shall, by law be not against reason neither . . . except either Catholic faith, is very only the Scripture," but " . . . the word spoken by that they regard not as suffered persecution for pretext of favor to himself too, with calling not Tyndale believe for of himself alone, without itself to heavenward, without men would burn for such reward but of also some such as have that faith be believe that Christ is believe that Christ were believed that Christ were the Jews could, ascribe God's sake; then though Christ God's word -- what great God's word as sure as God's pleasure and their wealth God's holinesses strive not one God's holinesses strive not one God's holinesses strive not one God's word thereto, what we God's bidding be evermore deadly God's "supper." For we call God's board" and "Christ's table God's board! But undoubtedly whoso God's Passion, or make him God's Holy Spirit. And never God's words, and the freelier God's sake, and to his God's promises -- I must God's writing, and to tell God's own scholars; which signifieth God's honor in us, and God's special bidding . . . though that God's Spirit working with the God's and not theirs. And God's behalf commanded them some God's word" -- for such God's words. For we say God's word unwritten, and of God's law aside for men's God's honor, Now, the words God's grace, when I shall God's law, nor against reason God's law or good reason God's law, whether it be God's law," he saith, wherein God's own mouth, when he God's word but if he God's sake -- do testify God's writing, blasphemeth all his God's miracles nothing but devils' God's word anything that the God's gracious help, do any God's grace and the great God's sake, could deserve heaven God's liberal goodness -- yet God's promise specially dependeth upon God's elects, and in his God's Son and yet believe God's Son, and thereby believe God's Son, and would believe God's miracles to Beelzebul, and
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of the yoke of God's law both from love and willfully cast off God's yoke, and maliciously, too God's law and God himself God's help, as they did God's grace, surely seen and God's grace, through the means God's sake, where Tyndale hath God's troth and promise. Then God's good motion toward the God's help, repent again that God's help, or not? Tyndale God's good children still. And God's special grace and favor God's service, keep themselves well for our salvation, and God's blesseth the child, or godfather! But these fantasies, of godfathers, or because they be therein could I Godhead was ordained for man Godhead joined . . . from which, from Godhead too . . . and at the Godhead of the Father and Godhead inseparably joined -- what Godhead, than only by his Godhead dwelleth with the manhood Godhead. But as for man Godhead, as appeareth in the Godhood of his only Son Godhood: so is there in Godhood of the Holy Ghost Godhood . . . but, by faith, hope Godhood of Christ with his Godhood before the world was godly epistle . . . wherein he teacheth godly exhortation used unto him godly gospel, at their "evangelical godly, spiritual doctrine, teacheth us godly virtues as this is godly purposes, serveth for satisfaction godly delight -- else would godly delight in justice, which godly, for the magnifying of godly living. More With these godly living. Howbeit, when Tyndale godly living -- he meaneth godly living, every man and godly men have called upon godly ." Why saith Tyndale here godly ceremonies observed, and the
and beholding the solemn, 
godly them for the more 
godly part of that whole 

godly seem to reprove the 
this, as a good, 
the Friars Observants, honest, 
godly hope but a good, 
godly love but a good, 
therefore, more than a 
we understand no great 
Priapus. More This high, 
More Here seemeth a 
this, ween ye, a 
to turn their earnest, 
godly defense and a 
Is not here a 
you, good readers, a 
and good hope and 
Catholic, Christian faith and 
in them these three 
piece of Tyndale's devout, 
then that, with this 
of the false paynim 
devils, whom they called 
not worship their false 
the likeness of false 
the paynims worshipped many 
one of the many 
wont to worship their 
have done unto their 
for his sins to 
must make satisfaction to 
satisfaction for sin to 
the Christendom which thou 
us, insipients. But thus 
here in his prologue . . . 
for good Christian fasting 
of Penance, which Tyndale 
withdrawing of penance, clean 
it. For while he 
sea. Insomuch that whoever 
held, and that furthest 
God's promises, and utterly 
the priest, when he 
after those words, he 
to what point he 
of Christ which Tyndale 
church" in that signification 
list to lie. Then 
a better mind. Yet 
godly sacraments and ceremonies in 
godly part of that whole 
godly company. And the spirituality 
godly images of our Savior 
godly father of his abundant 
godly , chaste, virtuous people -- 
godly hope (as "charity" signifieth 
godly love, then were he 
godly love. And we may 
godly favor; and in universities 
godly "spiritual" man taketh for 
godly thing, and is indeed 
godly sentence into frivolous cavillations 
godly ? And undoubtedly this is 
godly meditation, trow ye? Forsooth 
godly , wise way? Then goeth 
godly reasons. First he saith 
godly collation in which the 
godly belief, they see surely 
gods and honor also the 
gods , and whom those idols 
gods that were devils, yet 
gods and devils to make 
gods . . . the article is set 
gods of paynims -- but 
gods , even so will I 
gods all the abominations that 

Godward , saying in his heart 
Godward for their sins -- 

Godward with holy deeds, and 
goest about to destroy, and 
goest the world forth between 
goest quite against his purpose 
goest sometimes far above the 
goest about to destroy. If 
goest about to destroy. Now 
goest about to give all 
goest about to make satisfaction 
goest from the doctrine of 
goest about to destroy them 
goest to Mass, disguiseth himself 
goest forth in jesting and 
goest about to bring you 
goest about to destroy . . . and 
goest far otherwise. For when 
goest he further and lieth 
goest he further and saith
him wild. But then
heresy that ever he
go forth as he
have plainly confounded him,
of Scripture and all
not true that Tyndale
paynims or Turks, then
he mean heretics, he
Jerome neither proveth nor
them; and therefore he
And so Tyndale's argument
after this goodly argument
-- he juggleth, and
not "Mass." More Here
he wrote. And then
take altogether. But yet
needed not. But then
godly, wise way? Then
him. For since he
better understand whereabouts he
in marriage. But now
or other. And yet
the which the church
well and sufficiently proved,
the church of Christ
of martyrs. And whosoever
Scripture, false. But now
cometh in, the other
chapter, in which he
false, from which he
Catholic church which himself
anything thereof nor anything
with the sin, nor
by sin, Christian charity
and with good will
tormenteth his conscience, and
since that Tyndale now
promises, for which he
Our Election Even so
chapter . . . saying, "Even so
and say, "Even so
Saint Peter. But then
-- and that he
but as his grace
biting and beating Yet
it express tyranny. Yet
his heresy that he
dissembleth that point, and
he forgetteth whereabouts he
their faith -- he
goeth he forth and sheweth
he goeth about. For Saint Paul
he goeth : the straight way down
he goeth about again to take
he goeth with it (for both
he goeth about to prove: that
he goeth he very far wide
he goeth almost as far wide
he goeth about to prove her
he goeth on against them still
he goeth to ground quite --
he goeth he to another as
he goeth about to beguile us
he goeth Tyndale about to juggle
he goeth he forth with a
he goeth he farther and would
he goeth he farther and saith
he goeth he further yet, and
he goeth about in his book
. . . and that he longeth
he goeth Tyndale forth with his
he goeth he forth in the
he goeth unto God, and unto
he goeth he forth with the
he goeth unto God, and unto
he goeth unto God, and forgiveness
he goeth he forth, not in
he goeth out, whether the sin
he goeth forth in this wise
he goeth about to get the
he goeth all this while about
he goeth about to prove . . . but
he goeth not therewith away. But
he goeth away. For neither charity
he goeth to school. And by
he goeth nigh to persuade him
he goeth about to play the
he goeth with good will to
he goeth it with God's elects
he goeth it with God's elect
he goeth it with God's elect
he goeth Tyndale farther, and saith
he goeth about, under color of
he goeth on forth with us
he goeth Tyndale further and sheweth
he goeth he finally further to
he goeth so fast about --
he goeth forth in his matter
he goeth . Now, for the second
he goeth about, as I told
therefore Tyndale in vain
heed taketh whereabouts he
say, "What then?" he
not be defended . . . he
the church" (for thereof he
make against it. Then
troth and promise. Then
Tyndale a cup of
and cockbells and gay
written in parchment with
-- where Demetrius the
he have so far
namely since I have
their books were all
to show some influence
that is now quite
preaching was left and
ere I would have
and by all is
all were as shortly
order, he should have
done), then is quite
purgatory were so clear
the fear of hell
judicials, and all was
all Christian people not
in their sin and
meaneth we were once
historical," faint, and soon
he never so far
belief of those articles
promises and altogether were
were God's promises quite
again if he be
come and received, and
away, the will is
all Christian people, neither
of Christian people not
Charity thy neighbor," nor "
Good-affection thy neighbor," nor "Good-mind
Good-faithful man very well feeleth
Good-mind thy neighbor," no more
otherwise called Cleric, a
taught his synagogue certain
necessary'? Now, after this
Is not this another
the remnant of his
-- this were a
damned." Here were a
I deface his gay,
here, good reader, a

return to excuse the
, that forthwith, in his
to another step, and
he to another, and saith
all his matter); and
he forth with his
he forth and boasteth
. . . would Tyndale call it
letters . . . and if the
, or silversmith, had gathered
against God's truth, and
somewhat to school myself
and mine own therewith
forth from himself into
I would ask him
eight hundred years ago
about to find it
again and clean washed
as Tyndale telleth us
more near to the
a good piece of
because it might be
too, by Tyndale's teaching
. . . saving for as far
out nor cast out
to the devil already
from home and afterward
), but have it engraved
, and will cause him
, the belief of the
. As whoso were (as
. And his sin were
too far -- yet
away by sin again
therewith. For it can
out nor put out
out nor put out

Charity thy neighbor," nor "Good-affection thy neighbor," nor "Good-mind
Good-faithful man very well feeleth
Good-mind thy neighbor," no more
otherwise called Cleric, a
taught his synagogue certain
necessary'? Now, after this
Is not this another
the remnant of his
-- this were a
damned." Here were a
I deface his gay,
here, good reader, a
tenscore years), but whole
that all his gay,
Now, touching Tyndale's other
ye see, the first
case. Here is a
After cometh his other
decitfully did abuse his
And therefore, as the
our Lord, whose high
own excellent nature and
the sovereign and surmounting
of the nature or
of God's own liberal
evil, but taking their
begotten us by his
the means that his
may, and of his
reason of the selfsame
that his own liberal
it. And his inestimable
the gift . . . and God's
Christ. This is the
hath of his high
them, of his high
take it that the
and assoiled, and the
that time, besides the
it hath another effectual
grace there is little
of God by God's
For, saving that the
for them through God's
Lord hath of his
by cause that the
besides the grace and
miracles wrought by the
thanks to God . . . whose
the reason of his
God hath of his
my mother's virtues and
it for the liberal
 grace and the great
itself, without the liberal
 but of God's liberal
book showed), but the
God of his only
was, and of what
dothe of his great
their evildoing lose their
stand still in his
goodly
monasteries they burned up
8, 482/ 24
goodly
tale that he telleth
8, 488/ 4
goodly
refuge -- that the
8, 493/ 36
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cause for which Tyndale
8, 531/ 16
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tale, be ye sure
8, 548/ 4
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riddle, that a Christian
8, 564/ 21
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, and brought in again
8, 9/ 7
goodness
of God gave him
8, 24/ 18
goodness
gave him such grace
8, 24/ 23
goodness
, of itself worthy to
8, 50/ 27
goodness
of itself, though we
8, 51/ 12
goodness
of the work itself
8, 53/ 6
goodness
, in that it hath
8, 53/ 13
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or their evil of
8, 60/ 14
goodness
" -- do these words
8, 97/ 14
goodness
used toward it? If
8, 97/ 15
goodness
will, give unto that
8, 97/ 30
goodness
that made him to
8, 105/ 15
goodness
worketh our salvation, and
8, 105/ 16
goodness
is so great . . . that
8, 105/ 28
goodness
is the cause of
8, 106/ 2
goodness
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8, 112/ 19
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8, 130/ 10
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8, 205/ 3
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8, 241/ 15
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8, 244/ 28
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8, 263/ 35
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required that he should
8, 275/ 18
goodness
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8, 301/ 4
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(for which I joyfully
8, 371/ 35
goodness
of God, that listeth
8, 400/ 9
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of God? No fiery
8, 401/ 17
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of God, For as
8, 401/ 19
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-- yet is it
8, 401/ 34
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8, 402/ 7
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hath made and given
8, 422/ 8
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not always utterly leave
8, 423/ 6
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. And likewise as before
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, and beware that he
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<td>he doth of his</td>
<td>goodness</td>
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<td>through God's great, merciful</td>
<td>goodness</td>
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<td>and in the King's</td>
<td>goodness</td>
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<td>that there is no</td>
<td>goodness</td>
<td>8, 485/15</td>
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<td>that there is no</td>
<td>goodness</td>
<td>8, 486/17</td>
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<td>truth is; that all</td>
<td>goodness</td>
<td>8, 486/19</td>
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<td>and perceiveth of the</td>
<td>goodness</td>
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<td>hath in his father's</td>
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<td>more quiet. And the</td>
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<td>of his father's old remembrance of his father's</td>
<td>goodness</td>
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<td>For God of his</td>
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<td>which God of his</td>
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<td>of God by God's</td>
<td>goodness</td>
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<td>unto the merit and leastwise, as his high grace. But since the</td>
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<td>8, 506/2</td>
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<td>the regard of his</td>
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<td>that God of his death, God of his as he of his</td>
<td>goodness</td>
<td>8, 510/3</td>
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<td>any lack of towardly chapter), which his high saving that his wise using our evil to as we use his</td>
<td>goodness</td>
<td>8, 512/4</td>
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| of God, of whose make restitution of stolen sickness, in loss of men take away their not a very wild every horse is a than to call a call a goose a feather of a wild ween almost that a purposely mistranslate Christ's holy he came, taught the be contrary to the it is against the yet, by Tyndale's godly the place in the both made in the Scripture (even the very declareth himself in the far forth as the is written in the with saying that the none had read the goodness and wisdom left one commonly offer -- yet the "angel of Satan", their hearts shall all, nor yet power to, nor yet power to cometh of God, and showed him that his, and, as it were of his father and . . . and so came home is for fear of willing, as the Scripture offereth, apply himself towardly freely offered unto him of their own will accepteth and rewardeth for of God provideth that to fulfill his commandments ordinarily useth toward us opened his eyes . . . and calleth them, and at and mercy at God's and unsearchable wisdom doth well seeth wherefore it as we use his to evil. For when cometh man's creation and , and walk in the , and in all tribulations, they be angry, so. Then have we Jonah, then must he needs a goose. Nor I. Not I find no wing. But yet consider had as much wit , to set forth heresies of God after his, which will no man of Christ that any , at their "evangelical liberty" perceive very well that and also fulfilled indeed itself and the very of Matthew, where he telleth, for what proper of Saint John, where of God" is "plain of God . . . or else 8, 455/21 8, 455/11 8, 490/24 8, 168/39 8, 179/30 8, 179/30 8, 300/16 8, 113/36 8, 14/9 8, 215/21 8, 32/19 8, 43/27 8, 44/5 8, 63/23 8, 64/32 8, 80/31 8, 102/33 8, 113/32 8, 113/34
all, he construeth that
as true as the
places of the very
in the very written
holy story of Christ's
grace, according to the
come and believe the
Savior saith in the
he preacheth us no
if I believed the
if he believed the
Tyndale believeth not the
Church Were before the
the Gospel, or the
Church Were before the
the Gospel, or the
Church Were before the
the Gospel, or the
Congregation) be before the
the Gospel, or the
begotten: then is the
is the Word or
Church was before the
chapter of Saint John's
I said that the
was before that the
any part of the
for all the whole
Church was before the
had been before the
seem proved by the
he falsely translateth the
first chapter of the
the words of the
example thereof in the
beginning of Saint John's
himself promised, in the
sib to Saint John's
Saint Mark in the
last chapter of his
remembrance, wrote his own
lives never read the
written in Saint John's
sixth chapter of his
and oft before any
gather out of the
his "traditions" were the
' traditions' were the
preach and teach his
them go write his

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<td>every place in Saint John's Gospel speaketh. For these be the places of Saint John, or</td>
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<td>whom Christ in that Gospel</td>
<td>him that taught a contrary faith in the Gospel, in the same Gospel</td>
<td>8, 358/25</td>
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<td>hard places of the Gospel</td>
<td>than himself had done, and meant not that his faith</td>
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<td>and preach any other Gospel</td>
<td>nor that all his faith</td>
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<td>he taught a contrary written all his own Gospel</td>
<td>&quot;Many things were done, and he meant not that all his faith</td>
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<td>last chapter of the Gospel</td>
<td>And hard it were, and all . . . and then and the words of the Gospel</td>
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<td>saith himself in the Gospel</td>
<td>to believe that she was written in the Gospel</td>
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<td>faith in the Gospel</td>
<td>Lo, here have I written all his own gospel, nor that all his last chapter of the Gospel, &quot;Many things were done, and he meant not that all his faith</td>
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<td>even in the very Gospel</td>
<td>. . . as plainly appeareth by the words of the Gospel, to believe that she was written in the Gospel</td>
<td>8, 469/12</td>
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<td>written in the very Gospel</td>
<td>goth, as he saith after, and there told by, as Tyndale saith after, for as in other, so that they be written in the Gospel</td>
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<td>written in the Gospel</td>
<td>yet did Judas, when written in the very Gospel, as he saith in the Gospel, that a man lost he saith, in the Gospel of Christ, and after written in the Gospel of God, and no</td>
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<td>written in the Gospel</td>
<td>-- if this, I wrote, there were well taught, there, of God, and no</td>
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<td>were written in the Gospel</td>
<td>as if the Gospel were preaching in the Gospel, and no grace gotten therefrom, by refusing the Gospel of Christ's</td>
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<td>truth written in the Gospel</td>
<td>. . . as they be written in the Gospel, to begin with for the very words of Christ's Gospel</td>
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<td>world to preach his Gospel</td>
<td>said that if the Gospel were well taught, there, of God, and no</td>
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<td>penance and &quot;believe the Gospel</td>
<td>freely preached for the Gospel, or epistles, that then</td>
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<td>said that if the Gospel</td>
<td>himself witnesseth in the Gospel, he saith, in the Gospel</td>
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<td>freely preached for the Gospel</td>
<td>if he believe the Gospel, that a man lost</td>
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<td>himself witnesseth in the Gospel</td>
<td>if he believe the Gospel, that no more they</td>
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<td>he saith, in the Gospel</td>
<td>, as Tyndale saith after, for as in other, so that they be written in the Gospel</td>
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<td>if he believe the Gospel</td>
<td>, as Tyndale saith after, for as in other, so that they be written in the Gospel</td>
<td>8, 545/13</td>
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<td>it seemeth by the Gospel</td>
<td>, to begin with for the very words of Christ's Gospel, to begin with for the very words of Christ's Gospel, to begin with for the very words of Christ's Gospel</td>
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<td>make us sure? The Gospel</td>
<td>yet did Judas, when written in the Gospel, as he saith in the Gospel, that a man lost he saith, in the Gospel, that a man lost</td>
<td>8, 545/26</td>
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<td>not written in the Gospel</td>
<td>. . . as they be written in the Gospel, to begin with for the very words of Christ's Gospel, to begin with for the very words of Christ's Gospel</td>
<td>8, 545/34</td>
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<td>bound to . . . before the Gospel</td>
<td>preached, and then stood Gospel of Christ, and after written in the Gospel of God, and no</td>
<td>8, 549/16</td>
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<td>therefrom, by refusing the Gospel</td>
<td>, too . . . and hath a Gospel, too, convict him in Gospel, seem to agree with Gospel, itself. This is his</td>
<td>8, 549/18</td>
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<tr>
<td>very words of Christ's Gospel</td>
<td>, too . . . and hath a Gospel, too, convict him in Gospel, seem to agree with Gospel, itself. This is his</td>
<td>8, 554/20</td>
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<td>Paul, and the very Gospel</td>
<td>. . . nor, when they had Gospel, or epistles, that then</td>
<td>8, 555/22</td>
</tr>
<tr>
<td>Tyndale, to make the Gospel</td>
<td>as if the Gospel were preaching in the Gospel, and no grace gotten therefrom, by refusing the Gospel of Christ, and after written in the Gospel, as he saith in the Gospel, that a man lost he saith, in the Gospel, that a man lost</td>
<td>8, 555/26</td>
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<tr>
<td>even in the very Gospel</td>
<td>. By which doctrine of gospels, or epistles, that then</td>
<td>8, 559/1</td>
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<td>written in the Gospel</td>
<td>scraped out diabolus and Gospels of Christ, and after Gospels, or epistles, that then</td>
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<tr>
<td>apostles had written either Gospel</td>
<td>they be many ungracious graces gospels, or epistles, that then</td>
<td>8, 564/26</td>
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<td>that throughout all the Gospel</td>
<td>were ungracious graces be gospels, or epistles, that then</td>
<td>8, 564/33</td>
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<tr>
<td>this reason, till the Gospel</td>
<td>like Tyndale . . . should have gospels, or epistles, that then</td>
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<td>appointment to write their Gospel</td>
<td>taste can never be gotten, More This is all gotten, or epistles, that then</td>
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<td>were ahungered and then Gospel</td>
<td>grace that the thief got, full fond. For gotten, or epistles, that then</td>
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<td>a man shall seem, got at last, that hung gotten, or epistles, that then</td>
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<td>grace that the thief gotten, or epistles, that then</td>
<td>and had of any gotten, or epistles, that then</td>
<td>8, 593/10</td>
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<tr>
<td>font, and no grace gotten, or epistles, that then</td>
<td>. . . or else his gotten, or epistles, that then</td>
<td>8, 593/10</td>
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<tr>
<td>be many ungracious graces gotten, or epistles, that then</td>
<td>More This is all gotten, or epistles, that then</td>
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<td>many ungracious graces be gotten, or epistles, that then</td>
<td>he should have made gotten, or epistles, that then</td>
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<td>like Tyndale . . . should have gotten, or epistles, that then</td>
<td>little thank. And as gotten, or epistles, that then</td>
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<td>taste can never be gotten, or epistles, that then</td>
<td>out.&quot; Theophylact, upon these gotten, or epistles, that then</td>
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<td>man that hath once gotten, or epistles, that then</td>
<td>that faith; which point gotten, or epistles, that then</td>
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<td>thing that, it once gotten, or epistles, that then</td>
<td>and had of any gotten, or epistles, that then</td>
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may be, by God's
gave him yet the
of God gave him
he him his special
goodness gave him such
firmly trust that God's
example of his noble
shall I, with the
he him his special
goodness gave him such
firmly trust that God's
example of his noble
shall I, with the
he him his special
goodness gave him such
firmly trust that God's
example of his noble
shall I, with the
he him his special
that young man the
again and giveth it
give me life and
doubt not by God's
help of whose especial
aid and help of
the Same Tyndale The
--- for lack of
work without the special
with God's help and
in the state of
draweth" them forward in
pain, with getting greater
all without help of
that with help of
and procuring of remission,
means also to purchase
give increase of his
privilege of more abundant
and great gifts of
with gay words of"
himself, receiveth some inward
gift and inspiration of
be tokens of such
means to get any
they neither cause any
any grace nor any
they betoken the insensible
better. For as for
other than the secret
sacrament and refuse the
sacraments at all, about
general signification of invisible
of God great spiritual
and to take all
of God a special
their souls with more
to their souls with
set to signify that
grace; and with that
undefiled. And with that

**grace**
that though the man

to turn and save
to cast unto the
to have of that
so fully to repent
to that effect with
. . . and, after my poor
of that light "which
a little less delight
to bestow his wit
to draw back from
thereto. For as for
but if they read
no labor of man
by true faith and
of our Lord, the
, by likelihood, for we
and help of God
is not, yet, rewardable
. Tyndale And when he
; and finally, if that
and increase of God's
, nor that all that
, and merits of Christ's
, and pardon -- and
with remission and pardon
and favor among them
and pardon by the
. Nay saith Tyndale in
" and "light" and "faith
and aid of God
effused into the soul
and do signify it
at all. And in
nor any grace do
do signify, nor be
that God giveth them
, edifieth not his soul
given them therein --
because God will not
to be given to
; for that is commonly
therewith, through God's holy
and all merit utterly
with that Holy Order
-- yet in that
, according to the sign
; and with that grace
, if they apply to
also he helpeth them
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<td>therein,“ saith he, “And</td>
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<td>therewith. And the first</td>
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plainly that Timothy received grace by the putting of  
means of very special grace, and of enabling the  
and infusion of God's grace, never will I wittingly  
wrong. For by God's days. And that the  
Grace Tyndale And with like grace  
" . . . saying that "every favor grace," and that "in some grace ." I can say also  
there is little goodness grace, " we understand no great grace  
" and setting in of grace, " as though he grace  
that pretty scoff that grace " signifieth sometimes no good grace ." But he seeth well  
well in his lady's grace, " into "favor" where the grace of my lady," but grace of our Lord," In  
unto his creature his grace and his favor not grace and giveth grace for  
both favoreth for his grace for his favor . . . and grace  
his grace and giveth standing in his lady's grace, " . . . because it is yet grace. And when he saith grace  
example, when his own grace was there granted to grace was there granted to  
in putting out of " church," "priest," "charity," and " grace. " Against Tyndale's Changing of grace : ; ; ; and . More Nay, God  
 distinctions, and sorts of grace be no English terms grace save gratia gratis data  
For these terms of grace by which the man grace  
devil hath juggled all grace given in the baptism grace  
Gratiagramfaciens faciens is that grace with which in faith grace with which God beginneth  
to God: as the grace continued with us (as grace with us to work grace  
to children; and the grace deserveth of God by grace  
to begin!), therefore the grace , according to the Gospel grace and worketh well therewith grace that God giveth a  
cease to but if grace may be called gratia grace persevering with man at grace  
light), God continueth his grace that God giveth a grace and favor of God grace  
that well worketh with grace that perfecteth the thing grace  
God's goodness increase of grace , according to the Gospel grace and worketh well therewith grace  
bestoweth his talents of therewith) -- therefore the grace that God giveth a grace  
thereof Gratiasubsequens former grace may be called gratia grace persevering with man at grace  
And finally, forasmuch as grace that perfecteth the thing grace  
steadfast and imperishable Gratiaconsummans grace that perfecteth the thing grace  
of God: this final grace is called gratia consummans grace  
gratia consummans, that is, God all is one grace , with which he preventeth grace  
only those terms of the very name of grace , and the very name grace  
the belief of all the effect of all grace , out of men's ears grace  
and, free will and grace , and therewith the effect grace , clean out of men's grace  
and, free will and grace taken away, to make grace  

brought in, with the grace of the sacrament, that works wrought with his grace be added thereunto. Tyndale grace to be restored again grace longer than the lack grace that the thief got grace by the committing of grace . And since that these grace , "charity," "penance," and such grace to suffer for saying grace ) into the obedience of grace and goodness of God grace toward the captivating of grace , aid, and help of grace that accomplisheth and perfecteth grace given in them "by grace have withstood false miracles grace in him as should grace, because the apostles wrote grace promised unto any of grace given with the putting grace given unto him by grace write any special and grace promised with them; when grace also granted with them grace go by . . . which these grace . . . he must needs grant grace and remission of sins grace . And it is undoubted grace . . . in that they be grace I alleged in my grace . . . and therefore they would grace therein, as he doth grace , when I shall hereafter grace that is Christ Jesus grace in faith, to deserve grace and the great goodness grace we do them. Now grace . . . as the dead faith grace of God . . . nor in grace , and thereby to get grace of God, if he grace by which men come grace dwelleth still in man grace, so doth ordinarily the grace depart out of him grace -- which other special grace into the house of grace . And then must they grace and good will unto grace to repent. And thirdly
in the state of grace, and an elect that
that if they die
through penance, and become
and God's right special
come to it... so
. And in like wise
of repentance after offered
and will perfect our
, and will pardon the
, and that we foolishly
, or the Spirit of
that they can never
through penance, and be
and devotion brought them
of amendment nor ought
, or the Spirit of
, and neglect his Holy
and salvation; and yet
given him to take
. Which though he doth
to follow is the
of God working with
, willingly, that helped them
, unto the devil and
was sufficient. Whose strength
till man leave of
for any sin that
, apply his will rather
and glory, without any
, and maketh it not
and in the King's
. Howbeit, if he mean
, unto the devil and
for the time, and
, find the faith and
, come unto hope again
can stand together with
. And then by this
, sent down unto the
-- and good will
and be saved, and
preventing and foregoing, no
which God of his
, nor nothing but as
goeth on forth with
-- for else they
to walk forward with
help them to incline
, help, and favor, and
, in making of that
| grace | may find good cause | 8, 508/ 28 |
| grace | go, and find himself | 8, 508/ 31 |
| grace | . But since the goodness | 8, 510/ 3 |
| grace | is ever ready to | 8, 510/ 5 |
| grace | , yet without any speaking | 8, 510/ 5 |
| grace | we commonly let not | 8, 510/ 5 |
| grace | , that man can therefore | 8, 510/ 9 |
| grace | . Like as we say | 8, 510/ 9 |
| grace | , therefore tell us that | 8, 510/ 14 |
| grace | both preventing us and | 8, 512/ 36 |
| grace | and do well . . . and | 8, 512/ 34 |
| grace | go by, and willfully | 8, 512/ 36 |
| grace | from their deadly heresies | 8, 517/ 16 |
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| grace | , and made them not | 8, 518/ 27 |
| grace | deserve to be partakers | 8, 519/ 24 |
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| grace | that Judas had, and | 8, 523/ 4 |
| grace | to live more holily | 8, 523/ 24 |
| grace | and help from him | 8, 524/ 25 |
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| grace | fail . . . and were but | 8, 525/ 6 |
| grace | never faileth nor falleth | 8, 525/ 7 |
| grace | -- he were, I | 8, 525/ 8 |
| grace | -- he will not | 8, 525/ 21 |
| grace | without which he wotteth | 8, 525/ 24 |
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| grace | , surely seen and examined | 8, 554/ 24 |
| grace | , through the means of | 8, 557/ 10 |
| grace | and repented, and attained | 8, 558/ 6 |
| grace | and favor? Now, the | 8, 570/ 24 |
| Grace's | person, but also of | 8, 177/ 35 |
| graceless | tokens. For if that | 8, 104/ 12 |
| graceless | . . . appeareth well in that | 8, 513/ 29 |
| graceless | as themselves are witless | 8, 572/ 2 |
| graces | gotten. More This is | 8, 202/ 27 |
| graces | be gotten, he should | 8, 203/ 18 |
of God's gifts and
devil. For those be
beginneth to withdraw his
only trust of his
had yet the King's
falsehood abused the King's
God so good and
effectual warning, with his
-- seeing the King's
named; according to the
works wrought, with his
of his word a
himself alone, without God's
faith, praying for God's
give more of his
the assistance of God's
thanked, the maker is
of Art. And thus
her sins. Hear me
made one of many
is made of many
children as learned their
and also into his
well, and with good
young children use in
is fain now to
blessed disposition condescended to
lawful matrimony. If Tyndale
he be fain to
that Tyndale will himself
say, must Tyndale needs
him. Now, if Tyndale
they care not to
they let not to
me -- that they
may (as Tyndale will
so must he needs
should greatly fear to
for their solution, to
And thus if Tyndale
that parts which they
M. More must needs
M. More must needs
More must not needs
then though I would
needs be driven to
all his great word,
needs, yet will I
then I must needs
that must not needs,
graces . But Tyndale hath indeed
graces and gifts as God
gracious hand from the fruits
gracious forgiveness, and had it
gracious forgiveness . . . and, as it
gracious remission and pardon given
gracious Lord unto him that
gracious remission of their former
gracious purpose in this point
gracious counsel of the blessed
gracious help, to the intent
gracious occasion of faith; and
gracious help, do any good
gracious aid and help, God
gracious aid and help in
gracious hand . . . which he never
graciously turned again to God
graciously hath he acquitted himself
graciously, good Lord . . . for that
grains or corns, and the
grains of corn, and the
grammar in their mother's belly
grammar again . . . and come forth
grammar , saving for his poetry
grammar schools: "Asinus meus habet
grant that Christian men may
grant him . . . to the end
grant that I say true
grant that the words which
grant us that for whatsoever
grant that for God's benefits
grant us that conclusion . . . we
grant ; but then they confound
grant also . . . but they say
grant that a man may
grant we may) serve God
grant and agree that likewise
grant and agree that by
grant almost that their pain
grant the one part --
grant for Scripture -- yet
grant (if he will have
grant that 'church' is
grant this to Tyndale, never
grant unto Tyndale that this
grant him, for all that
grant him the other at
grant him of courtesy . . . that
grant this term "church" to
grant this to Tyndale, Tyndale
choose but must needs
If Master More will
then must he needs
I need not to
fashion, he should not
besides. Now, if he
and so must he
will. Now, if Tyndale
purpose. For if he
word -- we will
But, now, if I
since he must also
church before: he must
be so mad to
grace . . . he must needs
else if Tyndale would
corrupted. And then they
and sigheth. Good Lord,
And surely if he
waxed so mad to
yet brought unawares to
this, if we would
-- then must Tyndale
that Tyndale must needs
he mean hope: I
whose deeds Tyndale will
were he forced to
so loath, confess and
faith, he must needs
well: that though we
readers, if we would
And therefore though we
he doth and must
of our courtesy, further
which his request was
it was agreed and
his famous authority. But
appeareth that though I
none other shift, he
own Grace was there
whom the pardon is
and of grace also
than one besides. For,
and that albeit they
Which if it were
be both put and
that Tyndale, as he
and them that he
conditions; and also he
consequens. For whereas he

grant me this again: that
grant me that every horse
grant me that every mare
grant him the thing that
grant it for true. For
grant that God punisheth the
grant , that albeit one drop
grant , as he needs must
grant that though he repent
grant him this, and much
grant it him, yet shall
grant that God hath as
grant that of each thing
grant him that all is
grant and agree that they
grant that Saint John had
grant that before, there were
grant this: that the thing
grant that any one man
grant him that his false
grant for an article necessary
grant him the thing that
grant that it is likewise
grant that he knoweth not
grant that it dieth not
grant and agree to be
grant that he believeth the
grant us that Saint Peter
grant that in all five
grant unto Tyndale that a
grant unto Tyndale that all
grant unto him that the
grant unto us that the
grant him that all his

granted him, and what will
granted . . . And thereupon was he
granted now that those faults
granted him the one . . . I
granted both twain for true
granted to be made Master
granted, that though he give
granted with them . . . yet would
granted that priesthood was an
granted him the belief of
granted him, yet won he
granted that he so shall
granteth here that we may
granteth he believeth shrewdly, and
granteth not only that of
granteth both to be true
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the wine of many opinions, after which he juggled all grace save too, almost; with which 8, 204/ 19
strength, learning, or wit. Gratia the grace of steadfast and imperishable
us a-work is called grace and favor of or wit. Gratia gratum
us, which is called Gratia consummans
grace may be called Gratiaconsummans
final grace is called Gratiaconsummans
of steadfast and imperishable
or wit. Gratia gratum
leaveth out: "Noli negligere Gratia Gratiam
Admoneo te ut resuscites Gratiam
with which God beginneth Gratiapraeveniens
good use of his Gratiasubsequens
all grace save gratia former grace may be
almost; with which gratia Gratisubsequens
learning, or wit. Gratia gratis
being set by the gratis data -- and
going back again at gratis data, all had Gratia Gratiam
last to bear theGratisubsequens
more pain, with getting gratis Gratia Gratiam
he there saith, a greater data -- and yet
man, because he had gratis Gratia Gratiam
proved, by more and gratis Gratia Gratiam
the same, and yet gratis Gratia Gratiam
Grave greater; and so did his greater
Go: back at the greater greater
more pain, with getting greater greater
true preachers to do greater greater
them, and by the
then shall have also
Tyndale God taught Adam
taught him things of
the false part the
taken more labor and
least in heaven was
except as great or
though it be a
lukewarm, without growing into
the like occasion or
they come at the
of all benefits the
obedience seemeth not the
promise, one of the
thereof, and whereupon the
that ours were the
therefore false miracles therein
than one of the
things as he so
soul -- I cannot
see why we should
thing wherein I will
laws of God, nor
shall not, I trust,
it shall not now
folly, there shall not
point his translation so
heretic, I shall not
ex vobismet ipsis" . . . and
his purpose, but rather,
alsmdeed, Masses, and Dirges
in little stead, but
me God, I very
did in the beginning
her . . . and no man
of whom they so
but also rather seemeth
therefore is Tyndale not
in beholding the marvelous
Paul himself, lest the
Africa the Donatists; in
nay but that in
tongues changed both in
much was used in
may be drunk down
in Latin sacerdos, in
Latin Church and the
Latin text and the
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<td>-- and that the</td>
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<td>nother had in the</td>
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<td>where the place in</td>
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<td>Penance. For both the</td>
<td>word and the Latin</td>
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<td>proper neither for the</td>
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<td>because himself giveth the penance&quot; -- whatsoever the</td>
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<td>word be, it ever</td>
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<td>as I have of certain article that the</td>
<td>before him; whereas I</td>
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<td>the sentence; and the</td>
<td>, Latin, and of our</td>
<td>8, 218/20</td>
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<td>that article, neither the</td>
<td>hath, and which article</td>
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<td>tongue hath an article</td>
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<td>article correspondent to the</td>
<td>nor the English, and</td>
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<td>for lack of the</td>
<td>. These words be the</td>
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<td>But Tyndale by the</td>
<td>article and to the</td>
<td>8, 231/23</td>
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<td>so ignorant in the</td>
<td>tongue much troubled with</td>
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<td>of the article, both</td>
<td>tongue perceiving the article</td>
<td>8, 231/27</td>
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<td>thereby have expressed the</td>
<td>tongue but that he</td>
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<td>record of man,&quot; the</td>
<td>and English, which declareth</td>
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<td>the better, and yet</td>
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Confutation Part 1: Concordance of Major Terms

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was and is the grievous . . .
to make a false grievous and importable . . .
the dirt of the grievous . . .
thereat, yet I nothing grievous . . .
And therefore, if Tyndale grievous . . .
a sparrow upon the grievous . . .
Whereas against his false grievous . . .
peradventure, tillage of the grievous . . .
Here is his whole grievous . . .
in anything and then grievous . . .
Tyndale's argument goeth to grievous . . .
stark dead on the grievous . . .
maketh this point the grievous . . .
destroyed all his principal grievous . . .
these words for a grievous . . .
and is his principal grievous . . .
devil taught him to grievous . . .
could perceive, but arguments grievous . . .
And therefore his reason grievous . . .
that his marriage is grievous . . .
all his whole matter grievous . . .
utterly destroy Tyndale's heresy grievous . . .
be noted whereupon he grievous . . .
For first, where he grievous . . .
such as are not grief . . .
truth . . . and by the grievous . . .
and pull up the grievous . . .
suffered a while to grievous . . .
lest his heart might grievous . . .
it might increase and grievous . . .
to let his hair grievous . . .
a tree were to grievous . . .
what perfection this gear grievous . . .
in a lukewarm, without grievous . . .
books! For they have grievous . . .
in faith and virtue grievous . . .
of his sect now grievous . . .
truth; and the Church grievous . . .
in a great thing
meat and rest better
upon Good Friday without
in gregem ovium, "gregem
say thereto, began to
us ever since, to
ye may have some
us at large to
meaneth. Howbeit, we shall
and will we shall
be but divined and
making. As here, he
God be her special
whose Spirit be thy
his Holy Spirit, so
much like a blind
doctrine nor manner and
at the leastwise the
the commodity of the
faith before, as the
the receiving, or the
keepeth he his accustomed
themselves began first that
the shot of a
that had, ere the
store of all their
grammar schools: "Asinus meus
infunded into their souls
habitually
hart and killed a
sea and caught a
thou, as though thou
words and true faith
body a shirt of
for which he wore
Absalom with his fair
man to let his
toward horrible deeds one	hree years and a
in the writing not
and safe, a side
thing is the one
of Jerusalem, the one
oriental sea, the other
almost one and a
scant one and a
fellows bring forth some
grown in heart -- let
grudge of conscience at all
"gregem anserum." And so
guess at the cause wherefore
guess and to divine. For
guess why he left the
guess and aredad (upon his
guess at his mind as
guess at his mind upon
guessed at, and seem but
guesseth here two causes why
guide ) he shall by leisure
"Omni habenti dabitur et abundabit" ("To habes aures, ergo tu es
habet aures, et tu habes aures, ergo tu es
half out of all
shame, as when Arius'
the Gospel -- "Omni
habet aures, et tu habes
"gregem gruum,", "gregem ovium," "gregem
half out of all
half out of all
half out of all
half, and come not at
fell out of his
"dabitur et abundabit" ("To aures, ergo tu es
aures, et tu habes
-- then will we
"And when we had
"And when we had
and killed it. And
not received it?" He
and halloo out the
, he fasted and slept
and slept in a
, enforce themselves to bring
grow in length, or
forward against his will
-- not of evil
so grievous and painful
out of all gunshot
of all the false
of them to the
to the very uttermost
of the other twain
. Then upon the letter
text half so sufficient
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<td>half</td>
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<td>half</td>
<td>dead . . . as ye shall</td>
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and then withdraweth his hand, and leaveth them unto them time God withdraweth his hand of help and grace, and leaveth them to his and his help . . . is to show his elects, and help from him from a good elect, and suffer him to for that cause. For from him for any of his grace and by the default of from him. And thus, and consequently not in (whereupon Tyndale here edifieth, till we wax wanton than else he would of his grace so that led him. And from good men, concerning of his grace as from any elect or they can none other without their fault were sometimes from his elects, sometimes from his elects from them without their help from them . . . not for of his help, and. And he withdraweth it that some of them over them or withdrawing of help from them . . . which he never withdraweth to deliver over to that while he wrought that though it be to prove us -- whence, whom your own words them after the fashion it so madly. For the Scripture itself in better, it had him as covertly as in such wise by, I will a little
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<td>tormenteth his conscience, and</td>
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<td>' and gallows, and altogether</td>
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<td>to think that he</td>
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<td>8, 425/5</td>
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<td>hap</td>
<td>anything to doubt, I</td>
<td>8, 429/13</td>
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<td>8, 52/1</td>
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<td>8, 80/9</td>
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<td>8, 92/23</td>
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<td>those changes among without</td>
<td>8, 143/37</td>
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<td>, better) strengthen the soul</td>
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<td>8, 161/34</td>
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<td>8, 235/3</td>
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<td>demand where it is</td>
<td>8, 259/2</td>
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<td>some do) keep the</td>
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<td>, to have lived longer</td>
<td>8, 358/6</td>
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<td>never repent. And therefore</td>
<td>8, 410/30</td>
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<td>lose more of their</td>
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<td>say that the thief</td>
<td>8, 449/25</td>
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<td>they might be Joseph's</td>
<td>8, 466/34</td>
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<td>some others too. That</td>
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<td>for shame labor to</td>
<td>8, 473/16</td>
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<td>, when we thought ourselves</td>
<td>8, 485/9</td>
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<td>Tyndale will say they</td>
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<td>it so that, after</td>
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<td>to hear any man</td>
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<td>me to say it</td>
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<td>Master More, with the</td>
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<td>to have said that</td>
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<td>haply</td>
<td>them through temptation --</td>
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*Confutation Part 1: Concordance of Major Terms* 640

Christian readers, whoso shall
they thought should never
know him? If I
body. Now, if it
that it can never
then again if it
of his "elect church"
be saved though he
heresies . . . and then should
the bottom, Tyndale's horse
his meat." Whether this
change and such repentance
in that point it
the will, as it
More This was a
rushes in Bedlam. And
man were peradventure of
are already infected; so
And yet were it
will it be somewhat
- - there it is
But it will be
it shall be very
after Baptism is very
it shall be very
saith, a thing very
Which question is as
it will haply seem
perceive, or doubtful and
Scripture is dark and
I ween, be very
well perceiveth himself how
ceremonies as in those
printers, and much so
of Holy Scripture so
words, first, be so
they run to the
as are almost as
Paul's epistles have things
heretics their fellows: "Those
forth for their part
shall find it very
generation . . . is verily as
is driven to the
in the Gospel. And
it will be very
hard (if impossible be
But surely it is
one of the most
open and expound the
happen to read his pernicious
happen in Christendom, and therefore
happen on him, how shall
happen any privy heretics to
happen otherwise. In such manner
happen that at God's calling
happen to fall into, so
happen to err and think
happen to fall in company
happen under him first to
happeneth unto the best men
happeth that where one of
happeth him to say true
happeth of other occasions at
happy hap for Master Tyndale
happy were Tyndale if he
hard heart and malicious mind
hard is that carbuncle, catching
hard , except that God's commandment
hard to prove and warrant
hard (for so is "impossible
hard by the Sacrament of
hard for a man by
hard to do. For the
hard to solve as whether
hard to some men that
hard to understand. If it
hard : then may we with
hard for him to prove
hard a part he hath
hard and not intelligible texts
hard that no man understandeth
hard but that themselves can
hard , as they stand in
hard places of the Gospel
hard as the Apocalypse. All
hard and difficult. And he
hard things," saith Saint Peter
hard texts and doubtful, as
hard to defend some such
hard a question as to
hard wall, and fain to
hard it were that, the
hard (if impossible be hard
hard ) for Tyndale to sustain
hard for him to start
hard and dark places of
hard and dark places of
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<td>to understand; much like</td>
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<td>also the dark and hard</td>
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<td>places of Scripture foreremembered</td>
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<td>the one, and is hard</td>
<td>to perceive what he, and obscure, or nothing</td>
<td>8, 433/ 23</td>
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<td>for him to prove</td>
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<td>that he should in lessons as we never</td>
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<td>have we learn such light. Since it were hard</td>
<td>to find a woman</td>
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<td>-- or rather, how hard in sleep was he</td>
<td>in sleep was he</td>
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<td>-- or rather, how hard in sleep was he</td>
<td>wall. For then can</td>
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<td>he me to the hard</td>
<td>heart, for that they</td>
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<td>of their incredulity and plain, and in the hard</td>
<td>place good folk may</td>
<td>8, 540/ 7</td>
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<td>heresies, seek out the hard</td>
<td>places that can be</td>
<td>8, 550/ 19</td>
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<td>few things . . . then believe hardily, , and so will I</td>
<td>for the while, and</td>
<td>8, 567/ 5</td>
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<td>him leave his sermon hardily, so they be, to</td>
<td>, and believe verily that</td>
<td>8, 572/ 17</td>
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<td>bold and hardy, and hardily</td>
<td>and difficulty, yet that</td>
<td>8, 587/ 35</td>
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<td>ends . . . be bold then, hardest</td>
<td>and difficulty, and not</td>
<td>8, 592/ 29</td>
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<td>writers, be full of sometimes signifieth only great hardy</td>
<td>to write any prophecy</td>
<td>8, 602/ 9</td>
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<td>never after be so hardy, , and hardily so they</td>
<td>I pray you, how</td>
<td>8, 607/ 5</td>
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<td>in Scripture. And now hard</td>
<td>, I pray you, how</td>
<td>8, 612/ 8</td>
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<td>and made her his harlot, , and in double despite</td>
<td>is. When Tyndale hath</td>
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<td>holy nun as his harlot</td>
<td>then he burneth both</td>
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<td>vow and weddeth a harlot</td>
<td>as other ribalds had</td>
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<td>ashamed to have a harlot</td>
<td>but the harlot had</td>
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<td>they had not the harlot but the harlot</td>
<td>had them. But as</td>
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<td>the harlot but the harlot, and not the harlot, and not the harlot</td>
<td>, and not the harlot</td>
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<td>him, he had the harlot</td>
<td>him. And there was</td>
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<td>serve them, as the harlot</td>
<td>at his will, that</td>
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<td>members of a stinking harlot</td>
<td>did the foolish philosopher</td>
<td>8, 657/ 14</td>
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<td>not let to wed harlots</td>
<td>. First when the devil</td>
<td>8, 662/ 34</td>
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<td>apostates and living with harlots</td>
<td>and then call them</td>
<td>8, 667/ 9</td>
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<td>showed themselves open incestuous harlots</td>
<td>under the name of</td>
<td>8, 672/ 2</td>
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<td>boldness of his wedded harlots</td>
<td>, and that of the</td>
<td>8, 677/ 2</td>
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<td>For the fleshly wedded harlots</td>
<td>, monks, and friars, that</td>
<td>8, 682/ 6</td>
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<td>and yet, as false harlots</td>
<td>of their church be</td>
<td>8, 687/ 13</td>
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<td>of religion and wed harlots</td>
<td>both do and teach</td>
<td>8, 692/ 32</td>
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<td>very worst, than faithful harlots</td>
<td>at their liberty. Now</td>
<td>8, 722/ 16</td>
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<td>do all other men harm, to join with prayer</td>
<td>, faithful adulterers, faithful vow-breakers</td>
<td>8, 567/ 9</td>
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<td>travail, cost, charge, peril, harm</td>
<td>in body, substance, and</td>
<td>8, 812/ 8</td>
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<td>for fear of such harm</td>
<td>, and hurt of themselves</td>
<td>8, 817/ 36</td>
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<td>yet is there more harm</td>
<td>as he wist he</td>
<td>8, 822/ 24</td>
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<td>do themselves also more harm</td>
<td>and more deadly poison</td>
<td>8, 827/ 11</td>
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<td>there nor never intended harm</td>
<td>in one day than</td>
<td>8, 832/ 23</td>
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<td>men, that may without harm</td>
<td>nor meant any such</td>
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<td>thereby. But I fear</td>
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<td>harm</td>
<td>of the very Scripture</td>
<td>8,178/ 9</td>
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<td>therein . . . folk yet being</td>
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<td>harm</td>
<td>of them, seeing that</td>
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<td>harm</td>
<td>; or whereas one man</td>
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<td>harm</td>
<td>that my part could</td>
<td>8,291/ 22</td>
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<td>harm</td>
<td>. . . ye shall plainly perceive</td>
<td>8,394/ 2</td>
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<td>thereby, &quot;because it hurteth</td>
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<td>, we must not only</td>
<td>8,514/ 31</td>
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<td>harm</td>
<td>, and dogs fall sometimes</td>
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<td>harp</td>
<td>. Now, where he saith</td>
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<td>harps</td>
<td>and instruments of music</td>
<td>8,162/ 7</td>
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<td>harrieth</td>
<td>me forth in a</td>
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<td>hart</td>
<td>and killed a haddock</td>
<td>8,446/ 19</td>
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<td>hart</td>
<td>, and shot thereat, but</td>
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<td>harvest</td>
<td>with mowers of vengeance</td>
<td>8,181/ 1</td>
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<td>harvest</td>
<td>, until the wickedness of</td>
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<td>and mowers of vengeance</td>
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<td>hastened</td>
<td>forward and set forth</td>
<td>8,301/ 2</td>
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<td>hastily</td>
<td>visit you with penury</td>
<td>8,5/ 10</td>
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<td>hastily</td>
<td>, nor let it so</td>
<td>8,38/ 33</td>
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<td>hate</td>
<td>you. Ye shall flee</td>
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<td>his brother is a</td>
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<td>him -- yet to</td>
<td>8,241/ 38</td>
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<td>both me and my</td>
<td>8,242/ 4</td>
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<td>hated</td>
<td>the church of malicious</td>
<td>8,382/ 21</td>
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<td>hated</td>
<td>him not in their</td>
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<td>hateful</td>
<td>sin of the soul</td>
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<td>hateful</td>
<td>hearing and beholding of</td>
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<td>hateth</td>
<td>nothing but to hear</td>
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<td>hateth</td>
<td>me hateth my Father</td>
<td>8,241/ 34</td>
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<td>hateth</td>
<td>my Father.&quot; Now, though</td>
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<td>hateth</td>
<td>-- offering their own</td>
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<td>hateth</td>
<td>his brother is a</td>
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<td>hateth</td>
<td>his brother, he is</td>
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<td>hatred</td>
<td>and persecuting of his</td>
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<td>hatred</td>
<td>, of the law; whereof</td>
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<td>hatred</td>
<td>and despite. Now, where</td>
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<td>of the better kind</td>
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<td>and despite that he</td>
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<td>hatred</td>
<td>, and envy so stuffed</td>
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<td>hatred</td>
<td>and despite of honesty</td>
<td>8,266/ 13</td>
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<td>hatred</td>
<td>of his brother, he</td>
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<td>haughty</td>
<td>courage striketh him into</td>
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<td>of heaven -- except</td>
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<td>having</td>
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<td>having</td>
<td>and possession of bliss</td>
<td>8, 141/ 6</td>
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<td>having</td>
<td>this word &quot;priest&quot; so</td>
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<td>having</td>
<td>any office so much</td>
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<td>having</td>
<td>him in derision.&quot;</td>
<td>8, 213/ 4</td>
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<td>having</td>
<td>this thing in your</td>
<td>8, 226/ 27</td>
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<td>some significations farther than</td>
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<td>having</td>
<td>no cause against them</td>
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<td>having</td>
<td>him as in derision</td>
<td>8, 377/ 34</td>
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<td>having</td>
<td>; namely since himself saith</td>
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<td>that faith into a</td>
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<td>that faith can sin</td>
<td>8, 420/ 10</td>
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<td>the faith committeth and</td>
<td>8, 425/ 32</td>
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<td>. Then, after that I</td>
<td>8, 34/ 4</td>
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<td>, and dare not in</td>
<td>8, 41/ 22</td>
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<td>. And now, whereas he</td>
<td>8, 42/ 3</td>
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<td>head</td>
<td>and author of his</td>
<td>8, 47/ 26</td>
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<td>head</td>
<td>at adventure . . . and that</td>
<td>8, 61/ 1</td>
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<td>head</td>
<td>low down; and our</td>
<td>8, 66/ 8</td>
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<td>head</td>
<td>; which punishment God, at</td>
<td>8, 66/ 19</td>
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<td>head</td>
<td>and wash thy face</td>
<td>8, 69/ 30</td>
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<td>Head</td>
<td>, incorporated all in one</td>
<td>8, 81/ 16</td>
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<td>head</td>
<td>and stroketh it when</td>
<td>8, 84/ 22</td>
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<td>, not of God's Spirit</td>
<td>8, 86/ 15</td>
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<td>, the midst, and the</td>
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<td>.&quot; Here he meaneth that</td>
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<td>when he calleth him</td>
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<td>under God and general</td>
<td>8, 130/ 32</td>
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<td>and look up a</td>
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<td>head</td>
<td>when they call him</td>
<td>8, 192/ 15</td>
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<td>and call him &quot;Good</td>
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<td>when he calleth him</td>
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<td>any reason or natural</td>
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<td>head</td>
<td>when he calleth him</td>
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<td>head</td>
<td>. But now consider how</td>
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<td>head</td>
<td>. . . that I wonder where</td>
<td>8, 283/ 24</td>
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<td>head</td>
<td>and call him &quot;Good</td>
<td>8, 296/ 27</td>
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<td>head</td>
<td>is Christ. Of which</td>
<td>8, 397/ 37</td>
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<td>head</td>
<td>under him, as all</td>
<td>8, 398/ 1</td>
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<td>head</td>
<td>glittereth with the pretext</td>
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<td>head</td>
<td>for cold, and never</td>
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with all their heavy
t heir breasts an unwholesome
with nothing but a
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He repeateth here and
wedded now; and, I
take, when they may
it good that ye
of heresy, and haply
his returning hither. I
but when he should
that they could not
neither, but abhor to
-- as ye shall
I am glad to
Tyndale be loath to
that our Lord shall
infidels, where he could
thing -- ye shall
that every man may
calleth as ye shall
the fashion. And first
assoiled . . . that till I
if he happed to
But now, as I
scantly come any to
say Mass, baptize, or
faith, that when ye
in "old time" to "
times convenient, for to
hand that we never
for very shame that
woman both say and
as any priest, and
grieveth Tyndale's heart to
juggling," as ye shall
hateth nothing but to
clean awry: ye shall
whole Catholic Church, to
joineth his work therewith?
will neither see nor
on farther and will
take a shameful fall.
all the people might
am very glad to
proof. For ye shall
things Tyndale abhorreth to
truth." Lo, here ye
that they should not
and therefore ye shall
in it ye shall
more but even to
prophets -- let them
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this, "If any man
Christ, "If any man
Christian man refusing to
Church -- refuseth to
and bade they should
of God, we should
the law of God,
teach their own doctrine,
him. For when we
the time that we
it. But when we
and not Christ's: then
should not vouchsafe to
Saint Augustine saith not, "
thereof, that all that
thee for her sins.
he commandeth men to
that whoso would not
as ye shall hereafter
necessary truth, that whoso
willed every man to
first, concerning this point,
which Tyndale will not
More Lo, now ye
all learned men that
nor never look to
his "elect church" shall
if he mean to
before -- he must
there that when we
conformable and willing to
attendeth not today may . . .
very fain would I
in their breasts to
we speak of faith,
church which we must
to "the" church, and
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his life, I had
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8, 18/ 35
that, he went from
8, 20/ 27
of none heresy therein
8, 22/ 13
the whole process, came
8, 22/ 20

thereat, yet they had heard which Bilney full devoutly Christian heart to have they as though they that never man had Kings, “When Ahab had Nehemiah: "When I had promise that ever I words that I have confesseth, as ye have hath, as ye have great age, and never eating flesh . . . and yet Lo, now ye have surely few folk have no man had here of competent age . . . hath that hear him! Where dare say he never as soon as he and no man that that there is nothing where he had ever called an elder. More -- and I have he hath seen and never have read, nor that never read nor the remnant that had the world that hath More Now have ye ye shall here have enough . . . for I never proof therein, ye have Tyndale stood by and by mouth . . . ye have Lo, now have ye lo, now have we speaketh as though he twain. Now have ye is written, ye have they not to be words which thou hast words that thou hast of. Now have ye fare as though they things that thou hast since it cannot be revelations . . . which I never his faith have ye heard it in such wise heard upon his knees, brought heard his faithful Christian answer heard us not, and still heard before, that the inferior heard these words, he tore heard such tidings" -- that heard or read of in heard of him -- and heard . . . that though he may heard , holly declared how high heard I yet that any heard I never that any heard how many manner of heard . . . For though he name heard ever anything spoken that heard that God giveth by heard he ever any man heard in his life man heard of my name . . . without heard him left to bear heard in the church among heard any priest either preach Heard ye, reader, such another heard it spoken -- that heard , and his testimony no heard , neither, any scripture in heard the Scripture in their heard thereof had then been heard of Christ's faith and heard already by what high heard Tyndale's answers unto those heard that he spoke any heard before . . . that if the heard him? Tyndale in this heard , I say, how worshipfully heard his uttermost whereby he heard him say it; and heard not his own voice heard all that I find heard already; wherein how little heard or believed. And this heard of me, in faith heard of me." But yet heard , as far as I heard it not. But when heard of me by many heard ; and all other known heard any man hitherto deny heard often enough: that only

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<tr>
<th>Term</th>
<th>Definition</th>
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<td>his whole holy sermon</td>
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<td>heard</td>
<td>of any good virtue</td>
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<td>a full un-Christian tale</td>
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<td>before, that a true</td>
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<td>already, throughout his whole</td>
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<td>anything of this point</td>
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<td>heard</td>
<td>, the perpetual virginity of</td>
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<td>heard</td>
<td>that before. Whereas every</td>
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<td>heard</td>
<td>the voice of his</td>
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<td>heard</td>
<td>nor never look to</td>
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<td>I never a more</td>
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<td>the word before he</td>
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<td>heard</td>
<td>his father's voice of</td>
<td>8,496/35</td>
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<td>heard</td>
<td>-- yet that he</td>
<td>8,501/3</td>
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<td>heard</td>
<td>tell of, nor had</td>
<td>8,510/20</td>
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<td>heard</td>
<td>. And then he saith</td>
<td>8,511/4</td>
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<td>heard</td>
<td>. . . How long slumbered he</td>
<td>8,532/37</td>
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<td>heard</td>
<td>him all the while</td>
<td>8,533/4</td>
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<td>heard</td>
<td>, good, devout Christian people</td>
<td>8,541/26</td>
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<td>, in the sins of</td>
<td>8,547/6</td>
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<td>wax a great deal</td>
<td>8,177/30</td>
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<td>with darkness and confusion</td>
<td>8,205/25</td>
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<td>ashamed to do anything</td>
<td>8,369/36</td>
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<td>hearers</td>
<td>be satisfied with our</td>
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<td>Tyndale here lay against</td>
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<td>heareth</td>
<td>what foolish gauds he</td>
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<td>heareth</td>
<td>the clergy preach also</td>
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<td>not the answer, except</td>
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<td>you heareth me&quot;? Which</td>
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<td>me&quot;?Which word had</td>
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<td>you heareth me,&quot; and</td>
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<td>me,&quot; and also this</td>
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<td>me,&quot; were no more</td>
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<td>him so saintly speak</td>
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<td>of Christ's true, Catholic</td>
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<td>thereof abhor it not</td>
<td>8,120/2</td>
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<td>hearing</td>
<td>of God's word, in</td>
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<td>hearing</td>
<td>; namely since there was</td>
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<td>and beholding of their</td>
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holy man and therefore
they lie still and
that cannot attend to
times not learn nor
is past, then men
or Not" -- wherein
draw back from the
holy doctrine. What his
were peradventure of hard
and hath in his
again with all his
except he were in
gladened any good Christian
that he with glad
Tyndale's devilish, proud, dispiteous
God with all thine
conceiveth love in his
God with all thine
conceiveth love in his
Tyndale Out of his
out of his his
of his his heart
me with all your
and true repentance of
in such ease of
the love of man's
delighteth, and in his
the love of his
can without heaviness of
can find in his
Godward, saying in his
yet but that her
can find in his
and petitions of his
and petitions of his
our desires of our
never find in his
if he did . . . his
not written in his
and plainly shameless, his
 vex him lest his
woman!" O the tender
that it grieveth Tyndale's
so stuffed in Tyndale's
lost them, from whose
and made humble in
of mouth, contrition of
pain . . . which both in
me with all your

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hearken
to him . . . but take
what is said unto
unto the truth for
to the truth, though
. . . but also when the
well now what he

hearkening
of false heresies, and
was, God and he
and malicious mind incurable
forsaken all Tyndale's heresies,
, and have accursed Tyndale
as he was in
to have heard his
was content to suffer
, to delight and rejoice
": the spiritual searcheth the
". More In this example
": the spiritual searcheth the
. In these words I
, not in And therefore
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<td>write it in their faith</td>
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<td>write it in the faith</td>
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<td>God in their Christian</td>
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<td>written in Christian men's</td>
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<td>the profession of our</td>
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<td>the profession of our</td>
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<td>the profession of our</td>
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<td>it engraved in their</td>
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<td>his death, because their</td>
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<td>greatly loved that their</td>
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<td>so deeply pierced their</td>
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<td>thoughts arose in their</td>
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<td>heaven</td>
<td>this service is unlawful</td>
<td>8, 52/7</td>
</tr>
<tr>
<td>heaven</td>
<td>, or to the intent</td>
<td>8, 52/12</td>
</tr>
<tr>
<td>heaven</td>
<td>, and that we shall</td>
<td>8, 52/21</td>
</tr>
<tr>
<td>heaven</td>
<td>be rewarded for them</td>
<td>8, 52/22</td>
</tr>
<tr>
<td>heaven</td>
<td>for their charitable almsdeeds</td>
<td>8, 52/30</td>
</tr>
<tr>
<td>heaven</td>
<td>and to serve and</td>
<td>8, 53/2</td>
</tr>
<tr>
<td>heaven</td>
<td>of the nature or</td>
<td>8, 53/6</td>
</tr>
<tr>
<td>heaven</td>
<td>therefor . . . and that we</td>
<td>8, 53/23</td>
</tr>
<tr>
<td>heaven</td>
<td>the rather: to that</td>
<td>8, 53/31</td>
</tr>
<tr>
<td>heaven</td>
<td>thereby. For now seemeth</td>
<td>8, 54/2</td>
</tr>
<tr>
<td>heaven</td>
<td>: we may then lawfully</td>
<td>8, 54/7</td>
</tr>
<tr>
<td>heaven</td>
<td>.&quot; Lo, this fast was</td>
<td>8, 67/16</td>
</tr>
<tr>
<td>heaven</td>
<td>. For as holy Saint</td>
<td>8, 68/21</td>
</tr>
<tr>
<td>heaven</td>
<td>is not the opinion</td>
<td>8, 68/23</td>
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<tr>
<td>heaven</td>
<td>with his blessed blood</td>
<td>8, 76/29</td>
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<tr>
<td>heaven</td>
<td>by the sin of</td>
<td>8, 76/30</td>
</tr>
<tr>
<td>heaven</td>
<td>, that he hath promised</td>
<td>8, 76/34</td>
</tr>
<tr>
<td>heaven</td>
<td>: he told him there</td>
<td>8, 80/26</td>
</tr>
<tr>
<td>heaven</td>
<td>. Nor when he sent</td>
<td>8, 80/29</td>
</tr>
<tr>
<td>heaven</td>
<td>with&quot; -- the same</td>
<td>8, 89/16</td>
</tr>
<tr>
<td>heaven</td>
<td>without Baptism. But where</td>
<td>8, 97/31</td>
</tr>
<tr>
<td>heaven</td>
<td>-- God set it</td>
<td>8, 98/8</td>
</tr>
<tr>
<td>heaven</td>
<td>if men labor for</td>
<td>8, 106/17</td>
</tr>
<tr>
<td>heaven</td>
<td>if we do good</td>
<td>8, 106/23</td>
</tr>
<tr>
<td>heaven</td>
<td>shall bring a man</td>
<td>8, 106/25</td>
</tr>
<tr>
<td>heaven</td>
<td>, an acceptable sacrifice upon</td>
<td>8, 108/30</td>
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<tr>
<td>heaven</td>
<td>. For as Tyndale's interpretation</td>
<td>8, 140/36</td>
</tr>
<tr>
<td>heaven</td>
<td>. In which our Lord</td>
<td>8, 141/3</td>
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<tr>
<td>heaven</td>
<td>for only faith alone</td>
<td>8, 148/4</td>
</tr>
<tr>
<td>heaven</td>
<td>with God. And they</td>
<td>8, 159/2</td>
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<tr>
<td>heaven</td>
<td>and awake God Almighty</td>
<td>8, 179/21</td>
</tr>
<tr>
<td>heaven</td>
<td>and waking God out</td>
<td>8, 180/36</td>
</tr>
<tr>
<td>heaven</td>
<td>, there shall no woman</td>
<td>8, 190/4</td>
</tr>
<tr>
<td>heaven</td>
<td>. And when Tyndale asketh</td>
<td>8, 194/35</td>
</tr>
<tr>
<td>heaven</td>
<td>for charity borne to</td>
<td>8, 199/29</td>
</tr>
<tr>
<td>heaven</td>
<td>. Now, forasmuch as man</td>
<td>8, 204/30</td>
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<tr>
<td>heaven</td>
<td>, or to be the</td>
<td>8, 221/6</td>
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<tr>
<td>heaven</td>
<td>and the devil lieth</td>
<td>8, 226/1</td>
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<tr>
<td>heaven</td>
<td>is above all, and</td>
<td>8, 240/5</td>
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<tr>
<td>heaven</td>
<td>&quot; -- though this shall</td>
<td>8, 243/18</td>
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<tr>
<td>heaven</td>
<td>to hell -- they</td>
<td>8, 245/4</td>
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<tr>
<td>heaven</td>
<td>-- except the devil</td>
<td>8, 249/4</td>
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<tr>
<td>heaven</td>
<td>. And these miracles hath</td>
<td>8, 251/16</td>
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<tr>
<td>heaven</td>
<td>, if they were here</td>
<td>8, 281/24</td>
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<tr>
<td>heaven</td>
<td>, could preach no more</td>
<td>8, 283/1</td>
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<tr>
<td>heaven</td>
<td>? More If this be</td>
<td>8, 284/2</td>
</tr>
<tr>
<td>heaven</td>
<td>, since God hath taught</td>
<td>8, 284/23</td>
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<tr>
<td>heaven</td>
<td>body and soul (of</td>
<td>8, 287/7</td>
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body came not in heaven till Doomsday... and also 8, 287/14
them in stead of heaven . And therefore this nothing 8, 299/ 33
to the desire of heaven and acceptable service of 8, 321/ 21
chastity, not to win heaven thereby (‘For neither 8, 324/ 23
given for them in heaven . For though he say 8, 324/ 31
that they win not heaven -- every which man 8, 324/ 32
stead at all toward heaven ; and by the same 8, 324/ 37
be not rewarded in heaven . . . and that it is 8, 325/ 14
come the rather to heaven . For if the keeping 8, 325/ 16
have his reward in heaven too. But now letting 8, 325/ 19
which the Father of heaven planteth by himself, his 8, 359/ 15
if an angel of heaven would come down and 8, 364/ 2
of souls both in heaven , hell, purgatory, paradise, and 8, 365/ 8
all parts of the heaven , we most specially turn 8, 367/ 38
and his ascension into heaven , and the coming of 8, 370/ 31
the Holy Ghost from heaven , are yearly celebrated with 8, 370/ 32
be holy saints in heaven -- and such as 8, 373/ 24
Peter of loss of heaven but if he suffered 8, 375/ 28
saved and brought to heaven without Baptism but that 8, 377/ 5
into the kingdom of heaven ".). Now, whereas Tyndale teacheth 8, 377/ 10
that are living in heaven . Thus endeth the Third 8, 382/ 25
and getting reward in heaven . . . except the Scripture of 8, 401/ 4
he promiseth reward in heaven , in sundry plain places 8, 401/ 9
God's sake, could deserve heaven of itself, without the 8, 401/ 18
he shall give men heaven for their almsseed. But 8, 403/ 11
from the loss of heaven ; from which he might 8, 406/ 17
God and joy of heaven -- and into such 8, 406/ 21
though they enter not heaven , because they die the 8, 406/ 22
to the bliss of heaven but only by Christ's 8, 406/ 31
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if any angel in heaven would fall from the 8, 436/ 3
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that the least in heaven was greater than he 8, 464/ 18
said, the Father in heaven had himself told unto 8, 465/ 11
many a man in heaven that hath after baptism 8, 468/ 5
the Church Triumphant in heaven , or only into the 8, 499/ 5
and eternal joys of heaven ? Whether would Tyndale advise 8, 505/ 30
when we be in heaven . . . it were now no 8, 509/ 20
God nor desire of heaven nor dread of hell 8, 512/ 9
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<th>Works have reward in heaven</th>
<th>nor that any evil</th>
<th>8,516/4</th>
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<tr>
<td>world toward salvation in</td>
<td>heaven</td>
<td>8,522/38</td>
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<td>and now sit in</td>
<td>heaven</td>
<td>8,523/3</td>
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<td>vineyard of virtue toward</td>
<td>heaven</td>
<td>8,525/2</td>
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<td>many a man in</td>
<td>heaven</td>
<td>8,532/26</td>
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<td>and shall come to</td>
<td>heaven at the Day of</td>
<td>8,537/9</td>
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<td>Father which is in</td>
<td>heaven .&quot; And thus, for the</td>
<td>8,542/8</td>
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<td>Father which is in</td>
<td>heaven &quot;.&quot; And therefore Tyndale in</td>
<td>8,544/3</td>
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<td>even up straight to too,</td>
<td>heavenly</td>
<td>8,567/5</td>
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<td>and his fellow &quot;spiritual,</td>
<td>heavenly</td>
<td>8,120/28</td>
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<td>not in such a</td>
<td>heavenly</td>
<td>8,121/17</td>
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<td>and have tasted the</td>
<td>heavenly</td>
<td>8,212/36</td>
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<td>and have tasted that</td>
<td>heavenly</td>
<td>8,377/30</td>
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<td>and have tasted the</td>
<td>heavenly</td>
<td>8,431/7</td>
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<td>for any help to worth a fly</td>
<td>heavenward</td>
<td>8,53/11</td>
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<td>any good works toward</td>
<td>heavenward</td>
<td>8,65/18</td>
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<td>were naught worth to</td>
<td>heavenward</td>
<td>8,289/29</td>
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<td>worth of itself to</td>
<td>heavenward</td>
<td>8,400/8</td>
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<td>forth one inch to</td>
<td>heavenward</td>
<td>8,401/16</td>
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<td>confessed, we go to</td>
<td>heavenward</td>
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<td>glad tidings, but the</td>
<td>heavenward</td>
<td>8,414/6</td>
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<tr>
<td>thereby to show how</td>
<td>heaviest tidings that ever man</td>
<td>8,215/16</td>
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<td>with the sorrow and</td>
<td>heaviest</td>
<td>8,64/18</td>
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<td>the man was in</td>
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<td>8,36/5</td>
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<td>Christian man can without</td>
<td>heaviness</td>
<td>8,67/18</td>
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<td>should withdraw his great,</td>
<td>heaviness</td>
<td>8,78/19</td>
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<td>be so great and</td>
<td>heavy punishment which else he</td>
<td>8,65/26</td>
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<td>charity with all their</td>
<td>heavy</td>
<td>8,353/23</td>
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<td>their hearts were always</td>
<td>heavy</td>
<td>8,488/7</td>
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<td>in Greek hiercus, in</td>
<td>Hebrew</td>
<td>8,541/2</td>
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<td>that fought with the</td>
<td>Hebrew</td>
<td>8,111/15</td>
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<td>sixth chapter unto the</td>
<td>Hebrew</td>
<td>8,123/24</td>
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<td>Saint Paul to the</td>
<td>Hebrews</td>
<td>8,212/33</td>
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<td>Hebrews</td>
<td>8,296/29</td>
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<td>Hebrews</td>
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<td>called &quot;brethren&quot; among the</td>
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<td>8,471/32</td>
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<td>- that among the</td>
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<td>Saint Paul unto the</td>
<td>Hebrews</td>
<td>8,472/18</td>
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<tr>
<td>were hanging on a</td>
<td>Hebrews</td>
<td>8,509/15</td>
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<tr>
<td>him not within the</td>
<td>hedge</td>
<td>8,13/19</td>
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<td>yoke them for breaking</td>
<td>hedge</td>
<td>8,538/18</td>
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<td>if he take no</td>
<td>hedges</td>
<td>8,514/33</td>
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<td>if he take none</td>
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<td>8,514/33</td>
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<td>and Balaam to &quot;take</td>
<td>heed</td>
<td>8,138/34</td>
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<td>again holly, to take</td>
<td>heed</td>
<td>8,139/33</td>
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<tr>
<td>had taken as good</td>
<td>heed</td>
<td>8,179/8</td>
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<td></td>
<td>heed</td>
<td>8,180/33</td>
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<tr>
<td></td>
<td>heed</td>
<td>8,319/35</td>
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</table>
remembrance, and so good 
their holy search upon 
scientiae Dei!" ("O the 

for so great a 
years have done, were 
unto the two most 
the sore offense and 
heresies this holy martyr 
in so doing. He 
hath once sinned. He 
without any sin. He 
of the church. He 
or venial either. He 
necessary sacrament; but he 
that ever he had 
was indeed, that James 
that he had never 
heresies as he never 
say that he had 
ween that he had 
as he before had 
and with his judgment 
of that holy Sacrament 
that most holy men 
that ever all they 
of the holy doctors 
excuse their obstinate heresies 
before their days hath 
heresy as hath been 
that heresy that Arius 
were they that ever 
contrary belief and heresy 
but if it were 
though it be not 
but if it be 
but if it be 
their false heresies, and 
well we wot it 
If Saint Peter had 
all the devils in 
of simple souls to 
in purgatory, or in 
wretch lieth now in 
Cerberus, the mastiff of 
both here and in 
bidden thee beware of 
bring a man to 
if they would avoid 
to the devil of 
to lead men to 

heed 
taketh whereabout he goeth 

height 
... and saith that the 

depth 
and depthness of the 

heinous 
crime -- then is 

heinous 
deadly sin . . . and that 

heinous 
sins and most contrarious 

heinous 
deadliness thereof. And now 

held 
. First, ye shall understand 

held 
also that no man 

held 
that to say any 

held 
that all the images 

held 
also that whatsoever the 

held 
also that it is 

held 
that after the Consecration 

held 
any such opinions as 

held 
the contrary, and that 

held 
any such opinion. And 

held 
. And what conscience he 

held 
and would hold this 

held 
no manner opinion at 

held 
; which notwithstanding, there lacked 

held 
himself well content, and 

held 
yet upon the paten 

held 
, and that furthest goeth 

held 
, and yet more too 

held 
obstinately the contrary of 

held 
so stifly against all 

held 
for good and lawful 

held 
and disputed of old 

held 
, and his great company 

held 
that the Sacrament of 

held 
against it, he should 

held 
of malice . . . and that 

held 
maliciously, is yet deadly 

held 
maliciously? Then must we 

held 
of malice. We must 

held 
on in them through 

held 
him not within the 

held 
on still in that 

hell 
. Wherefore, like as in 

hell 
by their devilish heresies 

hell 
either. Nor the right 

hell 
and crieth out on 

hell 
, into the light, where 

hell 
, can hold his itching 

hell 
, into which thou runnest 

hell 
, and lose the reward 

hell 
and the wrath that 

hell 
that ever any person 

hell 
: so is those holy
of the devil of hell were walking down to hell the eternal torment of hell is to wit, neither hell be deep damned in hell as they come to hell their souls burned in hell after by fire in hell the devil lieth in hell the dark air of hell stretch from heaven to hell the beginning of their hell all the devils in hell in everlasting fire of hell heaven and thrown into hell glutton that lay in hell the smoky fire of hell and the farther from hell keepeth the believer from hell and his apostles thought hell fear both purgatory and hell were the fear of hell and his apostles thought hell well by experience that hell the foul smoke of hell the rich glutton in hell souls both in heaven, hell faith," be damned in hell at the fire of hell that there were none hell mankind must needs be hell necessity the belief of hell redeem us, not from hell of purgatory than of hell Christ's Passion, descension into hell can no sin, no hell that, the gates of hell else the gates of hell in his words, that " hell of every man, that hell yet the gates of hell " the gates of hell can no sin, no hell devil that is in hell will do still in hell degrees of pain in hell all perpetually damned in hell the final reprobates in hell be perpetually damned in hell . . . and for opening of hell quick if he made hell . . . but he leaveth ordinarily hell nor purgatory); but that hell , shall never yet know hell , more and more increase hell with his heresies, is hell . . . save they that at hell never hereafter shall (bark hell . . . from which the light hell -- they have not hell even here in earth hell to help him. Whether hell . Is not this conclusion hell , where he reigneth as hell and would have Lazarus hell , he would soon have hell . Tyndale "To fear men hell . . . into the fire whereof hell enough. And yet -- hell too, lest some default hell gone too, byTyndale's hell enough -- I ask hell and purgatory too be hell , where he shall never hell . For Tyndale seeth well hell , purgatory, paradise, and limbuss hell perpetually . . . from which none hell ; for of that fire hell . IfTyndale will say hell " . . . and that therefore Peter's hell : I answer Tyndale again hell , but from the loss hell , for any word mentioned hell , resurrection, nor of his hell , no devil, no lies hell , no devil, no lies hell cannot prevail against any hell may prevail against him hell gates shall not prevail hell gates shall not prevail hell cannot prevail against the hell shall not prevail' (that hell , no devil, no lies hell ." And thus well hath hell as long as God hell , after the final impenitence hell , the one as well hell . . . according to the word hell . Let Tyndale, I say
of the devil of
run on apace toward
all the devils in
all the devils in
pleasure, and after in
for any fear of
punished therefor, neither in
devil's damned church in
and temporal, both in
heaven nor dread of
purgatory, no, nor in
in the fire of
and finally fell into
into the fire of
sin with change of
love, eternally damned in
be never punished in
weep and repent in
Huessgen, nor all the
foul firebrand of that
any man that would
answer them. For so
those pernicious books, to
it is. Toward the
find it. But as
without the adspiration and
wretched world, aid and
wrought, with his gracious
works shall the rather
the special grace and
man worketh with God's
without sin for any
if that will not
ure that they would
thereof at all without
Passion... but that with
good works well wrought...
is to wit, "for
to obtain aid and
that he would not
God's ordinance the water
yet he will not
this question will not
I am glad, as
but mine own also, which I take, as
swim... and God will
or had so much
Tyndale, with all the
of his wit (with
hell, we have seen over
hell themselves than tarry till
hell can never cast upon
hell shall never be able
hell forever with blowing the
hell... which fear is but
hell, purgatory, nor in this
hell. Yet saith Tyndale further
hell and purgatory and in
hell is able to pull
hell neither, if the sinner
hell, where he should never
hell. And therefore this that
hell. "And in another place
hell into purgatory... into which
hell... except it be false
hell, purgatory, nor in this
hell, this foolish fruitless fashion
hellhounds that the devil hath
helly light, and that so
help them to perceive it
help me God as I
help, as much as in
help whereof... or if
help me God, I find
help of whose especial grace
help of grace by true
help, to the intent to
help us to heaven, and
help of God, and that
help and grace is not
help to heavenward serve God
help them, then the spiritual
help the other party to
help of grace, nor that
help of grace, and merits
help to get remission and
help against our enemies...--
help of God in that
help his neighbor on the
help to wash and cleanse
help freely with a halfpenny
help him. For if there
help me God, on the
help to burn them both
help me God, in my
help while he laboreth himself
help that she ravished the
help he hath had of
help of grace) into the
<table>
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<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
<th>Line</th>
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<td>the grace, aid, and help</td>
<td>of God working with</td>
<td>8,</td>
<td>241/19</td>
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<td>the miracles many times</td>
<td>to the cleansing of</td>
<td>8,</td>
<td>242/9</td>
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<tr>
<td>invocation of his spiritual</td>
<td>, to search and seek</td>
<td>8,</td>
<td>247/19</td>
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<td>devils in hell to help</td>
<td>him. Whether the Apostles</td>
<td>8,</td>
<td>252/37</td>
</tr>
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<td>his church destitute of help</td>
<td>and comfort necessary, and</td>
<td>8,</td>
<td>264/21</td>
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<td>come himself . . . which, as</td>
<td>me God, I fear</td>
<td>8,</td>
<td>270/12</td>
</tr>
<tr>
<td>why should it not</td>
<td>him as much to</td>
<td>8,</td>
<td>284/22</td>
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<tr>
<td>of his courtesy to help</td>
<td>me somewhat forth, and</td>
<td>8,</td>
<td>332/13</td>
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<td>anything that it can</td>
<td>itself . . . it is so</td>
<td>8,</td>
<td>333/29</td>
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<td>Barnes hath very poor</td>
<td>of this text of</td>
<td>8,</td>
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<td>alone, without God's gracious to God, by whose help</td>
<td>, do any good work</td>
<td>8,</td>
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<td>yet is this, as</td>
<td>and grace we do</td>
<td>8,</td>
<td>403/3</td>
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<td>it is a great</td>
<td>me God, the best</td>
<td>8,</td>
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<td>by which, by God's help</td>
<td>and occasion to keep</td>
<td>8,</td>
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<td>perceive he can</td>
<td>, they should have</td>
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<td>he look for any</td>
<td>Luther and himself and</td>
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<td>those words will not</td>
<td>of these words where</td>
<td>8,</td>
<td>453/31</td>
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<td>they might by God's help</td>
<td>. Howbeit, of truth, Tyndale's</td>
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<td>useth to deny the help</td>
<td>leave it undone if</td>
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<td>shall at length, with help</td>
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<td>come himself . . . which, as</td>
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<td>me God, I very</td>
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<td>of their souls or</td>
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<td>yet after that, with</td>
<td>that we must depart</td>
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<td>nor furtherance toward the</td>
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<td>to lead them in</td>
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<td>them to incline their</td>
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<td>without prevention and concurrent help</td>
<td>, and favor, and be</td>
<td>8,</td>
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<td>cannot for a while</td>
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<td>is as ready to</td>
<td>and yet after doth</td>
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<td>to him, and with</td>
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<td>withdraweth his hand of</td>
<td>of his grace deserve</td>
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<td>can never lack till</td>
<td>from him at that</td>
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<td>man without so much</td>
<td>of grace fail . . . and</td>
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<td>his hand of</td>
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<tr>
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<td>and arise with God's</td>
<td>of his grace . . . there</td>
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<td>, as they did . . . and</td>
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unto faith, with asking
of such prevention and
till some good fellow
D, Peter repented by
I say, by mine
sin, saying once "Christ,
may after, by God's
do this by God's
in no wise be
princes, and emperors have
besides his own penance
which is written, what
which is written, what
the witness of Scripture
as old. Tyndale What
For, first, if it
world would not have
the grace, willingly, that
not been prevented and
prevented of God, and
fast therewith as himself
to work therewith, he
that grace also he
For the wearing thereof
his words . . . Tyndale What
and with which he
I say -- there
very new: yet it
believe it . . . as it
to believe . . . as it
God . . . and therefore it
he speaketh wisest . . . he
not the meaning . . . it
in by Barnes nothing
dwelleth in him and
thereto, and the devil
but as things well
since that without his
against the old heretic
places of Scripture which
hath now found that
in his book against
in his book against
damnable error of Arius,
children together, as a
Altar. But as for
and therefore naught carried
with money sent from
though the man fled
feared when we go
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<td>many that God calleth</td>
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<td>and after their departing</td>
<td>8, 252/ 2</td>
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<td>one that were come</td>
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<td>be forgiven you; and</td>
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<td>former errors . . . and from</td>
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<td>any natural thing: beast,</td>
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<td>the poets feign that</td>
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<td>yet because he said</td>
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<td>his elect church. But</td>
<td>8, 427/ 31</td>
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<td>pestilent errors and pernicious</td>
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<td>carriion of those poisoned</td>
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<td>when Tyndale calleth his</td>
<td>8, 3/ 28</td>
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<td>Gospel, to set forth</td>
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<td>to make books of</td>
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<td>other places where these</td>
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<td>Of these books of</td>
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<td>them, among many other</td>
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<td>brought into many wicked</td>
<td>8, 6/ 18</td>
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<td>he teacheth divers other</td>
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<td>nothing spoken against his</td>
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<td>Tyndale's books and false</td>
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<td>here and renounce his</td>
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<td>be burned for his</td>
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<td>we would lay his</td>
<td>8, 10/ 14</td>
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<td>all the other high</td>
<td>8, 10/ 16</td>
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<td>besides; of all which</td>
<td>8, 10/ 37</td>
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<td>full of pestilent, poisoned</td>
<td>8, 11/ 2</td>
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<td>sinful errors and abominable</td>
<td>8, 11/ 14</td>
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<td>and full of false</td>
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<td>sit and seek out</td>
<td>8, 12/ 7</td>
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<td>hell by their devilish</td>
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<td>show you what wholesome</td>
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<tr>
<td>in their errors and</td>
<td>8, 13/ 20</td>
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<td>the meditation of his</td>
<td>8, 13/ 28</td>
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<td>holding all these abominable</td>
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<td>his false faith and</td>
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<td>sending from thence Tyndale's</td>
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<td>And to rehearse his</td>
<td>8, 17/ 12</td>
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<td>in falling to Tyndale's</td>
<td>8, 17/ 16</td>
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<td>secretly set forth those</td>
<td>8, 17/ 23</td>
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<td>falling again to Tyndale's</td>
<td>8, 17/ 25</td>
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<td>forthink his errors and</td>
<td>8, 19/ 16</td>
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<td>minded to forsake such</td>
<td>8, 19/ 27</td>
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<tr>
<td>heart forsaken all Tyndale's</td>
<td>8, 20/ 3</td>
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<td>For as for the</td>
<td>8, 20/ 33</td>
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<tr>
<td>and divers other horrible</td>
<td>8, 21/ 3</td>
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<tr>
<td>of any of his</td>
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<tr>
<td>so much for his</td>
<td>8, 21/ 11</td>
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</tbody>
</table>
examination that all the heresies therein were good and 8, 21/ 25
as full of false heresies, and as frantic, as 8, 21/ 26
not speak of his heresies anything, nor say that 8, 21/ 29
abhorred, and detested such heresies as he before had 8, 22/ 28
had not revoked his heresies at all, but still 8, 22/ 31
he had revoked his heresies. The thing was this 8, 23/ 22
foundation whereupon all other heresies are built. And therefore 8, 24/ 18
repent and revoke his heresies that he with glad 8, 24/ 24
with the fever of heresies, they not only cannot 8, 25/ 14
first infected with some heresies that seem not at 8, 26/ 22
forth here their abominable heresies with -- doth, of 8, 26/ 34
the prayer of his poison of his heresies and thereby compelleth princes 8, 28/ 6
sects be but false heresies all, yet cannot the 8, 28/ 23
where schisms and factious heresies are suffered a while 8, 28/ 28
set forth his false heresies with. And therefore it 8, 30/ 34
among many other abominable heresies teacheth for the right 8, 32/ 4
for maintenance of these heresies. And thus ye see 8, 32/ 30
a law against Tyndale's heresies, in any of these 8, 32/ 12
of his manifold false heresies. And no man must 8, 32/ 26
defense of his false heresies not let to disobey 8, 32/ 35
in that their false heresies wilily walk forth under 8, 33/ 11
part of all his hang. Now shall I 8, 33/ 23
folly of his execrable heresies. I think that no 8, 35/ 8
reading of their blasphemous heresies; that would God, after 8, 35/ 13
strong, and these devilish heresies so sore set abroach 8, 35/ 18
setting forth of their heresies, than are the faithful 8, 36/ 10
the hearkening of false heresies, and to give itself 8, 36/ 18
abhor to hear their heresies so much as named 8, 37/ 24
 driven to write against heresies, and yet would fain 8, 37/ 33
clear have cast all heresies out of remembrance that 8, 37/ 34
muse upon these newfangled heresies : so, on the other 8, 38/ 1
faith and many mortal heresies, and would with Scripture 8, 41/ 31
strongly desire that they read, and would have this holy Scripture 8, 42/ 18
the heartening of false heresies, and to give itself 8, 36/ 10
abhorrance thereof, and to set forth heresies, and to get thereof 8, 37/ 34
my Dialogue rehearse Luther's heresies, and among others this 8, 38/ 15
affirming of all their heresies, and would with Scripture 8, 38/ 15
adversaries to their pestiferous heresies, and to set forth their 8, 38/ 15
been always judged for heresies, and would with Scripture 8, 38/ 15
not by schisms and heresies, and to set forth their 8, 38/ 15
to the repressing of heresies, and to set forth their 8, 38/ 15
labor both with false heresies, and to set thereof 8, 38/ 15
and bring in his heresies, and to set thereof 8, 38/ 15
princes that would repress heresies, and to set thereof 8, 38/ 15

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<td>spiritual heads of Tyndale's</td>
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<td>with his own eyes.</td>
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<td>so served for his purpose to give his</td>
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<td>fallen already to manifold</td>
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<td>But ye with your</td>
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<td>to set forth such</td>
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<td>Tyndale calleth them none</td>
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<td>and destroy the true</td>
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foundation of such pestilent
whereof, and his false
of his false, devilish
one renounce his devilish
one point, that his
I call these "truths"
truths" be stark devilish
-- that if his
falsehood of his pestilent
his Church . . . with which
schisms and plainly professed
of all their whole
one point, all their
be set all upon
to make his false
to make his false
not excuse their obstinate
repent, and leave their
reproved their most common
Egypt of their blind
part of all his
I pass by his
is altogether," his own
apostles knew before that
be a remedy against
writing to provide against
provided alike against all
to write against all
bring in his poisoned
true doctrine Tyndale's anti-Christian
sow shrewd seed of
yet would he preach
yet revoked he his
them preach their own
erroneous books of devilish
of Christ by abominable
as be by false
shall not hurt his
among his other hundred
than half of his
so entirely fallen into
took occasion of their
and teach such abominable
him that his false
not be to repent
man must repent his
they may by secret
rabble of such devilish
hath taught thee these
and whereof sundry great

heresies as himself affirmeth and
heresies brought in therewith, he
heresies against the truth; and
heresies , and so escape the
heresies be the true faith
heresies -- therefore Tyndale calleth
heresies : if God give me
heresies be the true faith
heresies concerning the Church and
heresies he corrupteth the word
heresies . . . and that Luther's church
heresies hangeth (for but if
heresies fully be burned up
heresies and false, blasphemous lies
heresies seem the word of
heresies seem the word of
heresies held so stiffly against
heresies , and do penance, and
heresies , against saints and sacraments
heresies ) that at such time
heresies dependeth; and over that
heresies that in these words
heresies be overthrown. For if
heresies should come . . . and therefore
heresies ; as it well appeareth
heresies which they saw should
heresies ; ergo, they wrote every
heresies . And yet, which I
heresies under that pretext, since
heresies . . . that it was not
heresies , schisms, and seditions among
heresies still . . . until at the
heresies and abhorred Tyndale's books
heresies for the reward of
heresies devised of their own
heresies , and from all honest
heresies separated therefrom. And on
heresies -- I deny not
heresies , he would make us
heresies are utterly drowned in
heresies and damnable errors that
heresies . If he then say
heresies as now Tyndale doth
heresies were true . . . she would
heresies . If not . . . then Christ's
heresies , then ask I Tyndale
heresies of their hearts sinfully
heresies more, of such manner
heresies . . . but thine own father
heresies have risen, and sundry

8, 220/ 11
8, 220/ 17
8, 220/ 26
8, 220/ 31
8, 220/ 35
8, 221/ 14
8, 221/ 21
8, 221/ 24
8, 222/ 19
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8, 301/ 5
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8, 325/ 4
8, 333/ 6
8, 333/ 7
8, 333/ 24
8, 333/ 26
8, 334/ 22
8, 343/ 6
8, 357/ 9
8, 357/ 34
8, 358/ 3
8, 358/ 9
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8, 388/ 26
8, 390/ 3
8, 395/ 37
8, 396/ 2
8, 398/ 20
8, 418/ 2
8, 418/ 8
8, 424/ 12
the proof of their heresies, seek out the hardest of the most pestilent heresies, and most repugnant unto them all these false heresies, following . . . First, that whosoever heresies, what bold occasion of heresies, that ever the devil heresies, of this chapter of heresies, -- that is to heresies, destroyed at once. For heresies, , or from good works heresies, , preaching so saintly of heresies, not only so naughty heresies, that there could none heresies, be true . . . must needs heresies, in "ever sinning and heresies, therein, as I have heresies, in such a fast heresies, as, as ye have heresies, more than one, not heresies, -- though he could heresies, that he believeth -- heresies, toward the proof whereof heresies, and renounce his former heresies, known and reproved. And heresies, against the Blessed Sacrament heresies, of the chapter next heresies, , or of the true heresies, been impugned, assailed, and heresies, . . . and fall from grace heresies, . . . and not a little heresies, , but stubbornly standeth by heresies, . . . but also for that heresies, . . . and then should happen heresies, . And thus, good Christian heresies, might be freely preached heresies, in which he teacheth heresies, -- which, under pretext heresies, into the life of heresies, , and in their obstinate heresies, , and held on in heresies, he should never meet heresies, in the end, telleth heresies, . And except he say heresies, destroyed . . . by which he heresies, . . . and make us ween heresies, are in Tyndale. And heresies, . For else would he heresies, instead of faith, as heresies, , as I have proved heresies, and also can never heresies, . One, that whosoever after
end, besides that these heresies of his be already 8, 568/ 5
the church” and his heresies will jumble and agree 8, 568/ 7
that all his whole heresies were the very faith 8, 571/ 26
therewith believing these aforesaid heresies so firmly that they 8, 572/ 15
his errors and his heresies . . . and left the matter 8, 572/ 30
once in plain English, heresy . And, I say, that 8, 2/ 27
her to his own heresy . Then have ye an 8, 7/ 11
he was fallen in heresy, then found it unlawful 8, 7/ 19
Cambridge . . . which was for heresy before this time abjured 8, 8/ 35
first that brought Barnes' of this realm for heresy thither, concerning the Sacrament 8, 9/ 33
of this realm for it be a false heresy a few ungracious folk 8, 11/ 10
it be a false heresy and was abjured . . . and 8, 16/ 18
priest, which fell to heresy, both in London and 8, 18/ 17
many such books of heresy , and haply hear thereof 8, 19/ 35
himself in suspicion of heresy in prison with him 8, 20/ 6
James that was for heresy of his own handwriting 8, 21/ 19
prison, a book of heresy therein, had forborne to 8, 22/ 13
he heard of none heresy that was and is 8, 24/ 20
to have of that heresy ere he died -- 8, 25/ 6
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<th>of the secret, unknown</th>
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<td>Heresy</td>
<td>therein, as appeareth by</td>
<td>8, 176/ 33</td>
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<td>Heresy</td>
<td>. But Tyndale yet for</td>
<td>8, 179/ 5</td>
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<td>Heresy</td>
<td>of it to call</td>
<td>8, 182/ 12</td>
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<td>Heresy</td>
<td>also, which they use</td>
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<td>Heresy</td>
<td>to call presbyteros an</td>
<td>8, 182/ 20</td>
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<td>Heresy</td>
<td>. . . whereby he teacheth that</td>
<td>8, 182/ 24</td>
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<td>Heresy</td>
<td>, when he had not</td>
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<td>Heresy</td>
<td>if he have, as</td>
<td>8, 182/ 33</td>
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<td>Heresy</td>
<td>. For else I would</td>
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<td>Heresy</td>
<td>if one would translate</td>
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<td>Heresy</td>
<td>were true, that Holy</td>
<td>8, 185/ 29</td>
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<td>Heresy</td>
<td>. . . wherewith he would make</td>
<td>8, 188/ 11</td>
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<td>Heresy</td>
<td>. . . like as if he</td>
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<td>Heresy</td>
<td>that ever he goeth</td>
<td>8, 191/ 6</td>
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<td>Heresy</td>
<td>, and clearly prove the</td>
<td>8, 192/ 1</td>
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<td>Heresy</td>
<td>, and prove priesthood a</td>
<td>8, 192/ 26</td>
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<td>Heresy</td>
<td>though Tyndale say it</td>
<td>8, 195/ 36</td>
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<td>Heresy</td>
<td>. Tyndale And if I</td>
<td>8, 217/ 20</td>
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<td>Heresy</td>
<td>teacheth, then how can</td>
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<td>Heresy</td>
<td>that the church which</td>
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<td>Heresy</td>
<td>teaching that priesthood is</td>
<td>8, 219/ 10</td>
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<td>Heresy</td>
<td>teaching that Penance is</td>
<td>8, 219/ 13</td>
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<td>Heresy</td>
<td>. Tyndale . . . John 17, &quot;Sanctify</td>
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<td>Heresy</td>
<td>seem proved by the</td>
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<td>Heresy</td>
<td>by which he would</td>
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<td>Heresy</td>
<td>by which he would</td>
<td>8, 240/ 12</td>
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<td>Heresy</td>
<td>taking away the credence</td>
<td>8, 240/ 30</td>
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<td>Heresy</td>
<td>; ergo, these two things</td>
<td>8, 242/ 28</td>
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<td>Heresy</td>
<td>. And yet I say</td>
<td>8, 249/ 7</td>
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<td>Heresy</td>
<td>did some miracles for</td>
<td>8, 250/ 29</td>
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<td>Heresy</td>
<td>as hath been held</td>
<td>8, 266/ 15</td>
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<td>Heresy</td>
<td>that Arius held, and</td>
<td>8, 266/ 16</td>
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<td>Heresy</td>
<td>that no church should</td>
<td>8, 285/ 21</td>
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<td>Heresy</td>
<td>be damnable. And that</td>
<td>8, 286/ 11</td>
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<td>Heresy</td>
<td>that he wrote a</td>
<td>8, 286/ 13</td>
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<td>Heresy</td>
<td>. In which virtuous book</td>
<td>8, 286/ 15</td>
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<td>Heresy</td>
<td>held against it, he</td>
<td>8, 288/ 18</td>
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<td>Heresy</td>
<td>with false understanding of</td>
<td>8, 292/ 31</td>
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<td>Heresy</td>
<td>before him. And of</td>
<td>8, 301/ 2</td>
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<td>Heresy</td>
<td>. But within a while</td>
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<td>Heresy</td>
<td>; wherein he sitteth now</td>
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<td>Heresy</td>
<td>; and then since that</td>
<td>8, 314/ 14</td>
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<td>Heresy</td>
<td>of their secret, unknown</td>
<td>8, 323/ 3</td>
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<td>Heresy</td>
<td>. . . and fareth as though</td>
<td>8, 323/ 31</td>
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<td>Heresy</td>
<td>concerning the circumcision, which</td>
<td>8, 324/ 34</td>
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<td>Heresy</td>
<td>that men's good works</td>
<td>8, 325/ 13</td>
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<td>Heresy</td>
<td>that ever should spring</td>
<td>8, 333/ 33</td>
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<td>Heresy</td>
<td>begun; and being very</td>
<td>8, 340/ 11</td>
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<tr>
<td>Heresy</td>
<td>, God hath, by the</td>
<td>8, 341/ 31</td>
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point at last this
list to hold that
prove or defend that
fly, but very faithless
faith and a pestilent
For besides that abominable
tale is a false
tale from plain pestilent
and that it is
remission of sins, is
proof of this pestilent
them contrary to Tyndale's
author of that abominable
first invention of that
For as Tyndale's other
church of Christ. This
defense of this foolish
to further his other
as may serve Tyndale's
and thereby Tyndale's double
destroy yet a third
thereof and an abominable
John utterly destroy Tyndale's
Tyndale's exposition and his
Tyndale in this his
And therefore of this
suppose that Tyndale's false
to stick still in
should have left in
of invincible malice in
of this his horrible
sermon is very damnable
no deadly sin, except
dieth in a false
example against his frantic
clearly the dark, devilish
it stand with his
of his own foolish
is reproved Tyndale's other
shamefully confuted concerning his
to agree with his
speak of that foolish
yea, he destroyeth his
thus must either his
definition must destroy his
hangeth . . . and let his
stand with his second
that, as Bayfield (another
In that book the
him for a foolish

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bringeth these folk. For
against his "repentance" and
. . . but also do handle
. And also, when he
to believe as Tyndale
itself (against all regard
. Ye shall also consider
. . . both in that he
to say that besides
; and that to worship
, he draweth the covert
, by the articles of
, better than Saint Cyprian
have continually detested and
fightheth against God's justice
, as I began to
, nothing hath he to
: that every deadly sin
-- that shall we
doubly also condemned. And
of Tyndale, concerning his
-- they be now
grounded upon his false
depending thereupon, by which
and false exposition of
, without which they cannot
were true, and that
. . . and so shall fall
many a man whom
whenever he himself was not
, hath he brought in
. Now, where that in
. For the right belief
against his holy housel
to the ears of
of this high spiritual
that he goeth so
whereby he teacheth us
that we now go
of "faith alone sufficient
, changeth in his exposition
, that none elect at
; for then he granteth
destroy his definition or
. Of which twain yet
go to the devil
. You see well and
, and lately burned in
, that made it as
, and his arguments easy
Sir Thomas Hitton, the heretic that was burned in 8, 10/26
never could I find heretic yet that any conscience 8, 13/35
defend an old pestilent heretic . . . and though Saint Augustine 8, 19/9
as frantic, as ever heretic made any since Christ 8, 21/26
man, to give a heretic so much authority as 8, 25/32
of Christ that any heretic should be persecuted and 8, 28/11
is by an open heretic purposely translated false, to 8, 31/5
Tyndale, that is a heretic , putteth for a rule 8, 31/38
man, but of a "The prophet Joel, in 8, 68/24
of such a shameless heretic by this holy sacrament 8, 84/4
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how apparently soever a heretic argue by Scripture to 8, 286/30
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thereof. For the great heretic Thorpe, in his examination 8, 300/26
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yet a much more heretic than Luther is himself 8, 300/37
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to do as these heretics have of long while 8,3/5
by none other but heretics do, that call God 8,3/39
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fro between our English heretics, the devil's disciples, beset 8,12/4
here unto the evangelical heretics beyond the sea and 8,13/8
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by some that were
in your churches of
out therefor. For these
congregation of unknown chosen
in the invention of
it "the church of
the whole heap of
plainly reproveth all these
by his writing against
much to tremble . . . since
much like himself --
of a rabble of
so much as among
the reproof of those
newly founded sort of
him back . . . nor such
of evil-living and worse-believing
no faithful folk, but
death that his fellow
died for God, and
all the rabble of
of new sects of
a hundred sects of
were alms all obstinate
had of all the
unto God -- false
church are very false-believing
the false churches of
false churches of false
no false church of
will not serve the
no false church of
most need, and the
amendment of Jews and
of obstinate Jews and
his false churches of
the false churches of
false churches of false
in debate between these
would every sect of
the business that these
wresteth the tongues of
meaneth: paynims, Turks, or
false. If he mean
as the guise of
infidels have done except
them. But as for
the false churches of
the Scripture alone against

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a few known, condemned people, except a few beware of all such that when these holy himself and other holy rabbles of false, malicious see those blind hath not had more and put forth by any known church of false, counterfeited churches of rabbles of such erroneous saving only when such beginning greatly forbear such intolerable trouble of those and quiet if the well again that the his own fellows the these horrible and incorrigible they fell upon the year, Zwingli set his speaketh of killing of own unhappy fellows, the his fellows that are all his disciples such dogs than be these such hogs than these shrews come, and false except a very few or heathen or open-professed faith or none. For to men, and faithful especially (for so these poisoned draft of these neither to read these church, and all these that seemeth, ariseth of the pardon shall follow? he take no heed. The scribes, Pharisees, Pilate, ' Caiaphases,' ' Herod ' all they be Pilates, an axe were to question, but covered and telleth some for great, declaration of the secret, therefore can never be many a great mystery they be covered and ever keep it secret,

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humble suit the King's
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know that the King's
then assembled before His
and not drive His
well that the King's
folk . . . that the King's
and yet the King's
matter, when the King's
out against the King's
reformed nor changed. " Saint
get up upon some
and not in the
that preaching there cannot
own endeavor would rather
stand up upon their
lest it should have
purpose, but rather, greatly
falsified the Scripture, and
mercenary preacher and a
but mercenary and a
the whole multitude of
his "feeling" faith and "
perpetually . . . from which none "
difference and division of "
or any true belief,
he saith hereafter, but "
faith, not with a
feelingly and not only
by their books and
a belief of a
house. There had he
shot thereat, but he
Constantine, which came over
himself since his coming
demeanor since his coming
and speedily send them
there and send them
from thence Tyndale's heresies
thereof at his returning
by and by sent
intended to send over
book of heresy sent
point prickt him, shrinketh
that all this gear
that I see not
have; which thing hath
truth from the beginning
age from Christ's death
Highness and the late Lord
Highness of his blessed disposition
Highness by his proclamations forbade
-- which, as he
Highness, to be by them
Highness of necessity to the
Highness will in no wise
Highness (and not without the
Highness much more plainly showed
Highness laid against him the
Highness concerning this purpose, or
Hilary, in the Sixth Book
hill in the meanwhile, and
hill of joy, saving for
hinder their christendom. And as
hinder, and make them ascribe
hinder feet and hold their
hindered the faith in that
hindereth it; which thing Tyndale
hired men with gifts, and
hired, which seeketh his own
hired man, that preacheth for
his-fashioned elects is "the church
historical, " as ye shall hereafter
historical faith" could keep them
historical faith" and "feeling faith
historical or other. And yet
historical," faint, and soon gone
historical manner, as a man
historically . And whosoever have not
histories written of their lives
history and nothing doth pertain
hit me, lo, save for
hit it not . . . and afterward
hither without safe-conduct, upon the
hither . . . that he hath clearly
hither, both twain, unto his
hither. Which books albeit that
hither by the whole vatfuls
hither with many mischievous sorts
hither. I hear also that
hither -- it were need
hither and spread abroad within
hither since (as there hath
hither and thither thereat, and
hitherto is but a beginning
hitherto these matters handled in
hitherto made him for to
hitherto, nor never shall cease
hitherto . And in this common-known
that from Christ's death
good . . . and have always
church hath believed ever
in every place hold
only all Christian people
comfort of them that
their days used ever
hath from Christ's days
God - - hath ever
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Christ. And as for
all that he hath
all Englishmen have ever
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serpentine generations have evermore
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days and his apostles'
all Christian people have
days and his apostles'
from the apostles' days
himself and his apostles
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Church, " from the Beginning
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hath from the beginning
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wife of Uriah the
new saint: Sir Thomas
in the death of
saith, of Sir Thomas
Christian faith Sir Thomas
hedge . . . and Sir Thomas
is, lo, Sir Thomas
regard Whitsun Sunday as
the devil into their
and thereby drove their
lose more of their
be more properly such
And therefore unto these
and that he would
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very, true church to
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would those infidels then
would bid the preacher
can abide well and
God, if he catch
and all that will
if Tyndale will take
hangeth all their whole
taketh not so great
at what point to
answered, if I would
that may have any
yet whoso list to
wotteth not where to
Tyndale taketh his chief
man leave of his
sin of purpose, nor
so great, because they
member of his cannot
so great, because they
wotteth never where to
indifferent judge would not
their hinder feet and
never wotteth where to
them not to take
to his feet, and
therefor and will take
that step will not
too. But while he
sinneth deadly, and whoso
holdeth it for lawful
that be baptized. This
Holy Church; and this
that the whole Church
which the universal Church
conclusion that Master More
conclusion that M. More
conclusion that M. More
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every error that he
as he doth, and
to the death. Finally,
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other apostles, and all
prayers of all his
here beginneth with a
like sanctity with their
set little by his
him thank for that
masters of that whole
ashamed to draw the
apish jesting against the
teach be with their
houses. For by such
tell him that his
with a few painted
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the Holy Ghost "The
sinsfully doth abuse the
-- showing that the
fulfilled indeed. For the
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hearts . . . as by his
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but sure that, since every
his own -- how
and all those old
see that by Tyndale's
well that all those
Tyndale, saith that the
because that unto that
amplifieth and enhanceth their
he were with some
reader, for all his
in many places of
find these words of
whereas God hath in
is written by the
therto, and all the
search interpret and expound
is which the old
in many places of
pleasantly they flatter all
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holy bread and that
and turned in Christ's
as anointed with the
grace therewith, through God's
that of the seven
shameless heretic by this
of Confirmation and of
baptized, they had the
special grace with that
upon Tyndale in alleging
other things. More This
this effect weighed that
Saint Paul for those
folk God with that
that was neither any
not evidently written in
this part of the
mouth of this his
he meaneth that the
women may consecrate the
of as many good,
how he handleth the
Altar as of the
wit, that by the
the Son and the
by the words of
seemed to those old
the very words of
that were christened, the
the receiving of the
clean as it. Those
words verily describe the
that welleth out of
divers others . . . many good,
-- yet divers good,
words of other good
contrary . . . and many good,
first opinion; and good
first way, that most
jests, comparing sand with
would send also the
since his death till
his own death till
Tyndale's days, the
church, and then the
he promised that the
For how had the
holy
wine changed and turned
holy Flesh and Blood (of
holy salt, ' and be "smeared
holy chrism which he calleth
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Holy Scripture to him, that
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holy blessing that God gave
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holy sacrament nor had any
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holy words of Baptism coming
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Holy Scripture, and partly for
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Holy Scripture seem to lead
Holy Ghost forthwith came into
holy order of priesthood, by
doctors considered also the
holy water of the Sacrament
Holy Church which stretcheth to
holy men of old --
doctors have taught, as
doctors, too. For as
men have been of
doctors, and of the
men held, and that
salt, and butter-smearing to
Holy Ghost unto them, that
Tyndale's days had in
Tyndale's days, the Holy
Ghost, whom himself sent
Ghost have not taught
Ghost should teach his
Ghost taught it all
And how hath the Holy Ghost led the Church all truth . . . if one holy truth be that friars Holy Ghost hath almost this holy host, oblation, and sacrifice holy ceremonies used, as well Holy Sacrifice. Which he saith holy ceremonies were superstition because holy ceremonies whereof Christ’s church holy doctors far above a holy ceremonies of the Mass Holy Scripture; instead of all holy offering in the Mass holy host and Sacrifice of holy Savior Christ. This is holy process to. And whereas holy nun . . . kill and sacrifice holy Canon of the Mass holy order of priesthood hath holy doctors of Christ’s church holy Sacrifice for our sin holy sacrament in some other holy sacrament? But yet, to holy Body of our Lord holy sacrament as the simplest-learned holy Body being in the holy sacrament he that jesteth holy sacrament . . . and I have holy salt. What availeth saith holy Soul is coupled, and holy precept of his, that Holy Sacrament of the Altar Holy Ghost both, and utterly holy sacraments would take five holy sacraments to be true holy doctors that have been holy sacraments -- which known holy new "spiritual" men, when holy , "spiritual" married monks and holy , vowed chastity and never holy day will he keep holy day was ordained -- holy day so strait . . . that holy day to take a holy sects, where they were holy day, Tyndale And the known many keep the Holy Church," without asking what Holy Church in the ceremonies Holy Orders he resembleth to Holy Cross itself -- whereof Holy Ghost rebuketh the world
we to judge our
appeareth well that the
by the judgment of
that have been called
apostates against so many
Chrysostom and other old
unto God and his
that himself and his
that himself with his
broken, since that the
above the Scripture and
of God, and his
the understanding of his
of God and his
mind of the old
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faith alone" were faith,
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belief alone and, without
men come to faith,
alone, but coupled with
fear and temper his
justice, lest his overbold
to do it for
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of himself neither . . . but
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outrageous increase of their
is no very right
it be a greater
member may lose all
by grace, come unto
of keeping still faith,
it into trust and
both twain, and his
conflict in himself between
gift of God --
in the getting of
right belief and good
that," as believe, and
fear mingled with his
thereto, lest for faint
he juggleth faith into
not David out of
have I beguiled his
the glittering whereof he
hopeth should so daze our
hopeth that God shall either
hopeth that he will no
hoping sure in that, kill
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shall both do those horrible deeds and yet in the time of their space persevere in those horrible sinful deeds, and yet horrible abomination that any monk horrible and incorrigible heretics (and horrible deeds soever they do horrible heresy, hath he brought horrible devilish deeds -- I horrible deeds, cannot be verified horrible deeds. For as for horrible deeds willingly or of horrible deeds, such as himself horrible deeds as would make horrible deeds (for that is horrible deeds . . . and have also horrible crimes, as in a horrible deeds that we did horrible deeds be damnable or horrible , though he deny them horrible and abominable deeds, oftentimes horrible deeds of his true horrible deeds to be done horrible deeds" for any good horrible deeds" done, they repent horrible deeds" by being in horrible deeds." For as for horrible sins so committed by horrible deeds yet no horrible deeds despise both his horrible deeds willingly, nor consented horrible deeds" as must needs horrible " and abominable deeds in horrible deeds he doth no horrible and abominable deeds soever horrible deeds soever they do horrible and abominable -- because horrible deeds to be deadly horrible and abominable deeds, and horse is a goose, then horse , " it standeth indifferrent, and horse I mean. For if horse shakes off sometimes the horse sometimes when he is horse happen under him first horse be with meat and host , oblation, and sacrifice . . . re-presenting host , nor none oblation; by host and Sacrifice of all
indeed, a sacrifice, a prince may assemble his King David and his to be none oblation, they come together, a in the beginning wonderfully descant. And therefore very such exposition have a some other that the that "the fire is the body be more some man is neither not very fervent and cold better wax very thou mightest be made hath given him no bondage. And in his a "place" or a "common church is his of Moria in my one mind in his sent into his father's that, lest his rotten which "maketh all the words of Isaiah, "My shall be called the God put from the bedward (all the whole one faith in the his grace into the the males of his by ransacking up her taken away from thy out of thine own shall abide in thine take thee for mine servant and in mine finding in the lord's love them above the certain rules to his itself . . . and then any servants in a man's and thereby of the sin, they receive their not for fault of them of the holy the receiving of our heresy against his holy And thereupon was he the people should be
as good unhoused as
For we call the
God gave them new
empty the poor widows'
condemn him, yet he
calleth here "vain imaginations," "
church among us but "
is another manner of
of the sect of Friar
and so doth Friar
and Tyndale, and Friar
Luther, Tyndale, and Friar
doctrine of Luther, Friar
either, and take Friar
and Luther, and Friar
Luther, Tyndale, and Friar
and Tyndale, and Friar
Luther is, and Friar
men -- Luther, Friar
and Luther and Friar
and Tyndale and Friar
and Tyndale and Friar
Friar Luther and Friar
and Zwingli, with Friar
and he, and Friar
Luther is, and Friar
jugglers, his scholars Luther,
that Friar Luther, Friar
Bucer, Balthasar, Otho, Friar
neither Luther, Tyndale, nor
and Luther and Friar
and he, and Friar
must Luther or Friar
world . . . and Tyndale, Friar
Luther and Friar
as Tyndale and Friar
worship it, as Luther,
Martin too, and Friar
faith agreeing with Luther,
And if Luther, Friar
hath Luther and Friar
of Friar Luther, Friar
too short, as Luther,
Arius, Wycliffe, Luther, Lambert,
that Luther, Lambert, Zwingli,
and Luther's and Friar
faith," "Luther's faith," "Friar
Hutchins, and five Friar
no Tyndales, nor none
shall justly, for the
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realm, and kept in
as keep them in
safe-conduct, which at his
but that upon this
provocation of God's mercy,
is to wit, to
respect of the king's
punish their sins and
so supplied and made
ghostly father upon his
his repentance and his
beetle or some holy
seen how Ahab hath
therefore, because he hath
all the people, and
what availeth him this
vainglory, but of mere
God, have therefore, of
temporality of their own
boiling of the distempered
Peter's words "qui in
faith of this fifteen
lived now this fifteen
-- than in a
true judgment this fifteen
in all this fifteen
bad, have this fifteen
of them for a
of Judges, with a
God hath so many
been wont these many
Christian folk this fifteen
by and by, a
these things, and a
world's end so many
hath almost this fifteen
observances used so many
people have this fifteen
of Christendom so many
these matters so many
have walked above eight
ween that this eight
so all this eight
in Christendom this fifteen
much more than eight
to call these eight
doctors above his eight
far above his eight
and credence than fifteen
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more than this eight
years; and methinketh eight
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-- he doth a
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that signification, so many
a step aside fifteen
am stepped now fifteen
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a thousand priests, nine
lack that of a
a thousand priests, nine
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ashes raised up a
one sort of a
and all their whole
that in this fifteen
saints all this fifteen
his apostles preached a
of Christ this fifteen
care not for a
space of so many
space of so many
whole time of fifteen
any pope this eight
the space of seven
the popes of eight
of the other seven
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for three halfpence three
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to which in fifteen
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and so this fifteen
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years is, in respect
years now last past
years old, or thereabout
years before; but
years; and methinketh eight
years is a very long
years ago and more
years at the last
years continued . . . Tyndale, as
times worse. For he
years. For that text
years, calleth presbyteros an
years before Tyndale was
miles from it: so
years from the apostles'
, there be not ten
at the least should
at the least were
priests, there be not
be none at all
no priests at all
sorts of new sects
sects of heretics, and
sects that are their
years before their days
years. So that yet
thousand sermons, and did
years: the false prophet
Gregorys, I care not
years, the preachers were
years, holy preachers and
years of Christ's church
years (by all which
years next before that
years last past . . . which
years before, or which
years hath been believed
years old, unto his
pounds, yet shall he
years before. Such peril
years he shall, I
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years that durst leave
years continued in Christ's
years before! And where
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<td>And if I have</td>
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<td>at least</td>
<td>do no good, but</td>
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<td>and also to their</td>
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<td>8, 201</td>
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barefoot? What shall it be left out should not
as they shall not that they shall not wickedness . . . it shall not yet could it not damned therefor, because they " yet could it not this word "church," it ceremony edifieth not, but ceremony edifieth not, but it neither availeth nor harm thereby, "because it died therein, because it died therein, because it and error noisome and the peril spiritual, in
Pelagius, Donatus, Wycliffe, and
and Wycliffe, Zwingli, Hutten,
Wycliffe, Luther, Lambert, Huessgen,
and Huessgen, Hus, and such others . . . and
husband serveth the wife, and
husband . It is ordained for husband likewise -- as all husband of one wife." And husband -- yet at the husband lay . . . showed unto Saint husband too . . . before whom and husband , by whose flesh thou husband , Uriah! But at both husband , Uriah! More David was husband , and devise the murder husband to color and cloak husband his own faithful servant husbandry and drive him to husbands too: I will ask husbandry, that is some chieftain husbandry, that can I nothing husbandry, that can I nothing Hushai that is some chieftain Hushai made a lie; and Hussites ; in England the Wycliffists Hutchins , and such other lewd Hutchins , and five Friar Huessgens Hutten , Hus, and Tyndale, and
Hymeneaus and Philetus are fallen hyperbole , as Saint John did hypocrisy and by their filthy hypocrisy to pray there, as hypocrisy , "ceremonies," and "all manner hypocrisy nor judicial ceremonies, nor hypocrisy and false thoughts that hypocrisy may feign them. And
their souls, clear angelical hypocrites! Now, when they falsely
not yourselves sad like hypocrites,' 'mutton-mongers,'

sin of the people hypocrites, for they waste out
that their princes are hypocrites shall reign over them
false merchandise of wily hypocrites in the highest degree
true faith), and stark hypocrites More If a man
made by so many hypocrites. More He repeateth here

holy salutations the false, idle heretics, and by and
speaketh plainly against his idle prophets of whom the
have the right faith idle, workless faith. Now, in
chief evil in an idle and workless, and therefore
God not a vain idol was that it bore
give worship unto an idol but a very devil
I, then? That the idol -- how much is
every place put out " idol is anything? Or that
that his translation of " idol " and set in "image"
sacrifice unto the filthy idol " into "image" is good
sacrifice to that filthy idol Priapus. More This high
Christ and make an idol of Priapus that Friar
all good Christian people idol of their opinions. For
idlers for honoring of saints idolaters
they have been, then, idolaters by their own judgment
these abominable kinds of idolaters . . . far exceed and pass
for the infidelity and idolatry that then was used
of perishing by false idolatry. Now, albeit that these
of infidelity and faithless idolatry the very most accursed
God -- what abominable idolatry is this? If it
this? If it be idolatry to put trust in
it is worse than idolatry to make men ween
And if it be idolatry to do as the
needs be much worse idolatry to do as these
And if it be idolatry to do as the
is it worse than idolatry to do as Tyndale
they call it plain idolatry to serve God with
song that it is idolatry to serve God with
penance he taketh for idolatry. Christ promiseth us heaven
or ceremony either, is idolatry; forasmuch as if we
the people for their idolatry notwithstanding their repentance and
any saint's image is idolatry; that to do any
God and worse than idolatry; to think that the
in unfaithfulness, and with idolatry do service to the
untruth, false belief, and idolatry (as the sacraments and
and that it is idolatry to serve God with
the people prone to idolatry would add, of their
were open and plain idolatry; and that he would
he fall not into idolatry. Which he might have
philosophers for their willful idolatry against God were given
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
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daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
daily, as in turning "
church; no more than "
churc...
abide it to be ignorant of any sacrament or 8, 80/ 12
For Tyndale is not ignorant of that article, neither 8, 230/ 9
he is not so ignorant in the Greek tongue 8, 232/ 12
no man can be ignorant thereof but he that 8, 244/ 24
do neither good nor ill , not only of some 8, 475/ 7
he which will do neither good nor ill ; that to reverence Christ's 8, 221/ 4
they did good or ill , but will save all 8, 402/ 2
their meat, "hath now ill-willed and froward may let 8, 508/ 30
which have been once illumined their eyes and given 8, 62/ 22
hath of his goodness illumined , and have tasted the 8, 212/ 35
which have been once illumined and called home again 8, 301/ 4
which have once been illumined and have tasted that 8, 377/ 30
that they have been " illumined , ," and have tasted the 8, 431/ 6
which have once been illumined , ," and have felt the 8, 431/ 18
of that light "which illumined every man that cometh 8, 34/ 1
that all their fearful illusions failed and vanished quite 8, 128/ 35
Church of God false illusions of the devil that 8, 251/ 29
God's high, marvelous works illustrated illusions of the devil is 8, 415/ 20
that the Catholic Church, illustrated with the miracles of 8, 251/ 11
service, were by God illustrated and set out with 8, 275/ 2
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as well as "an image of God." Tyndale shall 8, 174/ 6
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useth to saints and images none honor but ordinate 8, 3/ 12
but ordinate . . . not honoring images but for the saints' 8, 3/ 13
Christian men may have images , and kneel before them 8, 3/ 19
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Paul for preaching against images . More Let us now 8, 168/ 7
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or a worshipper of
men to worship any
that whoso worshipped any
Paul spoke not of
that bark against holy
good folk which worship
his saints whom those
in the worshipping of
in the worshipping of
heretics that bark against
speak all this against
worshipping of holy saints'
in despite of holy
this wise: "Thou abhorrest
Did the Jews abhor
abhorred idols, but not
in the Ark the
unto himself: "Thou abhorrest
say that "idols" and "
be a kind of
of the kind of
cars do signify evil
in despite of the
enough because idols be
he translated "idols" into "
to reprove the godly
to have holy saints'
in the reverence of
daily doth at divers
heretics impugn -- as
do reverence to the
the worshipping of the
reverence to their relics,
found; despited the saints'
saints, rashing down their
relics, and despise their
means to us not
it of his own
is but a false
another of his own
world made them an
things of our own
which fond and frantic
tell of, nor had
God maketh him wonderful
God maketh him wonderful
but make ourselves "wonderful
their heads any wonderful
liberty made themselves wonderful
did dispute against these imaginations of theirs, both with
counter to the false imaginations against penance, and wonderful
he calleth here "vain" imaginations, "howling," "buzzing," and "crying
besides that the fleshly imaginations may not stand with
the other? By bare imaginations of his own mind
men can think or imagine, so bind the spiritual
Zamzummim themselves do but imagine mischief and inspire them
he is fain to imagine an unlikely case: that
if I could anything imagine . . . but if he be
what cause Tyndale can imagine that God did it
either (sometimes) for their immeasurable outrage or (commonly) for
of Christ's own mouth immediate, after our own sweet
better taught, they should immediately acknowledge their error and
that in this chapter immediately follow . . . which are such
him -- he repented immediately, and turned again meekly
told them, they repent immediately and turn again meekly
Christ . . . came to himself immediately, and went out and
flesh against the sin imminent, or to come, but
preserve them from that imminent peril that they were
mortal seed but of immortal seed, by the word
mortal seed but of immortal. And yet is it
the soul to be immortal seed, by the word
not blameworthy, neither by impatience (drawing near to despair
that maketh them so impatient is that they have
all tribulations, we be impatient. When our neighbor needeth
hell, after the final impenitence, or punishment in purgatory
they would finally for impenitence fall utterly to naught
commonly) for their final impenitence, finally rejecteth and refuseth
Holy Ghost is final impenitence, and the other no
he that finally dieth impenitent, as divers wedded friars
in which he died impenitent. And then were all
and the other sort impenitent. And this is the
they die at last impenitent. And also, this is
fruitless fashion of their impenitent "repentance." But now suppose
are there penitents and impenitents both. For penitents are
his own works, for imperfect circumstances seldom perceived by
in the doing, so imperfect in the deep, secret
whereof our deeds are imperfect, and by the reason
whereof our deeds are imperfect, and by the reason
wit lacketh and remaineth imperfect may by the will
examples of infirmity, feebleness, imperfection, and frailty, Tyndale covereth
the furtherance of his imperfection -- he thus doing
surety of steadfast and imperishable Gratiaconsummans grace and favor
it was a thing imperfect to the matter . . . so
very slender . . . for it implieth the contrary of that
and therein doth ever imply a turning away from
wise: "For they bind importable burdens and lay them
seem, in a manner, importable; but do not as
then may those grievous, importable burdens be called the
bind grievous burdens and calling them grievous and occasion to it and last with endless and with by their own in thee by the given him by the in them "by the tibi per prophetiam, cum est in te per own death, and the teacheth us, an utter to whom nothing is are for their falsehood this wise: "It is hard (for so is " the thing that is to man is not incredible and the other down. For it is For if it were the Apostle: "It is say true . . . it is be very hard (if are these: "It is sin that it is he saith it is " penance," that it is mean that it were not that it is meant "that it is that it were utterly thing hath himself made that they thought it Saint Paul "It is pain but as an very truth that I the same. But I is it that I the priesthood! -- that in this; nor I doctrine that these heretics and of purpose maliciously this while about to matter than we that authority he neither can and turneth him to chapter that he hath faith and heresies been his be already otherwise imporable , and lay them on imporable . . . though the apostles did imporable to bear? For he importunate babbling, and to overwhelm importunate malice, whereby the Catholic imposition " (or "putting upon") "of imposition of the bishop's hands imposition of the hands," by impositione manuum presbyteri" ("Neglect not impositionem manuum meum" ("I warn impossibility that a man should impossibility of remission. But now impossible , to build them once impossible to be proved, the impossible that they which have impossible " sometimes taken in Scripture impossible to man is not impossible to God -- as impossible . And in the Latin impossible to use a ceremony impossible to observe a sacrament impossible that they which have impossible for me to know impossible be hard) for Tyndale impossible that they which have impossible for them to be impossible to be renewed by impossible to be by penance impossible for him to be impossible for him to sin impossible for him to sin impossible for him at any impossible to serve him. For impossible that he should rise impossible that they which have imprisonment and restraint of liberty improve him not in that improve that he saith every improve ; and this is it improveth he not, nor can impugn not in this point impugn -- as images, relics impugn the known truth, as impugn and destroy. In which impugn his purpose! For his impugn his adversary nor defend impugn ours: I shall leave impugned in the four books impugned , assailed, and condemned, by impugned and reproved -- let
invention of his, Rosseus
these things which Tyndale
Catholic church which himself
the very church, but
were his which were
were, should have been
Tyndale Wherefore, beloved reader,
lack of judgment; and
to believe lies; and
the oil of Confirmation,
the believer. And therefore,
are his words . . . Tyndale
broader than Moses' and
the New Testament. Wherefore,
Testament have significations . . .
and have also significations; and
edify in Christ . . . and
of Christ's blood!); and
Tyndale Wherefore, Tyndale
Testament have significations . . .
and have also significations; and
edify in Christ . . . and
of Christ's blood!); and

impugneth , and plainly proveth that
impugneth , why that they might
impugneth . . . and he shall name
impugneth it; and since himself
imputed unto him, yet is
imputed unto him . . as he
inasmuch as the Holy Ghost
inasmuch also as their ignorance
inasmuch as the spiritual judgeth
inasmuch as the bishop sacreth
inasmuch as the Word is
inasmuch as Christ and all
inasmuch as we have not
inasmuch as the sacraments of
inasmuch as the sacraments of
inasmuch as the office of
inasmuch as divine ceremony edifieth
inasmuch as no mention is
inasmuch as the sacraments of
inasmuch as the sacraments of
inasmuch as as a dumb ceremony
inasmuch as as no mention is
incarnate and born God-and-man for
Incarnate , and of his holy
incarnation of his Godhead was
Incarnation , Death, Resurrection, and all
incense God himself . . . for which
incessant search, find out false
incessantly for the repentance and
incest and abominable bitchery --
incest , or treason, or any
incest as Friar Luther doth
incest , and murder, stand yet
incest , and perjury, shall for
incestuous harlots, and that of
incestuous lechery, and to damn
incestuous lechery, and call it
inch to heavenward, without the
incidentally fall in debate between
incitutions toward deadly sinful deeds
inclination of their minds toward
inclination toward the consent of
incline our heart into the
incline their hearts into the
inclined (as some of nature
includeth his promise!) grace with
includeth teaching, talking, speaking, and
includeth of necessity the belief
incommodity : that the infidels will

For this word "doing"
that therefore Peter's confession
Yet layeth he another
exceed and pass, and
not been God; and
not been so great
with Christ our Head,
work upon the unbodied,
do these horrible and
and feel by the
and not without final
most may nourish and
getting greater grace and
and fasting, should give
a remedy and to
therof and to the
God by God's goodness
boasting, whereby it might
hell, more and more
but greatly aggrieve and
perfect our penance with
desperation. For the outrageous
be kept, kindled, and
the devotion that is
and fear so sore
charity not changed but
when the congregation was
because the people "was
charity, the more largely
Frith and us. He
our faith once had,

the credence in our
them sore of their
or at the least
heart and malicious mind

if it haply be
by occasion of their
specially Saint Thomas of
was Saint Thomas of
and Saint Thomas of
which he taketh for
before all good and
this word "congregation" is
people, and is not
image" is a term
 it to put the
like, such as be
word "hope," which is
word "love," that is
the matter than this
it is yet but
wit and be but
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more offend the majesty
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that they should both
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8, 2/ 30
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8, 36/ 29
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the world . . . and not
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" , so fully received all
8, 281/ 30
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, toward our neighbors; doing
8, 409/ 3
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, I see well, as
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and the other impossible
8, 231/ 21
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-- Tyndale to this
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and hard heart, for
8, 550/ 7
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, were there Scripture therefor
8, 34/ 23
incurable
, he thought it were
8, 17/ 30
incurable
, then to the clean
8, 27/ 30
incurable
and contagious pestilence to
8, 28/ 7
India
, which left not his
8, 532/ 29
India
. . . came never, yet, unto
8, 548/ 10
India
, and the other apostles
8, 566/ 1
indifferent
-- that is to
8, 60/ 12
indifferent
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8, 166/ 18
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8, 198/ 35
indifferent
and signify both good
8, 199/ 20
indifferent
, and signifieth as well
8, 199/ 27
indifferent
to both good and
8, 199/ 37
indifferent
word "love." This was
8, 201/ 29
indifferent
, for that may be
8, 203/ 16
indifferent
. . . he shall, I doubt
8, 203/ 34

twain neither . . . but an

a horse," it standeth

but of their nature

since, were but things

of Jack Slouch . . . what

a Lord and God

so reasonable and so

both at the leastwise

word agape signify love

apply his will rather

persons or partial favor,

should fall in his

of his wrath and

and absolution his high

nor privily, directly nor

be sick, "he shall

word "congregation." First, to

into any such errors

into the depth of

the repressing of their

forthink it. And his

bringeth all to such

credence necessarily, surely, and

ordinarily with such open,

into full sight and

man, and not an

salvation not in such

wills do this of

contrary -- it is

were utterly forced and

for diffuse and almost

this fortress -- this

is in such wise

Church in that point

and that from thine

may, to corrupt and

they be drunk down

doth (as Tyndale doth)

whom he laboreth to

heresies, that they have

that such as were

Norwich, where he had

them that, their taste

thing themselves, be first

and then, being before

those that are already

be surely so sore

wit, whosoever is once

God and with poison

may be far from

indifferent reader that understandeth English

indifferent , and appeareth not what

indifferent : therefore Saint Paul said

indifferent , and nothing forced whether

indifferent judge would not hold

indifferent , without acception of persons

indifferent again toward us, as

indifferently ; and not to fall

indifferently , good and bad --

indifferently to perceive the truth

indifferently . . . till he, either (sometimes

indignation and thereby perish, and

indignation likely to fall upon

indignation whereupon followeth the perpetual

indirectly , against the word of

induce the priests to come

induce the matter as though

induced or confirmed. And I

indurate heart, thoroughly pierced with

inemendable malice, to follow the

inestimable goodness is so great

inevitable necessity that both in

inevitable . . . but therefore, as it

inevitable , and invincible lightsomeness inspired

inevitable contemplation. And that this

inevitable sight of the truth

inevitable wise, nor without some

inevitable necessity. And then can

inevitably concluded, upon Tyndale's own

inevitably necessitated by the eternal

inexplicable . . . saving that they all

inexpugnable wall -- shall allto

inexpugnable that when they once

infallible , or at the least

infancy thou hast known Holy

infect all good and virtuous

infect the reader and corrupt

infect his neighbors with deadly

infect with the fury that

infected and killed, I fear

infected therewith might be by

infected divers of the city

infected with the fever of

infected with some heresies that

infected with the less, they

infected ; so hard is that

infected that, except the marvelous

infected with those heresies in

infected his Church -- as

infection . . . and thereby from all
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<td>then hold themselves all</td>
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<td>themselves. And though that</td>
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<td>malice and intolerable trouble</td>
<td>8, 482/ 7</td>
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<td>infinitely</td>
<td>, ten hundred thousand thousand</td>
<td>8, 516/ 22</td>
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<td>, and no will, in</td>
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<td>. . . so can he never</td>
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<td>, as himself hath often</td>
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<td>in other things only</td>
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frailty, nor weakness, nor
and malice, or of
and soft examples of
not willingly, but of
all of "frailty" and "
reason of a certain
should of God's especial
clean the soul by
no special power nor
instrument with an effectual
that God gave an
seem to show some
that God gave an
the sacraments have any
the people and to
Spirit to teach and
but as I am
I am right credibly
say plainly: Whosoever, being
must be taught and
the sacraments administered doth
the soul and to
wise to inspire and
strength of spiritual life
it is taught and
through faith to the
of the soul and
grace was by God
of the promises is
of the soul and
soul from sin, and
Of which things this
the earth was well
the new-regenerated creature to
God, and unto the
God, and unto the
die. Of all the
to serve uncleanness and
uncleanness and iniquity, from
iniquity, from iniquity to
forgotten; and for the
just damnation to the
bring them to an
brought us into the
to save a young
of other folk, his
shed him again an
they be, and as
letter, and delivered that
forthwith in such wise

infirmit y . So that, as he
infirmit y , frailty, or weakness . . . and
infirmit y , feebleness, imperfection, and frailty
infirmit y , for lack of power
infirmit y ," and none of them
infirmit y of his power whereby
infirmit y have some effectual virtue
infirmit y of God's gift over
infirmit y given of God by
infirmit y of power given by
infirmit y of his power at
infirmit y gone forth from himself
infirmit y of power into
infirmit y of power given them
infirmit y them in God's word
infirmit y it, and lead it
infirmit y , the book was translated
infirmit y (by a very virtuous
infirmit y of any article of
infirmit y . And I show there
infirmit y his grace. Howbeit, many
infirmit y his grace, but also
infirmit y the faith if that
infirmit y into that corporeal element
infirmit y into their souls habitually
infirmit y -- whereof the sacrament
infirmit y of grace is God
infirmit y with the receiving of
infirmit y , and of the other
infus ion of grace useth the
infusion of God's grace, and
infusion of water is one
infused , as many as ever
infused of any article of
infused of heaven. And when
inheritance of all his riches
inheritance of all richesse . . . testify
iniquities that he hath wrought
iniquity, from iniquity to iniquity
iniquity to iniquity . . . so now
iniquity . . . so now again exhibit
iniquity which he hath wrought
injustice of God's eternal ordinance
inn , where they tarry together
inner temple, within the veil
innocent babe and with perjury
innocent Christian brethren, against the
innocent blood for his? Who
innocent and as simple as
innocent man his own death
innocents that if we died
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</table>

The necessary defense of innocents. And that this is an inevitable, and invincible lightsomeness. sight of the truth. the evil spirit that himself what ghostly spirit he speak . . . he but Holy Ghost writeth," but "... Holy Ghost writeth," but "... and the same Spirit labored and made great case, and at their give it a mock to fall into superstition places of Holy Scripture; that gave him water

bless himself . . . but shall
the Christian nations have
word ecclesia into "congregation"
meddled but with poetry
for putting in "congregation"
with Erasmus because that
translate presbyteros an "elder"
Acts), where he findeth
it to translate "elder"
Against Tyndale's Translating "Favor"

God . . . whereby it should
in this word "receive,"
this because he would
all Christian people that
by their wills, that
chose water and Baptism
forthwith, well and wisely,
were in damnable error
like as the Turks
deceiver Muhammad . . . so Tyndale
Now let Tyndale, therefore,
and made up . . . and,
faith" that is heresies
and repent better will
negligence, either at the
of the flesh, or
by a secret, inward
by a secret, inward
the same secret, inward
the Holy Ghost did
it was of God
he began, he there
in his New Law
though Christ unto them
by whom they be
anointing was not yet
hath of his goodness
apostles . . . in which he
Festum encaeniorum have been
long after Moses' days
holdeth, and is not
besides that faith hath
the sacrament, after the
living -- for their
especially not of the
the time of the
at all unto his
and partly by their
is there in their
you my precepts" (or "

instead of crossing and blessing 8, 129/ 12
instead of true faith believed 8, 135/ 21
instead of "church" -- and 8, 174/ 31
instead of Holy Scripture all 8, 175/ 30
instead of "church" -- except 8, 176/ 38
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instead of "priest" -- which 8, 186/ 17
Instead of "Grace" Tyndale And
instead of service to be 8, 225/ 25
instead of this word "take 8, 237/ 28
instead of God's church bring 8, 240/ 33
instead and despite of his 8, 306/ 28
instead of wine and water 8, 319/ 14
instead of circumcision, nor why 8, 328/ 8
instead of preaching he putteh 8, 356/ 28
instead of the right faith 8, 376/ 9
instead of the true Savior 8, 465/ 29
instead of the true, Catholic 8, 465/ 31
instead of this child, take 8, 491/ 27
instead of sure and certain 8, 509/ 4
instead of faith, as I 8, 563/ 33
instead of purgatory, which they 8, 571/ 1
instigation of the devil or 8, 411/ 16
instigation of the devil, or 8, 422/ 29
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instinct of the same Spirit 8, 380/ 16
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instituted for man and not 8, 73/ 34
instituted to signify the conjunction 8, 85/ 9
instituted one only sacrifice, his 8, 111/ 29
instituted sacraments -- yet he 8, 193/ 27
instituted and by whom they 8, 193/ 28
instituted : yet now can there 8, 193/ 37
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instituted the Blessed Sacrament of 8, 312/ 5
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instituted, and very solemnly observed 8, 349/ 31
instituted and ordained by councils 8, 371/ 4
instituted the faith in his 8, 416/ 27
institution, seemeth a cause of 8, 106/ 9
institution, not for the deserving 8, 122/ 8
institution. Nor he cannot say 8, 312/ 10
institution of that blessed sacrament 8, 318/ 34
institutions -- they might never 8, 349/ 27
institutions unwritten. Saint Cyprian, in 8, 368/ 26
institutions and ordinances like power 8, 368/ 31
institutions") "which I have given 8, 374/ 17
that he shall always instruct his church and lead
whom he sent to instruct his Church, taught them
in such things doth instruct his church) -- we
Holy Scripture, which may instruct thee to health by
shall be taught and instructed by God and his
god may be perfectly instructed, , according to his promise
of Christ, animated and instructed , but that the thing
thoroughly and so clearly instruction of his conscience, which
him for the further instruction after, then were his
for lack of such instruction toward the perfection of
not only for our instruction , to make them keep
hearts with his own instruction of the promises? Concerning
for lack of further instruction therein, but only a
learning nothing but Tyndale's instruction of God in the
thereto, nor means nor instrument whereby he bloweth out
and power as an instrument therein, only a
should be an effectual instrument of the inward washing
working medicine, means, and sign but as an instrument . By these places of
water may be God's instrument , with which and by
in the sacrament an instrument in purging and cleansing
itself was made an instrument with an effectual influence
garment used as an instrument upon the unbodied and
well be a working instrument toward the setting forth
him for a principal instrument to drive men to
serve him for an instrument that God of his
own salvation, with the instrument , as the hand of
but as a quick instrument in the doing thereof
therein as effectual, working instruments of these marvelous cures
wherein they were working instruments in the purging or
may be workers and instruments of music . . . the Scripture
As for harps and instruments , have brought them into
devil or the devil's insufficient and uncertain by Luther's
that Luther deviseth is insurrection there of his own
Almaine, through the cruel insurrection against their neighbors and
stir up rebellion and intelligitis " ("But if ye believe
plainly, "Nisi credideritis non intelligible texts. And ifTyndale
those hard and not intemperance and foul lusts also
tame the flesh from intemperance , for good Christian fasting
flesh in avoiding of intend to keep still and
with all people, or intend not to prolong this
And though that I intend shortly to show by
this point; for I intend thereby is proved by
the thing that I intend to serve sin . . . but
do sin, do their sins do not intend to serve the sin
and said that he intended , to his power, so
devil too, if he intended otherwise. But surely there
But surely there was intended toward him somewhat more
not there nor never intended harm nor meant any
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*Thomas More Studies 12.1 (2017)*
found no such malicious intent with Erasmus my darling 8, 176/16
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and besides divers other
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inward, washing of the soul
inward, word unwritten, that it
inward, master: he hath provided
inward, inspiration of his Spirit
inward, instinct of nature, so
inward, instinct of the Spirit
inward, instinct of the same
inward, inspiration had such a
inward, sight of the understanding
inward-anointed, Priest whom God had
inwardly, make them, in their
inwardly, in their hearts, where
inwardly, delighteth, and in his
inwardly, taught, teacheth, and ever
inwardly, sure of the truth
inwardly, doth incline our heart
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Irenaeus', works the same charge
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Isaiah, "My house shall be
Isaiah, , Jeremiah, or Ezekiel, by
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Israel, , by his hearty prayer
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Israel, to fall into superstition
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Israel , or, as I say
Israel, and this sun. " Lo
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Italy, , they both said in
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itch, of vainglory, but of
itching, fingers from their poisoned
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jabbereth, in all this work
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among many of the Jews not that he should 8, 231/ 35 that asked Saint John 8, 232 / 1 did then willingly false 8, 232/ 7 looked for. And therefore 8, 233/ 18 ), nor with false expositions 8, 244/ 20 did of old and 8, 244/ 27 were in desert, every 8, 246/ 39 and heretics . . . and often 8, 251/ 18 and heretics, with the 8, 251/ 19 and now Tyndale say 8, 251/ 24 by miracles although there 8, 272/ 32 . . . so must it follow 8, 279/ 16 as the truth was 8, 280/ 3 , in their turning to 8, 281/ 11 which people most believed 8, 281 / 15 . I think that Tyndale 8, 298/ 2 Moses taught unto the Jews very well and agreeable 8, 298/ 8 had necessary things taught 8, 299/ 20 never knew the special 8, 300/ 1 and lest we should 8, 320/ 12 . " And " lest we should 8, 320/ 24 do the Saturday. And 8, 320/ 35 do for the ceremonies 8, 326/ 31 had as well in 8, 326/ 32 kept and yet have 8, 320/ 33. And may now 8, 320/ 34 use. And may now 8, 320/ 35 do the Saturday. And 8, 320/ 35 had as well in 8, 326/ 20 for using the ceremonies 8, 326/ 32 in sundry ages, for 8, 338/ 31 -- yet could they 8, 342/ 33 that it is the 8, 346/ 23 might do nothing but 8, 350/ 2 . . . and us Christian men 8, 350/ 13 to add or diminish 8, 350/ 35 . " All things necessary be 8, 356/ 9 had much open light 8, 365/ 11 and the Gentiles, to 8, 391/ 10 and Gentiles, to be 8, 391/ 27 , Saracens, or Turks, not 8, 392/ 18 could, ascribe God's miracles 8, 415/ 18 ) " are broken off for 8, 430/ 8 , " Ye be of your 8, 434/ 27 . So that it is 8, 464/ 34. And for like as 8, 465/ 20 as the born of God" (1 8, 419/ 2 it is written (1 8, 419/ 8 1), "If we say 8, 443/ 20 1), "If we say 8, 443/ 20 again and again, for 8, 469/ 19 , in the second chapter 8, 68/ 25 , the ninth of Daniel 8, 69/ 8

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John in such wise as 8, 428/ 32

good man understood Saint
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these words of Saint
John , better than all good 8, 429/ 6

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8, 241/ 30
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haply they might be
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sight of God and
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astonied for wondering and
a pretty man. For
have we from George
heresies that he and
was translated by George
again say that he
goodness (for which I
perpetual bliss and eternal
in Christ's company, while
them . . . no more than
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Balaam, Pharaoh, and to
Tyndale calleth me Balaam,
with his mouth. And
For letting pass over
man doubteth but that
of the grace that
also through temptation . . . and
find that the traitor
that if that old
Tyndale now, this new
the Gospel, yet did
treason: so while these
"Antichrists ",
to see and to
past. and discretion to
corrupt, so that they
God, and that they
Tyndale doth now --
cause why" . . . and so 
and do very well
so sore if we
And surely if we
enough is set to
more ought we to
wit or understanding? Tyndale
and lawful matrimony, Tyndale
whether they can. More
to take, repute, and
laugh at it. Tyndale
sacraments into thy soul.
them in nothing, but
in all things. More
-- ye may well

Joseph's children by some first
Joseph's children by some first
joy , saving for the comfort
joy of heaven -- and
joy by the means of
joy together, that thoughts arose
joy and glory whereof, he
Joye, otherwise called Cleric, a
Joye and Frith and Friar
Joye the priest, that is
joyeth much that their disputation
joyfully give thee thanks), will
joys of heaven? Whether would
Judas the traitor was waking
Judas betrayed Christ for any
Judas and Balaam to "take
Judas and Balaam were not
Judas too, since the pith
Judas , and Pharaoh . . . and threateneth
Judas believed in his heart
Judas , that from the child
Judas Iscariot had so good
Judas had, and cast off
Judas betrayed Christ also through
Judas , which was, I ween
Judas in his repentance had
Judas , will repent his railing
Judas , when he sold Christ
Judases watch and study about
Judases , ' hypocrites,'
judge true repentance toward God's
judge , and shall prove that
judge sweet to be sour
judge to be the law
judge sweet that all Christendom
judge allthing." What a heap
judge allthing, and so should
judge and amend our faults
judge ourselves truly, we shall
judge by, if they would
judge our Holy Father's secrets
Judge , therefore, Christian reader, whether
Judge whether their authority be
Judge here, good reader, whether
judge a thing for sinful
Judge whether it be possible
Judge their penance, pilgrimages, pardons
judge them in all things
Judge , good Christian reader, whether
judge that whoso can delight
own eyes, and to judge, if we will not 
when he cometh to judge . And remember that he judge, with Amen. More Tyndale judge, these men and their judge, the thing for sin judge, for abominable heresy . . . if judge, . And therefore when Tyndale judge, good readers, yourselves, whether judge, and discern the word judge, . . . but surely otherwise than judge, " . . . and every man (saith judge, himself: now, good readers judge, ye shall right easily judge, also the false faith judge, As yet at this judge, over all the general judge, the councils. And then judge, them -- by the judge, the true sense of judge, for to discern between judge, would not hold the judge, in such case say judge, right or wrong. So judge, right or wrong; so judge, right or wrong; so judge, right or wrong: we judge, wrong. And Bilney, that judge, sweet sour and sour judge, sour. And by those judge, ourselves, we should not judge, of our Lord." And judge, for heresies. And this judge, of Christ when he judge, of Christ when he judge, of Christ when he judge, bodies) -- but yet judge, by the whole church judge, : what scripture alleged the judges, had borne him wrong judges, , to ween that they Judges, , with a hundred places judges, for a right substantial judges, as much was used judges, whither of them both judges, of the matter, I judges, between the two contrary judges, all things, and his
very cause why, and
saith that "the spiritual"
sort, saying "the spiritual"
commandment why, and so
very cause why, and
forth. And by these
understood, his spiritual sort "
very bottom, and so
inasmuch as the spiritual
-- he that then
the church of Christ
that forthwith upon his
excommunication . . . and with his
certain days after his
rebuke the world of
is, he shall the
for lack of true
imagination of a corrupt
should reprove their false
hath ever the true
he liketh not their
lean therein unto the
was by God's own
and a false, erroneous
world for lack of
Gentiles for lack of
of Christ the true
Christ's days, by the
but they followed the
I nothing fear your
common upon matters of
come after, as the
a fool in the
not with her into
and looking for of
idolaters by their own
to take the sure
his sin, and doth
laid to his charge,
in wit, reason, and
own accord follow the
in wit, reason, and
own accord follow the
in Tyndale's high spiritual
in wit, reason, and
own accord follow the
doth ever follow the
not in will and
agree to follow the
at naught, despise my

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<td>he all other laws</td>
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<td>allthing when he</td>
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<td>allthing, even the very</td>
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<td>&quot;the pope and his</td>
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<td>as it is indeed</td>
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<td>held himself well content</td>
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<td>; that is, he shall</td>
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<td>8, 43/ 10</td>
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<td>of all Christendom rebuke</td>
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<td>8, 43/ 11</td>
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<td>this fifteen hundred years</td>
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<td>, for blind affection of</td>
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<td>, and their unsavory taste</td>
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<td>remained, and the right-savored</td>
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<td>of the old holy</td>
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<td>8, 61/ 7</td>
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<td>stoned unto death. And</td>
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<td>given by Tyndale upon</td>
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<td>; and inasmuch also as</td>
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<td>, and that he taught</td>
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<td>. . . by which ever since</td>
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<td>of holy saints and</td>
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<td>in this matter. For</td>
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<td>. . . And afterward he saith</td>
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<td>, in image service and</td>
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<td>by. Then if he</td>
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<td>and justice, and that</td>
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<td>and justice hath he</td>
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<td>of things, we cannot</td>
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<td>of a man's reason</td>
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<td>. . . we cannot err in</td>
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<tr>
<td>of a man's reason</td>
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<td>, be taken for fleshly</td>
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<td>. . . we cannot err in</td>
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<td>of a man's reason</td>
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<td>of the reason. For</td>
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<td>, we cannot err in</td>
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<td>8, 512/ 12</td>
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<tr>
<td>of reason, whether it</td>
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<td>, and leave those things</td>
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be neither hypocrisy nor judicial ceremonies, nor "disguisings," neither
those old ceremonies, sacraments, and all was gone
in the fourth of "Know ye that our
their right frame, to away, not only those
ty they labor sore to . . . But Tyndale, that
Tyndale saith that I for Saint John, he
of the faith. I not. For I say
too; and therefore I not. But Tyndale, that
goeth Tyndale about to ; but his galls be
description devised only to with, and to deceive
heart the devil hath all grace save gratia
Tyndale With "confession" they and made the people
juggler, hath not yet away the force . . . but
surely the false, subtle the devil hath taught
but fareth like a juggler that conveyeth his galls
two play the false faith into hope --
he callet me a ' 'popish' 
'hath taught these young jugglers, ' 'thieves,'
witchcraft of the Egyptian of faith -- he
witchcraft of the Egyptian in God, as he
see how fondly he it into trust and
Tyndale thus . . . Tyndale He faith into hope --
of faith -- he by which he would
in God, as he a pretty point of
of faith, and then . . . by which he would
-- in that he terms. For the doctors-preachers
a pretty point of terms, but terms devised
they have lost their . . . that they labor sore
that these be no . . . which because he would
fall to such false and have it taken
And this is Tyndale's ," as ye shall hear
to dissemble his false jugglers, and his
by the name of " jugglers, feally conveyed himself out
his false cast of stick. For Saint Paul
serve him for his jugglers, by equivocation of this
Here Tyndale runneth in stick in all the
ween, with such wise , that "faith alone" were
his galls, and his jugglers, that by equivocation of this
emperor infidel commonly called jugglers, stick in all the
but as Tyndale followeth jugglers, that "faith alone" were
there lie together and jugglers, stick in all the
and his heresies will jugglers, that "faith alone" were
English, though "senior" and " that their damnation is
that their damnation is "be used in the
that their damnation is and righteous. And thus
the weight of their and righteous. And thus
God hath of his just damnation to the injustice
enough to show his since required the one
and every officer of on him, as he
punish them, according to through the realm for
just , by sore, painful death
rejoiceth and delighteth in justice... and for that cause 8, 72/ 3
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he hath done, and
so preserve it and
' doth preserve and
a great occasion to
to her must needs
help and occasion to
the man and to
being in him doth
a man's heart doth
though the seed shall
yet it shall not
and frailty did ever
expressly commanded them to
to their feeling faith, they
good Lord, will I
serve it, but continually
it, even so they
to excuse him and
teaching. And then to
beat them well, and
warn him and to
have done, but to
of them, only to
compassed and contrived to
how did he then
purpose. For they might
he saith that they
honesty for him to
day in God's service,
have displeased him, he
we say that he
that old translation and
so far forth it
enemy of ours that
Church, and which Spirit
all the while he
that therefore while he
had of any man,
the Holy Ghost, that
that angel . . . which so
long as the man
is by him that
as long as he
as long as he
as long as he
tell us wherefore it
that third chapter, "Whoso
so too. And yet
frailty, Tyndale covereth and
because he lieth asleep,
keep all my commandments, and
keep it, by the mighty
keep him." In this
keep him from sin, and
keep him to her; nor
keep him from deadly sin
keep out sin -- speaketh
keep and preserve him from
keep him forever after from
keep him from all deadly
keep him from adultery, nor
keep it secret, hidden, and
keep and fulfill their vows
keep still in their hearts
keep still and never let
keep still in their minds
keep it still. And surely
keep him from beating. And
keep such from doing harm
keep them from doing harm
keep them from occasions, and
keep them only from the
keep them from the sin
keep her for himself and
keep still his love to
keep still the faith in
keep it always still --
keep his definition still, whereupon
keep themselves well and warily
keepeth his malice in and
keepeth , and ever hath kept
keepeth presbyteros still, reciting Saint
keepeth the believer from hell
keepeth a reckoning of our
keepeth both the words written
keepeth that faith. And if
keepeth faith he cannot sin
keepeth in the Spirit of
keepeth a man's heart from
keepeth him, and ever shall
keepeth that "seed of God
keepeth him warm: so while
keepeth it and cleaveth fast
keepeth him by it: so
keepeth it. And thus meant
keepeth him not forever from
keepeth God's commandments, in him
keepeth he his accustomed guise
keepeth aside the hateful hearing
keepeth in him still yet

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soul in this world, God preventeth always and in effect, that God he had either in bringing in, reading, and is bound to the themselves bound to the out here for the they thank for the gave grace toward the if that by the only careth for the God's grace in the that man toward the -- and in the If we speak of hand unto staying and at all, but the bringeth in, that "the overthrown. For if the heaven. For if the needed for the teaching, in good works, and trust in chastity and with God in the some special privilege of is to wit, the no proof of the the Holy Ghost, that devil hath in his that was burned in prayer made unto God into this realm, and him, it might be to be observed and And being there secretly always from the beginning therefore when they have people had observed and devised, nor would have shortly shot over, but ever the promise be keepeth, and ever hath written were taught and that he would have as well as he evangelists written, preserved, and he should rather have changed in his translation . . . have known, believed, and keepeth it still for the keepeth and preserveth the elects keepeth them ever from all keeping or breaking. For never keeping of any of those keeping of any fasting day keeping thereof. And therefore when keeping of the holy day , and should have been keeping and ordained it himself keeping of them in the , and looketh ever with keeping of the law. But keeping of God's precept hath keeping of his word, and keeping the holy day -- keeping up of the Ark keeping of the commandments is keeping of the commandments is keeping of the commandments be keeping , and confirmation of the keeping of God's commandments, to keeping of his vow! But keeping of himself from sin keeping still faith, hope, and keeping of charity still in keeping ?What was that in keeps a man's heart from , never hitherto could, nor Kent , of whom I shall kept that whole country from kept in hugger-mugger, by some kept , kindled, and increased, rather kept . Howbeit, as for the kept by a certain space kept in Christ's church . . . be kept the fast in sight kept . . . not only for that kept it at all, lest kept and continued long; then kept . But God's high providence kept , and ever shall keep kept without writing before. To kept and believed in Christendom kept in the good generations kept , in plain and evident kept still the word presbyteros kept us, as it were kept -- was yet never
translator better changed than 
credence could not be 
unto them, and evermore 
he hath so specially 
been made priests and 
men both might have 
day that the Jews 
hereafter . . . as he hath 
all their writing is 
that the Church hath 
Now have they been 
man or devil have 
those things to be 
or unlawful to be 
would yet have them 
there commanded to be 
the scribes and Pharisees 
at those days truths 
faith, which be surely 
had received before, and 
necessity be observed and 
have remembered me, and 
many things to be 
many things to be 
as are through Christendom 
understand that they be 
yet, because they be 
he could not have 
if it had been 
and covenant; and Christ 
hath been so surely 
hath been taken and 
have taught them and 
he hath taught and 
their relics, images, and 
and left unchosen, and 
means be both swine 
For the more he 
God withheld him and 
given him, but ever 
for which cause God 
he proveth that they 
mustard seed, of a 
seed, leaven, a net, 
sacrament of leaven, of 
a lamb? Why a 
and so expel and 
party to smite and 
the contrary party to 
hoping sure in that,
and do sacrifice and
so sufficiently "sacrifice and
God's good sons, and
stool . . . and that "we"
and his holy nun . . .
sin, and that men
saith not that we "
that we "sacrifice and
cat part and then
he is ready to
Christian faith but to
should suffer them to
go against them and
sedition or open war
bed, he dare not
that would fear to
I warrant you, to
to God again, and
man meet another and
that thinketh that to
anger whereof he shall
and miracle together, shall
them enter in and
faith but if it
Christendom begin to fight,
constrained and compelled to
make sundry sects, and
had cause enough to
her for himself and
die also, if he
ye not them that
they have infected and
in other realms already
their poisoned books have
better too than Moses
in therewith, he hath
by miracle destroyed and
and be overcome and
at a hart and
caught a haddock and
before that themselves were
they began to be
and robbed, burned, and
the heretics again, and
my sight? Thou hast
adultery through temptation, and
which, when they have
which, when he hath
when he sinneth he
as to forbear the

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nor add any new
kind of their own mind
and Pharisees, of worse
kind than were those of
be also the worst
kind of Pharisees. For these
hath, in their own
kind, equal authority. Nothing may
as for the first
kind of election, after which
in earth: in this
kind are there penitents and
be saved in the
kind of man. For as
as I say, which
kind of election he meaneth
militant, after the first
kind of election, in which
confirmed in all
kind of heresies that there
would make of all
kind of unthirts. But as
faith joined with all
kind of all abomination and
err in the one
kind, so it be not
his example of such
body, but of some
sometimes "eternal." Thus, which
kind of things as be
own souls? -- which
kind of affection toward himself
and knowledge. And such
kind and prayer they might
of such a filthy
kind as never came before
finally further to another
kind of such folk, as
the care of a
kind father waiteth upon his
again to take that
kind of fruit thereof, since
not to take that
kind of fruit by occasion
likely to take that
kind of fruit thereof --
by love -- that
kind of faith had he
and ungracious writings to
kindle them and call upon
it might be kept,
kindled, and increased, rather than
looked on her, and
kindled his heat himself, and
light, after his great
kindness showed, but that their
and mother, all their
kindness, all their laws, and
knowledge of his father's
kindness, the faith of his
father and his old
kindness cometh unto remembrance, either
altogether faithless, The old
kindness will not let him
promises, and all their
kindness, and all their laws
and their Father's former
kindness, and be sorry --
that albeit the old
kindness of the father cannot
he mean his carnal
kindred, or the pope and
solution also, of nigh
kindred called "brethren" among the
infidelities, and these abominable
kinds of idolatries . . . far exceed
than to those other
kinds of brute beasts, the
-- between which two
kinds of sacraments semeth to
as between the two
kinds of the laws themselves
and that of diverse
kinds, as appeareth in Leviticus
the city, of all
kinds, conditions, and degrees." And
in one, of all
kinds, conditions, and degrees of
town generally," "of all
kinds, conditions, and degrees": of
to fall to those
kinds of prayer -- be
faith joined with all
kinds of sacrifice of the
faith joined with all
kinds of abomination and sin
kinds of abomination and sin

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lawful neither for the law of England nor for 8, 15 / 17
by these words that kind Ahab fasted not for 8, 66 / 12
man: that either lord, King David, as though Friar 8, 137 / 27
divide these two kinds against 8, 462 / 3
so divide these two kinds of folk . . . to whom 8, 515 / 26
further and showeth more kinds of folk . . . to whom 8, 515 / 26
Ahithophel therein, that persecuted
lemans, were like to
passions appeased . . . as did
with, much worse than
Kings, where he punished
and Abiram, and the
a thief because the
the condition of his
not think that a
churlish answer to the
Tyndale's proper process of
that Tyndale hath of
in the sins of
by the examples of
practice made between the
his humble suit the
safe, according to the
Against all which the
books, had yet the
so falsely abused the
taught that a
well know that the
New -- seeing the
that, for all the
very well that the
taught that a
the respect of the
Spirit. Then, when the
the goodness of the
newfangled folk . . . that the
-- and yet the
this matter, when the
lashed out against the
grace and in the
to enter into the
not enter into the
cannot enter into the
it, and deliver the
the Third Book of the Third Book of
mark" that all emperors,
the Second Book of a town, as good
the Second Book of
kings
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<td>kiss any relic, nor creep</td>
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<td>kissing each other. And some</td>
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<td>kite for catching away his</td>
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<td>rod and beat the</td>
<td>kite . But since that Tyndale</td>
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<td>kitting And whereas Saint Paul</td>
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<td>knave had stolen the cloths</td>
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<td>save us if we</td>
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<td>-- and that I</td>
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<td>knew not the significations . . . except</td>
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when the apostles themselves knew these women for such men seek up his knife and see it him by Sir Thomas More, Knight Lord Chancellor of England, . Printed at London by
by Sir Thomas More, body, and so to knit it there, which not unto which they be conclusion in which he knitteth up Christ and Muhammad
when the apostles themselves knew these women for such

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<td>know</td>
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<td>know</td>
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<td>know</td>
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and saith that I own English tongue together, good Christian people that good Christian men, that devil. But since I that they should not every one. Now, to God written . . . since ye ever shall teach to them, but they verily should not fail to same Catholic Church, we paynims' miracles false: yet enough . . . by that they again, the Scripture I word, but them I as far as I a Saracen, nor I the meantime while I for the Church we many things that we ask how shall he church which himself may same-self church doth he means by which we it yet . . . and they by them; as we biddeth us . . . although we of them all we table" . . . and yet we ask we him, "Whereby whereof we could not dumb ceremonies whereof I Why wild lettuce? I that time did not the same scriptures we by the Scripture we where he saith "we" the people able to that allegation -- ye not you so. I bear them. Thus I knoweth; whereas now we thee for us. I I say that we teach the Church to teach his church to church Tyndale learned to and whereby shall I church"? How should I know that all that he know his defense both very know such heresies for heresies know those things for heresies know it very well, and know the very church of know that the nearer Tyndale know neither the one nor know, judge, and discern the know it for sin and know . . . every article of the know that the same church know we which is that know well that their whole know for God's word, but know not for God's messengers know , circumcised, nor professeth not know him not very surely know him but for a know not the Holy Scripture know not -- and that know that God inspired the know ; for else, how should know that God hath inspired know their books for holy know that without him all know our sacraments be effectual know not why he will know . . . that they be all know "the Mass" too, for know you that? "Marry," saith know the reason: that I know not the causes -- know well God wist why know by what means Christ know which councils were true know which of those councils know , I would wit of know him for naught -- know well all our question know right well that those know well men may expound know well he died a know, good Lord, that she know the traditions taught by know which was the very know his words written, and know which is the Scripture know him? If I happen know , I say, whether that
since men can never
by that unknown church
shall an unlearned man
therein? How shall he
Whereby shall a man
saith he, "though ye
them, but if I
impossible for me to
us how we do
sinners," we can never
yet can we not
not so much as
feeling" faith only. I
us, we may well
a manqueller; and ye
by that mark we
him again, though he
because they will not
that he will not
of Christ, because they
made Tyndale surely to
promises, then should himself
of Christ, because they
in Scripture. Doth Tyndale
he is taught to
such company can he
that he learneth to
which he will not
Scripture, nor very surely
Church teacheth us to
should not choose but
man how he may
God -- and this
further come thereon, God
than leave it. Now
Spirit of God." How
spiritual -- because he
the holy day, he
every good Christian man
foolish but that he
so shamefully? For he
Christ's church -- yet
For every man well
whereof every man well
that sacrament? The devil
he not, "The devil
believeth that the devil
say indeed. But Tyndale
hurt thereby. For he
hand . . . and the people
know which be they, there
know which is the true
know which they be. "The
know the true preachers from
know them, and be sure
know them not." How shall
know that they be the
know the elect church of
know the true church of
know them but if we
know them so, neither . . . for
know it, but fondly frameth
know not what he meaneth
know . . . not only by all
know that no manqueller hath
know ," saith Saint John, "that
know by the promise that
know who is Christ: even
know which is Christ's church
know not the use of
know that he was none
know that he whom he
know not the use of
know them by any other
know those necessary articles from
know for "the church" . . . but
know those articles by the
know for the very church
know which were the very
know the Scripture . . . and the
know it . . . and that in
know himself for elect . . . lest
knoweth , I say, Tyndale himself
knoweth . If God give him
knoweth he well that the
knoweth Tyndale that none of
knoweth that man is lord
knoweth that the day is
knoweth that such folk as
knoweth well enough that all
knoweth that all the readers
knoweth Tyndale that in this
knoweth that where he maketh
knoweth the contrary. Would God
knoweth that Christ died on
knoweth this to be true
knoweth it not at all
knoweth full well that folk
knoweth well that children be
knoweth well that she useth
And forasmuch as he knoweth well that all Christian would do here, God rude but that he knew not of. More He and so heareth the, for every man well that the Greek hath, for many man well well that I said, for Tyndale is not the article there which this well enough . . . and well that he hath well enough that I that all the world the Scripture by our that all the world that he hath inspired that many things that it is Holy what Tyndale so well and confesseth that wedlock that Saint Paul taught he well that besides for true, the other for false. Tyndale's master by Scripture that the Scripture by all the Scripture proveth that he listeth whereas now we know -- nothing that Luther the cause why. Moreover himself discharged of that, Luther was never able the Scripture to be the Scripture by the her birds . . . meaning that them by a secret the Scripture by a very well that neither we Tyndale how he those articles which not those articles but the undoubted truth of it not by plain that this is true
this is true . . . so
this is true . . . Tyndale
his Christian "brethren" . . he
faith privately -- who
every man learned well
well knoweth. But now
Tyndale here how he
it signifieth but the
are betaken to thee . . .
of the Tree of
late commixion and carnal
sacraments, the lack of
But as the high
to them the full
doth give us a
the promise giveth the
by his promise have
man can desire better
win him unto the
to err in the
be deceived in the
sacraments and in the
into clear and lightsome
into "favor," "confession" into "
and for the better
the good generations the
to have learned the
Changing of "Confession" into "
I use this word "
necessary for the true
as for this word "
and this English word "
child hath yet no
I, by such little
not greatly need the
surety and like certain
be saved" . . . giving them
the true mark and
he saith that the
health that without that
him: that if the
them that without that
very fool; for the
this I give you
him the Tree of
-- to give us
them to "labor for
have them "labor for
he teach them the
much open light and
knoweth he well again that
knoweth very well both by
knoweth it well himself that
knoweth not, though Tyndale tell
knoweth . But now knoweth every
knoweth every man very well
knoweth, or why he believeth
knowing of a thing, or
knowing of whom thou hast
Knowledge . For when God had
knowledge of their wives. And
knowledge whereof Tyndale would make
knowledge of God foresaw all
knowledge and understanding of Christ
knowledge of them, or putteth
knowledge of our salvation. Now
knowledge of his gift and
knowledge of him than he
knowledge of the truth, though
knowledge of a fact or
knowledge of his law to
knowledge of the church, his
knowledge ; of which faith Tyndale
knowledge ," and "penance" into "repentance
knowledge of God's word unwritten
knowledge of his promises and
knowledge of his ignorance by
Knowledge ," and "Penance" into "Repentance
knowledge " and not "confession," and
knowledge of God's gifts and
knowledge ," is very far from
knowledge "% is ambiguous and doubtful
knowledge neither of good nor
knowledge as I have of
knowledge of three tongues nor
knowledge of the word of
knowledge that though his credence
knowledge of Christ's very, true
knowledge of them was so
knowledge the use of them
knowledge of all these significations
knowledge , the doing of those
knowledge and understanding of those
knowledge of . . . because I would
Knowledge , to have asked God
knowledge that though the Church
knowledge, understanding, feeling," and "beware
knowledge ," meaneth not yet they
knowledge why he taught them
knowledge in some such things

knowledge that they pray for 8, 365/31
knowledge how to consecrate, how 8, 366/6
knowledge to do reverence to 8, 366/8
knowledge had given us warning 8, 366/17
knowledge of the truth had 8, 377/24
knowledge and observance in his 8, 380/32
knowledge of virtuous living. For 8, 388/7
knowledge is everlasting life; and 8, 402/19
knowledge of that faith that 8, 402/32
knowledge is everlasting "life." But 8, 403/16
knowledge is everlasting death." For 8, 403/17
knowledge of man . . . against which 8, 403/33
knowledge can neither believe nor 8, 408/20
knowledge. So that in Tyndale’s 8, 414/16
knowledge maketh me a man 8, 416/17
knowledge? The knowledge that a 8, 416/19
knowledge that a man needeth 8, 416/19
knowledge of this faith maketh 8, 416/24
knowledge of him and his 8, 416/29
knowledge good deeds or purpose 8, 416/31
knowledge nor repentance, neither, serve 8, 416/32
knowledge made a man of 8, 416/34
knowledge and setteth all good 8, 416/35
knowledge that he is in 8, 426/2
knowledge, by his promise made 8, 426/19
knowledge. And therefore he cometh 8, 445/19
knowledge given us thereof till 8, 445/19
knowledge of his true church 8, 445/10
knowledge thereof have his heresies 8, 445/30
knowledge of his father’s kindness 8, 445/5
knowledge . And such kind of 8, 452/26
knowledge . And therefore saith Saint 8, 452/21
knowledge of himself into their 8, 452/36
knowledge, he shall else never 8, 452/7
knowledge . For else they let 8, 14/24
known that Necton had himself 8, 18/15
known and proved, may thereby 8, 19/34
known church, and the framing 8, 24/14
known church against all Tyndale’s 8, 34/7
known that Christ spoke those 8, 43/38
known church of all Christian 8, 61/11
known it, nor had not 8, 105/11
known church and company of 8, 107/2
known Christian company . . . and since 8, 107/6
known here to men, and 8, 118/18
known church to be the 8, 133/13
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<td>corps of Christendom have</td>
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Confutation Part 1: Concordance of Major Terms

but yet very well that we need no For in this great and that the Catholic, the faith of the the faith of this For he hath no common faith of the no church but a might make the Catholic, the body. This Catholic, whole body, and soon that this church is that this church is be sure that this is now taught and in swerving from the which he reproveth the the articles of the none but a few purpose maliciously impugn the needs be a congregation as well and commonly as long hath been is now so well those articles by the And then, by which he will, except the describe us), nor any whole multitude of the good men of the everything wherein the Catholic, thereof have his heresies he layeth against the he hath utterly nothing that church, not being they rather will have us a thing well miry hands upon the came to -- as men believe in Muhammad's as evil as the into this realm ... and people caught ... with the God, considering the great showed him, and much purpose of my present the means they may, be some pain and I find all my

to God: to this company, but every man congregation, we be safe church cannot err in , Catholic church that correcteth , Catholic congregation is true congregation to reprove him church, which of church. But then saith church to fall in church is that mystical from the body. Now well enough . . . and therefore -- whereas Tyndale's chosen , Catholic church is the . . . but also of the , Catholic church unto his church in that they faith of Christ's Catholic church church? Let him name Catholic church which himself church of heresies church of heretics, but Catholic church is not church -- that thing church and himself have and reproved. And now , Catholic church, each after not heard tell of for the church. Now , and the great mercy or commonly believed, I Catholic church of Christ and Abiram, and the -- it is more . And if it be and enforce themselves, in , travail, cost, charge, peril that he had taken charitably taken for the whereby, God willing, I to make so dark to me; and of in the writing not

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God, after all my labor done, so that the
whose especial grace no labor of man can profit
his duty bound to labor for heaven and to
promiseth heaven if men labor for it; Tyndale would
ween we need no labor at all. Christ promiseth
For this is his labor to take out of
and this is Luther's labor, of whom he learned
he hath and doth labor to flit and flee
indeed against heretics that labor both with false heresies
doth of good mind labor to put down falsehood
willing the Corinthians to labor first for better understanding
false juggling . . . that they labor sore to juggle away
have I taken the labor to answer his defense
man may, by the labor of himself (with God
not to solicit and labor to revoke and receive
Paul "commandeth" them to " Labor for knowledge, understanding, feeling
he would have them " Labor for knowledge," meaneth not
all men that anything Labor in Scripture. And thus
God hath taken more Labor and greater pain for
against heretics which would Labor by some color of
matter almost a lost Labor to rehearse. And yet
great deal the less Labor and business in this
and therefore he will Labor about him. And this
Tyndale lose no more Labor in turning of him
alone and lose no Labor to seek some shift
will haply for shame Labor to make men ween
have taken so great Labor sore to find out
that if we would Labor and work with God
of his own to Labor to make us beetle-blind
if Tyndale would here Labor , and for his refreshing
for man's rest from Labor . And the withdrawing of
his refreshing again to Labor to have all Christian
preachers that were Jews Labor to make every man
he could make, and Labor and made great instance
thing was this. He Labor of old . . . and yet
of heretics have long Labor against the blessed sacraments
of them, had long Labor to set his words
and therefore ever so Labor he to make a
But, now, this truth Laboreth to bring maledictions upon
 too, in that he Laboreth himself to land. But
will help while he Laboreth to infect with the
Christian people, whom he Laboreth to prove that we
Tyndale, that contendeth and Laboreth sore to wade out
his book of Obedience Laboreth to cover it with
in many places he Laboreth to establish . . . not only
his others foreremembered -- Laboreth to bring him: then
good, to which he Laboreth to prove that the
whole title wherein he Laboreth to make it unknown
it into darkness, and Laboreth to quench it, as
that the devil daily
quench it, as he
chief poison, whereby he
salvation and damnation, he
time. More Tyndale ever
other chapter wherein he
himself shall, in the
those envious wretches be
a man but only
Lord sendeth us some
therein ... lest we should
one time or other
never in some corners
rebuke the world for
of God ... there can
find therein -- for
the blessed sacraments, the
fruit at length for
hence ere ever the
it is fruitless for
at the font for
themselves ... and so the
Church doth ... all their
he saith, that for
that any died for
rebuketh the world for
and the Gentiles for
have faith and yet
say, have faith and
-- yet if he
as he showeth both
of learning and more
of wit, and most
-- which indeed we
any necessary point for
by his own frowardness
by his own malice
Spanish, and were, for
me, lo, save for
too. For whereas, for
priests at all, for
none at all, for
and good conditions they
assoil it so for
is no priest for
priest at all for
christened at all, for
grace longer than the
deed ... or that the
things), yet if these
in his cause, but

laboreth to destroy hope and
laboreth, after Luther, under color
laboreth to make us ween
laboreth to lead us a
laboreth to prove that "the
laboring of him to draw
laborious and fervent to do
lack of belief? And if
lack of corn and cattle
lack prayers, we have the
lack to suffice, for so
lack, whereby good people may
lack of true judgment this
lack no causes, but without
lack of grace, by likelihood
lack of knowledge whereof Tyndale
lack of such instruction after
lack of such learning can
lack of preaching there unto
lack of such things there
lack of that preaching there
lack cannot make the baptism
lack of such teaching at
lack of eating flesh ... and
lack of judgment; and inasmuch
lack of judgment, and that
lack charity (as Saint Paul
lack charity -- yet if
lack faith, he may well
lack of learning and more
lack of wit, and most
lack of grace -- he
lack not, by reason of
lack of writing ... but may
lack the grace to believe
lack the grace to believe
lack of understanding of the
lack of a little salt
lack of finding a better
lack that of a hundred
lack of good conditions; and
lack ... therefore they be no
lack of other shift ... he
lack of priestly virtues. For
lack of priestly conditions --
lack of Christian conditions. And
lack of reason excuseth the
lack of life leaveth him
lack so the damnable deed
lack of wit and shame
in theirs; and the lack of the like doth 8, 230/ 3
left in doubt, for lack , as I told you 8, 231 / 23
well learned, were for lack of the Greek tongue 8, 231 / 25
which Tyndale hath, for lack of changing the order 8, 235 / 14
words though I find lack of truth . . . yet I 8, 257/ 18
that ye should not lack a show . . . whereby ye 8, 258/ 32
unlearned man, though he lack learning to assoil his 8, 286/ 26
Saint Augustine saith, for lack of well understanding. Which 8, 287/ 1
no true sacraments, for lack of significations. But ere 8, 301/ 30
have no significations (for lack whereof he calleth them 8, 304/ 3
the more reverently. For lack whereof he writeth to 8, 315/ 19
years last past. The lack whereof I fear me 8, 319/ 38
except it were for lack of some other virtue 8, 326/ 34
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were yet, for some lack of such works, men 8, 403/ 5
might in case, for lack of teaching that those children 8, 407/ 20
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good for him to lack it so soon, nor 8, 453/ 7
in that error, for lack of good teaching, and 8, 471/ 21
now, any man should lack teaching that those children 8, 472/ 5
not in stead, for lack of further instruction of 8, 474/ 7
that he teacheth the lack of that faith in 8, 474/ 10
him, or that, for lack of Scripture, he prove 8, 475/ 32
own agreement they must lack Scripture for those articles 8, 476/ 30
doth him wrong, or lack of due love to 8, 491/ 33
shall be damned for lack of the belief . . . be 8, 499/ 36
enough that Tyndale, for lack of good endeavor, hath 8, 506/ 23
deed . . . not for any lack of wit and reason 8, 512/ 26
fall into pride for lack of fear mingled with 8, 524/ 10
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and not in any lack of towardly goodness and 8, 525/ 4
power, which can never lack of power, which can 8, 525/ 5
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had sinned deadly, for lack of power. In pursuing 8, 528/ 7
not be forgiven, for lack of "feeling faith," only 8, 536/ 29
in them but the lack of the "feeling faith 8, 536/ 32
he say true, the lack and loss of the 8, 542/ 27
for that while the lack of their belief was 8, 543/ 18
the apostles in the lack of the faith. And 8, 545/ 22
no more but lay lack of belief because the 8, 545/ 28
yet had they no lack and oversight in our 8, 545/ 30
faith . . . because in the lack of the faith . . . because 8, 547/ 15
saith . . . he shall, for lack of their belief they 8, 547/ 16
lack of such prevention and 8, 547/ 34
held; which notwithstanding, there
we see well they
forasmuch as if we
-- but if we
see if that we
plenteously that they never
continued and have never
either of both had
from the faith, and
not believe; and so
the granting that they
to belief, therefore they
words that he both
that the Latin tongue
and very largely . . . and
other: that his tale
blind and lame, and
set in. But yet
blind as he that
some member astonied and
likewise as he which
in such articles he
which in the wit
much wit and learning
he believe not, yet
Tyndale and me there
trust his false love
punish us for the
doing whereof, themselves not
that after his belief
large, opened you the
letters like a wanton
like a shrewd, wily
that some others would
and whereas our Blessed
saints and our Blessed
of Christ and our
the grace of my
they prove when our
answereth me that our
he saith that our
world), saying that "our
tell me that our
for me that our
all; and that our
for me that our
the other of our
the other of our
the tale of our
other article, of our
lacked not some that were
lacked no wit, and had
lacked sure proof upon our
lacked , I say, that proof
lacked light), God continueth his
lacked : he hath in like
lacked . And then followeth further
lacked . . . they had not been
lacked the belief, than Tyndale
lacked they then the belief
lacked it . . . that by plain
lacked it not at any
lacketh learning and reason and
lacketh one certain article that
lacketh nothing now but even
lacketh but all that it
lacketh so many limbs --
lacketh he both his legs
lacketh both his eyes . . . in
lacketh both life and feeling
lacketh faith may by grace
lacketh those two . . . there is
lacketh and remaineth imperfect may
lacketh the will to work
lacketh he not his belief
lacketh now but one thing
lacketh charity. For surely to
lacking , and not reward us
lacking nor being slothful, God
lacking , he went not about
lacks thereof, where I answered
lad that no man could
lad , hath scraped it out
lade the Christian people coming
Lady thought herself bound thereto
Lady , and the figure of
Lady and other holy saints
lady , " but of "the grace
Lady hath a new son
Lady shall have a new
Lady shall have a new
Lady never had a new
Lady shall have a new
Lady shall have two new
Lady shall have five new
Lady shall have fifteen new
Lady ": then must Tyndale tell
Lady were inspired of God
Lady : we must ask him
Lady . And yet for his
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<td>8, 285/ 30</td>
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<td>of our most blessed Lady</td>
<td>8, 286/ 2</td>
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<tr>
<td>the Assumption of our Lady</td>
<td>8, 286/ 3</td>
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<tr>
<td>perpetual Assumption of our Lady</td>
<td>8, 286/ 6</td>
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<tr>
<td>to believe that our Lady</td>
<td>8, 287/ 7</td>
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<tr>
<td>was a perpetual virgin of our Lady</td>
<td>8, 287/ 11</td>
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<td>and purgatory: he must</td>
<td>8, 289/ 24</td>
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<tr>
<td>was a perpetual virgin of our Lady</td>
<td>8, 313/ 1</td>
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<td>; which, though it be</td>
<td>8, 313/ 4</td>
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<tr>
<td>. . . that he dare be</td>
<td>8, 313/ 10</td>
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<td>for so sure a</td>
<td>8, 314/ 12</td>
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<tr>
<td>by miracle brought Berquin</td>
<td>8, 340/ 28</td>
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<td>, which he would have</td>
<td>8, 343/ 7</td>
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<tr>
<td>, which whoso believeth not</td>
<td>8, 359/ 11</td>
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<td>while she lived here</td>
<td>8, 392/ 8</td>
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<td>, or her perpetual virginity</td>
<td>8, 405/ 2</td>
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<td>-- in the not-belief</td>
<td>8, 405/ 12</td>
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<td>as soon as they</td>
<td>8, 407/ 33</td>
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<td>is a necessary article</td>
<td>8, 407/ 37</td>
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<tr>
<td>. . . it is good to</td>
<td>8, 471/ 25</td>
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<td>had ever any more</td>
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<td>was not a perpetual</td>
<td>8, 472/ 37</td>
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<td>to be, now that</td>
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<td>, and to repent their</td>
<td>8, 475/ 16</td>
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<td>.Then ask we Tyndale</td>
<td>8, 475/ 23</td>
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<td>(the contrary error whereof)</td>
<td>8, 476/ 33</td>
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<td>would, by his foolish</td>
<td>8, 479/ 32</td>
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<td>; which himself hath confessed</td>
<td>8, 480/ 24</td>
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<td>, which Tyndale hath both</td>
<td>8, 480/ 34</td>
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<td>is of such sort</td>
<td>8, 481/ 3</td>
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<td>, and prayed unto her</td>
<td>8, 481/ 21</td>
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<td>, defiling the crucifix, and</td>
<td>8, 484/ 21</td>
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<td>.&quot; But let us see</td>
<td>8, 553/ 10</td>
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<td>. . . and therefore mocketh, and</td>
<td>8, 554/ 6</td>
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<td>, and that her faith</td>
<td>8, 554/ 7</td>
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<td>, as well as we</td>
<td>8, 554/ 16</td>
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<td>and Saint Peter, and</td>
<td>8, 554/ 21</td>
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<td>may, for any wit</td>
<td>8, 554/ 26</td>
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<td>&quot;we understand no</td>
<td>8, 202/ 26</td>
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<td>&quot;But he seeth</td>
<td>8, 203/ 4</td>
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<td>. . . because it is</td>
<td>8, 203/ 15</td>
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<td>grace. And when he</td>
<td>8, 203/ 17</td>
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<td>body is in heaven</td>
<td>8, 284/ 2</td>
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<td>body and soul is</td>
<td>8, 284/ 22</td>
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<td>body came not in</td>
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<td>perpetual Assumption of the Lady</td>
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<td>perpetual Assumption of our Lady</td>
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<td>children after the birth</td>
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<td>children after the birth</td>
<td>8, 471/ 30</td>
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<td>body . . . since that article</td>
<td>8, 472/ 6</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<td>-----------------------</td>
<td>-------------------------------------------------------------------------</td>
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<tr>
<td>this article of our</td>
<td>Lady's perpetual virginity; so that</td>
</tr>
<tr>
<td>it, and yet our</td>
<td>Lady's perpetual virginity that Tyndale</td>
</tr>
<tr>
<td>be by malicious folk</td>
<td>Lady's too, in that she</td>
</tr>
<tr>
<td>scripture of God and</td>
<td>laid in good people's way</td>
</tr>
<tr>
<td>by the apostles' hands</td>
<td>laid it against God: so</td>
</tr>
<tr>
<td>hands of Saint Paul</td>
<td>laid upon them which were</td>
</tr>
<tr>
<td>such learning can be</td>
<td>laid upon Timothy in making</td>
</tr>
<tr>
<td>thereof a plaster, and</td>
<td>laid to their charge --</td>
</tr>
<tr>
<td>any such outward thing</td>
<td>laid it upon the blind</td>
</tr>
<tr>
<td>was all their lust</td>
<td>laid thereunto. But it pleased</td>
</tr>
<tr>
<td>the point that I</td>
<td>laid upon preaching, especially because</td>
</tr>
<tr>
<td>is by some other</td>
<td>laid to his charge as</td>
</tr>
<tr>
<td>his fault that is</td>
<td>laid unto a man's charge</td>
</tr>
<tr>
<td>them when they were</td>
<td>laid unto their charge and</td>
</tr>
<tr>
<td>mouth . . . nor suffer nothing</td>
<td>laid upon his back but</td>
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<tr>
<td>could not have been</td>
<td>laid unto them the sin</td>
</tr>
<tr>
<td>this point which I</td>
<td>laid against him in my</td>
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<tr>
<td>Martin Luther, when Erasmus</td>
<td>laid against him for man's</td>
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<tr>
<td>was approved by miracles,</td>
<td>laid against him again that</td>
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<tr>
<td>reasons that he hath</td>
<td>laid before; in all which</td>
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<tr>
<td>such things as I</td>
<td>laid in that place for</td>
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<tr>
<td>cut off and after</td>
<td>laid aside, far from the</td>
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<tr>
<td>Saint John that I</td>
<td>laid in my Dialogue --</td>
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<tr>
<td>be too great. I</td>
<td>laid those words for none</td>
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<tr>
<td>when the King's Highness do well&quot;?What scripture</td>
<td>laid against him the putting</td>
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<tr>
<td>such things as I</td>
<td>laid they for this general</td>
</tr>
<tr>
<td>his master Martin Luther</td>
<td>laid before (in my Dialogue</td>
</tr>
<tr>
<td>-- nothing that Luther</td>
<td>laid and lashed out against</td>
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<tr>
<td>apostles themselves -- he</td>
<td>laid anything prove the contrary</td>
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<tr>
<td>longed specially to be</td>
<td>laid forth the great cleric</td>
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<tr>
<td>faith is the foundation</td>
<td>laid by her husband --</td>
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<tr>
<td>faith before your face</td>
<td>laid of the apostles and</td>
</tr>
<tr>
<td>now that I have</td>
<td>laid together . . . which he draweth</td>
</tr>
<tr>
<td>hath committed shall be</td>
<td>laid , in effect, all his</td>
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<tr>
<td>mean not so, he</td>
<td>laid to his charge. Judgment</td>
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<tr>
<td>the mercy that is</td>
<td>laid those words nothing to</td>
</tr>
<tr>
<td>the mercy that is</td>
<td>laid up for them in</td>
</tr>
<tr>
<td>the mercy that is</td>
<td>laid up for them in</td>
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<tr>
<td>places brought forth and</td>
<td>laid up for them in</td>
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<tr>
<td>And wherefore was it</td>
<td>laid together, be now so</td>
</tr>
<tr>
<td>and saith . . . Tyndale God</td>
<td>laid in his neck? Lest</td>
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<tr>
<td>told you before, he</td>
<td>laid so sore a weight</td>
</tr>
<tr>
<td>is this but barely</td>
<td>laid for a foundation . . . that</td>
</tr>
<tr>
<td>best knew his thought,</td>
<td>laid forth for the order</td>
</tr>
<tr>
<td>of his merry mock,</td>
<td>laid his sins so sore</td>
</tr>
<tr>
<td>the law&quot; and mercy &quot;</td>
<td>laid all his matter in</td>
</tr>
<tr>
<td>sins none shall be</td>
<td>laid up for them&quot; in</td>
</tr>
<tr>
<td>that if they have</td>
<td>laid to his charge. He</td>
</tr>
<tr>
<td>lain all this while lurking</td>
<td></td>
</tr>
</tbody>
</table>
that hath in sin lain full long dead. But
ghostly fathers, have yet lain long therein . . . and for
elect church' -- hath lain all this while asleep
For the Greek is lambano , and the Latin is
Friar Huessgen, and Friar Lambert have so sore set
Otho, Friar Huessgen, Friar Lambert had never known it
Zwingli, Tyndale, and the priest, and Friar Lambert . For as for Zwingli
before, against Arius, Otho, Lamberts , Luther, and Wycliffe, Zwingli
as Arius, Wycliffe, Luther, Lamberts needs follow that Luther, and as many Friar
needs follow that Luther, and as many Friar lamberts too. Now that I
and as many Friar told you but a lame tale. For he telleth
is so blind and lamenteth the miserable servitude of
twin to come to land with her; whereof we
part of the firm land and continent, discovered and
a man getteth to land and saveth himself after
he laboreth himself to land . But Luther and Tyndale
shall dwell in the land that belonged unto them
fell to their lords' lands . So that they that
bawdy beggar of Billiter Lane . Fie, for shame! He
divers corners and lusks' lanes , and comforted them in
Service in the old language , which after the change
these words in our language or that have used
the leastwise in some language . . . than when he calleth
known, neither in one language nor other. And so
Church used in their language in calling the thing
hitherto misused their own language , out of Albert's De
every word, of every language hath and the French
part both our English language had it, appear open
article, if the Latin language , and yet understand it
have it in my language against him -- and
words, and had opprobrious languages . For if he shall
of speaking in diverse
he take the lightsome lantern of good example . . . by
the way by the lantern . This way useth Tyndale
somewhat the more at large , for the manifestation of
Christ among them more large than was written in
and them . . . and at large they declare the diverse
common, and signify as large and as many things
walk and wander at large and never meet with
generally and confuse at large , but some special thing
have I before, at large , opened you the lacks
hath left us at large to guess and aread
members breaketh out at large -- then forthwith, for
and runneth out at large . And then again if
yet run loose at large after the devil. These
book with so great, large letters as we can
by Scripture anything more
largely than he shall do 8, 265/ 35

well said and very
largely . . . and lacketh nothing now 8, 273/ 26

be as well and
largely proved. Which when he 8, 273/ 27

when he shall so
largely prove me by plain 8, 273/ 28

of charity, the more
largely increased, toward our neighbors 8, 409/ 3

after his fall some
larger promise and revelation of 8, 155/ 3

Martin Luther laid and
lashed out against the King's 8, 363/ 22

that now at the
last , in his answer to 8, 3/ 16

a meet end at
last and was burned in 8, 7/ 23

himself given over at
last for shame -- as 8, 16/ 5

more, with which at
last he was taken. And 8, 16/ 27

he was delivered at
last unto the secular hands 8, 20/ 34

Truth, and bringeth at
last always the truth to 8, 22/ 6

weary all writers at
last with endless and importunate 8, 26/ 12

less, they fall at
last to bear the greater 8, 26/ 24

to this, at the
last , be they driven themselves 8, 28/ 21

of John) at his
Last Supper, when he took 8, 43/ 7

his disciples in his
Last Supper! But, now, they 8, 43/ 26

search found out at
last that monks, friars, and 8, 50/ 9

holy "spiritual" man at
last , I wist well, would 8, 75/ 20

and blustereth out at
last his abominable blasphemy against 8, 75/ 24

these. And now at
last he teacheth us that 8, 117/ 31

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last , by the Godhead of 8, 117/ 35

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he remembereth himself at
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last he shall be fain 8, 151/ 19

eight hundred years now
last past (because they preached 8, 151/ 25

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never make good, at
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do, Matthew in the
last -- where Christ commanded 8, 332/ 18
God hath made his last and everlasting testament, . . . and
more, if the world last so long. Now have
word of God shall last forever, and that there
as the world shall last . For so long shall
since this is his last book -- and the
still . . . until at the last , God caused him to
shame. For Tyndale at last , after long looking on
to what point at this heresy bringeth these
this eight hundred years last past, in which they
before eight hundred years last past, ever said that
And afterward, in the chapter of the same
thing which was the that ever she desired
John himself in his chapter of the Gospel
this eight hundred years last past unto Luther's days
yet so low at that God shall reject
she said at the that there was once
as I have now declared you. And therefore
turn a man at from God unto himself
beguile him at the . Now say I, then
in Switzerland, even this year, Zwingli set his
abominable . . . but only those sins, in which he
this point at the : that their deeds be
long, foolish variance, at , maugre his teeth, against
for fear, and at , with much work, rising
except only, peradventure, the repentance before the death
the first to the , came only of God
because they die at impenitent. And also, this
she found it at again. Now, Tyndale is
neither . . . he cometh at unto another step, and
possible. And yet at he cometh so near
have come at the , when fear, sorrow, and
not only Tyndale's words above-rehearsed . . . but over that
even in the very end thereof, where he
even in the very end of his chapter he bethought him upon
significations . . . among which at significations hath he done
-- of these two first of his two
what wise end at if he will say
cometh he forth at he bringeth all his
God which liveth and last with his chapter which
God which liveth and lasteth ever." He allegeth also
God, that liveth and lasteth ever," what meaneth he
long as the world lasteth ever) we be born
long as your life lasteth . And because our Savior
as long as it lasteth you can never be
had some years of lasteth and endureth in them
King's Highness and the late plenteous of evil books
others . . . and namely of late Lord Cardinal, and the
since at London, of late, Richard Bayfield, late
of late, Richard Bayfield, late a monk and a
chief heads of them, late monks and friars, and
were clean from any late commixion and carnal knowledge
no small question of late days, whether it were
as Lollards did of late, that put a pig
heretics here now, of late years, make doubts upon
miracle brought Berquin of late, he would do the
some prohibited here of late . . . of which one was
the popes have of late feigned themselves for their
because he began so late burned in Smithfield) told
Bayfield (another heretic, and lately of a good friar's
which he fetched out later days, not long before
faster because he began later, and took the more
old profession. Never the later, many temptations go over
Besides the books of Latin, declared his most Catholic
in English and in Latin tongue. So are they
they administer in the Latin . For which only cause
children be christened in Latin . . . there was never child
England been christened in Latin sacerdos, in Greek hiericus
a word called in Latin Church and the Greek
for conclusion, both the Latin text and the Greek
words, showeth that the Latin text and the Greek
the words in the Latin tongue do little yet
now do understand the Latin . . . men use them with
remain still untranslated into Latin . And yet I deny
this word ecclesia in Latin called contio. And yet
were taken out of Latin Church the Greek word
is out of the Latin translation, he had not
and which was in Latin translation, he had not
And yet took the Latin translation, he had not
which signified among the Latin paynims both the congregation
is a word of Latin , and signifieth a sort
like Tyndale's. For the Latin tongue had no
translation gave it a Latin word. But we had
of "congregation" in his Latin word be in that
called sometimes senior in Latin . But this thing that
called presbyter, and the Latin Church also, and sometimes
Greek Church nor the Latin , nor the English neither
condemneth their own old Latin text of heresy also
the old translation in Latin , read in the church
standeth it in the Latin text: "Seniores qui in
elder in the old Latin translation? I find there
saith is the old Latin translation -- he were
his eyes upon the Latin Book ere he find
birth," as though this Latin wordseniores, or natu
word be in that Latin Book, and that he
that he make English Latin and make English Latin and
be not in the Latin translation, yet since that
translation, yet since that there that signifies in Greeks ... whereas seniores in content to join the then -- when the Latin Church had no which of all the man would translate a or the interpreter this he translated out of word presbyteri nor the Greek or seniores in a priest," as the place in Greek or again! Now, though this it had signified in that caritas in the charity," and where the as far from the Greek word and the charge ... and where this if they talked in Greek word nor the drawn out of the in "penance" of the I have of Greek, shall understand that the like doth in the that article, if the impossible. And in the of man." In the the article (as the English as though the yet not contrariety the they lie in the Greek and in the is lambano, and the the Greek and the it be christened in the writing of a confirmed themselves to the among the Greeks and age. For among the brought in by the elect preachers, in these that now, in these some at their very even in the "very faith now in the fasting days too, with

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<td>translation, yet since that there that signifies in Greeks ... whereas seniores in content to join the then -- when the Latin Church had no which of all the man would translate a or the interpreter this he translated out of word presbyteri nor the Greek or seniores in a priest,&quot; as the place in Greek or again! Now, though this it had signified in that caritas in the charity,&quot; and where the as far from the Greek word and the charge ... and where this if they talked in Greek word nor the drawn out of the in &quot;penance&quot; of the I have of Greek, shall understand that the like doth in the that article, if the impossible. And in the of man.&quot; In the the article (as the English as though the yet not contrariety the they lie in the Greek and in the is lambano, and the the Greek and the it be christened in the writing of a confirmed themselves to the among the Greeks and age. For among the brought in by the elect preachers, in these that now, in these some at their very even in the &quot;very faith now in the fasting days too, with</td>
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<td>Church had no Latin</td>
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<td>-- I ask him</td>
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<td>word seniores signifieth in</td>
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<td>... it was Tyndale's part</td>
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<td>is, but &quot;of priesthood</td>
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<td>speaketh of good hope</td>
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<td>tongue was used to</td>
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<td>text was caritas, and</td>
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<td>do signify an opening</td>
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<td>word agnosco or agnitio</td>
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<td>-- and least of</td>
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<td>, and then will ask</td>
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<td>, and of our own</td>
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<td>tongue leave oftentimes the</td>
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<td>language had it, appear</td>
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<td>tongue this thing is</td>
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<td>they be thus: &quot;Ego</td>
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<td>senior signified none other</td>
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<td>), men were, I ween</td>
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<td>days of this blind</td>
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<td>days, the devil hath</td>
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<td>end, when cold fear</td>
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<td>end, when the cold</td>
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<td>laugh at his high, solemn</td>
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<td>laugh to see that he</td>
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<td>laugh thereat, and to eat</td>
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<td>laugh some such things to</td>
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<td>laugh thereat and say, &quot;No&quot;</td>
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<td>laugh at the fire of</td>
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<td>every boy in school</td>
<td>laugh it to scorn, and</td>
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<td>laugh such blessing and crossing</td>
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<td>laugh thereat, he laugheth but</td>
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<td>so laugheth thereat, he</td>
<td>laugh but from the lips</td>
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<td>Saint Paul . . . and Tyndale</td>
<td>laugh his words to scorn</td>
<td>8, 253/ 27</td>
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<td>law and testament! And who</td>
<td>8, 5/ 22</td>
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<td>part of Christ's new</td>
<td>law , he said availeth not</td>
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<td>religion approved by the</td>
<td>law or statute for the</td>
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<td>prince . . . to make any</td>
<td>law any man should suffer</td>
<td>8, 15/ 19</td>
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<td>other crime, by which</td>
<td>law of God or man</td>
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<td>know well, by the</td>
<td>law ; whereof must after follow</td>
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<td>law made by men: Tyndale</td>
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<td>be, bound by any</td>
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<td>law , to let them beat</td>
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<td>law , but plain tyranny. Tyndale</td>
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<td>Law while they ministered in</td>
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<td>that in the Old</td>
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<td>But now, in the</td>
<td>Law , this seven-year seventeen times</td>
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<td>ceremonies of the Old</td>
<td>Law , and to those sacraments</td>
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Confutation Part 1: Concordance of Major Terms

still after the New
such time as the
I shall give my
writing of his New
shall write the New
other commandments of the
Moses (that gave the
nor to set God's
and according to the
precepts written in the
Moses" the doctrine and
burdens of the Old
own traditions beside Moses'
the burdens of the
Pharisees themselves, beside the
concerning them and the
indeed), but of the
is written in the
the learning of the
when they teach the
preach anything but the
to make such a
Friar Barnes find any
There is indeed a
And I ween that
be not against God's
neither . . . except either God's
faith, is very God's
the Scripture," but " . . . God's
Church must neither make
against making of any
never made by any
-- first by the
and after in the
law written (the Old Law
rehearsed, in the New
our hearts toward the
our hearts toward the
our hearts toward the
our hearts to the
our hearts toward the
yet profess they the
their profession toward the
the love of the
their heart to the
and purpose toward the
and consent toward the
and consent unto the
and consent to the
his heart, and the

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our hearts toward the
our hearts toward the
our hearts toward the
our hearts to the
our hearts toward the
yet profess they the
their profession toward the
the love of the
their heart to the
and purpose toward the
and consent toward the
and consent unto the
and consent to the
his heart, and the

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own damnation in the law and also the mercy 8, 499/ 23
their damnation in the law , and also the mercy 8, 501/ 9
the love of his law , and for the regard 8, 512/ 4
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of God, and no law to let them; when 8, 514/ 12
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nor love to his law . Is not this well 8, 534/ 13
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God hath written his law with his Holy Spirit 8, 567/ 24
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that it is not lawful to lie for nothing 8, 19/ 10
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avow for good and lawful matrimony. If Tyndale grant 8, 45/ 4
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whatsoever cause it is lawful for us to love 8, 51/ 19
selfsame cause it is lawful for us to serve 8, 51/ 20
which it is not lawful to serve him -- 8, 51/ 23
God's benefits it is lawful for us to serve 8, 51/ 24
that if it be lawful for us to serve 8, 51/ 26
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whether it be not unlawful to serve God with 8, 53/ 30
with which it is unlawful for us for such 8, 54/ 10
utter wrong, and no unlawful law, but plain tyranny 8, 59/ 29
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<td>for honest wedlock and about for good and solemnly for good and albeit that it be and yet it is, whoso holdeth it for it is not now held for good and say it were not man to think it be noyful and nature could never be and obey their master's them that believed it not, that it is nun, and defend for woo and wed and forfeited his safe-conduct, and Scripture . . . every man may faith that friars may preacheth that men may for all their vow, whether we may not that a man may me that if we heaven: we may then monks and friars may therewith that I may works: a man may friars may well and God and necessity is &quot; commandments, but set my said that all such and peril of his say therewith that the they can beguile the name call they the bound to obey the prince's proclamation and the judgeth he all other understandeth he in the sort &quot;judgeth all the understand they all the And so throughout all two kinds of the muse much upon the the life of all laws, and wherefore all therefore in all inferior and life of all lawful</td>
<td>matrimony, Tyndale Judge whether</td>
<td>8, 131/21</td>
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<td>matrimony, that they have</td>
<td>8, 139/20</td>
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<td>matrimony: I nothing fear</td>
<td>8, 140/23</td>
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<td></td>
<td>to any man to</td>
<td>8, 177/23</td>
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<td>enough (so that Tyndale</td>
<td>8, 211/9</td>
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<td>holdeth a heresy; ergo</td>
<td>8, 242/28</td>
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<td>to do any of</td>
<td>8, 248/25</td>
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<td>that such persons as</td>
<td>8, 249/15</td>
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<td>for any man to</td>
<td>8, 261/12</td>
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<td>, till now . . . nor yet</td>
<td>8, 266/9</td>
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<td>unto them. For but</td>
<td>8, 298/14</td>
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<td>, neither to priest nor</td>
<td>8, 306/6</td>
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<td>commandments that if they</td>
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<td>for a monk or</td>
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<td>for monks and friars</td>
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<td>matrimony their filthy life</td>
<td>8, 495/7</td>
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<td>live in lechery: That</td>
<td>8, 7/17</td>
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<td>might be burned for</td>
<td>8, 9/37</td>
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<td>break it without any</td>
<td>8, 15/15</td>
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<td>wed nuns . . . and that</td>
<td>8, 32/5</td>
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<td>go to lechery --</td>
<td>8, 41/21</td>
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<td>run out of religion</td>
<td>8, 50/11</td>
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<td>for the same intent</td>
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<td>love God and serve</td>
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<td>may (as Tyndale will</td>
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<td>with like respect, purpose</td>
<td>8, 54/7</td>
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<td>lie with nuns and</td>
<td>8, 121/1</td>
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<td>choose whether I will</td>
<td>8, 313/34</td>
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<td>do them for God's</td>
<td>8, 325/18</td>
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<td></td>
<td>wed nuns; and a</td>
<td>8, 418/1</td>
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<td>&quot;; and all this he</td>
<td>8, 189/30</td>
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<td>at naught, despise my</td>
<td>8, 5/7</td>
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<td>be contrary to the</td>
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<td>-- let us yet</td>
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<td>and precepts of their</td>
<td>8, 29/31</td>
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<td>and precepts of their</td>
<td>8, 29/37</td>
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<td>), what effect ween ye</td>
<td>8, 30/8</td>
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<td>and precepts of their</td>
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<td>of the realm, nor</td>
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<td>of God and understandeth</td>
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<td>of man which are</td>
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<td>of God, and understand</td>
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<td>of man, which are</td>
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<td>, and even likewise in</td>
<td>8, 75/10</td>
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<td>themselves; and that is</td>
<td>8, 99/1</td>
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<td>of God, nor greatly</td>
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<td>, and wherefore all laws</td>
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<td>are made, is not</td>
<td>8, 124/9</td>
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<td>, and in all worldly</td>
<td>8, 124/10</td>
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<td>&quot; so well and wisely</td>
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be not in "inferior laws" and "worldly ordinances" so doth, "beguileth" not the laws, . More Tyndale, I think laws against them. Tyndale Mark laws long and many ages laws of England be written laws that be not written laws of England: Men have laws they had made . . . declaring laws that the whole Church laws, or traditions of men laws and commandments of God laws of the Church, and laws of Christ's church . . . but laws , against their purpose: I laws to be made by laws and ceremonies in writing laws , and by the apostles laws and bodily punishment, to laws , and his own profit laws , and all the wisdome, laws , to walk in them laws , to walk in them laws , to walk in them laws , , whereas of truth, without laws ,; but yet saith he laws ; and also where he laws , and leave nothing but laws of God, no more laws of God, no more laws , to walk in them laws , to walk in them laws , But before their feeling lay his heresies and his lay a lie so highly lay the disobedience to his lay against them the words lay no fault. But albeit lay forth in that behalf lay sore sick could not lay friars and nuns abed lay against him in the lay thereto the old holy lay but God's word; for lay them for the better lay them both well for lay manifest Holy Scripture to lay against me: that of lay to his charge he lay any such burden upon
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patiently all that God
word is true, and
country, as a man
the scripture that he
before! And where he
any reason that he
so done indeed . . . but
them Friar Barnes . . . that
left it out. Yet
of himself . . . Tyndale so
every mischief that he
and how sore he
I say, the man
But this point he
law of God. Proof
be a congregation unknown,
Catholic people -- clergy,
nothing, and that the
book of Obedience, the
he resembleth to the
the sensible sign of
hath brought himself with
Master More, with the
saying that being a
the office of a
neither to priest nor
of Christ, priests and
changed . . . and rather than
Christian priests and Christian
Christian realms -- clergy,
other segregated from the
that the common Catholic
to salvation. Howbeit, every
God's word, and no
a layman, or a
hell and would have
this point of Abraham,
that though that same
-- yet was another
the very truth and
Holy Scripture seem to
teach them all thing and
church all things and
men's manners, and so
us a reason, and
instruct his church and
it, and always shall
very broad way to
of the matter so
church all things, and
layeth on my back. More
layeth therefor the seventeenth of
layeth his hand upon a
layeth therefor is far off
layeth that the slackness of
layeth forth therefor. For whereas
layeth us only the causes
layeth for that purpose the
layeth Friar Barnes another text
layeth them forth that he
layeth against the known, Catholic
layeth their sins to their
layeth the Scripture very far
layeth so openly in many
layeth he none in this
layeth his miry hands upon
layfolk, and all -- which
laying of the apostles' hands
laying of the bishop's hand
laying of a man's hand
laying the Apostle's hands upon
laying this article whereby he
laying of such a slender
layman, I should leave it
layman, or a laywoman, appointed
layman. But the Church both
laymen both, call "satisfaction" --
laymen should have any such
laypeople . . . but open, cast-out heretics
laypeople, and all -- be
laypeople by the Sacrament of
laypeople have yet unto this
layperson, he said, might as
laypersons. More Lo, Tyndale here
laywoman, appointed by the people
Lazarus sent into his father's
Lazarus, and the rich glutton
Lazarus was not raised by
Lazarus raised afterward by Christ
lead them into all truth
lead them to it . . . when
lead them into all truth
lead the reader more than
lead us in light, and
lead it into every truth
lead, it, into every necessary
lead men to hell: so
lead him to it) into
lead them into every truth
any damnable untruth . . . but
all truth," but " . . . shall
an evil spirit, would
them all truth, and
his church, and to "
teach" his church and "
and teach them and
teach you all things, and
to teach it and
that he longeth to
with his church, to
a false teacher would
and teach it and
and inform it, and
church all truth and
him to help to
before them), God would
corn with biting, and
Tyndale ever laboureth to
in necessity Moses, the
take Moses for no
to have been their
as he was their
not Moses for the
have been any manner
he was their only
leader, or their chief
though he were a
yet God was the
to wit, the chief
ignorance wherein the blind
Ecclesiasticæ hierarchiae, of the
sought out by themselves,
his church, and always
very strait path that
them the way, and
the Spirit of God
Spirit of God, which
Spirit of God that
of the truth . . . and
the Church from error,
their virtuous diligence with
by God's promise, and
should teach us by
governing the Church, and
house of God" by
whole process half a
God that he boldly
wit; but let us
as it seemeth, doth
lead them into the truth
lead you into all truth
lead you still in a
lead them into every truth
" them "into every truth
" them "into every truth
lead them into every truth
lead you into every truth
lead it into every truth
lead us in darkness, and
lead it so, by his
lead men out of the
lead it into every truth
lead it into every truth
lead it thereunto. And therefore
lead them in the way
lead them and go forth
lead them out by the
lead us a mile from
leader of the people under
leader of the children of
leader in any manner wise
leader indeed. But if he
leader of the children of
leader of them . . . but he
leader , or their chief leader
leader . . . meaning that though he
leader , yet God was the
leader , that is to wit
leader . Now, if any yet
leaders , the false, popish preachers
leaders and masters of the
leadeth them to and from
leadeth it, and always shall
leadeth folk to heaven. In
leadeth them clean awry: ye
leadeth us, and planteth it
leadeth the Church into every
leadeth the Church into the
leadeth every well-willing person apart
leading into every truth . . . as
leading them secretly into the
leading them into all truth
leading us into every truth
leading it into all truth
leading them into the consent
leaf together, nor, almost, half
lean in such things to
lean therein unto the judgment
lean unto the old natural
Christ’s Catholic Church and
list so precisely to
in removing an obstinate
his shins ere he
the wantons will not
good spirit in him . . .
Turks and Saracens would
they come not to
to pray, but to
school with Tyndale to
school with Tyndale to
they list not to
were so wise to
allow them therein, and
whom we may surely
that every man should
church, therefore, must Tyndale
at variance . . . he must
cold. And thus we
we need not to
that men by temptations
and would have us
is more easy to
he would have us
willing to hear and
them that will, not
a maid; yea, and
good thing will they
heat of their appetites,
at some times not
us, whereby we should
he might have a
after these books well
and heresies, whereof he
unknown church, that he
Frith was born . . . had
than are the faithful
as are not groundly
better men and better
now, they that be
since that they had
such English children as
he is very poorly
us; which doctrine they
clergy (which doctrine he
labor, of whom he
seen more since and
always those that were
heresies as he had
virtuous and especially well
learn to the doctrine of
learn to "Scripture only" that
learning to the one side
leapt over it. But letting
learn yet, but bite and
learn at the leastwise one
learn of Tyndale to mock
learn the Christian faith but
learn "how and what to
learn English, and else not
learn English . . . is a very
learn and leave off, but
learn this lesson of Tyndale
learn to live thereafter. But
learn the true faith and
learn the truth which the
learn those articles, or else
learn the truth of the
learn and feel that there
learn of Tyndale neither --
learn to find and feel
learn such hard lessons as
learn upon. And therefore we
learn . . . or whether that (since
learn the truth, and upon
learn, but rend all good
learn to dance, too, after
learn without biting and beating
learn and consent unto the
learn nor hearken to the
learn of him which is
learned man then present assigned
learned, we be meet for
learned the great part of
learned of Luther and Tyndale
learned within a little as
learned folk in the defense
learned, to cast out the
learned also than myself . . . but
learned and know the place
learned by Scripture that the
learned their grammar in their
learned ; and if he know
learned of Aristotle. More In
learned of the devil!), who
learned it in his book
learned better. Howbeit, he is
learned or good men among
learned of Luther and intended
learned men of either university
should seem to have
and mine, be he
learned, be he not
make it open, to
I have done, both
men, and very well
what sacrifice were they
the apostles' tradition was
was not yet fully
things that thou hast
of whom thou hast
things that they have
things that he hath
and that he hath
Christ, which he had
things that thou hast
albeit he have been
faith that Timothy had
of whom "he had
faith that we have
of whom we have
that he had been
traditions that ye have
by which church Tyndale
might there be surely
if I be well
false preacher as well
not able, nor every
also be we well
Saint John, that any
too; wherein among all
cannot say that he
faith but it be
the truth can be
Tyndale could not have
man but if he
it be first commonly
the wisdom that he
the wisdoms that he
truth, as every man
reason, among many like,
dependents thereupon, which every
damned . . . but have here
any good spirit he
of those articles, and
needs confess that he
readeth that hath either
And Bilney, that had
Surely, first, as touching
of more erudition and

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the knowledge of his
be he not learned
, that readeth them, if
and unlearned both, that
and unlearned folk perceive
were for lack of
to love their neighbor
the manner of Consecration
did yet at that
, and that are betaken
them, and that from
and that be committed
of him, and that
in Scripture -- joining
of Saint Paul. And
either in Scripture or
in Scripture from his
, as these heretics do
them; of a true
. . . stand fast and remember
it -- of Christ
therein from his childhood
, be it by my
know which is
and known: then I
, and the false preacher
as I? Though he
man neither, surely to
here, by the prophet
man which advisedly readeth
men that hear us
it of any unknown
of this church, or
. Also, to say that
the truth of that
it by credence given
of the same church
of them, and all
of them, and all
well knoweth. But now
Tyndale of his master
man may soon find
of Tyndale, now, that
no further in these
which they be, only
to know those articles
or any natural wit
, and had been accustomed
, if that these matters
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<td>least</td>
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<td>8, 339/13</td>
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<tr>
<td>least</td>
<td>before any word of</td>
<td>8, 342/30</td>
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<tr>
<td>least</td>
<td>it lost for the</td>
<td>8, 353/33</td>
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<tr>
<td>least</td>
<td>. Now, then, when David</td>
<td>8, 536/5</td>
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<tr>
<td>least</td>
<td>-- where he weeneth</td>
<td>8, 559/21</td>
</tr>
<tr>
<td>least</td>
<td>(for proved hath he</td>
<td>8, 560/12</td>
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<td>least</td>
<td>, or else a lie</td>
<td>8, 566/13</td>
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<td>leave</td>
<td>those things undone that</td>
<td>8, 5/7</td>
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<tr>
<td>leave</td>
<td>the chancellorship to me</td>
<td>8, 8/26</td>
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<td>leave</td>
<td>to depart safe, according</td>
<td>8, 9/34</td>
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<td>leave</td>
<td>, and as he could</td>
<td>8, 14/8</td>
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<td>leave</td>
<td>and believe him at</td>
<td>8, 19/2</td>
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<td>leave</td>
<td>an opinion among the</td>
<td>8, 21/9</td>
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<td>leave</td>
<td>it to the clergy</td>
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<td>leave</td>
<td>the matter wholly unto</td>
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<td>leave</td>
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<td>leave</td>
<td>them, die in the</td>
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<td>leave</td>
<td>Tyndale never a dark</td>
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<td>leave</td>
<td>young Father Frith in</td>
<td>8, 34/18</td>
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<tr>
<td>leave</td>
<td>him (if he have</td>
<td>8, 34/30</td>
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<tr>
<td>leave</td>
<td>of his disciples, warned</td>
<td>8, 43/8</td>
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<tr>
<td>leave</td>
<td>searching till they come</td>
<td>8, 47/17</td>
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<tr>
<td>leave</td>
<td>searching till he come</td>
<td>8, 48/5</td>
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<tr>
<td>leave</td>
<td>and fall all to</td>
<td>8, 53/31</td>
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<tr>
<td>leave</td>
<td>these ways and boldly</td>
<td>8, 61/15</td>
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<td>leave</td>
<td>off their devotion to</td>
<td>8, 70/9</td>
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<tr>
<td>leave</td>
<td>the sacrams unadministered unto</td>
<td>8, 82/9</td>
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<tr>
<td>leave</td>
<td>them void of all</td>
<td>8, 104/11</td>
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<tr>
<td>leave</td>
<td>the sacrams, by their</td>
<td>8, 104/31</td>
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<td>leave</td>
<td>off for the only</td>
<td>8, 113/18</td>
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<tr>
<td>leave</td>
<td>, he handleth yet in</td>
<td>8, 119/1</td>
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<td>leave</td>
<td>nothing unsought to win</td>
<td>8, 122/28</td>
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<td>leave</td>
<td>already, to warrant that</td>
<td>8, 123/10</td>
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<td>leave</td>
<td>good, virtuous things undone</td>
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<td>leave</td>
<td>the good undone, but</td>
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<tr>
<td>leave</td>
<td>reasoning and fall a-scolding</td>
<td>8, 152/26</td>
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<tr>
<td>leave</td>
<td>some in doubt? In</td>
<td>8, 154/24</td>
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<tr>
<td>leave</td>
<td>be bold to deny</td>
<td>8, 156/37</td>
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<tr>
<td>leave</td>
<td>to bide at home</td>
<td>8, 187/31</td>
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<tr>
<td>leave</td>
<td>out those words which</td>
<td>8, 191/4</td>
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<tr>
<td>leave</td>
<td>out &quot;charity&quot; where it</td>
<td>8, 198/26</td>
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<tr>
<td>leave</td>
<td>all such words out</td>
<td>8, 199/23</td>
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<tr>
<td>leave</td>
<td>) to call anything in</td>
<td>8, 211/10</td>
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not to learn and leave off, but long to 8, 219/ 34

enough -- let him leave his sermon hardly for 8, 221/ 25

in the Latin tongue leave oftentimes the sentence obscure 8, 230 / 3

hath done wrong to leave it out when he 8, 237/ 19

in that God would leave all those congregations void 8, 245/ 28

if they repent, and leave their heresies, and do 8, 248/ 2

what he list . . . they leave no man at liberty 8, 248/ 31

Nay, sir, and ye leave these things unwritten, then 8, 263/ 15

list, and will never leave his church destitute of 8, 264/ 21

he may command to leave undone some things that 8, 283/ 21

we be bound to leave them undone. And this 8, 283/ 23

that he will not leave them, but be with 8, 285/ 35

man which list to leave the faith of Christ's 8, 287/ 2

will mock, and yet leave out somewhat lest they 8, 292/ 12

men may do and leave undone were sin as 8, 298/ 29

sin they might not leave them to be showed 8, 302/ 1

the significations, but would leave it undone and bid 8, 307/ 29

it: ye must needs leave , ye see well, as 8, 306/ 15

so. Let us, therefore, leave disputing upon the word 8, 311/ 32

he left and would leave some things -- and 8, 312 / 28

a "perilous case" to leave the water out, I 8, 317/ 24

doubt nor peril to leave it out . . . there was 8, 317/ 25

hundred years that durst leave it out . . . nor otherwise 8, 318/ 26

Moses to deliver and leave to the people many 8, 319/ 18

for true -- nor leave out the water boldly 8, 319/ 28

not yet they shall leave the sacraments unserved which 8, 327/ 28

might at that time leave all such undone . . . and 8, 329/ 32

I were loath to leave untouched anything that Tyndale 8, 330/ 27

love compelled them to leave nothing unwritten that should 8, 333/ 12

drove the apostles to leave nothing unwritten -- he 8, 335/ 21

that they shall neither leave undone any of those 8, 349/ 11

charity compelling them to leave nothing unwritten. And besides 8, 351/ 4

them in credence . . . then leave off such things and 8, 352/ 30

For they will themselves leave them all undone, and 8, 353/ 24

so doth Tyndale wisely leave it out. And surely 8, 364/ 16

say that they did leave divers things unwritten . . . and 8, 379/ 29

church, that I shall leave Tyndale never a church 8, 382/ 19

whom God promised to leave his Holy Spirit . . . and 8, 396/ 37

in the dark, and leave us without any plain 8, 405/ 30

whoa and gave us leave to believe him no 8, 407/ 29

that he would fain leave himself some starting hole 8, 416/ 2

goodness not always utterly leave him for his unkindness 8, 423/ 6

never will I purposely leave his part any more 8, 436/ 22

might by God's help leave it undone if they 8, 455/ 22

his grace till man leave of his hold by 8, 455/ 23

Holy Father the Pope's leave, so that I shall 8, 457/ 23

that were in error leave his error at the 8, 469/ 24

again to God, but leave him still to the 8, 469/ 29

yet would he not leave him so by his 8, 469/ 35
since he will not leave us. Therefore conclude I say, this good leave nothing but sermons. And leave to do it, and leave in like wise to leave unexcused, except peradventure the leave and forsake the Catholic leave him, for his part leave no church at all leave , a net, keys, bread leave , of keys, of mustard leaves , and that the will leaveth searching till he come leaveth searching till he come leaveth but them twain \( \ldots \) leaveth little doubt to them leaveth them as fruitless as leaveth us in doubt what leaveth out, saving that he leaveth clean out the leaveth his own unmarked \( \ldots \) which leaveth out one of the leaveth out clean, because it leaveth out: "Noli negligere gratiam leaveth ever unanswered. For go leaveth ordinarily some temporal pain leaveth him no time to leaveth off now his part leaveth out some as great leaveth out here all such leaveth out), that not only leaveth out here \( \ldots \) ye may leaveth he us, after this leaveth us also in doubt leaveth it in doubt whether leaveth us not, but rebuketh leaveth us not, but rebuketh leaveth undeclared \( \ldots \) and will we leaveth it by those words leaveth them unto their own leaveth them to their own leaveth good man without so leaveth them no power to leaveth off his own part leaving other men to do leaving the children, contrary to

[8, 470/ 11] [8, 476/ 2] [8, 491/ 20] [8, 514/ 10] [8, 572/ 35] [8, 573/ 5] [8, 85/ 4] [8, 85/ 37] [8, 46/ 8] [8, 49/ 8] [8, 91/ 34] [8, 95/ 29] [8, 119/ 2] [8, 130/ 22] [8, 133/ 34] [8, 134/ 1] [8, 138/ 20] [8, 144/ 20] [8, 146/ 6] [8, 191/ 25] [8, 199/ 26] [8, 209/ 33] [8, 215/ 20] [8, 290/ 11] [8, 291/ 20] [8, 292/ 6] [8, 292/ 15] [8, 347/ 12] [8, 392/ 34] [8, 393/ 1] [8, 393/ 10] [8, 419/ 23] [8, 445/ 4] [8, 498/ 1] [8, 499/ 3] [8, 522/ 10] [8, 523/ 7] [8, 526/ 36] [8, 528/ 10] [8, 572/ 34] [8, 36/ 18] [8, 72/ 24]

condition, spiritual and temporal, of ripe sins -- at all. And therefore answer once ... and not, they be. Once in as though that God, of the Law alone ... of Saint John for served him well in he dare believe in -- that shall we, of amendment, and of prevent we him in find a better. But when he seeth the wonderful devices of lewd, taken in their lewd, of leaving of their and lawfully live in carrion, and live in may lawfully go to fall to such filthy for shameful and filthy go by their filthy and call their filthy as he forbideth us eating, drinking, and honest-liking that from their filthy manner marriage plain incestuous in open, shameful, incestuous nuns and live in good they lived in friars may live in teaching. For against their religion and living in teach heresy, and show shame avow their filthy and teach their shameless wedlock, their very sinful teach and allow their lie lurking together in a mum against Luther's sacraments evil and Luther's expositions call it abominable marry than to forbear lewd, lousy lover in faith, and to praise nuns living together in nuns and live in apostasy, and living in leaving almost none untouched; by leaving Tyndale in his vengeable leaving that point in question leaving this untouched, walk and leaving out the article "the leaving his only Scripture therein leaving off this point of leaving out the Consecration at leaving out all these. But leaving a thing undone that leaving all their expositions (which leaving of their lecherous love leaving . For since God seeth leaving that gloss, as I lecherous fleshly love of those lecherous living, that these new lecherous love; nor be not lecherous love, even lying by lechery . That work hath no lechery with a nun under lechery -- he maketh commonly lechery -- till he can lechery the fleshly coupling together lechery and holily speaketh of lechery good and lawful wedlock lechery upon pain of damnation lechery," from the bondage and lechery go so boldly not lechery, and to damn Tyndale's lechery, and call it matrimony lechery, and call it wedlock lechery as in such bitched lechery with nuns, and never lechery his living disputed with lechery take upon themselves to lechery ... to turn the world lechery for honest wedlock and lechery boldly about for good lechery -- that they themselves lechery and avow it solemnly lechery . Now, to resist this lechery . Now, whereas Judas and lechery good . . . and so not lechery -- he must needs lechery . . . and considereth not that lechery loveth himself . . . and is lechery between friars and nuns lechery and preaching their whoredom lechery . . . and in despite of lechery under pretense of matrimony
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and tempt him to lechery and manslaughter both . . . while 8, 444/ 18
if he trust in lechery , with wedding of a 8, 483/ 23
nuns and living in lechery , profaning of churches, polluting 8, 484/ 19
friars die in their lechery . . . or he that, after 8, 488/ 16
agree that Friar Luther's lechery with his nun is 8, 493/ 14
of covetousness, some of lechery , or such other ribaldrous 8, 494/ 12
not yet leave his lechery , but lie still with 8, 495/ 7
wise, David, lying in lechery , lost neither faith to 8, 534/ 13
say that all his lechery and his manslaughter too 8, 534/ 35
be "fallen asleep" in lechery , theft, sacrilege, incest, and 8, 570/ 23
and be not so led with a few painted 8, 42/ 33
poor simple soul be led to think that all 8, 43/ 22
began. And he is led thereto by two special 8, 87/ 1
this mind they were led by the words of 8, 98/ 33
hath the Holy Ghost led the Church all this 8, 108/ 3
suffered them to be led into damnable untruth. Then 8, 132/ 24
would ere this have led his church into the 8, 260/ 24
false, popish preachers, have led them wrong all this 8, 267/ 37
dispicions to be rather led out of the truth 8, 268/ 14
Christ's belief, were not led by the Scripture, but 8, 281/ 12
by a fair word led out of your way 8, 300/ 18
and by which was led as a captive in 8, 372/ 17
that a man being led of ignorance, by the 8, 405/ 12
those blind heretics had led him in darkness before 8, 468/ 31
the man's hand that led him. And such slack 8, 526/ 26
And the Dirge is led out clean . . . lest a 8, 10/ 22
Divine Service may be led unsaid without any sin 8, 15/ 10
of which there was led unsought no devilish invention 8, 17/ 36
other, "Whether the Apostles left Anything Unwritten Necessary to 8, 33/ 27
as Moses for necessity left the children of Israel 8, 60/ 6
away . . . folk were only left to their own liberty 8, 63/ 8
as good to have left it unchristened, and never 8, 82/ 29
no wise have it . But Tyndale amendeth the 8, 88/ 24
he would have them left . As though the devotion 8, 109/ 9
do not. And the Charterhouse and left fish and fell to 8, 125/ 12
them, lest aught be left out. More The ceremonies 8, 126/ 21
For if the priest left off his stole . . . folk 8, 127/ 11
their frantic sects, have left off a piece of 8, 138/ 27
which yet he hath left out one signification or 8, 145/ 12
Tyndale hath either clean left out, or else put 8, 145/ 30
none of God's words left unwritten . . . and therefore after 8, 151/ 31
of them be yet left unwritten . . . then say I 8, 154/ 2
evangelists and apostles, and left none unwritten, to the 8, 154/ 18
written and suffer some left unwritten . . . to make men 8, 154/ 23
and some to be left unwritten. But this will 8, 154/ 29
if he should have left some unwritten, it would 8, 155/ 8
and therefore God hath left none unwritten: we see 8, 155/ 11
as good why he left some unwritten. But neither 8, 156/ 20
the reckoning why he left some unwritten. To this 8, 156/ 22
man that heard him left to bear us witness 8, 157/ 36

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<td>upon to have them left off . . . and bear us</td>
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<td>and Italy -- then left they still the Service</td>
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<td>also Tyndale hath here left out. The Second Chapter</td>
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<tr>
<td>presbyteros or seniores, been uncalled and have left out. The Second Chapter</td>
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<td>sacraments -- yet he left many of the ceremonies</td>
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<td>8, 222/ 7</td>
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<td>tongue this thing is left in doubt, for lack</td>
<td>8, 231/ 22</td>
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<td>English translation not have left out that article &quot;the&quot;</td>
<td>8, 233/ 20</td>
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<td>he hath not only left out, but clean excluded</td>
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<td>of man,&quot; though he left out &quot;the,&quot; yet he</td>
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<td>he hath done -- left it quite out, as</td>
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<td>of all since he left it out maliciously, for</td>
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<td>were in their stead left for the apostle that</td>
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<td>small soever it be left . And therefore we say</td>
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<td>him, Whether the Apostles left Aught Unwritten That Is</td>
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<td>God hath taught and left some part of his</td>
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<td>they cannot be, nor left they shall not be</td>
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<td>prove that the apostles left no necessary thing unwritten</td>
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<td>there were no more left that believed right but</td>
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<td>the remnant which were left were as few as</td>
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<td>wonder where Tyndale had left his wit when he</td>
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<td>the apostles wrote, and left in writing, everything that</td>
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<td>say, that the apostles left all such necessary points</td>
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<td>asketh us why they left aught unwritten -- as</td>
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<td>and why the apostles left aught unwritten, he might</td>
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<td>you, should they be left unwritten?&quot; -- and then</td>
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<td>to say, but had left off with shame enough</td>
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<td>some necessary things and left some necessary things unwritten</td>
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<td>8, 291/ 26</td>
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<td>that the apostles have left no necessary thing unwritten</td>
<td>8, 294/ 34</td>
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<td>if they had not left off the force and</td>
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<td>prove that the apostles left no necessary thing unwritten</td>
<td>8, 304/ 25</td>
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<td>followeth that the apostles left no necessary thing unwritten</td>
<td>8, 304/ 29</td>
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<td>that the apostles have left written in Scripture all</td>
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<td>that the apostles have left written, in Holy Scripture</td>
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<td>if any of them left unwritten any point necessary</td>
<td>8, 310/ 29</td>
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<td>ween that Saint John left not unwritten any necessary</td>
<td>8, 311/ 11</td>
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<td>necessary things than one left out in Saint John</td>
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<td>say himself that he left and would leave some</td>
<td>8, 312/ 27</td>
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<td>case if it were left out! For either it</td>
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<td>may be as well left out as put in</td>
<td>8, 318/ 24</td>
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<td>thereof we should have left the day that God</td>
<td>8, 320/ 31</td>
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<td>kept and yet have left the superstition thereof that</td>
<td>8, 320/ 33</td>
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<td>other virtue, which they left off and rought not</td>
<td>8, 326/ 35</td>
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<td>by night? Why none left till the morrow, but</td>
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<td>not without our fruit left such things unknown unto</td>
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taught by mouth, and
by Tradition, as God
that if it were
where themselves preached, and
Scripture. For else they
which if I had
I had dissembled, and
say "The apostles have
naught, but every heretic
some wit when he
serve, and therefore he
but whether the apostles
ergo, the apostles have
him; and therefore he
that the apostles have
not serve, and therefore
some guess why he
perceived, and therefore he
in a little and
perceived, and therefore he
near it . . . and therefore
therewith, when Tyndale hath
that he had not
comforter, if we were
there is not now
been better to have other," Whether the Apostles
that God had then
not expressed, but hath
by God provided and
Holy Spirit sent and
-- "Whether the Apostles
thee, because thou hast
that it may be
his goodness and wisdom
mind, they should have
that the apostles have
that the apostles have
so many that they
reprobated and rejected and
until his lust have
worse was, Yet God
Thomas of India, which
his hundred sheep, and
as I there showed,
prove that "the apostles
for him to have
and his heresies . . . and
him that hath one
whole conveyance and his
left it with the people 8, 332 / 6
left it with them; which 8, 332 / 7
left out should the 8, 333 / 13
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left untouched, Tyndale would have 8, 335 / 18
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<td>yet be never the less saved; no, though the</td>
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anything diminish the free, gift of another man's be taught that "evangelical the article against the the name of Christian bodily punishment, their evangelical gospel, at their "evangelical that we were at way into the Christian left to their own devilish preachers of fleshy imprisonment and restraint of and in manner angelical in such a spiritual in such a heavenly have with their new Tyndale be at his translation at much more destiny. And so, pretending he preacheth against the God is at his all that, at his preaching of their evangelical every man is at leave no man at wed harlots at their God is at his give us the like be at their angelical men be at their may think themselves at himself at the same every heretic left at the matter of the yet at as much that we be at And why at more have us yet at himself would be at may believe at their into an unclean, shameful restrained of our evangelical be bold with Tyndale's sin past, but a we either commanded or make him strong to all one with a is not lawful to tale to lay a out of religion and liberal mind of the giver liberal offer. Now, if Tyndale liberty " that they may run liberty of man's free will liberty to run into the liberty should serve them sufficiently liberty " secretly to do what liberty to construe and interpret liberty " of eating, drinking, and liberty, and private, secret conscience liberty "? "Go and assemble," saith liberty if the fire burn liberty to do what they liberty that monks and friars liberty . . . but make ourselves "wonderful liberty made themselves wonderful imaginations liberty to call a "church liberty than in Holy Scripture liberty , they put all in liberty of man's free will liberty still, and ever still liberty still in the governance liberty . For then whereas they liberty to eat what he liberty to eat a poor liberty . Now, if Tyndale will liberty to reveal a thing liberty that himself will take liberty to believe which way liberty in all such manner liberty to believe it or liberty to keep for his liberty to say nay to liberty of man's will and liberty to teach his Church liberty to believe as we liberty of believing God in liberty in believing him, because liberty to tell us for liberty, if they list, that liberty of friars to wed liberty . . . he bethinketh himself better license , while we have Luther's license , almost, also of all licensed nothing to believe but lie loud and forswear himself lie to save a young lie for nothing: yet I lie so highly to any lie together when they list
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more full of false lies. And surely Frith's prologue 8, 8/16
is nothing else but lies.; but I rehearse you 8, 19/13
with his open, shameless lies put in and mingled 8, 35/5
ground to build his lies upon. For by this 8, 60/22
this, he mingleth his lies therewith, saying that Christian 8, 109/16
but a fardelful of lies; and that wotteth Tyndale 8, 129/13
is another fardelful of lies; and that he wotteth 8, 127/10
Tyndale is in these lies. Tyndale He had liefer 8, 127/16
their understanding to believe lies; and inasmuch as the 8, 129/20
understanding to believe Luther's lies. And therefore those that 8, 129/35
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true faith believed false lies, and so have been 8, 135/22
theft, falsehood, and damnable lies; and to gather them 8, 138/12
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heresies and false, blasphemous lies, and think (if they 8, 227/14
but here be two lies long and loud enough 8, 305/12
even so from all lies and error noisome and 8, 402/24
delivereth them not from lies -- besides that they 8, 403/24
hell, no devil, no lies, none error prevail." For 8, 410/1
hell, no devil, no lies, nor none error prevail 8, 410/15
hell, no devil, no lies, no error prevail), for 8, 412/37
to wit, untruth and lies . Surely this is a 8, 463/35
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Tyndale that all his lies were true that he 8, 567/16
which the poor wretch lieth now in hell and 8, 21/34
with her openly and lieth with her nightly in 8, 48/3
that the authority thereof lieth not in every man's 8, 61/1
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him. While that friar
well know that he
God be thanked, he
that the question much
goeth he further and
and wotteth well he
to do, for therein
heaven and the devil
God written, the question
Passion, as Tyndale plainly
much as in them
and thralldom that he
the while that he
neck . . . where that faggot
a man sleepeth, or
feeling faith which so
it not because he
example: A man that
do them, because he
forswear to save his
them, and his holy
might have saved his
been in despair of
it might save their
if God give me
is Bonaventure of the
pith, the quick, the
pith, the quick, the
pith, the quick, the
day in a long
evil in during his
given their pain the
and kind of clean
the truth, and the
certain strength of spiritual
repentance of the evil
to put his own
the spirit and the
neighbor, the "spirit and
never heard in his
doctors that spent their
the days of his
that mind in my
henceforth live a new
that the lack of
in all their whole
and through belief have
of the Book of
my praise and my

lieth with his nun, and
lieth when they read it
lieth ) -- how believeth then
lieth whether Tyndale and his
lieth on lustily, saying that
lieth . Now, touching the mercy
lieth all the store of
lieth in hell never hereafter
lieth between us not upon
lieth . And therefore since he
lieth , crucify again the Son
lieth in all the while
lieth prostrate under the devil's
lieth so surely bound on
lieth in a trance. And
lieth hidden in his heart
lieth asleep, keepeth in him
lieth asleep loseth not his
lieth asleep; nor in all
life , I had heard, he
life well declareth them . . . when
life . And so he gave
life . . . it well appareth he
life , their sects so desperate
life and grace thereto. For
Life of Christ, Gerson of
life , the spirit, the marrow
life , the spirit, the marrow
life , the spirit, the marrow
life , the spirit, the marrow
life a double martyrdom (according
life ." Doth it not
life that maketh it quick
life . And when he showeth
life ")?Thus may ye see
life infused into that corporeal
life past, with faith and
life in pain and peril
life of all laws, and
life of all laws," so
life man nor woman say
life in the study of
life . For of poetry though
life to have holy saints'
life ." More Here seemeth a
life leaveth him no time
life . And then were there
life ." And in the second
Life , and of the Holy
life , the God of my
brought me into this life, I cannot tell how; 8, 373/1
were in this transitory purgatory after this present through all a man's yet catcheth heat and that is animated, hath and knowledge is everlasting translated from death to he calleth it "everlasting and knowledge is everlasting be far from everlasting were punished after this death, for you have as long as your it and give it astonied and lacketh both cast away, receiveth after of Christ's church take in the commandments of no manqueller hath everlasting therefore hath not "everlasting the entry into everlasting third is himself everlasting he the seed of brother, he loseth that and hath not everlasting lose the seed of that seed of everlasting cold after in his mercy and restored to lawful matrimoniy their filthy almost in despair of means, after this transitory time of this present life . . . and in the deadly heresies into the the one of everlasting all the while the is to say, the still for the everlasting perjury, still all his Peter had continued his no time in his that will save his the pleasures of their purgatory, nor in this in the commandments of he shall live in he shall live in if he listed to
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life . And when it was 8, 395/10
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life spiritual, and is inspired 8, 398/5
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life , and from the wrath 8, 402/21
life " to come to the 8, 402/32
life ". But all faithful folk 8, 403/16
life . For besides that abominable 8, 403/19
life , some less while some 8, 406/29
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life lasteth you can never 8, 413/7
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life and feeling again . . . as 8, 417/19
life again, that hath in 8, 417/21
life , and do nothing that 8, 433/11
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life " abiding in him. Which 8, 435/7
life , which shall be perfected 8, 435/10
life , of his own omnipotent 8, 435/12
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life ; but ever is he 8, 435/28
life , preserved from all falling 8, 435/29
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life that is before God 8, 495/8
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life to come, then turned 8, 509/8
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life , the other of eternal 8, 522/2
life , yet at the least 8, 533/33
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life , and died, in this 8, 556/10
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<td>alone</td>
<td>And if God minds rise and be always the truth to that it came to of hell, into the grace of that little in his own are the children of of our Lord, the prayeth holily for the saluteth us with &quot;the eyes and given them own sins at so words of &quot;grace&quot; and &quot; that will give more in the Law of at the coming of and lead us in Tyndale setteth at so and to stop the guide, and doctrine thy up Cerberus into the of God, which openeth God in opening his and for opening of firebrand of that helly if that we lacked forgiven is not so sconce of a dim and receiveth all her his truth or his true that by the hell . . . from which the that came to give English tongue, give great the heart such a and shall make the now clearly see the conclude: he must go Jews had much open stand still in his stand still in his also stand in his give his matter more bring him into the look thereon in the well therewith that the his candlestick, whereof the belief. Another, that the can there be between</td>
<td>8,454/ 31 8,159/ 3 8,22/ 7 8,22/ 22 8,33/ 36 8,34/ 1 8,34/ 33 8,35/ 31 8,40/ 5 8,40/ 20 8,42/ 4 8,62/ 23 8,66/ 30 8,75/ 23 8,79/ 1 8,80/ 11 8,89/ 11 8,117/ 2 8,129/ 2 8,138/ 14 8,138/ 35 8,147/ 13 8,179/ 15 8,179/ 36 8,180/ 1 8,180/ 8 8,204/ 36 8,214/ 13 8,223/ 31 8,226/ 34 8,227/ 7 8,227/ 10 8,227/ 20 8,227/ 21 8,230/ 1 8,239/ 5 8,251/ 15 8,267/ 35 8,345/ 8 8,365/ 11 8,377/ 6 8,377/ 22 8,377/ 28 8,392/ 21 8,393/ 27 8,405/ 36 8,429/ 27 8,429/ 31 8,478/ 14 8,488/ 3</td>
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Confutation Part 1: Concordance of Major Terms 795

speak nothing of the light, and yet mean we more than see without light, But we must here light and so frail to lightly quenched that folk should lightly knoweth the cause why lightly fall into that thought lightness of such as fall lightness, giveth occasion and conjecture lightness, frailty, and feebleness of lights, "And Saint Paul saith lightsome, and so clear to lightsome as it is, and lightsome Lutherans. For they, pardie changed into clear and lightsome lantern of good example lightsome than unlike the matter lightsomeness inspired into the soul like-learned priest that throughout all liked him. But as the liked her so well that liked her and longed for likelihood that he could not likelihood that it was good likelihood, the rather because God likelihood, for we see well likelihood have told it for likelihood, he meaneth that if likelihood how that bodily water likelihood that there is no likelihood that I do not likelihood for making of his likelihood ridden many miles to likelihood, to look toward wedding likelihood because he was but likelihood that took upon them likelihood necessary -- that they likelihood toward a proof of likelihood, and would have been likelihood, that the sin shall likelihood, neither on their forehead likelihood, as children be wont likelihood, ere they went to likelihood, that is called the likelihood lay near him and likelihood, he never should -- likelihood, and some deal more likelihood, as much as he likelihoods that he was elect likelihoods, that he should not
to believe upon good likelihoods that David consented to 8, 537/ 20
already . . . it is well likely now that (but if 8, 7/ 9
heresy . . . yet is it likely that he refused the 8, 13/ 33
he had been yet likely to have had favor 8, 18/ 9
well I were not likely to leave and believe 8, 19/ 2
in time, he is likely to find him, when 8, 21/ 35
-- he is well likely to break the commandment 8, 61/ 16
were at that time likely to be letted with 8, 71/ 16
yet is it well likely that God gave an 8, 103/ 1
which he is most likely to do), babble on 8, 135/ 34
believe him well is likely to lose all the 8, 141/ 9
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 to whom it is likely to fall upon us 8, 148/ 11
finally, which is most likely that God made after 8, 155/ 2
he hath, were very likely , would willingly make the 8, 169/ 9
that I see them likely to spy it . . . namely 8, 175/ 23
the wickedness thereof were likely in these days so 8, 178/ 17
to make this matter likely to ascend up into 8, 179/ 20
taken away, men were likely , he is fain to 8, 189/ 34
witness of man, is likely to make little force 8, 210/ 15
not the people well likely to be one of 8, 240/ 25
scripture in this case likely with such doubtful dispicions 8, 268/ 14
unlearned it shall be likely to stay the people 8, 269/ 8
the sacraments were least likely full oft that in 8, 269/ 14
that it was well likely to be mocked among 8, 292/ 3
and it is very likely that of Saint Paul 8, 315/ 5
and is yet as likely that Saint Peter, albeit 8, 329/ 26
then was it well likely to keep it as 8, 339/ 2
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 perilous . . . then is it likely that he should mean 8, 498/ 9
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since he were not likely after his repentance and 8, 524/ 14
so reckon, he were likely to reckon that God 8, 524/ 15
he after his repentance likely to reckon that he 8, 524/ 17
such pride that was likely to fear that he 8, 524/ 19
And thus were he likely to rise of his 8, 524/ 22
 he were, I say, likely to lay the default 8, 524/ 35
the man were not likely not to take that 8, 525/ 8
-- it were not likely to take that kind 8, 525/ 10
though his tale were likely that God would do 8, 525/ 11
if his tale be likely . But yet am I 8, 536/ 3
more but it is likely, let him be believed 8, 536/ 3
ever he seeth himself likely yes. And therefore let 8, 536/ 24
man would ween were likely to be driven from 8, 546/ 25
our Savior Christ to likely to be true, and 8, 565/ 13
 it liketh him to liken and compare them in 8, 76/ 6
liken me to Balaam, Pharaoh 8, 220/ 33
well likened as to
is almost as well
Is not this well
the color of the
had such resemblance and
apostle Paul where he
less, by resembling and
his books, and the
parties speak as himself
of that. For he
the other. Now it
such words as himself
Tyndale, therefore, whereas it thereto. More And this a certain whom he the pot"), our Lord
-- then, after that, to need it. And
grant and agree that three nights. And I without meat. Tyndale
all laws, and even that Holy Order . . . and the woman her husband worse, then, thus: that lord's ordinance. And so, of that health. And whereof his book treateth: and maintained heretics . . . so, and his folk. But be suffered to preach; stories and Collects. But Wherefore it followeth that call it an "elder" need to fear. For used about the consecration; is false also. For God was the Word" . . . places of Scripture. And on the other side, of the other. But done ever since. For most blessed Lady. But make it seem. For fear of purgatory. For the Scripture itself. For then so might he church) -- we may those words out. And Thou shalt not do

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<td>likened</td>
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<td>liketh</td>
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<td>againward, to revenge it</td>
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<td>, good lords, princes, and</td>
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<td>as it saith plainly</td>
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<td>likewise</td>
<td>give us if it</td>
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<td>likewise</td>
<td>, I say, observe them</td>
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<td>he saw that it</td>
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<td>likewise</td>
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the Holy Ghost. And expoundeth the same place never be dead; and a long process, that lose their goodness. And nothing at all. For into a devil. But is much like. For him from sin. But saith he, because that grant that it is shall be saved. And -- so far eth it little less delight and this folly by the heretic or to the their own lust and than so to stand and lacketh so many hell, purgatory, paradise, and a place as was butterfly fallen on a so to search and whereof the profit is by a little straighter nor, almost, half a there had been certain he could break any protection. Let neither the laugheth but from the himself of the only and scorn, saying that "Nicholas de Lyra, saying, "a while, till he to do what they lie together when they use it as himself them . . . but if he without; and if God then believe as he then do what we that friars when they to do what they time too, howsoever Tyndale a "church" what him and yet, and he lewd thing that he governors. Now, if we pleasure, if all England young. But howsoever Tyndale
of vice, as him 
but heretics, if they 
thereof; whom though Tyndale 
manners, such as himself 
to eat what he 
and take what he 
do them whosoever he 
will also, when they 
what change that God 
believe them, whosoever he 
malad that man which 
believe which way they 
leave undone as they 
believe it as they 
say when he 

homely handled howsoever men 
and break as they 
tenth day when we 
day which day he 
and may, if he 

though Tyndale and Luther 
thing reveal if him 
lewd, lither losel that 
Scripture, and when they 
it which way he 
And it will, whoso 
apostles? And if Tyndale 
we can . . . yet whoso 
man but what he 
may well perceive, that 
all such as him 
do they what they 
list, only because him 
no more than they 
remnant but as they 
to what sense they 
out in their members,"

 could he, if he 
to believe as we 
other tales that him 
deny it if he 
their liberty, if they 
own, only because God 
faith if that him 
may do what he 
their sin what him 
but "amazing," if he 
them live as they 
himself list, which never 
for. For if he

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 and that himself so
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 set in without the
 also in the plain,
 but that any lewd,
 bodies. And surely no
 the one is no
 works at naught, and
 faith, to me no
 of Scripture in a
 sprung up, in these
 rehearse his heresies needeth
 can in that point
 had learned within a
 wit and grace) a
 to stand not a
 be good men, set
 by the sleeve a
 wade with him a
 Luther and Tyndale a
 then as younger brethren,
at all. And afterward,
 And afterward, little and
 covereth his cup a
 and all which he
 as thou cast a
 a man have so
 he shall force full
 and then repent a
 we cast but a
 that set not so
 calleth he repenting: a
 a long? If a
 long: then force I
 it casting of a
 blessed sacrament, he leaveth
 still. Howbeit, that is
 and easily and think
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now perceive with how
poetry," verily I can
there should have come
for lack of a
be strong enough and
that needeth now as
it himself. And so
fearful charge, is so
so strange and so
hearing; for with a
and look up a
Tyndale, that forceth so
ye see to how
favor there is but
some grace there is
himself ever found no
were likely to make
manner, his words be
whereas I, by such
faith, forceth me but
Tyndale setteth not a
handled, I will a
the leastwise for their
pretty, small falsehoods, some
fall therefrom, and how
out thereof by a
spiritual revelations, it maketh
when all was too
miracles, and setteth so
part there is so
I will yet a
to forget them or
But when they began
they began little and
sort which set so
mouth were things of
Tyndale . . . should have gotten
whereas he now maketh
are to Tyndale very
thing undoubtedly not a
us a tale to
Scripture. More I had
heard already; wherein how
him . . . took in a

little weight: that this word
little known among the common
little his first signification, where
little yet understand the sentence
little worth . . . since it proceedeth
little it maketh for his
little learning and less wit
little else, and yet not
little good . . . yet could there
little salt. I have not
little need me to defend
little ; for Tyndale hath proved
little defense sufficeth for any
little afraid . . . that I call
little known that it is
little honey he mingleth so
little , he should soon see
little so manifestly to mock
little purpose this reason serveth
little grace." I can say
little goodness -- as when
little spiritual profit and soul-comfort
little force how boldly they
little to purpose. For if
little knowledge as I have
little ; for so hath every
little by this chapter and
little stick the longer therein
little , pretty, small falsehoods, some
little , pretty, small miracles to
little and small soever it
little straighter line than Luther
little to the purpose; if
little , and that they fell
little by God's word unwritten
little pith . . . and that he
little examine his words better
little to force of them
little and little to fall
little to fall from that
little by that blessed sacrament
little weight, and not worth
little thank. And as I
little ado of Christ's word
little worth. But then saith
little confirmed the faith, and
little purpose. For surely, so
little went that Tyndale would
little pith there is, every
little and left the remnant

now proved him as
you before that the
sixth of almost as
somewhat opened and a
-- let us a
the tree of faith
faith stand us in
place), I shall a
false or else of
or else he speaketh
and some others so
God." And saith also, ",
will I consider a
then that he should,
he should, little and
see well, followeth no
first here for a
little while with a
Tyndale's words written a
see, the promises as
Barnes too. For I
at all, and as
his tale is to
them to a good
heresies . . . and not a
for example taken no
taken for example no
forget themselves (as his
again like a good
God's elect unto the
the example of his
little child that his
he hath played the
here for his elects
read . . . and after a
the gift of God
at all, after a
ye see that as
a tale of very
feeleth him faint and
properly preached here to
him down . . . and a
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bind a man to
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<td>devilishly that any man live</td>
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<td>friars may no more live</td>
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<td>or &quot;This-wise will I live</td>
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<td>living; these shameless heretics live</td>
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<td>with nuns and imagination that friars may</td>
<td>8,121/2</td>
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<td>thanked, we see many live</td>
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<td>power and strength to live</td>
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<td>hath promised perpetually to live</td>
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<td>I wittingly while I live</td>
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<td>forgiven you; and henceforth live</td>
<td>8,197/7</td>
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<td>me, liveth, and shall live</td>
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<td>trumpet, and ever after live</td>
<td>8,267/6</td>
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<td>shall find while they live</td>
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<td>surely too mad to live</td>
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<td>never shall while they live</td>
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<td>me though he should live</td>
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<td>such estate as children live</td>
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<td>and wed nuns and live</td>
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<td>and righteously: he shall live</td>
<td>8,423/18</td>
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<td>hath done shall he live</td>
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<td>from his ways and live</td>
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<td>to work, shall he live</td>
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<td>the righteous man cannot live</td>
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<td>man that he shall live</td>
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<td>is unright: he shall live</td>
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<td>and therefore shall he live</td>
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<td>fast always and ever live</td>
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<td>falsely, believe right and live</td>
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<td>hope, and love, and live</td>
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<td>shall not, I trust, live</td>
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<td>taught how they should live</td>
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<td>well -- and yet live</td>
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<td>taught how he should live</td>
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<td>vices in which they live</td>
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<td>as long as they live</td>
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<td>me the grace to he hath seen here</td>
<td>8,520/3</td>
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<td>he will let them live</td>
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<td>thing -- he shall live</td>
<td>8,537/12</td>
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<td>and righteously he shall live</td>
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<td>the sea, and there live</td>
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<td>his means while he live</td>
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<td>which good folk have lived</td>
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<td>and after that, they live</td>
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<td>were as good they live</td>
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<td>in lechery as in live</td>
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<td>in lechery with a live</td>
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pence. And therefore he lived solitary, saving that his penance. And therefore he lived to be visited. He lived done though he had lived long as Luther. He lived and painful apparel. He lived long as ever they lived his writing while himself lived own time while he lived of whom such as lived as long as he never so well, and signification be known: then lived and works that they been, haply, to have lived Blessed Lady while she lived well taught and yet lived saying that he had lived in such state forth, "he saith, "quick, this water "quick" and " lived, but also a quick, popish papists, but the lived is to say, with lived is out of the deadly sin, together. But lived light of his faithful, of good faith, and whether he meant thereby John took it for those horrible deeds, their lived had it before right lived surely as for the thereof but that his lived wit, after that thy faithful men, and good lived this badge" (or "this lived within my doors." This lived any nature of the as it were, the the grace as the histories written of their lived have in holy saints' the loss of our them in all their divers times in their the remnant of their thank referred -- which marriage and religion both, conclusion true while he word of God which lived
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<td>word of God, that liveth and lasteth ever) we 8, 96/ 26</td>
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<td>long as ever he liveth , never willingly and of 8, 215/ 6</td>
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<td>could, nor while God liveth in heaven and the 8, 226/ 1</td>
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<td>shall never while he liveth wade out thereof. But 8, 235/ 1</td>
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<td>and is baptized and liveth well after, or doth 8, 243/ 16</td>
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<td>I lay for me, never prove while he liveth , and shall live forever 8, 267/ 6</td>
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<td>will never while he liveth either tell or bid 8, 335/ 11</td>
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<td>dead even while she liveth .&quot; But, now, if he 8, 412/ 25</td>
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<td>man is there anywhere living more studious and busy 8, 11/ 6</td>
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<td>their writing and their living showeth. For the captains 8, 11/ 11</td>
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<td>martyrs&quot; . . . when that their living is openly naught, their 8, 24/ 36</td>
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<td>be most religious in living , but also against all 8, 26/ 9</td>
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<td>and now apostates and living with harlots under the 8, 41/ 2</td>
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<td>of holiness in their living , every man and woman 8, 112/ 31</td>
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<td>theirs, both with his living ; these shameless heretics live 8, 119/ 15</td>
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<td>himself and his own living disputed with chastity; and 8, 121/ 34</td>
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<td>devices of lewd, lecherous living -- for their institution 8, 122/ 8</td>
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<td>out of religion and living , that these new &quot;spiritual 8, 122/ 21</td>
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<td>of friars and nuns living . . . but have divided themselves 8, 358/ 33</td>
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pith of a man's
pith of a man's
yet was his own
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the pith of good
surety of high, holy
of his name, his
doctrine in manner of
of Lent. And thus
sect, and consider their
 everlasting, And this is,
his very letter itself.
confusion of all tyrants."
observe. As for example,
lawful wedlock. And thus,
and so forth. More
sinfully set a-work!" And
the God of heaven."
garments," and so forth.
shall reward thee openly." and so forth. More
would no men neither.
is a sure argument! "
he saith) superstitious. And
can give a reason."
Death, Resurrection, and all? and vanished quite away.

| the perfection of virtuous living | but also in disputation | 8, 361 / 20 |
| and saints that are living | in heaven. Thus endeth | 8, 382 / 25 |
| or knowledge of virtuous living | For if he say | 8, 388 / 8 |
| of faith in their God, that art come | " I cannot be thereby | 8, 397 / 3 |
| the Son of the God, that art come | God, was come into | 8, 404 / 13 |
| the Son of the God . . . did confess the | 8, 406 / 11 |
| the Son of the God, it cannot be | 8, 408 / 9 |
| -- and that the faith, too -- that | 8, 414 / 26 |
| out in apostasy, and in lechery under pretense | 8, 437 / 26 |
| fall to shameful, vicious be diverse. IfTyndale | 8, 438 / 31 |
| the bad, though the be (among whom undoubtedly | 8, 477 / 26 |
| -- which, whatsoever their in lechery, profaning of | 8, 477 / 28 |
| wedding of nuns and . More This chapter dependeth | 8, 479 / 38 |
| pith of a man's living | 8, 484 / 19 |
| pith of a man's living | 8, 496 / 25 |
| pith of a man's living | 8, 501 / 19 |
| pith of a man's living | 8, 511 / 18 |
| pith of a man's living | 8, 513 / 17 |
| pith of a man's living standeth not in only | 8, 513 / 22 |
| yet was his own not very good, while | 8, 513 / 33 |
| that though to good living | 8, 514 / 1 |
| the pith of good living | 8, 514 / 3 |
| the pith of man's living | 8, 514 / 19 |
| the pith of good living | 8, 515 / 1 |
| the pith of good living | 8, 515 / 24 |
| the pith of good living standeth not in teaching | 8, 515 / 27 |
| the pith of good living only standeth; that is | 8, 515 / 35 |
| surety of high, holy living | 8, 523 / 14 |
| of his name, his doctrine | 8, 549 / 21 |
| sect, and consider their living | 8, 564 / 28 |
| everlasting, And this is, living | 8, 572 / 15 |
| his very letter itself. living | 8, 40 / 29 |
| confusion of all tyrants." living | 8, 16 / 1 |
| observe. As for example, living | 8, 18 / 21 |
| lawful wedlock. And thus, living | 8, 18 / 35 |
| and so forth. More living | 8, 49 / 30 |
| sinfully set a-work!" And living | 8, 50 / 13 |
| the God of heaven." living | 8, 56 / 2 |
| garments," and so forth. living | 8, 59 / 5 |
| shall reward thee openly." and so forth. More living | 8, 67 / 17 |
| would no men neither. living | 8, 68 / 28 |
| is a sure argument! " living | 8, 69 / 34 |
| he saith) superstitious. And living | 8, 75 / 20 |
| can give a reason."
Death, Resurrection, and all? living | 8, 83 / 9 |
| and vanished quite away. living | 8, 87 / 20 |
| , because Saint James giveth living | 8, 92 / 19 |
| , thus ye see to living | 8, 109 / 28 |
| , thus ye see, good living | 8, 110 / 30 |
| what a force and living | 8, 129 / 1 |
much to be marked,
Jesus our Lord. More
come in by lumps,
Scripture, prove me farther,
ye see Tyndale's truth,
had he hit me,
-- then might I,
always he setteth thereto,"
and no laypersons. More
is a great sin,
 Penance is no sacrament.
before the Congregation. More
Scripture into English?" --
be asked him thus,
-- to this question,
be asked him thus,
them." And this thing,
of these things . . . and
power from on high." then shall Tyndale say,
they preach them. More
that is written? More
wed a nun! And
all their miracles. More
is a substantial shorer,
things they wrote. More
Such peril is it,
if need be. More
it. For our Savior,
teach you all truth." watered with men's traditions.
many as they have." it in their hearts." hurt the soul. More
ever to endure . . . More . . . is a pretty point,
the pleasure of God: " in alms, and then,
bruilt his congregation. More
written in the Gospel." of Christ's church. More
of Christ's church. More
a new battle. More
Christ's church sinneth not.
have him in derision,"
prophet Ezekiel, whose words,
those shall he die." live and not die." life abiding in him." dwelleth in me." More

lo -- that Tyndale cannot 8, 135/ 10
Lo , now ye have heard 8, 145/ 11
lo ! I dare say he 8, 148/ 33
lo ; and for the proof 8, 157/ 22
lo ! Did Saint Paul say 8, 173/ 31
lo , save for lack of 8, 176/ 14
lo , if I had Tyndale's 8, 180/ 31
Lo , here is presbyteros called 8, 183/ 25
Lo , Tyndale here showed himself 8, 185/ 24
lo : that ever any man 8, 208/ 18
Lo , this being the only 8, 219/ 15
Lo , he that readeath this 8, 224/ 20
lo , to this question, if 8, 230/ 27
lo -- "Is not a 8, 230/ 29
lo , if he will answer 8, 230/ 30
lo , by the negative -- 8, 231/ 1
lo , though it be no 8, 231/ 8
lo , I will send the 8, 238/ 24
Lo , here ye may see 8, 238/ 27
lo , the thing that I 8, 255/ 17
Lo , sir, here ye see 8, 259/ 8
Lo , here is his first 8, 262/ 15
lo , thus ye see, good 8, 279/ 8
Lo , this is all the 8, 279/ 35
lo , and very surely set 8, 283/ 6
Lo , here ye see that 8, 293/ 2
lo , to fall from the 8, 293/ 15
Lo , good readers, here ye 8, 307/ 24
lo , as witnesseth Saint John 8, 312/ 22
Lo , here ye hear our 8, 312/ 27
Lo , so was he bewrapped 8, 318/ 15
Lo , the great fault that 8, 319/ 26
Lo , here he telleth what 8, 331/ 16
Lo , now have ye heard 8, 333/ 15
lo , now have we heard 8, 338/ 10
lo ! For now may ye 8, 341/ 7
lo ," saith Barnes, "these words 8, 356/ 26
lo , are ye all clean 8, 401/ 7
Lo what a praise he 8, 402/ 30
Lo , here have I, well-beloved 8, 405/ 21
Lo , these words of Tyndale 8, 410/ 11
Lo , here be lusty, high 8, 413/ 30
Lo , now ye have heard 8, 419/ 29
Lo , thus he proveth it 8, 419/ 39
Lo , sirs, whereas Tyndale speaketh 8, 431/ 12
lo , be these, in the 8, 432/ 3
Lo , sirs, here is more 8, 432/ 17
Lo , good Christian readers, here 8, 433/ 16
Lo , good reader, whereas he 8, 435/ 4
Lo , now ye hear his 8, 443/ 27
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<td>8, 445/10</td>
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<td>thither with mine heart,</td>
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<td>8, 457/10</td>
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<td>yet after all this,</td>
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<td>8, 457/16</td>
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<td>they never so great,</td>
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<td>he writeth here himself.</td>
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<td>in their own works . . .</td>
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<td>abusing themselves, they declare,</td>
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<td>in which ye see,</td>
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<td>wrong, they &quot;cannot forgive,&quot;</td>
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<td>angry, so they be,</td>
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<td>so they be, lo.</td>
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<td>chosen you twelve, and</td>
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<td>Christ. More These words,</td>
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<td>blinded their wits. More</td>
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<td>they should be proud.</td>
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<td>which he eateth. More</td>
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<td>he is asleep. More</td>
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<td>Israel and this sun.&quot;</td>
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<td>not in their heart.</td>
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<td>that he is most us. But I was</td>
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<td>and convicted, they be</td>
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<td>because I would be</td>
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<td>hath proved. I were</td>
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<td>I would be very</td>
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<td>that he would be sin, and is peradventure folk, that were full be he never so robbed the churches: then</td>
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<td>Luther's loving manner, in well, when all her and they will . . . as to break, and as found this word senatus</td>
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<td>Londinensis , he should not translate</td>
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<td>London , and me: that it</td>
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<td>London , for a while, till</td>
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<td>London , of late, Richard Bayfield</td>
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<td>London and in other shires</td>
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<td>London , that he had not</td>
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<td>London ' , meaning not the</td>
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<td>London ' , meaning not the</td>
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<td>London &quot; , where all the whole</td>
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<td>London -- if he found</td>
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which the aldermen of
More, Knight. Printed at
shameless heretics have of
Thomas the Martyr." A
be, ere it be
grace, who I pray
cannot the one sort
never shall the country
because the matter is
love the truth and
devil, together -- so
that they have with
his benefits which we
every day in a
great sorrow and a
but kept and continued
ye see that as
would not after so
would here make a
that the flour with
out again betimes. This
had lived twice as
one to preach as
hath so narrowly so
at all. For so
-- it were too
he telleth us a
God's word unwritten as
Church useth and so
promises and his laws
hundred is a very
our days . . . be now
many good men so
so forth, a great,
I have been "so
by reason of a
darling," of all this
hath, after diligent and
of later days, not
spied my fault since,
fool. For in his
see how wisely, by
commonly known and so
or profane) was and
it should have been
out their wits so
nor any man in
and so hath signified
and of purpose as
so no more as
cease to repent as long as ever he liveth 8, 215/ 4
repent, shall yet, as long as ever he liveth 8, 215/ 5
calleth "purpose" -- how long is in the mind
he never purposed himself and leave off, but
rabble of heretics have
same faith succeeded him
needless and also too least, in all this
shall never fail as not suffer the wretch
writing, I ween, as lived, was found yet
writing in the world -- he tarried not
doctors of all that that shall come so
and when he had sort of them, had
here be two lies he forth with a
where Tyndale telleth a a great deal too
the world last so they been kept so
spoken by Abraham peradventure of the Church as shall last. For so
the governors thereof, as instituted afterward, which was not have been so
I shall not need ere they be suffered that Saint Peter, being Tyndale at last, after
of the Altar . . . and Rosseus, an Englishman, hath
hereafter following, at a Christian nations have now never so sick, as
virtue because thou hast prevail against faith, as in you, and as
dead; and likewise, as false heretics . . . nor as in sin lain full
still in hell as is very true, as to continue such as
as ever he liveth
as ever he liveth
time serveth, after his
continued, and done of
before upon it. As
to lie still in
labored of old . . . and
erre writing began, was
for this present book
while, should have been
as the world lasteth
, but shall shorten his
as he lived, was
after Adam's days. For
er Abraham -- yea
, but came himself to
time before . . . did construe
after . . . is a great
wrestled therewith and could
labored against the blessed
and loud enough. For
babblery, part to no
tale that Saint Paul
. For then it should
. Now have they been
either by man, or
before Christ's coming, and
as the world shall
shall the Church endure
as it swerveth not
after Moses' days instituted
, saving that both Friar
to tarry you for
to go forward, to
at school with Christ
looking on it . . . espied
was it used after
ago proved that point
length very scantly perceive
taken him . . . is no
as they be conformable
sat still in sin
as the faith prevaileth
as your life lasteth
as ye keep the
as ye stand still
dead. But now is
god dwelleth in
as man will cleave
as the man will
8, 355/ 6
8, 357/ 37
8, 362/ 31
8, 364/ 6
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8, 422/ 11
8, 422/ 26
Paul effectually, by a
saith not,' . . . as
truth it is as
still, and that as
and cleaveth thereunto, so
cannot sin deadly as
cold," meaning thereby, as
deadly," meaning thereby, as
feeling of nuns, of
her riddle herself . . . after
which he grasped and
Christian readers, make no
fathers, have yet lain
the promises . . . and as
he shall not very
Tyndale himself hath longed
his shoulder that as
when he hath fearless
for this once his
oftentimes doth deliberately, with
Tyndale, after all his
this matter more at
not need to seek
was with him so
be patient, and suffer
like mercy still, as
wisdom of Abigail. How
Now, in all that
be the elects, as
ye have heard . . . How
here in a very
Now, in all that
David, in all this
point of all that
great occasion of a
a short repentance after
wot well, many times
only, with all his
so but lurdans that
would be buried --
dressed with spices, nor
that Tyndale himself hath
that he so sore
he liked her and
still altogether by me
I been therein the
he would either no
that he hath by
in state of grace
a little stick the
| long process, that likewise as | 8, 430/ 11 |
| long as he hath it’ | 8, 435/ 33 |
| long as it lasteth and | 8, 439/ 22 |
| long as the man keepeth | 8, 439/ 32 |
| long he cannot sin deadly | 8, 439/ 34 |
| long as he keepeth it | 8, 440/ 20 |
| long as he keepeth him | 8, 440/ 25 |
| long as he keepeth it | 8, 440/ 27 |
| long purpose, and still persevere | 8, 442/ 39 |
| long request, she said at | 8, 446/ 21 |
| long felt about, here and | 8, 448/ 12 |
| long work about this chapter | 8, 460/ 20 |
| long therein . . . and for all | 8, 468/ 8 |
| long hath been known, and | 8, 472/ 7 |
| long endure ere Christ shall | 8, 478/ 21 |
| long , and yet ever looketh | 8, 483/ 12 |
| long as he liveth, with | 8, 484/ 34 |
| long continued . . . he waxeth forceless | 8, 487/ 17 |
| long childish example of his | 8, 491/ 8 |
| long device and study bestowed | 8, 493/ 30 |
| long , foolish variance, at last | 8, 494/ 37 |
| long with Tyndale when I | 8, 502/ 7 |
| long for example, since no | 8, 513/ 25 |
| long , that if he had | 8, 513/ 27 |
| long to win his brother | 8, 520/ 3 |
| long as they live in | 8, 529/ 3 |
| long slumbered he -- or | 8, 529/ 7 |
| long time from the adultery | 8, 532/ 20 |
| long as they do so | 8, 532/ 38 |
| long slumbered he -- or | 8, 533/ 2 |
| long slumber and a very | 8, 533/ 18 |
| long time from the adultery | 8, 534/ 9 |
| long while between the first | 8, 535/ 6 |
| long , weary way, with a | 8, 552/ 32 |
| long lying in sin, saying | 8, 567/ 2 |
| long between. In all which | 8, 570/ 16 |
| long process, uttered and taught | 8, 572/ 29 |
| long to make gauds of | 8, 572/ 26 |
| long specially to be laid | 8, 572/ 15 |
| long for a sumptuous sepulchre | 8, 372/ 10 |
| long long, and yet ever | 8, 483/ 12 |
| long to convert, "Jerusalem, Jerusalem | 8, 509/ 28 |
| long for her, and stood | 8, 536/ 8 |
| longer than methinketh convenient. I | 8, 33/ 19 |
| longer , and have spoken of | 8, 70/ 4 |
| longer dwell here with his | 8, 157/ 37 |
| longer leisure amended it and | 8, 182/ 28 |
| longer than the lack of | 8, 215/ 18 |
| longer therein, to the intent | 8, 241/ 1 |
haply, to have lived
some less while some
hundred thousand thousand times,
forbear . . . but not much
for this once no
in all their pilgrimage
goeth . . . and that he
here allegeth, because he
borne in hand . . . and
but of love and
let us yet further
every man listing to
the neighbor . . . if men
consider their living, and
fowl feet also . . . and
meanwhile, and stand and
shall send him to
will no good man
members, will he not
so blind, he biddeth
time to awake and
desire the reader to
shameless, they should never
of his sleep, to
up his head and
now, by likelihood, to
were so mad to
would make the reader
foul with himself, to
exposition of Scripture he
be not ashamed to
own scholar may not
sick soul may once
after, and the Jews
upon the word, and
And if a man
testimonium perhibent de me" ("
the Apocalypse. For whoso
will, whoso list to
and he may not
perceive, that list to
eyes shall daze to
the false? "Let him
other shift but to
his, that ye may
No sinners if thou
are we if thou
No sinners if thou
are we, if thou
no sinners if thou

longer and after died in
longer , and yet none everlastingly
longer . This taketh Tyndale for
longer than till they wax
longer debate about a word
longer for and sigheth. Good
longeth to lead us in
longeth always to make a
longing therefore to read their
longing for his substance; and
look on the love that
look upon Friar Luther, the
look well whither he walketh
look upon, sure and safe
look better upon the good
look that we should now
look for . . . but will pour
look and "mark" that all
look , every man with his
look upon the place himself
look any man in the
look upon" us "and to
look up a little, he
look toward wedding; he speaketh
look that Tyndale were able
look aside, that himself might
look if he could break
look to be believed, that
look folk in the face
look to be believed) --
look up better . . . lest he
look for it yet . . . and
look upon the deed, and
look further in the book
look you in the scriptures
look in the place, and
look therefor, well be perceived
look of reason that we
look on them both and
look thereon. But in the
look on the Scripture," saith
look whether he might make
look thereon in the light
look unto the profession of
look unto the frailty of
look unto the profession of
look upon the profession of
are we, if thou
no sinners if thou
members." For if he
let him for answer
will to the contrary
deny that . . . let him
ever heard nor never
a great text hand,
therefore let not Tyndale
Order of Election" . . . I
And always while I
his own fault and
trusting, because we cannot
man could make him
In all which whoso
they confessed that he
that I have purposely
prophet whom the Jews
a thing believed and
his eyes . . . and he
the woman as he
and stood still and
upon his own sin,
of wives: he that
and then blesseth, and
searcheth the cause and
searcheth the cause and
of the world . . . he
for the keeping, and
in the end he
more, too, than he
-- by what reason
long, and yet ever
him, standeth still and
it plainly seeth and
I warrant, when he
proveth, but telleth, and
and in some places,
say that with better
at last, after long
a terrible expectation and
repentance had, with the
God and yet run
er the gun were
than keep it so
that keep it so
Sir Thomas More, Knight
the Christian Reader Our
For since that our
look
to the frailty of
look
to the profession of
look
to the profession of
look
for any help of
look
how Saint Augustine mocketh
look
to be believed of
look
in the works of
look
to hear any very
look
upon our lesson that
look
to bring us in
look
always that he should
look
for this . . . Tyndale, besides
look
better to his feet
look
into the man's breast
look
up -- yet shall
look
it through, and mine
looked
upon a bill and
looked
for them in all
looked
for. And therefore I
looked
for before; nor of
looked
upon himself, and considered
looked
out at his window
looked
on her, and kindled
looked
also upon the great
looketh
on this and then
looketh
holily and preacheth ribaldry
looketh
on the benefits of
looketh
on the benefits of
looketh
on the benefits which
looketh
ever with a pair
looketh
so much to me
looketh
for. For I say
looketh
Tyndale now that we
looketh
for, that as the
looketh
on them . . . and after
looketh
upon . . . or as the
looketh
in his card upon
looketh
that for the worship
looking
for no lucre, cast
looking
thereon, he hath now
looking
on it . . . espied well
looking
for of judgment, and
looking
upon his own sin
loose
at large after the
loosed
, made a step aside
loosely
as they do. But
loosely
. . . be neither afeard, I
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<td>lords</td>
<td>, princes, and emperors have</td>
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<td>lost labor to rehearse. And</td>
<td>8, 429/ 12</td>
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<td>a matter almost a</td>
<td>lost , as appeareth by the</td>
<td>8, 430/ 36</td>
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<tr>
<td>left off again and</td>
<td>lost at all in no</td>
<td>8, 486/ 35</td>
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<tr>
<td>it not of necessity</td>
<td>lost by a true member</td>
<td>8, 487/ 35</td>
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<tr>
<td>of God&quot; is not</td>
<td>lost in all that while</td>
<td>8, 492/ 29</td>
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<tr>
<td>neither is his faith</td>
<td>lost its merit (as that</td>
<td>8, 508/ 4</td>
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<tr>
<td>then if our belief</td>
<td>lost in like wise if</td>
<td>8, 508/ 7</td>
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<tr>
<td>merit of our belief</td>
<td>lost his faith, nor yet</td>
<td>8, 529/ 9</td>
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<tr>
<td>him, he had not</td>
<td>lost his faith nor his</td>
<td>8, 533/ 19</td>
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<tr>
<td>all this while he</td>
<td>lost neither faith nor love</td>
<td>8, 533/ 24</td>
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<tr>
<td>that Tyndale had</td>
<td>lost his wits or else</td>
<td>8, 533/ 26</td>
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<tr>
<td>either</td>
<td>lost one of his hundred</td>
<td>8, 533/ 31</td>
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<td>Gospel, that a man</td>
<td>lost sheep, and found it</td>
<td>8, 533/ 33</td>
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<tr>
<td>remnant and sought</td>
<td>lost her money, though by</td>
<td>8, 533/ 34</td>
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<tr>
<td>the</td>
<td>lost it because he findeth</td>
<td>8, 534/ 2</td>
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<tr>
<td>that the woman had</td>
<td>lost &quot; -- saving that of</td>
<td>8, 534/ 4</td>
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<tr>
<td>that therefore he</td>
<td>lost &quot;; and so they praise</td>
<td>8, 534/ 5</td>
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<tr>
<td>never</td>
<td>lost indeed for a season</td>
<td>8, 534/ 7</td>
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rebuke of Nathan, never lost neither faith nor love 8, 534/ 10
David, lying in lechery, lost neither faith to God 8, 534/ 13
with Tyndale that he lost it not in all 8, 534/ 29
of faith had he lost for that while in 8, 534/ 34
defend it that he lost not that love in 8, 535/ 5
that while, though not lost for the while the 8, 535/ 20
at the least it lost their faith. Which if 8, 535/ 33
that the apostles never lost the sufficient faith -- 8, 542/ 12
more but that they lost their faith at all 8, 542/ 14
as were elect) never lost it not, and ever 8, 542/ 16
prove us that they lost it. And by the 8, 542/ 16
from their faith, and lost it, and all through 8, 542/ 37
you -- that they lost their faith indeed -- 8, 544/ 22
first he saith they lost never the faith, because 8, 547/ 9
he saith they never lost at no time . . . and 8, 549/ 32
they believed not, they lost not their belief, because 8, 549/ 34
And yet if he lost the belief thereof, it 8, 554/ 13
him strong to lie loud and forswear himself if 8, 19/ 1
heretics, cry out as loud as we, and louder 8, 161/ 30
If the choir be loud -- then they "cry 8, 162/ 15
two lies long and loud enough. For first, where 8, 305/ 12
and Luther both lie loud in both the points 8, 400/ 32
loud too; for ye cry 8, 161/ 30
with such a lewd, lousy love as the lewd, 8, 261/ 33
love as the lewd, lousy Luther's days. And yet 8, 520/ 23
blessed apostles even unto lousy saying that the priests
heretics, cry out as loud as we, and louder 8, 161/ 30
If the choir be loud enough. For first, where 8, 305/ 12
and Luther both lie loud in both the points 8, 400/ 32
loud too; for ye cry 8, 161/ 30
with such a lewd, lousy love as the lewd, 8, 261/ 33
love as the lewd, lousy Luther's days. And yet 8, 520/ 23
saying that the priests love to reign in men's 8, 12/ 9
our Savior Christ, fervent love toward thy neighbor after 8, 40/ 7
and with all that love the truth and long 8, 40/ 9
so holily for the love of the neighbor . . . if 8, 40/ 27
men look on the love that is used among 8, 40/ 28
he speaketh of "fervent love . . . after the example of 8, 42/ 22
seeth the lecherous fleshly love of those friars and 8, 42/ 24
holy prayer of fervent love here in his prologue 8, 42/ 28
and holily speaketh of " love ." Tyndale Take an example 8, 48/ 16
in the great commandment, "Love God with all thine 8, 48/ 18
vowel and so conceiveth love in his heart. More 8, 48/ 20
in the great commandment, "Love God with all thine 8, 50/ 22
God, and so conceiveth love in his heart. In 8, 50/ 24
other causes of our love toward God than Tyndale 8, 50/ 26
is a cause of love indeed both reasonable of 8, 50/ 31
that this consideration of love affirmed by Tyndale doth 8, 50/ 34
is not lawful to love and serve God neither 8, 51/ 1
calling this manner of love and service servile bond 8, 51/ 3
a cause of our love toward God; and surely 8, 51/ 9
have more causes of love , honor, and service joined 8, 51/ 13
I join service with love , whereas he speaketh not 8, 51/ 16
of service but of love only. But I have 8, 51/ 17
bold to join our love and service toward God 8, 51/ 17
lawful for us to love God, for the selfsame 8, 51/ 20
agreeeth that we may love him for his benefits 8, 51/ 21
say that we may love for some cause for 8, 51/ 22
a good cause of love , so is the belief 8, 51/ 31
a great cause of love toward him. Then, if 8, 51/ 33
fall all to lusty love ) with intent to get 8, 53/ 31
a man may lawfully love God and serve him 8, 54/ 1
may serve God with love , intending thereby to please 8, 54/ 17
he is commanded to love his neighbor as himself 8, 55/ 36
such a spirit of love . And yet were it 8, 56/ 6
in reason bound to love another as well as 8, 56/ 9
they may serve to love him right well. Tyndale 8, 56/ 10
fall all to lusty love , so is the belief 8, 51/ 31
a great cause of love toward him. Then, if 8, 51/ 33
a man may lawfully love God and serve him 8, 54/ 1
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such a spirit of love . And yet were it 8, 56/ 6
in reason bound to love another as well as 8, 56/ 9
they may serve to love him right well. Tyndale 8, 56/ 10
master this manner of love out of your hearts' 8, 58/ 1
forbear them with all love and patience,' and 8, 58/ 5
the great commandment of love, and by himself and 8, 59/ 6
the great commandment of love, and hath so spiritually 8, 59/ 18
by this commandment of love that they bear to 8, 59/ 24
and delighteth in the love of man's heart, when 8, 71/ 35
outwardly, to let the love of his heart so 8, 71/ 37
and "faith" and "fervent" love " -- he bloweth and 8, 75/ 23
in peace and Christian love with all people, or 8, 82/ 14
to obey. If we love God -- we have 8, 89/ 20
have a commandment to love our neighbor also, as 8, 89/ 20
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and do that which is it of love and to leave nothing 8, 122/ 28
as a token of love to God if a 8, 123/ 3
of good and ordinate love to God, for all 8, 123/ 5
For though we should love to God, and for 8, 123/ 11
we not bound to love infidels to make them 8, 123/ 13
subtleties. And because the love them above the household 8, 123/ 15
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For they have the love of God and their 8, 124/ 24
in their lewd, lecherous love; nor be not in love ; nor be not in 8, 124/ 26
he may well have love , but he cannot have 8, 137/ 17
never trust his false senior," and "charity" into " love lacking charity. For surely 8, 137/ 19
"faith" and "fervent" love ," and "grace" into "favor love and honor that they 8, 172/ 33
in his fond fashion love God and the devil 8, 174/ 18
as he that would love neither nother. And if 8, 174/ 19
Translating of Caritas into " love " Rather Than into "Charity 8, 198/ 21
speech divers significations: sometimes love , sometimes mercy, sometimes patience 8, 198/ 25
For since this word " love ," that he setteth in 8, 198/ 32
put the indifferent word " love " in the place of 8, 198/ 35
mercy nor patience, but love . . . and then the word 8, 199/ 1
that it meant good love , which is expressed by 8, 199/ 2
must needs interpret it " love " and not "charity"; as 8, 199/ 5
he used this word " love " in such places as 8, 199/ 6
I say that every "love" is not charity, but only such love as is good and put in this word "love"? He answereth the thing of his leman as but a good, godly love, then were he an, he had liefer translate "that is indifferent to but good. This is And we may say, And I say to -- yea, though it but naughty -- yet God," and "Love your " in his translation in " than this indifferent word "This was the fault thy neighbor"; nor I " his neighbor's wife or " But else if," namely since he saith "? He maketh as though him again, and of prepare myself unto his God again, when he that God hath to God hath done for doth so love God God again that of he prepareth himself unto prepare himself to the thy neighbor as thyself thy neighbor as thyself thy neighbor as thyself her neighbor as herself thy neighbor as thyself of the Lord the God above all things their neighbor? This is
him and us, with love and concord among ourselves 8, 278/ 34
be made one in love and concord, and, as 8, 296/ 15
and the law of love undefiled -- which are 8, 307/ 19
and the law of love undefiled, " there is no 8, 308/ 28
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faith, that worketh with love after Luther's loving manner 8, 430/ 33
would fall from the love of God into malice 8, 436/ 3
his wife for very love, , can never fall to 8, 439/ 1
fall to adultery, the love that he hath to 8, 439/ 2
beguile him, for the love that he beareth to 8, 439/ 3
come together for great love can fall to adultery 8, 439/ 20
to adultery, because the love which is in each 8, 439/ 21
so far fall in love with some other that 8, 439/ 23
other that the hot love which they had between 8, 441/ 19
faith, none hope, no love of God and their 8, 441/ 19
their profession to the love of the law, and 8, 455/ 16
of obedience to the love of God, and that 8, 455/ 19
grieveth him for the love and reverence that he 8, 456/ 10
obedient children, though they love their father's commandments, yet 8, 460/ 12
whom they ought to love as themselves) to slay 8, 481/ 9
all, and as little love is cold. And thus 8, 485/ 14
him of ours, then love is not utterly quenched 8, 494/ 19
not utterly, neither our love and consent unto the 8, 496/ 19
not utterly, nor our love and consent unto the 8, 496/ 32
where he saith that " love and consent to the 8, 497/ 8
wot not whether Tyndale's love and to the liberal help 8, 497/ 34
his promises, and the love to the law of 8, 497/ 36
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help their neighbor, their " love to God's law, and 8, 501/ 32
them, and all his love to the act of our 8, 501/ 33
or lack of due love toward God as he 8, 501/ 36
that while, nor his love toward God as he 8, 510/ 7
him still yet the love him again, and choose 8, 510/ 9
his person, but of love him again, and choose 8, 510/ 13
affection toward himself, his love toward God as he 8, 510/ 19
see his mercy, we love him again, and choose 8, 511/ 5
see his mercy, we love " God, and "choose" him 8, 511/ 30
the act of our love God in such wise 8, 511/ 36
so, forsooth, that neither love of his law, and 8, 512/ 4
love of God nor desire 8, 512/ 9

entitled "The Remedy of leaving of their lecherous
faith, nor yet his
no more faith or
the law, nor the
his faith nor his
lost neither faith nor
losing of faith or
lost neither faith nor
faith to God nor
David against the faithful
Saint Paul saith, by
too was wrought by
was done for the
yet as touching his
he lost not that
against the loss of
never fall from the
no more faith or
it was all for
God's law both from
off the yoke of
then keep still his
off the yoke of
of love toward the
neck the yoke of
it wrought not by
faith that hath the
then wrought well with
had well wrought with
did not believe with
his belief with well-working
folk with a well-working
they believe right and
no lust to do . . .
sufficiently as for the
faith well working by
bound to believe, and
he shall never after
and very belief and
repent and believe and
itself worthy to be
be worthy to be
say that Saint Peter
of devils, and therefore
whom they so greatly
against Christ, but also
as the lewd, lousy
loving manner, in lodging
clerkly, how some wanton

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<td>.&quot; Where he declareth after</td>
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<tr>
<td>love</td>
<td>, even lying by their</td>
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<td>love</td>
<td>unto the laws of</td>
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<td>love</td>
<td>unto God than a</td>
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<td>to the law of</td>
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<tr>
<td>love</td>
<td>unto the laws of</td>
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<td>love</td>
<td>to the Law, no</td>
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<td>love</td>
<td>? Nothing but such departing</td>
<td>8, 533/28</td>
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<td>love</td>
<td>? He proveth it us</td>
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<td>love</td>
<td>to his law. Is</td>
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<td>love</td>
<td>of God's law, in</td>
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<td>love</td>
<td>-- that kind of</td>
<td>8, 534/34</td>
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<tr>
<td>love</td>
<td>, because all that ever</td>
<td>8, 534/36</td>
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<td>love</td>
<td>that he bore to</td>
<td>8, 534/37</td>
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<td>love</td>
<td>unto the law of</td>
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<td>love</td>
<td>in no point of</td>
<td>8, 535/6</td>
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<td>love</td>
<td>, and yet utterly loseth</td>
<td>8, 535/28</td>
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<td>love</td>
<td>of the law of</td>
<td>8, 536/21</td>
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<td>love</td>
<td>unto God than a</td>
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<td>love</td>
<td>. Else, if he agree</td>
<td>8, 538/24</td>
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<td>love</td>
<td>and dread, as I</td>
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<td>love</td>
<td>toward the law of</td>
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<td>love</td>
<td>to the law of</td>
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<td>love</td>
<td>toward the love of</td>
<td>8, 540/22</td>
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<td>love</td>
<td>of God, and therefore</td>
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<td>love</td>
<td>toward the law of</td>
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<td>love</td>
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<td>love</td>
<td>therewith, by reason whereof</td>
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<td>. If he say yea</td>
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<td>love</td>
<td>, and done a good</td>
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<td>love</td>
<td>that wrought well. Now</td>
<td>8, 555/37</td>
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<td>love</td>
<td>-- failed him? If</td>
<td>8, 556/12</td>
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<tr>
<td>love</td>
<td>, eternally damned in hell</td>
<td>8, 556/14</td>
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<tr>
<td>love</td>
<td>God also, so far</td>
<td>8, 556/21</td>
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<td>love</td>
<td>him not yet so</td>
<td>8, 556/23</td>
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<tr>
<td>love</td>
<td>that they bear him</td>
<td>8, 556/24</td>
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<td>love</td>
<td>had failed him. Then</td>
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<td>love</td>
<td>God and his neighbors</td>
<td>8, 568/12</td>
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<tr>
<td>love</td>
<td>God nor his neighbor</td>
<td>8, 568/25</td>
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<tr>
<td>love</td>
<td>, he needs must have</td>
<td>8, 568/27</td>
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<td>love</td>
<td>: to that I answer</td>
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<td>loved</td>
<td>, lauded, and honored of</td>
<td>8, 50/28</td>
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<td>loved</td>
<td>of us, and worshipped</td>
<td>8, 51/11</td>
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<td>loved</td>
<td>him well . . . and yet</td>
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<td>loved</td>
<td>him somewhat, of likelihood</td>
<td>8, 422/37</td>
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<td>loved</td>
<td>that their hearts would</td>
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<td>loved</td>
<td>him, too, saving not</td>
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<td>lover</td>
<td>in lechery loveth himself</td>
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<td>lovers</td>
<td>-- friars and nuns</td>
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<tr>
<td>lovers</td>
<td>, after their rages past</td>
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is common to all
their faiths and their
in And therefore he
in justice, which he
He believeth that he
He supposeth that he
there -- because he
lousy lover in lechery
God for Christ's sake
eateth, drinketh, walketh, believeth,
God; nor he that
be sure that God
taught nurture and wisdom
him that his father
his father's promises, and
choosing by which man
of God, then he
God for Christ's sake
God for Christ's sake
the great commandment of
books, in what lowly,
only mark these holy,
charitying" but to the "
neighbor's wife, or the "
of love after Luther's
of faith than believing,
see that Tyndale in
prayer; and that his
Lo, this is very
as ye see, so
friars and nuns --
went hanging his head
tarry, fall yet so
to whose roaring and
their books, in what
the rebuke thereof, and
pride the proud angel
unto the devil . . . as
sat, should have like
places, looking for no
other -- for the
he speaketh of my "
have not so much
peril of choking with
man, that preacheth for
feigned themselves for their
fasting." The holy evangelist
Christ's garment, whereof Saint
of Christ. And also
his purpose that Saint
loves . More Yet he is
loves to the law of
loveth him out of his
loveth to see man follow
loveth God because he is
loveth his neighbor as much
loveth her with such a
loveth himself . . . and is so
loveth them and will be
loveth , and altogether; and when
loveth not his brother." And
loveth them, and that they
loveth his father and all
loveth him, and that all
loveth all his commandments, and
loveth and chooseth God putteth
loveth and chooseth God, and
loveth them and will be
loveth them, and will be
loving of God . . . there can
loving fashion they serve and
loving words that he writeth
loving " of his neighbor's wife
loving " of his neighbor's daughter
loving manner, in lodging lovers
loving , and working . . . the selfsame
loving and choosing by which
loving belief so came to
lovingly spoken, and he saith
lovingly put in ure that
lovingly together, then we shall
lovingly down; and our Lord
loving at last that God
loving no good Christian man
lowly , loving fashion they serve
lowly submit themselves to such
Lucifer , that for the same
Lucifer by turning to himself
luck . Now is this a
lucre , cast them abroad by
lucre that should come thereof
lucre ," in good faith he
lucre thereby that I stand
lucre as Tyndale standeth in
lucre or other worldly affections
lucre -- as the Mass
Luke , in the fourteenth chapter
Luke speaketh in the eighth
Luke himself useth for a
Luke , whereof Tyndale so boasteth
Tyndale have had Saint Luke have had Saint Luke tell the tale but when he had in the Acts plainly 22), "Simon, Simon, Satan lukewarm . . . weening, therefore, since he lukewarm . . . And therefore saith the lukewarm . . . without growing into greater lumps , lo! I dare say lurdans that longed to make lurk in the dark; out lurk in this body, yet lurked there, a few faithful lurking among the dry, fruitless lurking therein, they have been lusk and lurk in the lusk hath oftentimes played out luskings together in lechery. Now lusks have played out all lusks' lanes, and comforted them lust , in favor whereof their own lust of body that their lust , as they have given lust laid upon preaching, especially lust , and after this world lust to see it so lust of the flesh. Which lust and liking -- let lust as it were a lust . . . and also that the lust , will not yet leave lust and devilish appetite, accomplisheth lust . . . but letteth him sleep lust until his lust have lust have left him. As lust . . . And when the wit lust , when he sent for lust to do . . . love him lust , that every man may lust , saying that of Christ's lustily said of Tyndale, and lustily said of Tyndale, and lust also, this was a lusts . . . For they fasted here lusts that else might trouble lusts and appetites of his lusts and appetites of his lusts and appetites of our lusts of our flesh with lusts of our flesh with lusts with prayer, fasting, and lusts . . . lest we should have

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again, and kill the lusts of our flesh with those that were first made

together, in killing the lusts of our flesh, in

the killing of fleshly lusts, or any such other

played out all his child than, after his play out, Tyndale’s tragical

truth for rage of lusts . . . which, when lusts abate

of lusts . . . which, when the wild rages of

and fall asleep in fallen asleep in his

out all their lustish sleep still in his

rages past and their lusts . . . then they awake. And

have "played out their lusts", as he calleth it

"; yea, and sometimes, too

lusty love) with intent to

Luther himself and by his

Luther translated into English in

Luther . But when I shall

Luther wherein he teacheth men

Luther and Tyndale . . . was the

Luther that I say untruly

Luther too, and so doth

Luther , the very father of

Luther , and Tyndale, and Friar

Luther , Tyndale, and Friar Huessgen

Luther , Friar Huessgen, and him

Luther and his wife, Tyndale’s

Luther , ye wot well, if

Luther himself, being specially born

Luther either, and take Friar

Luther , and Friar Huessgen . . . so

Luther , Tyndale, and Friar Huessgen

Luther is, and Tyndale, and

Luther is, and all their whole

Luther all this, yet fare

Luther his master’s too. But

Luther and Tyndale a little

Luther is, and Friar Huessgen

Luther would make us ween

Luther with all their scholars

Luther and Tyndale would have

Luther yet, in his book

Luther and Tyndale have built

Luther that he was fain

Luther yet, that was Tyndale’s
as Tyndale doth. For
Go me to Martin
hath Tyndale taken of
these new men --
right solemn reason! And
as ye see by
I shall allege him
twice as long as
Tyndale followed his master
his book after, that
marvel though Tyndale and
Cross itself -- whereof
such things as now
damned the church of
that must be, as
David; as though Friar
Tyndale's heresies, as Friar
he had learned of
for a witness against
much to deny: as
as Tyndale is and
this say not only
he doth, for both
he hath been with
the malicious heresies that
of holy matrimony Friar
days, not long before
by such as Friar
rather will do as
other . . . but such as
do the like, and
worse to worse, as
the example by lewd
young jugglers, his scholars
of Priapus that Friar
for this once, holy
matter. For this grieveth
significandi . . . because that Friar
Which words of his,
himself to land. But
and preach; and Friar
Saint Augustine declareth, and
erudite, famous book against
Christ himself that neither
of God than hath
as touching Tyndale and
to perceive it as
with reason think that
did, or else must
understanding that Tyndale and
Luther
, albeit he would make
8, 88/ 21
Luther
, the first master of
8, 90/ 35
Luther
, which giveth to the
8, 97/ 24
Luther
, Friar Huessgen, and Hutchins
8, 104/ 30
Luther
, indeed, maketh a much
8, 109/ 35
Luther
himself and his holy
8, 112/ 29
Luther
, his own master . . . which
8, 113/ 30
Luther
. He lived in poor
8, 122/ 15
Luther
, that would have all
8, 122/ 31
Luther
hath eaten up his
8, 122/ 33
Luther
and Friar Huessgen and
8, 128/ 2
Luther
writeth that if he
8, 128/ 5
Luther
and Tyndale and Friar
8, 129/ 32
Luther
and Tyndale and Friar
8, 131/ 17
Luther
saith, evident, open, and
8, 133/ 9
Luther
and his wife, with
8, 137/ 28
Luther
and Friar Huessgen, and
8, 138/ 26
Luther
and intended to send
8, 142/ 14
Luther
and Tyndale even in
8, 152/ 17
Luther
doth the Epistle of
8, 155/ 29
Luther
, that be so contentious
8, 155/ 33
Luther
, Tyndale, and Zwingli, with
8, 156/ 11
Luther
and he, and Friar
8, 156/ 33
Luther
-- and was, too
8, 171/ 31
Luther
began to bring forth
8, 171/ 33
Luther
and Cate Calate, his
8, 180/ 3
Luther
. And when I had
8, 180/ 29
Luther
is, that is run
8, 190/ 19
Luther
hath done: wed a
8, 190/ 32
Luther
is, and Friar Huessgen
8, 191/ 10
Luther
too -- they should
8, 197/ 11
Luther
hath against his own
8, 197/ 15
Luther
and his lewd lady's
8, 203/ 17
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and his holy nun
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himself confesseth, and the
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, out of which I
8, 225/ 30
Luther
, Tyndale, nor Huessgen, nor
8, 225/ 35
Luther
and Hutchins, and five
8, 232/ 21
Luther
and Friar Huessgen, this
8, 247/ 36
Luther
and he now so
8, 249/ 36
Luther
and he, and Friar
8, 250/ 3
Luther
or Friar Huessgen, or
8, 250/ 9
Luther
giveth to them --
8, 250/ 21
For his master Martin bid Tyndale here, or false which his master some better color for little straighter line than as the false prophet and every man (saith his time, and that together against Tyndale and not bread still, as to worship it, as for he believeth with he doth. For when much more heretic than his own master Martin them as Tyndale and faith and believe with false faith agreeing with the more boldly, as apostles forth. And if right. For proof whereof: tradition of the Church, that the way that read both Rosseus and be done or undone. the contrary, till now sacraments nor ceremonies that Antichrist (though Tyndale and false, Tyndale's master Martin diverse senses, expounded... though that his master Martin knoweth -- nothing that seeing his master Martin in his book against after his master Martin proved that point unto that, as Tyndale knoweth, hath Tyndale taken of worth? But Tyndale and For this faith hath like. As of Friar the world seeth Friar Tyndale agreeth that both be not deadly in his pardon after... but Tyndale telleth us that how he can help such holy folk as such erroneous wise as some too short, as
plainly, after his master
nay but that, against
against Arius, Otho, Lambert,
heretics as Arius, Wycliffe,
it needs follow that
and incest as Friar
his own master Martin
himself we must leave
nor his master Martin
whereby he laboreth, after
Tyndale of his master
For heretics such as
as Tyndale's master Martin
priest ... and, falling to
shall let you see
Dialogue, did say that
fifteen hundred years before
of Christ's church unto
words that according to
belief; and this is
he is plainly of
in my Dialogue rehearse
in his Answer affirmeth
sight (in defense of
license, while we have
of Tyndale's church and
from their cloisters into
do the friars of
doth Tyndale's church and
our understanding to believe
is some chieftain of
good or bad before
books, in setting forth
as a mum against
we say "Tyndale's faith," "
words of Tyndale with
church ... and set forth
intended to set forth
he would set forth
professed heresies ... and that
Christ's sacraments evil and
the tradition of Martin
Scripture (without which, by
by Luther's own rule,
love of love after
insufficient and uncertain by
when, being himself but
years last past unto
right belief before holy
not agree that Friar

Luther
, as ye have heard
8, 472/ 29
Luther
and him, those holy
8, 477/ 33
Luther
, and Wycliffe, Zwingli, Hutten
8, 480/ 4
Luther
, Lambert, Huessgen, Hus, and
8, 481/ 30
Luther
, Lambert, Zwingli, Huessgen, and
8, 484/ 5
Luther
doth with his nun
8, 492/ 7
Luther
, not only a true
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Luther
lying still asleep with
8, 493/ 17
Luther
, which, notwithstanding that the
8, 495/ 5
Luther
, under color and pretext
8, 497/ 22
Luther
... which at Worms, in
8, 514/ 6
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is, and Zwingli, and
8, 561/ 25
Luther
saith), evidently and plainly
8, 562/ 38
Luther's
sect, and after that
8, 13/ 6
Luther's
own words in that
8, 16/ 8
Luther's
books be seditious, as
8, 31/ 13
Luther's
days and his, that
8, 45/ 15
Luther's
days and his; or
8, 46/ 19
Luther's
babbling in his book
8, 111/ 8
Luther's
labor, of whom he
8, 113/ 14
Luther's
heresy that the Sacrament
8, 116/ 2
Luther's
heresies, and among others
8, 116/ 4
Luther's
heresy for good and
8, 116/ 5
Luther's
heresy, because he would
8, 116/ 10
Luther's
leave already, to warrant
8, 123/ 10
Luther's
and Friar Huessgen's. For
8, 124/ 23
Luther's
church -- as Otho
8, 125/ 11
Luther's
church, that let not
8, 125/ 27
Luther's
sit at home in
8, 126/ 14
Luther's
lies. And therefore those
8, 129/ 35
Luther's
counsel, which he meaneth
8, 137/ 30
Luther's
days, that anything hath
8, 140/ 4
Luther's
pestilent heresies, so envenomed
8, 177/ 28
Luther's
lechery. Now, whereas Judas
8, 180/ 18
Luther's
faith, "Friar Huessgen's faith
8, 199/ 16
Luther's
holy doctrine which he
8, 218/ 2
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heresy that the church
8, 219/ 3
Luther's
heresy teaching that priesthood
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8, 219/ 13
Luther's
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lechery good ... and so
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Luther's
leman ... as frame himself
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own rule, Luther's own
8, 273/ 29
Luther's
own scholar may not
8, 273/ 29
Luther's
loving manner, in lodging
8, 308/ 33
Luther's
own rule. And I
8, 317/ 2
Luther's
scholar, he seeth his
8, 317/ 5
Luther's
days, nor yet unto
8, 387/ 1
Luther's
days and his own
8, 394/ 25
Luther's
lechery with his nun
8, 493/ 13
the false delight of apostles even unto lousy now in Almaine the appeared by the uplandish but the lively, lightsome for, that as the shall then send no spirit of error and a fair fire . . . that the flour with long of Tyndale's fashion in nothing but feigning and we must leave Luther their lecherous love, even in like wise, David, short repentance after long well-learned man Nicholas de cunning man Nicholas de the Book of the deny the Book of he playeth by the in the Book of was no man so sober; make him stark and be not so any man were so dare not in such and mows, and maketh shameless,' ' stark it were indeed a Is not here a of, and a thousand any man were so hear any man so their days; and, most very deed a very see any man so This man is too trust that Tyndale, as is not yet so he would be so and feigned, and men's was, I ween, so if I were so such as are so would make them so never man was so be much more than you afterward, surely too will not be so
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Confutation of Tyndale’s Answer
Made by Sir Thomas More
by his hearty prayer
Made unto God kept that
your adversaries, and be
made subjects unto them that
and that no vow
made to God can bind
there be so many
made within these few years
innumerable sort . . there are
made in the English tongue
for never was there
made a more foolish, frantic
men’s vows and promises
made of chastity be not
live by . . wherein he
made so many changes that
told unto me, he
made a meet end at
booke the heretic, that
made it as a communication
Then have we Jonah
made out by Tyndale --
sort as Tyndale never
made a more foolish, nor
had went to have
made a special show of
knew the privy practice
made between the King's Highness
all . . were translated and
made in this manner by
that when they have
made the devil reign in
and say they have
made a martyr . . when their
virtue. As for confession
made to a priest, he
that Necton had once
made Burt of his counsel
frantic, as ever heretic
made any since Christ was
him upon his abjuration,
made in sundry secret corners
this. He labored and
made great instance certain days
bread. Wherein the chancellor
scripts wrested awry, and
what business they have
bound by any law
day or holy day
his other false books
I answer Tyndale's preface
which thing hath hitherto
books so many daily
their books nor anything
shall, be many better
hath our Savior both
pride, envy, and malice
to keep his vow
her his wife, and
since; and that hath
and they his servants
governor of people is
earth since man was
that the bread is
corns, and the wine
Christian people that are
many men to be
which he might have
and whereof he hath
we, "that God hath
promise that he never
in great anger and
there was no promise
testament which God hath
promise"; what had this
腐rupt, and I have
his power whereby he
fire and he be
might the world be
the water itself was
did spit thereupon and
the selfsame goodness that
give it without he
in sacraments where Christ
maketh promises that Christ
Finally, where Christ hath
most solemn, most assuredly
necessary, that ever he
saving only Christ's promises
to break their promise
had broken his promise
words in his book
long digression have I
with their new liberty
made a while great sticking
made to minister them matter
made , what destruction and manslaughter
made by men: Tyndale ansereth
made by the Church . . . and
made for the maintenance of
made before his Answer to
made him for to stand
made by so many idle
made against them neither, but
made than mine -- and
made in the Gospel and
made them set naught by
made of chastity -- when
made her his harlot, and
made Luther and Tyndale a
made to be at his
made for the people, and
made of earth and not
made one of many grains
made one of many grapes
made participant of that holy
made as one, and in
made the outward signs
made no man of his
made you a promise that
made promise, nor never none
made a great vow that
made by God." Which argument
made in Christ's blood --
made for the matter? How
made the Christendom which thou
made them meet to work
made one person, as the
made when there was nothing
made an instrument of that
made thereof a plaster, and
made him to make the
made a promise, And so
made none; but he maketh
made never such! For Christ
made a promise, one of
made , and thereto most fruitful
made . . . that is to wit
made to man, he teacheth
made to God . . . and so
made to his church; besides
made against me -- whereof
made you . . . to let you
made themselves wonderful imaginations to
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all the matter and
beareth unto them, and
for his elects little
and saith that God"
these words that "God
here that God always
hath said that "God
the reason that Tyndale
he saith that God
trust into presumption, and
toward us. For Tyndale
without resistance. More Here
of theirs, More Tyndale
ye may bear, but
whose salvation yet he
and expert as he
him -- all this
with for one piece,
and therefore mocketh, and
putteth out "converted," and
you. And therefore he
which words only, Tyndale
Tyndale's not only nothing
great conclusion whereof he
and teacheth them, and
the things that God
twain such as nothing
understanding of Saint Paul . . .
and study about the
laid upon Timothy in
matrimony of his own
never of Saint James'
that it hath in
of this word "church,"
prayer and preaching, and
of God . . . most maliciously
him of likelihood for
upon Timothy in the
are used in the
the oil in the
he forgetteth himself . . . and,
themselves in the dark . .
falsely now translate him . .
thereto and amend it,
shamefully their confusion . . . and,
as they were not
for false. As for
God taught Moses the
cause of his own
syllogism of his own
maketh it much the less
maketh them see both their
maketh for his purpose concerning
maketh his elects see both
maketh his elects see . . . his
maketh the elects to see
maketh his elects see their
maketh us against the endeavor
maketh them to see his
maketh men the more bold
maketh as though it were
maketh Tyndale as though he
maketh these words for a
maketh with the temptation a
maketh not himself so sure
maketh himself of their feeling
maketh to Tyndale's purpose in
maketh us sure of the
maketh a gay game, that
maketh our Savior say, "When
maketh the title of this
maketh all his matter, and
maketh for his purpose, but
maketh this chapter is such
maketh them see their "damnation
maketh him see, and his
maketh for his matter, but
maketh them, among many other
maketh of their ungracious books
maketh him priest, he received
maketh , that was neither any
maketh , nor nothing had in
maketh clean the soul by
maketh them understand thereby nothing
maketh of good ordinances delivered
maketh the Blessed Word of
maketh of his book of
maketh of him priest . . . and
maketh . . . though they be not
maketh of a priest is
maketh me another holy sermon
maketh as though they were
maketh it seem that, by
maketh it "I receive not
maketh then as though their
maketh of sermons. And yet
maketh the false prophets ashamed
maketh of the tabernacle, the
maketh . As here, he guesseth
maketh . And in what figure
Paul. And therefore against 
shameless with ungracious company,
net of his own
of the faith, by
his royal railing of 
and less grace, in
one word standeth the
that he was too
were a sort of
zeal so smiteth off
he laboreth to bring
Nabal, and all the
of evil will or
his grace again, the
shame, or else of
to his people the
through pride, envy, and
and, as it seemeth,
him, he keepeth his
spectacles of pride and
these matters full of
another by his own
wise and of like
hath of his blind
like heresies and like
fair virtues in himself:
it of very cankered
also mistranslated of like
therein both the false
all . . . and for the
he shall perceive also
and done of pure
in "falsehood," mine "obstinate
meanwhile that his own
of ignorance but of
set in an obstinate
devil, by their deadly
is filled up with
as were obdurate in
considered, is powdered with
out for their obstinate
by his own default,
of pride, envy, and
or charity either, by
sin be committed of
never after sin of
or frailty, but of
love of God into
do them not of
of purpose and of

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<td>of his house, so</td>
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<td>male</td>
<td>, but of devotion and</td>
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<td>, drowned them utterly with</td>
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wise -- neither of
it of purpose and
it were held of
it be held of
that there be no
do it not of
undoubted token of invincible
repressing of their inemendable

to finish the infinite
by their own importunate
do them not of
for any despite or
detestable deeds of pure
rise, and that the
take it for no
law may be called
whether he bore any
belief they had no
have now a few
of hard heart and
worshipful . . . so that his
prooudly and with as
well that the false,
more clearly perceive the
will always be by
venomous words and other
one . . . and is as
Christian readers, that this
of the church, his
I knew well the
hath done of a
his translation in such
I found no such
heresies so sore poisoned
his church his deadly,
is it a very
but only a rash,
plainly convicted Tyndale of
effectual to prove his
seemeth, ariseth of heretics'
is it a very
all only their own
him but their own
hated the church of
there may, through such
cannot fall into that
no wise, nor no
all other points only
a rabble of false,

malice
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nor purpose, nor frailty
, or of infirmity, frailty
. . . and that therefore the
. We must ask him
in us. And why
. . . for all that it
in heresy whencesoever himself
, to follow the example
and intolerable trouble of
, whereby the Catholic people
nor of purpose, but
-- this is, be
borne to his father
to any other body
or sloth of their
because it was all
, and a malicious casting
therein, we should never
. And that thing he
mind incurable, he thought
mind can in that
purpose invading them as
manner that Tyndale hath
mind of these men
folk laid in good
ways, the worst that
as any of them
man intendeoth to turn
folly is reprov'd by
heresies that Luther began
purpose, to set forth
and erroneous fashion --
intent with Erasmus my
and newfangled folk . . . that
heresy . . . wherewith he would
, pestilent heresy . . . like as
, frantic braid, furnished with
falsehood used by him
purpose against the common-received
subtilty, or, as holy
lie. For it is
suspicion. Now, of truth
suspicion. Nor God, I
folk") -- which church
minds as read the
will that may make
purpose. And therefore of
to be deadly
heretics teaching to the
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<td>-- to make us</td>
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<td>(for that word into</td>
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<td>, Let every man here</td>
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<td>man</td>
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<td>never the better for</td>
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<td>man</td>
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<td>man</td>
<td>doth wrong to pray</td>
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<td>man</td>
<td>may as slightly regard</td>
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<td>man</td>
<td>but only lack of</td>
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<td>man</td>
<td>chaseth you. And if</td>
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<td>man</td>
<td>. . . we need not doubt</td>
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<td>man</td>
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<td>doubteth but that Tyndale</td>
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<td>had himself, and a</td>
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<td>but even as a</td>
<td>armed with faith, go</td>
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<td>fled hence for fear</td>
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<td>man</td>
<td>and charitable mind the</td>
<td>did abide still by</td>
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<td>died in. For after</td>
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<td>that asked him any</td>
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<td>by this dealing every</td>
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<td>there is no good</td>
<td>may see that he</td>
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<td>man</td>
<td>abjured . . . which was the</td>
<td>doubteth. Now was his</td>
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<td>man</td>
<td>after found about another</td>
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<td>man</td>
<td>perceive what devotion the</td>
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<tr>
<td>man</td>
<td>that every good Christian</td>
<td>had thereto. And finally</td>
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<td>man</td>
<td>and angry with any</td>
<td>hath great cause to</td>
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<td>man</td>
<td>and a true Christian</td>
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<td>ungracious writing bringeth any</td>
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<td>wretched books murdereth the</td>
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<td>man</td>
<td>diabolical sects than a</td>
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<td>man</td>
<td>me not if any</td>
<td>may well rehearse. And</td>
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<td>man</td>
<td>as to make a</td>
<td>can reckon a place</td>
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<td>man</td>
<td>many souls. Now, no</td>
<td>drunk, and bid him</td>
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<td>man</td>
<td>this wise: &quot;A Christian</td>
<td>doubteth, I think, but</td>
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<td>man</td>
<td>say that no good</td>
<td>is bound to obey</td>
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<td>man</td>
<td>saith that a Christian</td>
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<td>rather please God than</td>
<td>is bound to obey</td>
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<tr>
<td>man</td>
<td>.&quot; But when Tyndale, that</td>
<td>.&quot; But when Tyndale, that</td>
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and rebellion. For every
nuns . . . and that no
Church . . . and that no
name the contrary . . . every
false heresies. And no
prince. Which if any
painted visors that every
by their wills no
light "which illumineth every
so clear to every
heartily send that young
I think that no
faith, wish that never
be provided that every
well tempered that no
forgotten, nor that every
counsel every good Christian
I would advise any
if it mishap any
grace no labor of
apostolical fashion . . . that a
will no good Christian
how devilishly that any
us one good, honest
speak we of honest
that, since every holy
of God's commandments . . . natural
virtue, there can no
in many things a
the spirit of a
God commandeth the spiritual
God by which every
fault. But albeit a
a good and virtuous
be rewardable, yet every
best that the best
his duty, for every
best work that any
they grant that a
greatest virtue, when a
somewhat hard for any
in the laws of
places -- that none
pursue and punish any
he that pursueth any
man is no spiritual
they say that no
never so mischievous, no
all the laws of
and right; but any
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because he knoweth that
or meat itself, that
strange tale, that never
creatures be subjects to
to man and not
is perilous for any
elects, which church no
error. For if a
Tyndale anon, as a
would not that any
the flesh . . . for the
him." I suppose no
it is written, "The
enough and yet the
fast of a Christian
of a true Christian
it such as the
delighteth to see a
would he put unto
he loveth to see
day is servant unto
day is servant unto
that the Son of
Sabbath day, nor no
use it as his
of God instituted for
for man and not
benefit and profit of
it not "servant unto
man's profit, and no
yet is there no
call the governor his
himself rather the governor's
Godhead was ordained for
yet useth no wise
working day thereof: this
findeth out, a Christian
reader, this holy "spiritual"
reverence, and that every
lowing no good Christian
ashes than earth since
he, like a spiritual
Nicodemus that except a
and all that any
more, peradventure, which no
he hath made no
the country, as a
that state if a
while they live . . . every
shall heal the sick

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<td>8, 59/37</td>
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<td>man</td>
<td>had heard before, that</td>
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<td>man</td>
<td>and not man to</td>
<td>8, 60/19</td>
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<td>man</td>
<td>to them. But, now</td>
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<td>man</td>
<td>, except certain revelation of</td>
<td>8, 61/4</td>
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<td>man</td>
<td>can know, but unto</td>
<td>8, 61/11</td>
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<td>man</td>
<td>leave these ways and</td>
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<td>man</td>
<td>spiritual, ensnatch the cause</td>
<td>8, 61/19</td>
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<td>man</td>
<td>should do true penance</td>
<td>8, 64/10</td>
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<td>man</td>
<td>was in heaviness far</td>
<td>8, 67/17</td>
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<td>man</td>
<td>is of so simple</td>
<td>8, 67/23</td>
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<td>man</td>
<td>that fasteth for his</td>
<td>8, 68/14</td>
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<td>man</td>
<td>bad enough -- but</td>
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<td>man</td>
<td>shall have no reward</td>
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<td>man</td>
<td>, but of a heretic</td>
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<td>man</td>
<td>inwardly delighteth, and in</td>
<td>8, 71/36</td>
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<td>man</td>
<td>so delight in the</td>
<td>8, 72/4</td>
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<td>man</td>
<td>no pain for sin</td>
<td>8, 72/8</td>
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<td>man</td>
<td>follow by fasting and</td>
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<td>man</td>
<td>. . . and therefore when he</td>
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<td>man</td>
<td>, that he may therefore</td>
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<td>man</td>
<td>is master and lord</td>
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<td>man</td>
<td>else, that he may</td>
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<td>man</td>
<td>-- though it was</td>
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<td>man</td>
<td>and not man for</td>
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<td>man</td>
<td>for it; that is</td>
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<td>man</td>
<td>, as our Savior saith</td>
<td>8, 74/1</td>
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<tr>
<td>man</td>
<td>,&quot; as Tyndale calleth it</td>
<td>8, 74/2</td>
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<td>man</td>
<td>lord thereof but only</td>
<td>8, 74/10</td>
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<td>man</td>
<td>among the people wont</td>
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<td>man</td>
<td>, but himself rather the</td>
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<td>man</td>
<td>.The very manhood of</td>
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<td>man</td>
<td>; but yet useth no</td>
<td>8, 74/16</td>
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<td>man</td>
<td>to call Christ his</td>
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<td>man</td>
<td>hath in my mind</td>
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<td>man</td>
<td>that were either in</td>
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<td>man</td>
<td>at last, I wist</td>
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<td>man</td>
<td>with those sensible sacraments</td>
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<td>man</td>
<td>can without heaviness of</td>
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<td>man</td>
<td>was made of earth</td>
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<td>man</td>
<td>, set all such bodily</td>
<td>8, 79/5</td>
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<td>man</td>
<td>were born again of</td>
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<td>man</td>
<td>could find further therein</td>
<td>8, 81/28</td>
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<td>man</td>
<td>hath found yet, and</td>
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<td>man</td>
<td>of his counsel; no</td>
<td>8, 81/30</td>
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<td>man</td>
<td>putteth his hand here</td>
<td>8, 84/21</td>
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<td>man</td>
<td>take his wife as</td>
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<td>man</td>
<td>may soon see what</td>
<td>8, 86/10</td>
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<tr>
<td>man</td>
<td>. . . and if he be</td>
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<td>up like a strong man, and beareth it out</td>
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<td>might preach that would</td>
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<td>man</td>
<td>once interrupt him; for</td>
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<td>man</td>
<td>to captivate his wit</td>
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<td>man</td>
<td>should say “God save”</td>
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<td>man</td>
<td>or woman bless themselves</td>
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<td>man</td>
<td>, either by himself or</td>
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<td>man</td>
<td>was fallen from the light!</td>
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<td>man</td>
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<td>saith that any man is mad, one that</td>
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<td>man</td>
<td>: that either lord, king</td>
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<td>may, as I say</td>
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<td>man</td>
<td>were not made a</td>
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<td>man</td>
<td>marketh well enough. He</td>
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<td>man</td>
<td>with his own eyes</td>
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<td>man</td>
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<td>man</td>
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<td>man</td>
<td>translating the Testament, and</td>
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<td>man</td>
<td>defendeth the matter --</td>
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<td>man</td>
<td>may call 'the</td>
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<td>man</td>
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<td>man</td>
<td>understand thereby the whole</td>
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<td>had here heard ever</td>
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<td>man</td>
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<td>himself lived, nor no man that heard him left</td>
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<td>fight shall turn the man to merit and reward</td>
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<td>indeed, and that every man . But it pleaseth him</td>
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<td>Tyndale, and like a man will say so --</td>
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<tr>
<td>its contrary... as a man pronounced among them in</td>
<td>8, 170/29</td>
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<tr>
<td>oration also that any man unknown that all good</td>
<td>8, 171/39</td>
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<tr>
<td>It is to no man and saith he preached</td>
<td>8, 172/5</td>
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<tr>
<td>-- cometh this good man in the face for</td>
<td>8, 173/9</td>
<td></td>
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<tr>
<td>should never look any man may say &quot;an image</td>
<td>8, 174/5</td>
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<tr>
<td>and bad? For a man see them, even so</td>
<td>8, 175/12</td>
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<tr>
<td>net believe that no man can spy them.&quot; As</td>
<td>8, 175/13</td>
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<tr>
<td>subtly couched that no man should then well see</td>
<td>8, 177/9</td>
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<tr>
<td>were in English, every man see that I were</td>
<td>8, 177/15</td>
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<tr>
<td>not yet make any man, though he were my</td>
<td>8, 177/16</td>
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<tr>
<td>being made by another man to dislike the misuse</td>
<td>8, 177/23</td>
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<tr>
<td>be lawful to any man would now translate Moria</td>
<td>8, 178/10</td>
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<tr>
<td>amend... if any man, as my friend, prayeth</td>
<td>8, 178/25</td>
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<tr>
<td>hunger that the good man and I do. For</td>
<td>8, 178/29</td>
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<tr>
<td>But God forgive the man !) with the bones of</td>
<td>8, 178/34</td>
<td></td>
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<tr>
<td>choking (God save the man . Against Tyndale's UsingThis</td>
<td>8, 181/4</td>
<td></td>
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<tr>
<td>he would where a man were blind of the</td>
<td>8, 181/33</td>
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<tr>
<td>plainness of the good man . It is no mastery</td>
<td>8, 182/17</td>
<td></td>
</tr>
<tr>
<td>objections such as no man objecteth nor would object</td>
<td>8, 182/19</td>
<td></td>
</tr>
<tr>
<td>As if percase a man would translate a Latin</td>
<td>8, 186/1</td>
<td></td>
</tr>
<tr>
<td>make him a good man were yet much better</td>
<td>8, 186/35</td>
<td></td>
</tr>
<tr>
<td>he would where a man were meekly safe that</td>
<td>8, 187/6</td>
<td></td>
</tr>
<tr>
<td>plainness of the good man bishop because he would</td>
<td>8, 189/27</td>
<td></td>
</tr>
<tr>
<td>objections such as no man or twain to come</td>
<td>8, 190/7</td>
<td></td>
</tr>
<tr>
<td>as if percase a man may perceive, this three</td>
<td>8, 190/12</td>
<td></td>
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<tr>
<td>with the other, a man and yet the working</td>
<td>8, 191/2</td>
<td></td>
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<tr>
<td>of a gun a man that were elder than</td>
<td>8, 191/16</td>
<td></td>
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<tr>
<td>had made a young man to read, and whereof</td>
<td>8, 191/35</td>
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<tr>
<td>well enough provide a man misconstrue the Scriptur</td>
<td>8, 192/20</td>
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<tr>
<td>as far as any man misconstrue the Scriptur</td>
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<tr>
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<td>his apostles, nor any man</td>
<td>in long time after</td>
<td>8, 192/31</td>
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<tr>
<td>were sprinkled upon a man</td>
<td>for holy water --</td>
<td>8, 194/28</td>
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<tr>
<td>as is to no man</td>
<td>fully and perfectly known</td>
<td>8, 195/8</td>
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<td>to curates nor no man</td>
<td>else, but the curates</td>
<td>8, 195/21</td>
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<td>he saith every Christian man</td>
<td>, and every woman too</td>
<td>8, 195/33</td>
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<tr>
<td>but like as a man</td>
<td>layeth his hand on</td>
<td>8, 197/34</td>
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<td>well that a Christian man</td>
<td>is not christened at</td>
<td>8, 198/7</td>
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<td>the thing that no man</td>
<td>layeth to his charge</td>
<td>8, 199/25</td>
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<td>Though we say a man</td>
<td>ought to &quot;love&quot; his</td>
<td>8, 202/2</td>
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<tr>
<td>neighbor’s daughter, a Christian man</td>
<td>doth not understand that</td>
<td>8, 202/3</td>
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<td>this example? Did any man</td>
<td>forbid him to use</td>
<td>8, 202/13</td>
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<td>good, as when a man</td>
<td>&quot;standeth well in his</td>
<td>8, 203/4</td>
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<td>as God giveth a man</td>
<td>whereof he may make</td>
<td>8, 204/22</td>
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<tr>
<td>them to vice, the man</td>
<td>is much the worse</td>
<td>8, 204/24</td>
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<tr>
<td>grace by which the man</td>
<td>is acceptable to God</td>
<td>8, 204/26</td>
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<tr>
<td>faith, hope, and charity man</td>
<td>worketh good works --</td>
<td>8, 204/29</td>
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<td>heaven. Now, forasmuch as man</td>
<td>can do no good</td>
<td>8, 204/31</td>
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<tr>
<td>et abundavit&quot;</td>
<td>that hath, there shall</td>
<td>8, 205/5</td>
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<tr>
<td>as grace persevering with man</td>
<td>for the good use</td>
<td>8, 205/8</td>
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<tr>
<td>thing. Now, since every man</td>
<td>perceiveth well that albeit</td>
<td>8, 205/11</td>
</tr>
<tr>
<td>This high, godly, &quot;spiritual&quot; man</td>
<td>taketh for none abomination</td>
<td>8, 206/16</td>
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<tr>
<td>no wise that any man</td>
<td>should so repent his</td>
<td>8, 206/24</td>
</tr>
<tr>
<td>penance; and every good man</td>
<td>hath in himself ever</td>
<td>8, 206/36</td>
</tr>
<tr>
<td>understanding . . . as where a man</td>
<td>saith, &quot;This child hath</td>
<td>8, 207/11</td>
</tr>
<tr>
<td>before his face, &quot;This man</td>
<td>will not acknowledge his</td>
<td>8, 207/20</td>
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<tr>
<td>unto us by any man</td>
<td>save ourself. In which</td>
<td>8, 207/25</td>
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<td>lo: that ever any man</td>
<td>should take pain for</td>
<td>8, 208/18</td>
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<tr>
<td>commandeth Tyndale and every man</td>
<td>else to be obedient</td>
<td>8, 209/3</td>
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<tr>
<td>Passion shall serve every man</td>
<td>for the satisfaction of</td>
<td>8, 210/13</td>
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<td>well done that a man</td>
<td>for his sin willingly</td>
<td>8, 210/17</td>
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<td>board upon which a man</td>
<td>getheth to land and</td>
<td>8, 212/18</td>
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<tr>
<td>which there was no man</td>
<td>saved. And when a man</td>
<td>8, 212/22</td>
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<tr>
<td>saved. And when a man</td>
<td>breaketh the ship of</td>
<td>8, 212/22</td>
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<tr>
<td>altogether -- and the</td>
<td>in like case as</td>
<td>8, 212/30</td>
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<td>after Baptism . . . putteth a man</td>
<td>in that case that</td>
<td>8, 213/6</td>
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<tr>
<td>that is impossible to man</td>
<td>is not impossible to</td>
<td>8, 213/21</td>
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<td>deeds with which any man</td>
<td>is besides his own</td>
<td>8, 213/25</td>
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<td>very hard for a man</td>
<td>by penance wrought in</td>
<td>8, 213/31</td>
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<tr>
<td>we sustain yet, every man</td>
<td>for himself, the painful</td>
<td>8, 213/37</td>
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<tr>
<td>return to God every man</td>
<td>consider in what wise</td>
<td>8, 214/17</td>
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<tr>
<td>the manner with which</td>
<td>should return to God</td>
<td>8, 214/19</td>
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<td>that he said the man</td>
<td>which once repenteth will</td>
<td>8, 214/38</td>
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<tr>
<td>than hearty repentance of man</td>
<td>for his reconciliation to</td>
<td>8, 215/15</td>
</tr>
<tr>
<td>heaviest tidings that ever man</td>
<td>told. For then he</td>
<td>8, 215/17</td>
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<td>good always that every man</td>
<td>were overly bold upon</td>
<td>8, 215/26</td>
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<tr>
<td>before . . . as where a man</td>
<td>sinfully falleth in drunkenness</td>
<td>8, 216/8</td>
</tr>
<tr>
<td>harm; or whereas one man</td>
<td>giveth other occasion of</td>
<td>8, 216/10</td>
</tr>
<tr>
<td>I say, where a man</td>
<td>hath no will in</td>
<td>8, 216/20</td>
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<tr>
<td>it. As if a man</td>
<td>meet another and kill</td>
<td>8, 216/33</td>
</tr>
<tr>
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<td>-------------------------------</td>
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<tr>
<td>occasion to move a man</td>
<td>to love God again</td>
<td>8, 217/ 26</td>
</tr>
</tbody>
</table>
| Tyndale saith: that every man him too. But a free will . . . whereof if be true that a at all. For every the fasting days no death. What death each acquitted himself like a shall understand that never solution mocketh also no and so went from went from man to it, and not of from the word of taking the word of never said, nor no or his light of light of man, but that to kill a truth dependeth not of is not true because all this, while no the contrary? Tyndale . . . but receive no witness of receive no witness of taketh no witness of his special witness of when I say "a and appeareth not what this errand to a should not wit what this errand to the mean a certain, special translating into English a for example, if a good, virtuous, and well-learned take no record of take not record of take no record of take not record of take no record of receive no record of not the record of receive not record of not the record of receive no record of no the record of all manner witness of not the record of

*Thomas More Studies 12.1 (2017)*
take no record of
not easy for every
these twain. If a
take you for no
you not for a
you not for the
nature and kind of
be some such certain
not the record of
I receive not of
he took not of
he would take of
of its kind. A
man may say "The
was here," or "That
must then say "The
may not say "That
receive no record of
I receive not of
all manner witness of
I receive not of
take no record of
receive no record of
receive no witness of
receive none because no
receive no witness of
receiveth no record of
receiveth some record of
receiveth no record of
said "His witness no
receive no witness of
no witness, neither of
wherein the will of
I take not of
upon the mouth of
God provided by which
no manner witness of
his chief record of
had greater record than
salvation the witness of
and his testimony no
but that every true-believing
receive no witness of
Baptist, that every true-believing
I take not of
of the good, holy
refusing all witness of
men's will, with offering
without which many a
without which many a

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" -- of truth, the
to perceive . . . and yet
would say in speaking
; or "I take you
" and "I take you
". The two first excludeth
; the third doth but
as they mean of
-- he should rather
. For by so translating
, but of God . . . and
no manner record at
may say "The man
that we spoke of
that we spoke of
was here," and may
was here" but if
. " to change the order
"Yea, and since the
-- he should rather
; as himself hath, in
" and to say "I
. For the one signifieth
" -- signifieth that I
offereth me none. But
. Now shall I plainly
; and then may ye
. . . and that God receiveth
. For Tyndale cannot say
taketh," meaning very few
. For he said himself
nor angel, as touching
may, by the labor
, but I tell you
. . . for he hath, as
should come to faith
, it is clearly proved
, because he had greater
-- that is to
also, as ye see
receiveveth. Whosoever do receive
is a witness that
," for the furnishing of
, that believeth God's word
. . . but yet I say
Saint John) "because ye
, is likely to be
by the hearing of
should never have come
should never have believed
them which none other
Saint John -- no
is not true because
so great, that no
works such as no
say farther that every
were in desert, every
they preach that every
list . . . they leave no
show us some one
so a-dazed that no
the country, as a
from unholy writing of
one thing, and every
which I trust every
did it . . . nor good
not lawful for any
Tyndale deduceth that every
well deduce that no
vow . . . as is the
how properly the good
Gospels were written . . . every
Scripture. For if a
Tyndale would have no
could have found any
of whose hand no
not was that holy
and many another holy
must judge" . . . and every
For since this evil
him some well-known blind
at all. Tyndale Some
Tyndale saith that "some"
upon that virtuous cunning
first from God to
and so forth from
forth from man to
a wit as any
false miracle either by
well: I see no
now therefor, never a
devout fashion used by
unto Abel, or any
Deuteronomy) commanding that no
down quite, if a
Old Testament than every
and evident to every
three," that simple, unlearned
so is every faithful
did . . . they should be
saith nay to that
so saith -- so
can be ignorant thereof
else had done, they
in the Catholic Church
that was of the
is at liberty to
at liberty to eat,
, at the leastwise, that
should have spied his
layeth his hand upon
I require the reader
the same in diverse
may see that we
is bound to give
believed that any woman
to marry -- Tyndale
may marry though himself
may be forbidden to
forbidden to marry that
proveth it. These are
might have refused all
write certain rules to
believe. For the perceiving
to think it lawful
can take them, as
Arius and many another
of his sect." Now
(saith Luther) for his
, misled with an evil
, and in the sight
would ask, How did
would ask this question
Nicholas de Lyra, saying
, and so forth from
to man, come by
, come by mouth without
had since -- yet
or devil to be
write thereof that ever
have missed it. But
therein. But this is
else, that it should
shall add nor diminish
say no more but
well understood, so may
that hath any spark
, though he lack learning
as sure in the
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<td>may soon mislead that man</td>
<td>which list to leave</td>
<td>8,287/2</td>
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<tr>
<td>that it maketh a man</td>
<td>to be preserved thence</td>
<td>8,288/12</td>
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<td>able to discharge a man</td>
<td>of purgatory . . . yet may</td>
<td>8,288/36</td>
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<td>fear it. For no man</td>
<td>, except revelation, can be</td>
<td>8,289/4</td>
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<td>in Latin; or a man</td>
<td>to shrieve himself of</td>
<td>8,289/27</td>
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<td>never prove, nor no man</td>
<td>else, the things that</td>
<td>8,290/7</td>
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<td>Christ was God and man</td>
<td>and died between two</td>
<td>8,290/30</td>
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<td>hypocrites. More If a man</td>
<td>read over these words</td>
<td>8,294/21</td>
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<td>parts thereof -- every man</td>
<td>, almost, in every part</td>
<td>8,295/15</td>
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<td>had, the wit of man</td>
<td>might abuse the Scripture</td>
<td>8,295/34</td>
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<td>deed itself justifieth a man</td>
<td>, which &quot;is the denying</td>
<td>8,297/35</td>
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<td>doth . . . so that a man</td>
<td>would at the first</td>
<td>8,300/28</td>
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<td>for a good Christian man</td>
<td>. But afterward he declareth</td>
<td>8,300/29</td>
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<td>by a very virtuous man</td>
<td>whom God hath of</td>
<td>8,301/4</td>
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<td>than wonder what this man</td>
<td>meanother. First, it must</td>
<td>8,303/25</td>
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<td>proved false. For every man</td>
<td>seeth that there is</td>
<td>8,304/6</td>
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<tr>
<td>wonder what the mad man</td>
<td>meanother, to speak in</td>
<td>8,304/13</td>
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<tr>
<td>them -- the wise man</td>
<td>may well wit that</td>
<td>8,304/15</td>
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<td>bishop to bury any man</td>
<td>, and though it were</td>
<td>8,305/17</td>
</tr>
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<td>devil hath made this man</td>
<td>mad; he would else</td>
<td>8,308/16</td>
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<td>all. As if a man or not. If a</td>
<td>would say, &quot;Christ prayed</td>
<td>8,311/16</td>
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<tr>
<td>hath. And if a thereto -- that every man</td>
<td>seek among the other</td>
<td>8,311/34</td>
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<td>Mass&quot;; neither can any man</td>
<td>look further in the</td>
<td>8,311/36</td>
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<td>the Mass doth any us Christians whereof no man</td>
<td>shall feel with his</td>
<td>8,314/21</td>
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<tr>
<td>was never good Christian man</td>
<td>gather thereof any strange</td>
<td>8,314/30</td>
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<td>that by him, a there was never good</td>
<td>good at all, save</td>
<td>8,316/19</td>
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<td>observe it; nor no Christian men whereof &quot;no meaning?Would the wise man</td>
<td>wist the meaning. For</td>
<td>8,317/16</td>
</tr>
<tr>
<td>if God bid a that &quot;the Son of therefore, as though every man</td>
<td>that any reverence had</td>
<td>8,317/26</td>
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<tr>
<td>therefore, as though every but the Son of the Sabbath day for man, and not</td>
<td>might put into the</td>
<td>8,318/11</td>
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<td>and yet nevertheless subdued and finally, any one heaven -- which every</td>
<td>yet this fifteen hundred</td>
<td>8,318/25</td>
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<td>be bodily works: a Paul commandeth that no also defying, a better</td>
<td>ever thought or durst</td>
<td>8,319/7</td>
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<tr>
<td>hand, nor salute any to smear a sick man</td>
<td>wist the meaning&quot; --</td>
<td>8,319/17</td>
</tr>
<tr>
<td>to smear a sick canTyndale nor any the words of one so hard that no Man</td>
<td>that if God bid</td>
<td>8,319/20</td>
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<tr>
<td>also defying, a better hand, nor salute any to smear a sick canTyndale nor any the words of one so hard that no Man</td>
<td>do a thing . . . he</td>
<td>8,319/21</td>
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<td>which list to leave</td>
<td>, our Savior Christ himself</td>
<td>8,321/6</td>
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<tr>
<td>to be preserved thence</td>
<td>, and not man for</td>
<td>8,321/8</td>
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<td>of purgatory . . . yet may</td>
<td>for the Sabbath day</td>
<td>8,321/8</td>
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<td>, except revelation, can be</td>
<td>unto certain order of</td>
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<td>to shrieve himself of</td>
<td>is by himself at</td>
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<td>else, the things that</td>
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to Tyndale? Is any
days (nor, peradventure, every
so long either by
Tyndale say that either
there to than needed either
Abraham answered the rich
he would have no
also this, "If any
commandment to bind any
of Christ, "If any
a heathen" -- every
is this: Every Christian
-- being a Christian
taken as a heathen
other but that no
me"). Which thing no
he saith, "If any
And also, if any
meaneth not that no
these words that a
Saint Augustine, as every
wise; and never wise
there yet either good
good man or wise
men's shoulders. For every
Now, there is no
I think no good
if he be, some
mercenary and a hired
both one thing, one
holy Ark, though every
Church to forbid any
Parliament too, that no
should suffer that one
died a good Christian
in justice, that the
and say that every
the contrary. For every
either himself or any
neither himself nor no
he not, nor no
truths which no good
though neither God nor
such antiquity that every
appeareth not to every
I suppose that no
be contentious, or a

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that "whatsoever sin a

devil might bring a

faith shall save any

faith, by bringing a

or else that a

of God to every

liveth, but that a

to say, that a

cannot prevail against any

ye see that this

meaneth it of every

that faith in any

would mean that a

that faith, because a

Tyndale to put a

nor, I trow, no

he mean that no

Peter is for every

express words, that a

he agreeth that a

him neither. For a

besides the belief, any

knowledge maketh me a

The knowledge that a

faith maketh Tyndale a

this knowledge made a

is made thereby a

And then if a

though there were no

and had of any

be possible that any

holdeth, how that a

his antecedent, that no

More holdeth, that a

point is that every

his sin; and the

teroth but that the

God in the Christian

grace dwelleth still in

ture, as long as

dwelleth in the Christian

man

cannot err in anything

man

being led of ignorance

man

at length brought unto

man

to the bliss of

man

now. And therefore let

man

take any boldness upon

man

to be saved by

man

hath committed . . . if he

man

hath committed, if he

man

have committed, if he

man

having that faith into

man

that once geteth up

man

that standeth on it

man

may fall from it

man

that hath once gotten

man

that hath it may

man

which hath that faith

man

that once hath it

man

farth as one that

man

, that hell gates shall

man

-- except he would

man

may fall from that

man

cannot sin all the

man

in surety of heaven

man

else, but that his

man

may go to salvation

man

sufficient . . . because that whoso

man

may err without peril

man

may believe that Christ

man

might believe that Christ

man

unto salvation should need

man

of the church. More

man

needeth no more articles

man

of the church, as

man

of Christ's true church

man

of the false church

man

be none of Christ's

man

of "the church" but

man

, keepeth in the Spirit

man

sineth not and yet

man

may have a right

man

having that faith can

man

may have a right

man

being born of God

man

, for all the seed

man

may keep still his

man

be meant his grace

man

, to keep him from

man

will cleave thereunto and

man

by any other special

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<td>him, &quot;This is the tale (since no</td>
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<td>Christ would that every</td>
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<td>on him, while the</td>
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<td>is there many a</td>
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<td>but that every wise</td>
<td>8, 467/ 38</td>
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<td>that a right good</td>
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<tr>
<td>in heresy many a</td>
<td>8, 467/ 12</td>
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<td>counsel Titus that the</td>
<td>8, 468/ 19</td>
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<td>despair to turn a shame if a good</td>
<td>8, 469/ 4</td>
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<td>should meet with a</td>
<td>8, 469/ 12</td>
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<tr>
<td>about to get the</td>
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<td>the truth . . . then this Tyndale should find a</td>
<td>8, 469/ 21</td>
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<tr>
<td>say, find such a</td>
<td>8, 470/ 15</td>
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<tr>
<td>man should learn the truth</td>
<td>8, 470/ 22</td>
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<tr>
<td>man is forward upon his</td>
<td>8, 470/ 30</td>
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<tr>
<td>man in heaven that hath</td>
<td>8, 470/ 32</td>
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<tr>
<td>man will in this point</td>
<td>8, 471/ 10</td>
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<td>man may be misled by</td>
<td>8, 472/ 15</td>
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<td>man whom they could not</td>
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<td>man which were a heretic</td>
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<td>man at last from God</td>
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<td>man should despair to convert</td>
<td>8, 472/ 30</td>
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<tr>
<td>man of the true, Catholic</td>
<td>8, 473/ 10</td>
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<tr>
<td>man . . . and his own sect</td>
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<td>man that at the first</td>
<td>8, 473/ 20</td>
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<td>man after baptism believe as</td>
<td>8, 473/ 22</td>
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<tr>
<td>man , he should by his</td>
<td>8, 473/ 30</td>
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<tr>
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<td>Meaning</td>
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| return here perceive that | man for "tyranny" now, any it is to any -- that to every is damnable till the be taught . . . for no then, nor yet no all the promises, no authority of any one this church . . . nor no doctrine of any one that article of any be had by no the opinion of any against, as though no of God, and that none could have neither many places -- that well enough. For a of their teaching, the things do when a any time faileth any them, nor that any elect church" (as every as it were a of any good Christian not maliciously. Let every ween, find no wise device which every wise not hold the good pity, if the poor his elects. For every deadly sin in any the free will of consider how darkly the this word "elect" the as I say, the the free will of good endeavor, worketh in mind this evil Christian so small that a preventing and foregoing, no were nothing in the such thing in the the good endeavor of letteth that that a and given? If a gift? Now shall every gifts of God, a the will of the forthwith for a desperate should lack teaching that that himself therein confesseth , at the leastwise, to that misbelieveth be better shall be saved but else till it was might be saved; but, but if that either hath any true, sure , or any few, that but if he learned but it be first , but the sure doctrine had ever heard that hath none, nor none nor angel, but by hath no power by may believe truly and falleth into boldness of sleepeth, or lieth in that once hath gotten which once hath the is, by his doctrine in his sleep, or, yet forTyndale himself here, against Tyndale's foolish in this point agree , ye wot well, must excused of all those said once he were well wotteth that thus were it never so, and ascribe althing to walketh in his way that is elect for layeth the Scripture very concerning any manner of the credulity and belief hath in those words may not well wit can believe: yet if himself whereby he might whereby he himself might should be anything worth may not by his would give Tyndale a , then, inTyndale's high must therefore sit even conformable and toward worketh
the hand of the
against the endeavor of
is such that a
that is a faithful
revelation were unto the
away the merit from
the soul that the
and comfortable will of
truth inspired into the
thou wouldst not!" No
had determined to bring
conversion and turning of
man toward him . . . though
toward the attaining of
that were beetle-blind indeed
occasion of belief and
. . . forasmuch as he hath
salvation not in
toward him . . . though
cannot turn unto him
may do this and
mention of grace, that
too. But though a
And then can no
For what can a
and choosing by which
as Tyndale said before,
untrue in both. For
saith that when a
against reason. Many a
then is there one
and bear a poor
but truth, as every
But now knoweth every
for example, since no
both to God and
And therefore a Christian
constancy is in this
that the will of
that the will of
the tree when a
must he tell every
matter so that a
God; for no good
But the better the
against the nature of
falleth nor falleth from
falleth from man till
And then if the
cause . . . which cause the
he it never but
in the Apocalypse, some
on the other, the
he never leaveth good
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that wittingly and willingly
toward the attaining of
that were beetle-blind indeed
, as he by that
occasion of belief and
. . . forasmuch as he hath
must of necessity and
, and not an inevitable
whether he will or
here doubteth but that
to salvation not in
toward him . . . though man
cannot turn unto him
may do this without
may do this and
may do that, " as
can therefore do them
may see to thread
cannot have any will
, if Tyndale's lie be
deserve in believing the
lovel and chooseth God
seeth also of necessity
neither of necessity seeth
seeth the mercy of
that hath a great
, at the leastwise, whose
company. And that his
learned well knoweth. But
very well that all
doubteth but that Judas
. And yet, that we
must be patient, and
. Here he saith (and
doth nothing willingly, but
is no will at
smitteth the tree therewith
how he may know
may not well wit
can lightly fall into
was before . . . the more
.) Or else that in
till man first fail
first fail and fall
were not likely to
would not after conceive
withdraweth first his will
is neither hot nor
falleth into the mire
without so much help
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<tr>
<td>man</td>
<td>and with him . . . therefore man had himself and his</td>
<td>8, 527/ 23</td>
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<td>man</td>
<td>no more than a man loseth his wits when</td>
<td>8, 529/ 10</td>
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<td>man</td>
<td>neck. There is no man so good but that</td>
<td>8, 529/ 12</td>
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<td>man</td>
<td>God than a sick man ofttimes feeleth the taste</td>
<td>8, 529/ 14</td>
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<td>man</td>
<td>churlish answer! And what man were there so unreasonable</td>
<td>8, 530/ 18</td>
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<td>man</td>
<td>king or a great man had cause enough to</td>
<td>8, 530/ 19</td>
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<td>man</td>
<td>catch her . . . and no man greatly to blame but</td>
<td>8, 530/ 25</td>
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<td>man</td>
<td>but either a blind man or he that taketh</td>
<td>8, 530/ 26</td>
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<tr>
<td>man</td>
<td>the king of a man , or the sight of</td>
<td>8, 531/ 22</td>
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<tr>
<td>man</td>
<td>thereupon, which every learned man may soon find out</td>
<td>8, 531/ 26</td>
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<tr>
<td>man</td>
<td>soon make every wise man see that in this</td>
<td>8, 531/ 28</td>
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<tr>
<td>man</td>
<td>I trust, many a man in heaven that was</td>
<td>8, 532/ 25</td>
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<tr>
<td>man</td>
<td>letter, and send the man to his death, and</td>
<td>8, 533/ 10</td>
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<tr>
<td>man</td>
<td>no more than a man loseth his wits while</td>
<td>8, 533/ 20</td>
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<tr>
<td>man</td>
<td>no more than a man loseth his wits when</td>
<td>8, 533/ 24</td>
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<tr>
<td>man</td>
<td>the Gospel, that a man lost one of his</td>
<td>8, 533/ 31</td>
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<tr>
<td>man</td>
<td>say that if a man let fall his ring</td>
<td>8, 533/ 36</td>
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<td>man</td>
<td>mastery as no true man can. Now, if a</td>
<td>8, 534/ 6</td>
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<td>man</td>
<td>wise by example: A man that lieth asleep loseth</td>
<td>8, 534/ 11</td>
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<tr>
<td>man</td>
<td>wise, so that a man doth not wittingly nor</td>
<td>8, 535/ 12</td>
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<tr>
<td>man</td>
<td>sin . . . but as the man was in manner all</td>
<td>8, 535/ 24</td>
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<tr>
<td>man</td>
<td>For so doth the man , ye wot well, in</td>
<td>8, 535/ 34</td>
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<tr>
<td>man</td>
<td>and delivered that innocent man his own death in</td>
<td>8, 536/ 17</td>
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<tr>
<td>man</td>
<td>should not believe a man that would without good</td>
<td>8, 537/ 17</td>
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<tr>
<td>man</td>
<td>if he kill a man in that drunkenness. Nor</td>
<td>8, 537/ 34</td>
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<tr>
<td>man</td>
<td>not David nor no man else that Tyndale saith</td>
<td>8, 537/ 35</td>
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<tr>
<td>man</td>
<td>saith, ”There is no man so good but that</td>
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<td>man</td>
<td>God than a sick man ofttimes feeleth the taste</td>
<td>8, 538/ 1</td>
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<tr>
<td>man</td>
<td>parable of the rich man that took away the</td>
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<td>man</td>
<td>the impossibility that a man should rise again of</td>
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<td>man</td>
<td>collation in which the man is not so far</td>
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<td>man</td>
<td>faith, I let no man to believe Tyndale, whencsoever</td>
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<tr>
<td>man</td>
<td>And yet is the man of so good remembrance</td>
<td>8, 544/ 24</td>
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<tr>
<td>man</td>
<td>And seeing that a man may thereto say, ”What</td>
<td>8, 546/ 28</td>
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<tr>
<td>man</td>
<td>teacheth not, nor no man was there ever anywhere</td>
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<tr>
<td>man</td>
<td>and foolish, as every man well seeth that any</td>
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<tr>
<td>man</td>
<td>though I or any man else had any time</td>
<td>8, 552/ 4</td>
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<tr>
<td>man</td>
<td>overthrow as though no man saw it . . . royally triumphpeth</td>
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<td>man</td>
<td>so like a pretty man . For joy and glory</td>
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<td>man</td>
<td>wanton lad that no man could make him look</td>
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<td>man</td>
<td>unto Tyndale that a man may be turned to</td>
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<td>man</td>
<td>for turning of a man unto himself, but unto</td>
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<td>man</td>
<td>change hath made every man well perceive that himself</td>
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<td>man</td>
<td>Church; whereof never no man said the contrary. But</td>
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<td>man</td>
<td>riddle, that a Christian man &quot;cannot err, and how</td>
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<td>man</td>
<td>strange, and unto every man save himself so inopinable</td>
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<td>man</td>
<td>and such as no man would ween were likely</td>
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<td>man</td>
<td>a point of a man more authorized than an</td>
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<tr>
<td>man</td>
<td>thing he saith the man doth of necessity, because</td>
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to every good Christian man so open at his 8,570/ 29
their faith, every good-faithful man very well feeleth that 8,570/ 33
of that book a man’s soul may be so 8,9/ 5
the malice of the man’s will withstand it yet 8,12/ 9
devil reign in a man’s conscience, so far forth 8,16/ 10
against the liberty of man’s free will . . . wherein he 8,4/ 6
exact of the poor man’s purgatory . . . and setting the 8,24/ 27
effect with that holy man’s prayer will work; and 8,24/ 33
of a good, faithful man’s mouth, and where any 8,31/ 34
the heavenly reward of man’s good works cometh only 8,53/ 12
lieth not in every man’s head at adventure 8,61/ 1
taught to believe that man’s fasting hath been pleasant 8,63/ 25
for no desire of man’s praise or itch of 8,69/ 35
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in the love of man’s heart, when he findeth 8,71/ 35
to God himself, for man’s profit, and no man 8,74/ 10
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write this, wherein every man’s ears that would him 8,148/ 19
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custom of putting a man’s hand upon another . . as 8,192/ 15
other laid unto a man’s charge . . and where this 8,207/ 17
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if he cut a man’s throat in the open 8,220/ 13
that she ravished the man’s maidenhood and deflowered him 8,216/ 36
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work the way to man’s salvation not by only 8,239/ 2
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of God working with man’s will toward that obedience 8,241/ 19
truth dependeth not of man’s word -- we will 8,242/ 16
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once had in a sufficient. Whose strength in that pluck not a
but also in every his hope of the
after Tyndale, though the And as for every
The choice of a the judgment of a
the pith of a Spirit of God, with things. The choice of
the judgment of a the pith of a
away the work of seem here to give
good endeavor of the working of faith in use of reason. If we say not that
he teach them that it now . . . but that
the good endeavor of wise inspired into every by God working with
in darkness . . . and because therefore tell us that tell us, neither, that
to the working of for all this, that
For the choice of the judgment of a the pith of a plain necessity -- that is to wit, every
the pith of a the pith of a that the pith of
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<td>free will . . . as though</td>
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<td>creation and all, and</td>
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<td>good work in any</td>
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<td>wife, nor by the</td>
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<td>sheep, and thereby made</td>
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<td>of his matter and</td>
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<td>of our Savior himself</td>
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<td>not part of this</td>
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<td>of Christ -- yet</td>
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<td>places. Wherefore it is</td>
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<td>miracles, as we find</td>
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<td>, plain, and evident, and</td>
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<td>and open by their</td>
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<td>and open. For they</td>
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<td>of their great blindness</td>
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<td>misturneth the mind and</td>
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<td>appear by these words</td>
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<td>that he hath a</td>
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<td>reprove Tyndale's heresy, and</td>
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**Footnotes:**

- “Doth it not have I showed you be, not suspected, but rehearseth also part, do forthso little so as I have before and Priesthood, Saint Paul wotteth that this is the means of such the maintenance of his were fallen already to these new Pharisees, these prove ours by the never sin; which his some purpose ordained for was no better to the church of all ever anything spoken that the world to redeem think, peradventure, that all of God made unto his "elect church" of believing the promise that the fruit from all

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the time, after the manner of man concerning any give man's will, in other, and in all taketh utterly away all -- should be no the faith in such this is the ordinary or not, in such this world in such folk but with some by faith, without any same thing, in a the reprobates; by which so very a likely borne up thereby, in their fault were, in nor can do any it sin, after that neither adultery nor such the man was in all his deeds in their matches in that Almighty God, in this Tyndale And in like delivered on the same proveth us, after his which, done in such and in some other which he disputeth; which and boasteth highly this errors of doctrine in chapter bring forth any which he calleth "The Christ, help!" for the after a certain vehement with railing upon men's and mar men's good men ween that good do ... because of the diverse ages after diverse he preached ... and good tended to virtue, good they in conditions and his brother is a ye know that no made, what destruction and King David for his deadly sin . . . neither with him from adultery, nor manner of any of those manner of devoir of themselves manner, like place in the manner of good works, he manner of merit from the manner help nor furtherance toward manner . . . because he will not manner of the faith given manner wise that he cannot manner appearing unto us as manner of towardness and conformity manner working of their wills manner , as for thus far manner of handling of the manner: that God would, as manner, maugre their teeth, which manner , not to suffer them manner evil to bring any manner that the motion toward manner of manslaughter . . . but be manner all asleep, so were manner but a dream." Here manner wise. But this dare manner wise, as followeth . . . "Why manner the apostles of Christ manner unto death. Moreover, they manner , in his before-rehearsed words manner as they do them manner than all other men manner of his disputation -- manner of "feeling faith" that manner of living, Tyndale taketh manner thing for the proof manner and Order of Our manner sake (as it were) manner of speech used in manner , and so lead the manner, as his doth where manner were nothing worth. And manner and forms of speaking manner, such as himself list manner and virtues, and some manner, or God's honor. Now manner never so sick, as manner; and ye know that manqueller hath everlasting life abiding manqueller they have caused, partly manslaughter and adultery notwithstanding his manslaughter , adultery, nor any suchlike manslaughter, nor such other "horrible
horrible deeds," as perjury, manslaughter, manslaughters, and adultery, of weakness

Reping, robbery, murder, and the purpose of much

Adultery and thereby to

Nor such manner of

His lechery and his

Adultery, and after, mischievous

Their deeds, as adultery,

Per prophetiam, cum impositione

In te per impositionem

Sermons do corrupt and

Can nothing make nor

Say "The captain will

Say "That captain will

Grant me that every

Set solemnly in the

That we should only

Holy doctors note and

Them to have the

Will, answer this point.

Fail and faint. Tyndale

More Yea marry --

Laws against them. Tyndale

Shall scatter theirs. More

He biddeth look and "

Saith never true. Tyndale

With him now but

Him now but mark,

Now but mark, mark,

He biddeth the people

If he forget to

Of heretics, and no

His miracles for a

Means thereof for a

Doctrine and the true

But in the meanway

Would have by the

James -- and Saint

Will not see the

Then seeth he the

That every wise reader

Dwelleth. And by that

He thinketh thereof. But

First chapter of Saint

It in some calendars

Is much to be

Works, and so straitly

Tyndale is a great

Manslaughter, , and adultery, of weakness

Manslaughter, both . . . while he feared

Manslaughter, or adultery; and that

Manslaughter, : whoso should then, without

Manslaughter, at an angry word

Manslaughter, -- had he not

Manslaughter, . . . but be things of

Manslaughter, too was wrought by

Manslaughter, too. "This shall I

Manslaughter, , not-believing, forsaking, or forswearing

Manum, meuram" ("Neglect not the

Manum, presbyteri" ("Neglect not the

Mar, men's good manners, as

Mar, ; whereas in the getting

March, on tomorrow." But ye

March, on tomorrow" but if

Marc, must have a gander

Margin, upon those words. But

Mark, these holy, loving words

Mark, in the sacraments --

Mark, and token of circumcision

Mark, well and remember that

Mark, at the last the

Mark, , I pray you. For

Mark, whether it were ever

Mark, now, good Christian reader

Mark, " that all emperors, kings

Mark, whether it be not

Mark, , mark, mark. It is

Mark, , mark. It is pity

Mark, . It is pity that

Mark, that their princes are

Mark, it, then is it

Mark, among them all why

Mark, of his true church

Mark, of his true doctrine

Mark, and knowledge of Christ's

Mark, me this first: that

Mark, of miracles his very

Mark, in the Gospel, also

Mark, . For he knoweth very

Mark, , at the leastwise. But

Mark, well and consider the

Mark, we know," saith Saint

Mark, well, good reader, that

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Marked, , lo -- that Tyndale

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when he sitteth and
which every other man
had them, and the
by such clear, open
would think all were
his poetry, for that
let a monk from
for the solemnization of
in double despite of
matrimony to express the
is to wit, the
them to make their
sin, and such manner
prophets that shall forbid
and say that his
chastity. And then doth
doth. For since the
the marriage is no
whoredom . . . since that his
faith unto man in
mouth as praiseth monks: "
plain scriptures against the
these new holy, "spiritual"
profess never to be
after whom she never
standeth the making and
life, the spirit, the
life, the spirit, the
life, the spirit, the
to play, as Cherrystone,
law of God. But,
sin, a monk to
the sword. More Yea
feigned and false. But
of his own power? He changeth too. But
Yes," and say, "Yes,
that a friar may
It is better to
for any man to
that every man may
may be forbidden to
as clearly forbidden to
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it is better to
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indeed both Tyndale and
saith with his master
-- his own master
them . . . nor his master
that (as Tyndale's master
of "Saint Thomas the
they have made a
of "Saint Thomas the
holy doctor and glorious
wholesome heresies this holy
Hitton, the devil's stinking
that of this holy "
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cunning doctor and blessed
by Scripture that a
calleth them murderers and
'hangmen,' '
long life a double
to glory of his" had the apostles, the
in God's hands; and
souls, did there many
other holy saints and
all the blood of
all the blood of
that ye shall not
And yet shall ye
his church. And no
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that marreth all his
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with me in this
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weight of all the
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it ministereth rather much
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which was all the
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was there in this
very meet for the
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matter . For I say surely
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matter ; nor at every lewd
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matter itself meaneth a willingly
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matter than the property of
matter standeth not therein at
matter . For this grieveth Luther
matter more easy because he
matter by this -- that
matter , after his two years'
matter standeth in this point
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so show you the  
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words nothing touching the  
and far from the  
and thrown all his  
it be no great  
means to write true  
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their treating of the  
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serveth much for our  
then without miracles the  
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should be make his  
is all his whole  
wise temperance of the  
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hath occasion of much  
and faith of the  
-- be for this  
to speak in this  
far off from the  
that it seemeth the  
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or believed. In which  
his part in this  
hethath this  
blaspheme her in this  
in his mind no  
so enmeshed in this  
or out made no  
thing impertinent to the  
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day a very slight  
he hath entered a  
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God, and of the  
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<td>matter</td>
<td>, in which he reproveth</td>
<td>8, 413/34</td>
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<tr>
<td>matter</td>
<td>and rehearsing him by</td>
<td>8, 418/26</td>
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<tr>
<td>matter</td>
<td>almost a lost labor</td>
<td>8, 429/11</td>
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<tr>
<td>matter</td>
<td>, against a great many</td>
<td>8, 434/7</td>
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<tr>
<td>matter</td>
<td>as there is between</td>
<td>8, 436/26</td>
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<tr>
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<td>with a quip against</td>
<td>8, 443/5</td>
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<td>matter</td>
<td>from knowledge. And therefore</td>
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<tr>
<td>matter</td>
<td>: whether he mean that</td>
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<td>matter</td>
<td>, in this book of</td>
<td>8, 448/24</td>
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<tr>
<td>matter</td>
<td>. For though that a</td>
<td>8, 451/1</td>
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<td>matter</td>
<td>standeth only in this</td>
<td>8, 460/29</td>
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<td>, here utterly destroyed and</td>
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<td>matter</td>
<td>believe the authority of</td>
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<td>matter</td>
<td>so caught in a</td>
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<td>matter</td>
<td>. For ye will remember</td>
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<td>matter</td>
<td>in this book is</td>
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<td>matter</td>
<td>. For as touching his</td>
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<td>. For whereas he should</td>
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<td>, as in whom may</td>
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<td>matter</td>
<td>, if he were so</td>
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<td>... both that David agreed</td>
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<td>most especially dependeth . . . that</td>
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<td>); and well ye wot</td>
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<td>, and abhorreth every word</td>
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<td>untouched. For both is</td>
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<td>-- that is to</td>
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<td>matter</td>
<td>, because they be no</td>
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<td>hangeth . . . and let his</td>
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<td>not unproved only, but</td>
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<td>. . . and shall show you</td>
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<td>were very doubtful and</td>
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<td>of great doubt and</td>
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<td>matters</td>
<td>being so plain, evident</td>
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<td>handled in such wise</td>
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<td>meddle with the very</td>
<td>8, 41/23</td>
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<td>matters</td>
<td>, and all their holy</td>
<td>8, 64/38</td>
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<td>matters</td>
<td>of the sacraments, which</td>
<td>8, 101/18</td>
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<td>to treat of this</td>
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<td>is an argument or</td>
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<td>once moved of a</td>
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<td>willing, to touch this</td>
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<td>But Tyndale in this</td>
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<td>yet handleth he the</td>
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<td>of handling of the</td>
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<td>ground of a great</td>
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<td>Tyndale's intent in</td>
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<td>goeth forth in his</td>
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<td>Against which, if the</td>
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<td>when he broke the</td>
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<td>another chapter by</td>
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<td>Tyndale, all the whole</td>
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<td>saith more against his</td>
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<td>first told of the</td>
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<td>a mile from the</td>
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<td>and not upon the</td>
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<td>then, thus handling the</td>
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<td>us as for the</td>
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<td>and I, in the</td>
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<td>and boasteth in this</td>
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<td>good reader, feeling</td>
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<td>nothing near to the</td>
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<td>place, to which this</td>
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<td>of all the whole</td>
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<td>pith of all the</td>
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<td>purpose, all his whole</td>
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<td>mock, laid all his</td>
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<td>this chapter, another new</td>
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<td>pertinent properly to this</td>
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<td>and whereupon all the</td>
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<td>thereabout goeth all his</td>
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<td>Tyndale maketh all his</td>
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<td>to have left that</td>
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<td>it belonging to the</td>
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<td>it also toward the</td>
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<td>taketh for a small</td>
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<td>whereupon all his whole</td>
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<td>nothing maketh for his</td>
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<td>heresies . . . and left the</td>
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<td>himself hath overthrown his</td>
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<td>learning, if that these</td>
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<td>they might seem thereby</td>
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<td>learning. But, now, the</td>
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<td>see not hitherto these</td>
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<td>the name of these</td>
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<td>not in such mad</td>
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<td>mocks of all such</td>
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<td>of those reasons in</td>
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</table>
so bringeth all his matters in conclusion to that which the Greeks in his handling of these which wrote of these these men and their together to common upon their assembly for such signifieth "Christ's faith" in he would in the altered and changed in things to prove their point of their mischievous thereupon dependeth many great in the Gospel of in the seventeenth of in the sixth of in the Gospel of of his brethren do, in the twenty-third of in the fifteenth of the Gospel of Saint the blessed apostle Saint set in on Saint with another man's charge, foolish variance, at last, up thereby, in manner, that Christ at his Supper of Christ, his the Consecration at Christ's whereof Christ at his after in a fish's maw the Consecration at Christ's earth to be a mean for us unto God

Tyndale's interpreter; he may should wit what they translated: the books, I would peradventure seem to since he must needs for if he should say Tyndale must needs for all this, not what all those ceremonies earth to be a that should be a now no priest as

matters in conclusion to that matters of doubt and question matters full of malice and matters so many hundred years matters every man himself with matters of judgment or policy matters called by none other matters of the faith; so matters of virtue and Christian matters of great weight, maliciously matters by those texts that matters than Tyndale's own words matters . Yet doth he not Matthew , where he saith that Matthew , where he saith, "This Matthew and spoken by the Matthew . But I speak of Matthew in the last Matthew , where he saith, "Upon Matthew -- but forbidding them Matthew , the twelfth chapter; and Matthew , the twenty-third day of Matthew' Eve, by the name maugre his teeth to whom maugre his teeth, against his maugre their teeth, which is Maundy turned into his Blood Maundy with his apostles . . . in Maundy . He must also put Maundy gave example and commandment maw , that therefore he never mayhemmed , and murdered many good mayor and aldermen" or percase mayor , aldermen, and common council mayor , bailiff, constable, or sheriff maze , and come to the mean unbelief, false faith, and mean so evil as they mean diverse ways, but which mean . But I trust to mean , of the Holy Scripture mean none other but that mean at the time of mean no more but that mean , therefore, that for these mean anything against these holy mean . Surely there needeth no mean for us unto God mean between God and the mean between God and us

Matthew 12.1 (2017)
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<td>without asking what they mean</td>
<td>, or desiring to know</td>
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<tr>
<td>with his. If he mean the pope with his</td>
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<td>Church. But if he mean by &quot;the pope and&quot;</td>
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<td>church all truth; I mean all truth necessary, as</td>
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<td>as though he would mean it for the whole</td>
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<td>in speaking would so mean . But this darkness useth</td>
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<td>of Tyndale whether he mean the word written or</td>
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<td>8, 149/ 16</td>
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<td>ween, so mad to mean only the priests, how</td>
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<td>so? Did Saint Paul mean so? Did the Jews</td>
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<td>speak against, except Tyndale himself -- heretics, I mean of old time, and</td>
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<td>8, 180/ 28</td>
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<td>him what he might mean . He will haply say</td>
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<td>doubt also, whether it mean good or evil, but</td>
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<td>so that when we mean a false faith, we</td>
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<td>the heart&quot;: whether he mean liveth. And if he mean in the first manner</td>
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<td>again. Now, if he mean in the second manner</td>
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<td>-- false heretics, I mean , that by the word</td>
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<td>or what horse I mean . For if I would</td>
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<td>wotteth well that I mean a certain, special man</td>
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<td>certain man as they mean of. But yet shall</td>
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<td>or heretics. If he mean paynims or Turks, then</td>
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<td>is false. If he mean heretics, he goeth almost</td>
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<td>confounding&quot; them. Whether he mean that the true preacher</td>
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<td>ashamed? Now, if he mean that the true preacher</td>
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<td>such as Tyndale must mean but if he</td>
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<td>write. More If he mean of spiritual revelations, it</td>
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<td>that many a more mean wit hath found since</td>
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<td>we do . . . which yet mean not as Tyndale doth</td>
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<td>the thing that they mean ; and that albeit that</td>
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<td>of Tyndale whether he mean that of any of</td>
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<td>Christ himself. If he mean the first way --</td>
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<td>other twain. If he mean of the second manner</td>
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<td>hangeth. Now, if he mean in the third fashion</td>
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<td>the soul; if Tyndale mean in this manner --</td>
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<td>well. Now, if he mean by &quot;we&quot; all we</td>
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<td>unto men of the mean sort . . . though some such</td>
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<td>And that he should mean not only the precepts</td>
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<td>Testament&quot; -- if he mean the testament of Christ</td>
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<td>them -- such, I mean , as are through Christendom</td>
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<td>8, 370/ 26</td>
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<td>pope's &quot;generation.&quot; If he mean his carnal kindred, or</td>
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<td>8, 386/ 27</td>
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<td>cannot err. If he mean by &quot;the pope and</td>
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<td>8, 386/ 22</td>
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<td>have declared whether he mean elect and chosen as</td>
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<td>8, 391/ 8</td>
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<td>or else that he mean by the &quot;elect&quot; church</td>
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<td>8, 391/ 16</td>
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<td>point -- whether he mean that his &quot;whole multitude</td>
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<td>8, 391/ 20</td>
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<tr>
<td>He may seem to mean by &quot;Christ's elect church</td>
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<td>divine what he should mean . But then, as those</td>
<td></td>
<td>8, 392/ 29</td>
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<td>see: that howsoever he mean by the &quot;elect church</td>
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<td>8, 393/ 1</td>
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<td>fain wit whether he mean that whosoever once believe</td>
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<td>8, 411/ 5</td>
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<td>be safe. If he mean in the first manner</td>
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wrong. Now, if he
mean it -- if he
sense that he might
mean that he might possibly
-- except he would
faith. And if he
But, now, if he
divine what he might
mean effect. For if he
confessed. Now, if he
mean he might seem to
thereunto -- if he
him. Now, if he
special manner, if Tyndale
if he devise and
be saved by the
Saint John did never
affirmeth him plainly to
refrain him," might not
good, but must needs
And yet, though they
in faithful matrimony, they
mean motions. For if he
this matter: whether he
tell us whether he
therefor. Now, if he
well declared, if he
side, he may peradventure
mean may he seem to
were none. Except Tyndale
deadly sin in the
only -- if Tyndale
grace. Howbeit, if he
if by "faith" he
if by "faith" he
been warned in the
of remission. If he
done. And if he
should see whether he
Book), or whether he
likely that he should
behold -- such, I
worthy: the merits, I
the light, and yet
this though he thus
tell us whether he
of his whether he
a season" . . . whether he
and helped in the
but that a right

mean in the second manner
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mean thus, he saith nothing
8, 411 / 25
mean in his own words
8, 412 / 2
mean in his words, that
8, 412 / 4
mean that a man may
8, 412 / 8
mean so . . . yet saith he
8, 412 / 12
mean but so -- that
8, 412 / 26
mean else, taking the way
8, 413 / 13
mean that no man may
8, 413 / 31
mean not that way, but
8, 414 / 4
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8, 414 / 21
mean that this seed of
8, 422 / 9
mean by the "seed" of
8, 422 / 16
mean any such, I cannot
8, 422 / 20
mean any other manner of
8, 422 / 23
mean of Christ; and of
8, 430 / 27
mean by these words after
8, 438 / 10
mean that he which is
8, 438 / 27
mean by these words that
8, 438 / 33
mean that it were impossible
8, 438 / 34
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8, 497 / 31
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8, 508 / 22
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8, 510 / 11
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8, 519 / 36
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8, 520 / 27
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8, 520 / 29
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8, 547 / 25
mean-learned man, or almost an
8, 26 / 1
mean-learned folk, and mean-witted, too
right mean-learned folk, and mean-witted, too

wherefore, and what thou

but which way he

leisure; for methinketh he

against the sacraments, and

indeed, and that he

not profitable. This thing

that is, as he

his pain; but this

you what mischief he

their significations. And thereby

you farther that he

worse . . . and that he

But by likelihood he

By the words, he

that Christ ordained" . . . he

promises. And so he

token and the sacrament

and lasteth ever," what

filth. And what filthiness

else wotteth what he

godly living -- he

gloss . . . by which he

his head." Here he

in doubt what he

Luther's counsel, which he

nothing what the matter

men perceive what he

and understand what Tyndale

except that Tyndale peradventure

haply say that he

feed Christ's flock," he

and consequens." Wherein he

and the matter itself

is it that Tyndale

wot not what Tyndale

in that place neither

rehearseth, but he both

say! For whereas he

which false prophets he

of him what he

robbed from us . . . and

I say, since Tyndale

it well, but yet

to do. For he

thereof. For by that

and clearly that he

speaketh well and yet

what any one word

meanest

indeed, he shall himself

meaneth

not very well, saving

meaneth

that they should be

meaneth

no good . . . and that

meaneth

Tyndale, as it appeareth

meaneth

, to Almighty God (for

meaneth

he to them that

meaneth

more, and prove it

meaneth

he first that wheresoever

meaneth

yet much worse . . . and

meaneth

utterly -- as he

meaneth

that if they speak

meaneth

that the Holy Order

meaneth

nothing else but his

meaneth

that as the priest

meaneth

. . . he might, as it

meaneth

he other than that

meaneth

he but the filthiness

meaneth

. . . nor whereof no man

meaneth

none of us peevish

meaneth

that the Blessed Sacrament

meaneth

that himself and his

meaneth

by these words "the

meaneth

, as it seemeth, shall

meaneth

. Now, yet once again

meaneth

. For so he may

meaneth

by this word "congregation

meaneth

that I should have

meaneth

that this Greek word

meaneth

even the ministers that

meaneth

that, since he showeth

meaneth

a willingly offered declaration

meaneth

: he would have all

meaneth

by "willingly" and "of

meaneth

nor saith that he

meaneth

and saith that he

meaneth

that all must be

meaneth

: paynims, Turks, or heretics

meaneth

by "confounding" them. Whether

meaneth

the popes of eight

meaneth

thiswise, and therefore saith

meaneth

he not so well

meaneth

not that there is

meaneth

he nothing else but

meaneth

like a naughty heretic

meaneth

naught. But now let

meaneth

. Now, that all the
expoundeth which "all" he meaneth, saying all "of which he meaneth to speak in this whereby, and for what that thou wilt have, I have by his of the which Jesus no miracles, there excludeth to be nothing worth he further, as he of circumcision alone in not yet they shall that thou wilt have which of his hundred not that no man he fully meaneth by the "pope" and. Howbeit, for aught that we shall guess. For these words will by them, and what a far further thing therein (as in other always that he which it of every man, and in many places no such dwelling in of a "feeling" faith by his "feeling" faith in the other: so not as Tyndale telleth we were once gone,(as appeareth by sundry very plainly and expressly only the promises of no more but to such things as were Tyndale covertly to come Tyndale further, for all very falsely and speaketh
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<td>meaning</td>
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<td>meaning</td>
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<td>meaning</td>
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<td>he could make, and</td>
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<td>means</td>
<td>while he lived, into</td>
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<tr>
<td>be ravished of their</td>
<td></td>
<td></td>
</tr>
<tr>
<td>death, much more than</td>
<td>8,473/25</td>
<td>25</td>
</tr>
<tr>
<td>the bodies, to compel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to grant that Christian</td>
<td></td>
<td></td>
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<tr>
<td>of &quot;faith,&quot; and maketh</td>
<td></td>
<td></td>
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<tr>
<td>than idolatry to make</td>
<td></td>
<td></td>
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<tr>
<td>Turks do -- bid</td>
<td></td>
<td></td>
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<tr>
<td>worldly wit . . . and that</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to do all other</td>
<td>8,474/34</td>
<td>34</td>
</tr>
<tr>
<td>Luther wherein he teacheth</td>
<td></td>
<td></td>
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<tr>
<td>to be debated by</td>
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<td></td>
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<tr>
<td>no great place) many</td>
<td></td>
<td></td>
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<tr>
<td>-- as to give</td>
<td></td>
<td></td>
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<tr>
<td>folk, believing that</td>
<td></td>
<td></td>
</tr>
<tr>
<td>these</td>
<td></td>
<td></td>
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<tr>
<td>the stories witness, partly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>members</td>
<td>do. And therefore even</td>
<td>8,475/1</td>
</tr>
<tr>
<td>members</td>
<td>-- they must, I</td>
<td>8,475/15</td>
</tr>
<tr>
<td>members</td>
<td>of their &quot;elect church</td>
<td>8,475/25</td>
</tr>
<tr>
<td>members</td>
<td>. . . and may for a</td>
<td>8,476/30</td>
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<tr>
<td>members</td>
<td>of Tyndale's &quot;elect church</td>
<td>8,476/22</td>
</tr>
<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,476/30</td>
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<td>members</td>
<td>of Tyndale's church can</td>
<td>8,476/11</td>
</tr>
<tr>
<td>members</td>
<td>&quot; -- the rebuker may</td>
<td>8,477/2</td>
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<tr>
<td>members</td>
<td>of the elect church</td>
<td>8,477/28</td>
</tr>
<tr>
<td>members</td>
<td>to perceive that she</td>
<td>8,477/22</td>
</tr>
<tr>
<td>members</td>
<td>of the same. And</td>
<td>8,477/19</td>
</tr>
<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,478/5</td>
</tr>
<tr>
<td>members</td>
<td>with their holy &quot;feeling&quot;</td>
<td>8,478/9</td>
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<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,479/5</td>
</tr>
<tr>
<td>members</td>
<td>do -- he forgetteth</td>
<td>8,479/17</td>
</tr>
<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,480/25</td>
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<tr>
<td>members</td>
<td>of his own &quot;elect&quot;</td>
<td>8,481/28</td>
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<tr>
<td>members</td>
<td>,&quot; he falleth into horrible</td>
<td>8,482/5</td>
</tr>
<tr>
<td>members</td>
<td>upon great occasions, as</td>
<td>8,482/23</td>
</tr>
<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,483/7</td>
</tr>
<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,484/37</td>
</tr>
<tr>
<td>members</td>
<td>of his &quot;elect church</td>
<td>8,485/21</td>
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<tr>
<td>members</td>
<td>of the devil's damned</td>
<td>8,486/12</td>
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<td>members</td>
<td>of his &quot;elect church</td>
<td>8,487/28</td>
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<tr>
<td>memorial</td>
<td>of Christ's Passion, and</td>
<td>8,488/33</td>
</tr>
<tr>
<td>memorial</td>
<td>, thereof. For the great</td>
<td>8,489/25</td>
</tr>
<tr>
<td>memorial</td>
<td>, and token of Christ's</td>
<td>8,490/15</td>
</tr>
<tr>
<td>memorial</td>
<td>of his Passion in</td>
<td>8,491/6</td>
</tr>
<tr>
<td>memory</td>
<td>of his bitter Passion</td>
<td>8,492/9</td>
</tr>
<tr>
<td>memory</td>
<td>, and forgetteth himself, and</td>
<td>8,493/2</td>
</tr>
<tr>
<td>memory</td>
<td>and forget themselves (as</td>
<td>8,494/25</td>
</tr>
<tr>
<td>men</td>
<td>can remedy or fully</td>
<td>8,495/2</td>
</tr>
<tr>
<td>men</td>
<td>to remember their souls</td>
<td>8,496/19</td>
</tr>
<tr>
<td>men</td>
<td>may have images, and</td>
<td>8,497/29</td>
</tr>
<tr>
<td>men</td>
<td>serve the devil while</td>
<td>8,498/32</td>
</tr>
<tr>
<td>men</td>
<td>ween they serve God</td>
<td>8,499/34</td>
</tr>
<tr>
<td>men</td>
<td>believe in Muhammad's Koran</td>
<td>8,500/1</td>
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<tr>
<td>men</td>
<td>should have seen therein</td>
<td>8,501/21</td>
</tr>
<tr>
<td>men</td>
<td>harm, in body, substance</td>
<td>8,502/8</td>
</tr>
<tr>
<td>men</td>
<td>under the name of</td>
<td>8,503/21</td>
</tr>
<tr>
<td>men</td>
<td>of more erudition and</td>
<td>8,504/27</td>
</tr>
<tr>
<td>men</td>
<td>may do much better</td>
<td>8,505/17</td>
</tr>
<tr>
<td>men</td>
<td>warning what mischief is</td>
<td>8,506/18</td>
</tr>
<tr>
<td>men</td>
<td>neither say nor mean</td>
<td>8,507/19</td>
</tr>
<tr>
<td>men</td>
<td>have presently seen. And</td>
<td>8,508/35</td>
</tr>
</tbody>
</table>
seditious? Surely, to make
sovereigns unawares to other
any law made by
malicious mind of these
and deadly contagious to
sagely that three old
divers wise and well-learned
books, good and true-believing
But now, leaving other
more than necessary that
unlooked over by better
holy salutations. For if
if they be good
of the neighbor . . . if
when he preacheth that
death hitherto, all holy
say that all good
before his that "sensual"
First Epistle that spiritual
they were but "natural"
wit, of all good
enough at hand, except
I say, too, these
nun: these new "spiritual"
reader, these new spiritual
much learning as these
the Day of Doom
as well all wise
men as all good
the temporal princes for
with charmed oil,;" except
that all other holy
let them beat other
would himself forbid all
flesh and to keep
boil: then many wedded
thereby to give young
as he will that
pleasant unto God when
Christ hath to Christian
the way to make
but he teacheth all
it appear not unto
the flesh, that the
at such time as
spiritual doctrine: that Christian
the sacraments but if
unto all good Christian
unhallowed butter," but if
at naught but if
give ear! Now can men, and do also, for 8, 78/20
allegories, of which diverse other) ought of many
more he would no may soon see what aught he could do,
that, kill we ten his tale as though
enough that all Christian because he will that be all priests, both
sacraments be fruitless . . . and
Howbeit, many good, virtuous others . . .
by more means than and many good, holy
now come these new way, that most holy
salvation. Now say these himself so far. In
Christ promiseth heaven if Sacrament of Penance, if
as they call "good" to man, he teacheth
much hurt, and make therewith, saying that Christian wise Tyndale whether if
Scripture Tyndale findeth . . . that sins. We find that
for sin, and that in the Old Law, in such wise as
a perilous case if in any wise that precept of his, that
church known here to in such wise as
which known unto good his fellow "spiritual," heavenly as we poor "worldly"
these holy new "spiritual"
side, these new "spiritual" that these new "spiritual"
would have all Christian to kill the Christian for sin. For though devotion than those good had I liefer that in their mother tongue, them." But all Christian

8, 80/2
8, 81/15
8, 83/8
8, 86/10
8, 86/17
8, 90/4
8, 90/12
8, 90/16
8, 90/22
8, 91/16
8, 95/24
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8, 105/18
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8, 121/24
8, 122/21
8, 122/32
8, 123/18
8, 124/19
8, 125/6
8, 125/23
8, 125/33
8, 128/7
only among good Christian men, but also sometimes among evil men, and the very infidels. They were learned or good men, or deed done among the Scripture, and hired reason, against all good favored; and good, godly that he hath made surely, good reader, though able to judge these a solemn threat . . . bidding and all good, honest since that all holy broad way to lead the ears of unlearned a "house" where Christian holy sacraments, and promised is it also that where he would make And therefore many good left untranslated . . . to make For as well did they would more honest to God. And when which though some good yet were they good by so many good still untranslated into Latin . . . for ye cry out were convenient for moving which is more than say. For albeit that his mother tongue, as that he may make round, rolling football that These circumstances indeed make the church of wicked unto Turks and Christian a company of Christian Turks as of Christian Turks and of Christian twain, may be Christian the church of wicked of speaking, by which signify some sort of a company of Christian that place forbidden Christian who worshipped any images, women men men men men men, and all good Christian men, but also sometimes among evil men, among them, and the men, yet will he never men with gifts, and compelled men, and against all Scripture men have called upon princes men so wise, and we men so blind, he biddeth men may have faith and men and their matters every men to remember now that men -- that we never men that have written upon men to hell: so is men some color of proof men "were wont" to resort men grace that with faith men say their Pater Noster men ween that good manners were convenient for moving men take for some other men that brought the faith men so long suffered so men use them with devotion men and women and all men to devotion: as evil men use here now. But men call the clergy by men teach children their ABC's men perceive what he meaneth men walk upon and ships men to perceive and understand men , " the church of liars men , and unto all other men , so that it as men ; and that this word men . And I said, and men spoken of. For every men , " the church of liars men use among to express men -- as in some men than a fair flock men to worship any images men should not company with
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td>he would that Christian</td>
<td>8, 172/ 20</td>
</tr>
<tr>
<td>holy images that good</td>
<td>8, 172/ 29</td>
</tr>
<tr>
<td>so do the Christian</td>
<td>8, 173/ 4</td>
</tr>
<tr>
<td>worse kind, to make</td>
<td>8, 174/ 13</td>
</tr>
<tr>
<td>better kind to make</td>
<td>8, 174/ 14</td>
</tr>
<tr>
<td>he complaineth that good</td>
<td>8, 175/ 6</td>
</tr>
<tr>
<td>tell; nor what other</td>
<td>8, 175/ 14</td>
</tr>
<tr>
<td>an instrument to drive</td>
<td>8, 175/ 37</td>
</tr>
<tr>
<td>the counsel of other</td>
<td>8, 177/ 21</td>
</tr>
<tr>
<td>lewdly disposed persons . . . that</td>
<td>8, 177/ 29</td>
</tr>
<tr>
<td>and especially well learned</td>
<td>8, 177/ 36</td>
</tr>
<tr>
<td>these days, in which</td>
<td>8, 178/ 9</td>
</tr>
<tr>
<td>Scripture of God, until</td>
<td>8, 178/ 10</td>
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<td>for the matter, of</td>
<td>8, 180/ 28</td>
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<tr>
<td>signifieth the thing that</td>
<td>8, 181/ 35</td>
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<tr>
<td>common story, in which</td>
<td>8, 185/ 31</td>
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<tr>
<td>wherewith he would make</td>
<td>8, 188/ 12</td>
</tr>
<tr>
<td>persons than other Christian</td>
<td>8, 188/ 17</td>
</tr>
<tr>
<td>into &quot;washing,&quot; to make</td>
<td>8, 189/ 19</td>
</tr>
<tr>
<td>than in the aged</td>
<td>8, 189/ 25</td>
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<tr>
<td>that not only young</td>
<td>8, 189/ 31</td>
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<tr>
<td>poor, seely women, because</td>
<td>8, 190/ 25</td>
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<tr>
<td>avoid the company of &quot;</td>
<td>8, 191/ 8</td>
</tr>
<tr>
<td>namely against all religious</td>
<td>8, 191/ 22</td>
</tr>
<tr>
<td>hand upon another . . . as</td>
<td>8, 192/ 15</td>
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<tr>
<td>must needs answer to</td>
<td>8, 194/ 16</td>
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<tr>
<td>words used among heathen</td>
<td>8, 200/ 6</td>
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<tr>
<td>of them unto Christian</td>
<td>8, 200/ 9</td>
</tr>
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<td>Holy Ghost . . . and make</td>
<td>8, 201/ 11</td>
</tr>
<tr>
<td>cast the while . . . and</td>
<td>8, 201/ 22</td>
</tr>
<tr>
<td>respects falleth necessity for</td>
<td>8, 205/ 22</td>
</tr>
<tr>
<td>taken away, to make</td>
<td>8, 206/ 1</td>
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<tr>
<td>pretending virtue, they drive</td>
<td>8, 206/ 4</td>
</tr>
<tr>
<td>pretending God, they drive</td>
<td>8, 206/ 4</td>
</tr>
<tr>
<td>in by the Latins),</td>
<td>8, 207/ 35</td>
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<tr>
<td>of the sacrament, that</td>
<td>8, 208/ 2</td>
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<tr>
<td>the deadliness (or, as</td>
<td>8, 209/ 28</td>
</tr>
<tr>
<td>mortal offense, might make</td>
<td>8, 209/ 29</td>
</tr>
<tr>
<td>part thereof, neither, that</td>
<td>8, 210/ 15</td>
</tr>
<tr>
<td>pain utterly taken away,</td>
<td>8, 210/ 25</td>
</tr>
<tr>
<td>but to hear that</td>
<td>8, 211/ 5</td>
</tr>
<tr>
<td>word &quot;willingly&quot; than other</td>
<td>8, 216/ 5</td>
</tr>
<tr>
<td>as Tyndale doth . . . when</td>
<td>8, 216/ 11</td>
</tr>
<tr>
<td>his heresies -- such</td>
<td>8, 216/ 12</td>
</tr>
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<td>Doom. For as many</td>
<td>8, 216/ 18</td>
</tr>
<tr>
<td>be said by good</td>
<td>8, 217/ 11</td>
</tr>
<tr>
<td>enough for good Christian</td>
<td>8, 220/ 2</td>
</tr>
<tr>
<td>hang him, but bid</td>
<td>8, 220/ 14</td>
</tr>
<tr>
<td>killed and destroyed divers</td>
<td>8, 220/ 18</td>
</tr>
<tr>
<td>such holy preaching; that</td>
<td>8, 221/ 3</td>
</tr>
</tbody>
</table>
the Mass may do
and certain among Christian
dim light to make
first be preached ere
faith was taught and
congregation of the church, as all Christian
would pull down other
that he would make
must needs be that
Church, because they be
cause, some right holy
peradventure seem unto some
seem hard to some
the many words of
said himself that those
it appeareth plainly that
way the witness of
false understanding to make
joineth the witness of
have no witnesses of
the number of true-believing
away the credence that
thereby the obedience that
of God’s church bring
his own Son, lest
ever any did among
answer that of many
have it known and
for Muhammad and his
they proved themselves holy
Mass too. How other
But God taught other
God sent out only
a confessor and assoil
master say that his
his word among mortal
a multitude of mortal
Christ is unknown to
of many good, faithful
into the world dead
bare dispicions, and bearing
made new, to make
the natural reasons that
liken the Matins that
prayer unto God, that
by Scripture among Christian
I believe better these
than I believe these
the word not of
the word not of

men

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men


<table>
<thead>
<tr>
<th>Term</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>that God inspired the men</td>
<td>285/10</td>
</tr>
<tr>
<td>hell. Tyndale &quot;To fear men</td>
<td>287/33</td>
</tr>
<tr>
<td>say. More He maketh</td>
<td>287/35</td>
</tr>
<tr>
<td>of purgatory to fear the</td>
<td>288/1</td>
</tr>
<tr>
<td>better though other the</td>
<td>288/4</td>
</tr>
<tr>
<td>hands of heathen somewhat</td>
<td>291/36</td>
</tr>
<tr>
<td>that the heathen apostles</td>
<td>292/11</td>
</tr>
<tr>
<td>wrote so that the laws of</td>
<td>293/24</td>
</tr>
<tr>
<td>England: grapes, and that</td>
<td>294/31</td>
</tr>
<tr>
<td>Christian but a manner of</td>
<td>296/14</td>
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<tr>
<td>such customizable manner</td>
<td>296/26</td>
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<tr>
<td>yet would the wise go by</td>
<td>296/32</td>
</tr>
<tr>
<td>. . . which these</td>
<td>297/22</td>
</tr>
<tr>
<td>continued among them, till</td>
<td>297/26</td>
</tr>
<tr>
<td>thereby as good Christian</td>
<td>300/1</td>
</tr>
</tbody>
</table>
| the burying of dead Catholic Church, to make nature . . . and that wedded done of necessity . . . but he is content that all those holy cunning do it! More Surely done in Scripture, and yet it homely handled howsoever of wine and water, be used among Christian beginning And also, Christian the change is . . . that the Sabbath day; nor necessary . . . he would make a tongue that all most believed of all Scripture . . . in which texts thereon taken and turn the judgment of all the least, that other that whatsoever he say, no better than other all the understanding that years past . . . and bear God and all good of God were among and preachers, and faithful wit and affections of Christ, and sent among also, much good unto both for his holy giveth a charge that our matter? May Christian
Jews . . . and us Christian
as strait as these
he doth many good
laws, or traditions of
saith -- divers holy
Thus I know well
those words, and good
and good men, holy
holy men, and cunning
that allthing that Christian
it not . . . for such
and also forbidden certain
to correct, to teach
God and all good
the manner of these
written by Saint Paul,
it standeth, the best-learned
against the "traditions of
before, there were good
which of those old
ever said that religious
besides some undoubted holy
In all the residue,
he is accounted amongst
commit them unto faithful
them forth to other
also to other faithful
the Acts) -- that
he would bind other
New Testament was written . . .
his Spirit which maketh
church which he commandeth
wise that if other
malice toward all good
thereto -- yet since
that have believed that
And besides that, unlearned
false teacher would lead
see they be good
such abominable deeds as
reproved) not only that
No fiery charity, though
good works. For if
it great peril lest
lack of such works,
that he shall give
fear, and to make
that for actual sins,
not believe all other
true . . . and all true
men nothing at all. Thirdly
men mistake them. Were not
men in many good works
men, other than be written
men, treating the same words
men may expound those words
men, holy men, and cunning
men, and cunning men so
men so have done; and
men must believe is written
men seek "that is theirs
men to preach the word
men in justice, that the
men . Saint Paul told Timothy
men . . . which use in many
men unlearned and unstable do
men are in doubt how
men, " serve to no purpose
men that taught the truth
men before eight hundred years
men might run out and
men since, I shall rehearse
men were taught by the
men that be baptized. This
men, such as shall be
men, " Those words of Saint
men, such as should be
men should abstain from strangled
men . For he shall never
men were bound to believe
men of one mind and
men to hear and obey
men, whom they reprove, did
men, both religious that live
men can never know which
men ought to be shriven
men are not able, nor
men out of the right
men, and show the fruits
men be hanged for, and
men should not need, but
men would burn for God's
men might have any such
men would fall the more
men shall be damned, as
men heaven for their almsdeed
men believe at the leastwise
men were punished after this
men that would, either in
men, and all holy saints
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capacity of poor popish men to perceive: how it 8, 418/ 22
little to the purpose), men might peradventure lay a
his grace by which men come to faith, hope
he dwelleth in other men by his power and
guide that would, when men were walking in a
bold occasion of sin men may catch, and how
of the faith as men believe a story or
despair of heaven, if men were so mad to
before, but all holy men clean the contrary --
than all good cunning men this fifteen hundred years
he reckoned for good men and faithful. For to
Saint Paul plainly that men may have the faith
If he name any men . . . he shall name you
world warning that, be men at one time never
have believed, that good men and children of God
apiece . . . advising all good men to stand fast always
through the words of men preached fast always
be in other men dead and damnable, we
wherein among all learned men that hear us both
and proved full virtuous men ; and else God forbid
he is by better men better taught, he shall
left nothing unwritten which men are bound to believe
great labor to make men ween that nothing was
and taught: yet since men were (as Tyndale hath
them, and have other men believe them with him
but only the good men and elects that be
there are no good men out of this church
believeth only the good men of the known church
to slay them: such men, I say, are fallen
Tyndale neither -- that men by temptations learn to
forgive," lo, and when men take away their goods
the like . . . as that men may commonly do mischievous
God and all good men a very beastly bitchery
the Scripture saith, "all men, and the Scripture, nor
them do." These words men would ween were but
seem to good, plain-meaning men to be saved," sent
Scripture itself cannot make men would be well and
merit from the good men believe the Scripture, nor
would not call upon men and elects . . . and giveth
we say that when men and exhort them to
not ordinarily give into men endeavor themselves toward so
into presumption, and maketh men the faith in such
it doth . . . since many men the more bold in
therefore to such dogs men have been well taught
and saith true) that men may not only preach
rage is past, then men will at some times
though God's calling of men hearken . . . but also when
or faith . . . which many men from gluttony were not
for more causes than men may fall in by
God's hand from good men have the wit to

When deeds be such as men may well see that
happeneth unto the best men or not, God wot
Whoso deny me before men, I shall deny him
But the sin of men standeth in: that men, I shall deny him
them than some many men! And for to excuse
manner than all other men do, and otherwise than
selfsame sorrow would make men ween it was no
he never let other men to call it as
to sift you, as men sift wheat. But I
purpose proved, and make men ween all were won
I ween all wise men think that the same
still call themselves Christian men and embrace his name
murderers, faithful traitors to men, and faithful heretics to
than to believe that men's good works, be they
for salvation, and that men's good works were nothing
to the depraving of men's good works be well
ready to put out men's eyes that are content
heresies, but specially that men's vows and promises made
love to reign in men's conscience. But they themselves
proved both by other men's and his own confession
highly to any such men's charge as these folk
would God that these men's earnest sermons were not
himself written in Christian men's hearts . . . as by his
ware as are all men's works; and albeit that
the profit of good men's Christian works; for Christian
and false. And in men's law, to let them
it seemeth, malice to men's souls; and for the
us with railing upon men's manners, and so lead
own sins and other men's too, offered up to
than by a three men's song. They changed also
and marketh all other men's faults and leaveth his
and a holy in men's hearts -- should seem
do corrupt and mar men's good manners, as his
false and feigned, and men's mad inventions, that they
Spirit keep it in men's hearts and usage without
so much to other men's conscience, fain wit of
as always to Christian men's ears do signify evil
the increase of Christian men's ears . . . but also the
of grace, out of men's hearts; and, free will
grace, clean out of men's works wrought with his
to Christ's Passion . . . but if men's devotion -- as indeed
good deeds of other men's charity, or the spiritual
as Tyndale here confesseth, even so are all
make us ween that men's hearts: and, free will
goodness of God preventing
word alone always cleanseth
unto the cleansing of men's mouths; but that the
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Concordance of Major Terms

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Saint Augustine saith, some men's minds in the study 8, 330/ 8
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the praise of other men's deeds, but would only 8, 362/ 12
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penance, and works of
or have the more
unto the promises of
his hope of God's
his justice and his
directly fight against his
unto the promises of
to the promises of
through the promises of
the death, for his
partner of pardon and
law and also the
when we see his
law and also the
his elects see . . . his
law, and also the
when we see his
when we see his
them to see his
because he seeth the
a man seeth the
right surely believe the
over-great regard of his
pretext of God's only
setting forth a more
dispraiseth the very, true
though it were no
taketh Tyndale for no
is indeed the very
again, because that the
rise again, through the
of God's grace and
when God's grace and
whom God's grace and
by the reason that
be damned, hath God's
he said that the
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as God of his
saith not that because
their fall . . . but because
that after a fall,
God of his great
both of his like
tell us that the
to be by the
mean, I say, that
of towardly goodness and
known, and the great

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mercy, toward the remission of
mercy on him or in
mercy in our Savior Christ
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mercy waiteth, and calleth as
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<td>And that is, as yet, in good faith, therewith, the more always such women on his great deal, as the triologue, between himself, the</td>
<td>meseemeth</td>
<td>8, 498/10</td>
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</table>
| And he saith the when he sent his own words and the been taken for God's preachers and God's true they be God's true know not for God's holy men and God's they sent by the shall send such holy be his apostles and of belief because the Barnes and Tyndale first grounded upon philosophy and his further leisure; for by me longer than considered before. But yet eight hundred years; and one reason yet whereby of my Dialogue as and he, like a poor "worldly" men of and it be at consider the head, the they perceive, in the sometimes christened of the bring us in the were cold, that thou setteh me Tyndale one mercy. For by his their false miracles, the he setteh to a}

**Confutation Part 1: Concordance of Major Terms 917**

*Thomas More Studies 12.1 (2017)*
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<td>lord he was, and</td>
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<td>mighty</td>
<td>power of that seed</td>
<td>8,436/8</td>
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<tr>
<td>mighty</td>
<td>majesty of God . . . so</td>
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<td>mighty</td>
<td>to them, by reason</td>
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<td>mildness</td>
<td>of his benign nature</td>
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<tr>
<td>mildness</td>
<td>than to contention and</td>
<td>8,369/24</td>
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<td>mile</td>
<td>from the matter. And</td>
<td>8,108/2</td>
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<td>mile</td>
<td>than once meddle with</td>
<td>8,152/12</td>
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<tr>
<td>mile</td>
<td>from the matter. For</td>
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<tr>
<td>miles</td>
<td>&quot;.&quot; More All this great</td>
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<tr>
<td>miles</td>
<td>to find out that</td>
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<td>miles</td>
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<td>militant</td>
<td>in earth the only</td>
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<td>militant</td>
<td>, after the first kind</td>
<td>8,392/31</td>
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<tr>
<td>militant</td>
<td>in earth), &quot;God,&quot; he</td>
<td>8,499/6</td>
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<tr>
<td>militant</td>
<td>here in earth: let</td>
<td>8,561/36</td>
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<tr>
<td>milk</td>
<td>into the main sea</td>
<td>8,89/12</td>
</tr>
<tr>
<td>milk</td>
<td>into the main sea</td>
<td>8,91/5</td>
</tr>
<tr>
<td>millions</td>
<td>of miracles, and which</td>
<td>8,476/6</td>
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<td>minatory</td>
<td>and threats, they be</td>
<td>8,568/35</td>
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<tr>
<td>mind</td>
<td>that only faith were</td>
<td>8,6/10</td>
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<tr>
<td>mind</td>
<td>of Saint Paul . . . whereas</td>
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<tr>
<td>mind</td>
<td>and his own opinion</td>
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<tr>
<td>mind</td>
<td>incurable, he thought it</td>
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<tr>
<td>mind</td>
<td>it seemeth that Constantine</td>
<td>8,17/33</td>
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<tr>
<td>mind</td>
<td>.Therefore, if ye have</td>
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<tr>
<td>mind</td>
<td>and hath in his</td>
<td>8,19/27</td>
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<tr>
<td>mind</td>
<td>the man died in</td>
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<tr>
<td>mind</td>
<td>for such things as</td>
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<tr>
<td>mind</td>
<td>, there is no good</td>
<td>8,21/12</td>
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<tr>
<td>mind</td>
<td>can in that point</td>
<td>8,21/15</td>
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<tr>
<td>mind</td>
<td>, it was agreed and</td>
<td>8,23/30</td>
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<tr>
<td>mind</td>
<td>and a true Christian</td>
<td>8,25/31</td>
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<tr>
<td>mind</td>
<td>to God, nothing more</td>
<td>8,26/30</td>
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<tr>
<td>mind</td>
<td>that they boast and</td>
<td>8,27/37</td>
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<tr>
<td>mind</td>
<td>of these men, and</td>
<td>8,33/9</td>
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<tr>
<td>mind</td>
<td>that neither peril temporal</td>
<td>8,38/3</td>
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<tr>
<td>mind</td>
<td>and sentence of our</td>
<td>8,43/29</td>
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<tr>
<td>mind</td>
<td>, with sufferance of tribulation</td>
<td>8,54/13</td>
</tr>
<tr>
<td>mind</td>
<td>he hath declared in</td>
<td>8,57/12</td>
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<tr>
<td>mind</td>
<td>of the doer with</td>
<td>8,60/15</td>
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<tr>
<td>mind</td>
<td>, and many not one</td>
<td>8,63/1</td>
</tr>
<tr>
<td>mind</td>
<td>, done for our sins</td>
<td>8,65/9</td>
</tr>
<tr>
<td>mind</td>
<td>to punish the flesh</td>
<td>8,70/7</td>
</tr>
<tr>
<td>mind</td>
<td>calm and quiet in</td>
<td>8,71/8</td>
</tr>
<tr>
<td>mind</td>
<td>: to this I say</td>
<td>8,71/10</td>
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<tr>
<td>mind</td>
<td>and make it less</td>
<td>8,71/11</td>
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<tr>
<td>mind</td>
<td>much need to consider</td>
<td>8,74/30</td>
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<tr>
<td>mind</td>
<td>or by penance enjoined</td>
<td>8,90/7</td>
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<tr>
<td>mind</td>
<td>, not shortly shot over</td>
<td>8,90/27</td>
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</table>
have fallen in her mind. And what would it see somewhat of Tyndale's mind concerning these two things or putteth us in mind of them, and yet mind he hath of that Holy Baptism. Whereby what mind they were led by body. And into this mind they have been moved working thereof. To which mind, when they here read very plain for their mind have been of that man were of the stick. But in my mind hath a lewd, beastly us therein perceive his mind this heretic hath . . . there More What a cankered he that hath that mind a man have a there one to my mind in that behalf the truth doth of good had of an evil mind put the people in that man a better mind of his reverent Christian mind was of the same folk have of good mind have any such reverent translations perceive his cankered mind I never had that mind were myself of that mind such words; but my mind no better in my mind "senior\" of a heretical doth it with the Bear thy neighbor good mind it is in the good men of good mind, putting me in suffereth them with good mind his flock of one of God against the house of one the if we change that God put in his us once in the it maketh in his have such a lordly Sunday neither of lordly saith of an ungracious mind kind of their own nothing of their own And this is the mind. And what would it see somewhat of Tyndale's mind concerning these two things or putteth us in mind of them, and yet mind he hath of that Holy Baptism. Whereby what mind they were led by mind they have been moved working thereof. To which mind, when they here read very plain for their mind have been of that man were of the stick. But in my mind hath a lewd, beastly us therein perceive his mind this heretic hath . . . there More What a cankered he that hath that mind a man have a there one to my mind in that behalf the truth doth of good had of an evil mind put the people in that man a better mind of his reverent Christian mind was of the same folk have of good mind have any such reverent translations perceive his cankered mind I never had that mind were myself of that mind such words; but my mind no better in my mind "senior\" of a heretical doth it with the Bear thy neighbor good mind it is in the good men of good mind, putting me in suffereth them with good mind his flock of one of God against the house of one the if we change that God put in his us once in the it maketh in his have such a lordly Sunday neither of lordly saith of an ungracious mind kind of their own nothing of their own And this is the
bed. For in what this matter of his imaginations of his own he be never in maketh men of one shall guess at his perceiving of his ungracious yet had he this he yet of this and therefore of God's repentants and penitents, what fight; they change their wondrous case, in my neither. And this good of Tyndale, in my had been of Tyndale's agreed all of our father, and the obedient is past, and his need -- with which consenteth not in his shall guess at his readers what an un-Christian diminish the free, liberal had imagination in his -- yet when the to put them in the pride of the after conceive in his sinful will or slothful fell not into that to put him in more favor was there very penitent, and utterly was then far otherwise to put in their mine, but occupy their letted with voluptuous, wanton the use thereof . . . their of "men of corrupt speak and show their Augustine saith, some men's add, of their own remained in the people's may, through such malicious keep still in their and inclination of their power . . . so occupied their had so encumbered their hearts "pierced," and their mind he should then have . . . but that ye shall ? Nay; by that Spirit to do penance nor and one custom in as near as we . But now that I : that because he began , that the faith which may tell us further or purpose soever they by the fault of , to consider what manner , good Lord, will I . . . and a marvelous difference , they should have left , believing purgatory, and the , are not utterly quenched more quiet. And the and soft examples of to none of those upon his uncertain words this evil Christian man of the giver? In , nor anything thought upon with divers reasons and and call upon them -- and the far and imagine that God in some wise do without great occasion, ye of his own rule him in that he to forsake such heresies than I now write , I shall for my better and, standing firmly .Wherefore, let Tyndale say rise and be lifted " which waste their brains therein . . . for the Apostle in the study and , either some sacrifice unto beside the writing, divers as read the Scripture the profession and purpose toward the credence thereof , and so astonied them . . . that they could not "encumbered," with "sight" of
lies put in and mingled among them, wherewith he mingled the water to be mingled with the wine as mingled with his hope. Nor mingled his lies therewith, saying mingled so much poison that minions, though they give all minions still. And thus, good minister them matter unto their minister thereof, and the preachers minister, an officer, a sacrificer minister Master Tyndale so much minister the word of God ministered in the Temple, and ministered in the Temple, he ministereth rather much matter of ministers that openeth not the ministers of the sacraments do ministers in the choir . . . with ministers that were chosen to ministers that were chosen to minor of mine argument false mode . . . saving that the forswearing unto the very medicine, and do a into them and by salvation not by only among them all, one did not always a cre God did any ministered in the Tyndale so much ministered in the Tyndale so much ministered in the Tyndale so much ministered in the Tyndale so much minor carrieth its proof with minute of his dying, supposing miracle in a man's health miracle showed himself by their miracle (whereby he might, if miracle done, great nor small miracle by himself. But since miracle for him either quick miracle : therefore Christ and his miracle . For till he prove miracle -- but also that miracle sufficed to prove them miracle made among one people miracle confirmed. And thus ye miracle specially for that article miracle . And this way taketh miracle ." But I doubt not miracle -- they should seek miracle -- then is it miracle ;" and that was not miracle : it followeth that every miracle .Then, further, if every miracle because it was needful miracle written at the least miracle written; ergo, it is miracle . . . and not sufficient that miracle at the least. But miracle ! And thus, good readers miracle together, shall kill him
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<td>destroyed and killed: ye</td>
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<td>miracle</td>
<td>, that was with the</td>
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<td>miracle</td>
<td>... but both twain ever</td>
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<td>miracle</td>
<td>either by man or</td>
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<td>miracle</td>
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<td>miracle</td>
<td>! And, yet farther, they</td>
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<td>miracle</td>
<td>, to confirm new doctrine</td>
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<td>, or bring authentic scripture</td>
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<td>or authentic scripture. Whereof</td>
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<td>miracle</td>
<td>-- and yet will</td>
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<td>. Which point I have</td>
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<td>miracle</td>
<td>or authentic scripture. For</td>
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<td>nor Scripture neither, but</td>
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<td>miracle</td>
<td>. These things and many</td>
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<td>wrought upon the mad</td>
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<td>miracle</td>
<td>, or by miracle prove</td>
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<td>miracle</td>
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<td>miracle</td>
<td>... except as great or</td>
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<td>to be done. But</td>
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<td>miracles</td>
<td>done in the same</td>
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<td>for a mark of</td>
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<td>miracles</td>
<td>-- whereby hath been</td>
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<td>were ended either in</td>
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<td>have all this while</td>
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<td>miracles</td>
<td>, and false doctrine proveth</td>
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Aaron also did no
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then prove us by
he must needs do
we may require no
should seem that the
apostles' words, which their
apostles' days hitherto, by
proved true by many
miracles, he must do
his heresy did some
in his church with
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Church, illustrated with the
hidden, but that the
to heaven. And these
and have been such
why there be no
to call the true
that the Turks have
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pilgrimages -- as great
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him further for their
heretics there be no
But God worketh his
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glorious in doing of miracles , wherewith they confirmed their 8, 273 / 32
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that they which so
by their own default
his words written they
the beginning have done,
unstable do deprave and
works those false heretics
Tyndale hath mistranslated and
the heretics wrested and
but in that point
out that every man
see how plainly he
and amends of his
then he lamenteth the
of God's company, and
his poisoned books had
in great affliction and
in our own default
other side, if it
eternal darkness, where whoso
unwittingly, by chance and
heart. Or if I
blood, as hath already
Which misunderstanding may soon
fortune to be secretly
since this evil man,
good man may be
to any man to
that he seemeth to
to her (and especially
some such things be
scoff, he changeth and
following an Abbot of
never a man have
he shall not be
unto himself, though he
been accustomed, no day
church, to pollute and
Tyndale And against the
these things try the
dissipate and discuss the
both, yet must the
might say that I
the way, that ye
no fault therein, but
as precisely as they
strait as these men
be very loath to
and say that I
yet remember, lest we
acknowledged that he had

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<td>misconstrue</td>
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<td>misconstrued</td>
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<td>the Scripture to the</td>
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<td>miserable</td>
<td>members of the devil's</td>
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<td>miserably</td>
<td>bewitched, and from true</td>
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<td>misery</td>
<td>-- &quot;I sat down</td>
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<td>to meet him can</td>
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<td>mishap</td>
<td>, ere ever himself be</td>
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<td>mishap</td>
<td>, for weakness and frailty</td>
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<td>mishappened</td>
<td>in Almaine and, of</td>
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<td>mislead</td>
<td>that man which list</td>
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<td>misled</td>
<td>by false, wily shrews</td>
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<td>misled</td>
<td>with an evil spirit</td>
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<td>misled</td>
<td>by such as Tyndale</td>
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<td>dislike</td>
<td>the misuse of every</td>
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<td>dislike</td>
<td>the name of charity</td>
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<td>misliketh</td>
<td>her devout anthem Salve</td>
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<td>misordered</td>
<td>somewhere . . . but that there</td>
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<td>misrehearseth</td>
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<td>Misrule</td>
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<td>them in profane uses</td>
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<td>of both parties . . . so</td>
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<td>mist</td>
<td>that he fain would</td>
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<td>mist</td>
<td>of such blind affections</td>
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<td>mistake</td>
<td>him in anything and</td>
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<td>mistake</td>
<td>him not, nor be</td>
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<td>mistake</td>
<td>him for a good</td>
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<td>mistake</td>
<td>him, yet had it</td>
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<td>mistake</td>
<td>them. Were not this</td>
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<td>mistake</td>
<td>him, or willingly to</td>
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<td>mistake</td>
<td>him. But I am</td>
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<td>mistake</td>
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a thing to be mocked , as himself mocketh it
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with him since he mocketh and scoffeth out the
after. More Here he mocketh, and playeth himself, as
such things, and yet mocketh still. Howbeit, that is
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we see that he mocketh at the Mass, and
as madly as he mocketh it . . . a good token
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as ye see, in mocketh these holy ceremonies used
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<td>seed but of immortal</td>
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<td>false faith and many of new, not of mortal offense, might make men</td>
<td></td>
<td>8, 209/ 28</td>
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<td>of new, not of damnability&quot;) belonging to the</td>
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<td>of his word among</td>
<td>mortal men . . . is and hath</td>
<td>8, 264/ 31</td>
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<td>but a multitude of</td>
<td>mortal men, whom if I</td>
<td>8, 267/ 2</td>
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<td>the beginning . . . or from</td>
<td>turned to venial by</td>
<td>8, 288/ 8</td>
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<tr>
<td>standeth on it into</td>
<td>sin which he shall</td>
<td>8, 411/ 2</td>
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<td>party for many great,</td>
<td>sins . . . or after a</td>
<td>8, 516/ 20</td>
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<tr>
<td>and translated it from</td>
<td>into venial, so changed</td>
<td>8, 539/ 29</td>
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<td>sendeth war, sickness, and</td>
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<td>the forgiveness of the</td>
<td>mortality . . . to punish in the</td>
<td>8, 2/ 24</td>
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<td>in them peccatum ad</td>
<td>mortality . And I say that</td>
<td>8, 288/ 9</td>
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<td>the Five Books of Moses translated by the same</td>
<td>mortem , that Saint John speaketh</td>
<td>8, 438/ 3</td>
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<td>hallowed bread; and as Moses for necessity left the</td>
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<td>of David and of Moses . But what availeth him</td>
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<td>First, the fasts that Moses fasted, first for the</td>
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<td>hungered -- yet whether Moses hungered in his forty</td>
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<td>should not, and of Moses , also, leaving the children</td>
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<td>than that in necessity Moses , the leader of the</td>
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<td>and better too than Moses killed the Egyptian that</td>
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<td>that as God by Moses taught his synagogue certain</td>
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<td>great prophet of whom Moses prophesied and promised in</td>
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<td>speaking of God and Moses , &quot;I take Moses for</td>
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<td>and Moses, &quot;I take say, &quot;I take not Moses for no leader of</td>
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<td>thereby not utterly deny Moses for the leader of</td>
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<td></td>
<td>Moses to have been any</td>
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meant -- nor, peradventure, Moses neither -- and yet 8, 327/ 14
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serve these words of Moses to our present purpose 8, 349/ 16
purpose? For first, if Moses had not meant as 8, 349/ 17
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that God had by Moses appointed them already. And 8, 349/ 29
But now suppose that Moses had himself meant as 8, 349/ 35
nothing but that that Moses bade . . . because the Jews 8, 350/ 2
nothing but that that
    at all, but if
    I say that if
    ween ye, well argued: "
    difference is there: that
    beside any commandment. And
    Upon the chair of
    occupied the place of
    of "the chair of
    by the "chair of
    doctrine and law of
    of the law of
    in the law of
    of the doctrine of
    they should teach beside
    but the books of
    ye find written in
    in the "chair of
    doubted but, notwithstanding that
    the five books of
    where he saith that
    faithful people had before
    God's sake, or for
    before? Now, if for
    world, much broader than
    have done well in
    people did even in
    which was long after
    proof or not . . . though
    because he spoke of
    they should read in
    me that written in
    Since they sit upon
    their own traditions beside
    them was written in
    them that wrote after
    requited the one, so
    a blessed saint, so
    for himself. In peace
    of fly-blown errors and
    moth-eaten heresies. And thus, good
    His father and his
    and themselves as our
    to the father and
    the father and the
    go and tell their
    our first father and
    Tyndale's father and his
    the Service in their
    first born of his
    not every man his

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<td>bade? Where were then</td>
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<td>had meant as straitly</td>
<td>8,350/10</td>
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<td>had meant as precisely</td>
<td>8,350/12</td>
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<td>forbade the Jews to</td>
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<td>was commanded to write</td>
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<td>also, commanded to write</td>
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<td>are now set the</td>
<td>8,351/18</td>
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<td>(that gave the Law</td>
<td>8,351/37</td>
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<td>&quot; occupied by &quot;the scribes</td>
<td>8,352/19</td>
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<td>&quot; the doctrine and law</td>
<td>8,353/28</td>
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<td>. And then may those</td>
<td>8,353/28</td>
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<td>. . . and thereunto the</td>
<td>8,355/21</td>
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<td>, I warn you, see</td>
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<td>, and not of the</td>
<td>8,355/34</td>
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<td>, nor beside all the</td>
<td>8,356/36</td>
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<td>or other books of</td>
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<td>and in the prophets</td>
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<td>&quot; is understood the learning</td>
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<td>received the laws and</td>
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<td>; whereby it will well</td>
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<td>did put all in</td>
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<td>days any scripture such</td>
<td>8,271/30</td>
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<td></td>
<td>? If for God's sake</td>
<td>8,280/28</td>
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<td></td>
<td>sake: Christ was as</td>
<td>8,280/32</td>
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<td>; and inasmuch as we</td>
<td>8,281/19</td>
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<td>mouth to have said</td>
<td>8,308/5</td>
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<td>days: I think, therefore</td>
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<td>days instituted, and very</td>
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<td>words were taken as</td>
<td>8,350/33</td>
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<td>chair, that therefore they</td>
<td>8,352/3</td>
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<td>books . . . and upon everything</td>
<td>8,352/4</td>
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<td>books&quot; -- Christ therefore</td>
<td>8,352/6</td>
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<td>chair, and occupy his</td>
<td>8,353/20</td>
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<td>law . . . in that Christ</td>
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<td>books. Which if it</td>
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<td>days . . . that the Jews</td>
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<td>his mercy by grace</td>
<td>8,9/9</td>
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<td>his mercy bring with</td>
<td>8,39/4</td>
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<td>she be, therefore, and</td>
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<td>heresies. And thus, good</td>
<td>8,506/17</td>
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<td>mother</td>
<td>, he would not be</td>
<td>8,14/2</td>
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<td>Eve did . . . that they</td>
<td>8,49/17</td>
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<td>, and so forth. And</td>
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<td>&quot; -- that is, as</td>
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<td>; and so forth. And</td>
<td>8,59/15</td>
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<td>in Paradise -- which</td>
<td>8,85/25</td>
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<td>, and his sacrament of</td>
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<td>tongue, men and women</td>
<td>8,125/32</td>
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<td>-- and therefore he</td>
<td>8,152/24</td>
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<td>tongue, as men teach</td>
<td>8,164/4</td>
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</table>
commandments of father and
their fleshly father and
of God and their
sure that their said
which neither the Blessed
the authority of our
holy, blessed woman his
Augustine prayeth for his
life my father and
my Father, and my
this faith is the
father only, without any
whom the father and
also, forgetting father and
would complain to his
his father and his
and, forgetting father and
into adultery with his
devil's enticement defouleth his
the defouling of his
to the father and
now gnaw out their
their grammar in their
for the while my
for thee that my
for thee that my
fathers and holy, spiritual
maketh a manner of
be the very fleshly
them not without the
free will (at the
that they resist the
saith that though the
that he resist the
always at the first
that manner that the
themselves at God's good
more quietly, without rebellious
in prayer, from all
tem also all the
forgiven all sin, and "
of the pravity and
the violence of those
while they resist the
that they have the
repent, and all the
it good. His other
therto by two special
set upon the high

mother, prelate and prince, that
mother, and after of God
mother Holy Church by the
mother the Church is Christ's
Mother of Christ nor the
mother Holy Church; and this
mother, Monica, showeth that albeit
mother unto our Lord, among
mother, and under thee, my
mother the Catholic Church, were
mother of all truth, and
mother. And this his folly
mother have taught nurture and
mother, all their kindness, all
mother, and bid her go
mother, and all the wisdom
mother and all their promises
mother, poisoning his father, and
mother, poisoneth his father, and
mother was not for any
mother' and ' smite them
mother's belly -- that the
mother's belly. Howbeit, I would
mother's virtues and goodness (for
mother's faith shall not fail
mother's faith shall not fail
mothers -- monks, friars, and
motion thereof, showing himself to
motion against his vow of
motion of God's Holy Spirit
motion of the flesh, or
motion to the deed, and
motion of the flesh toward
motion of the devil and
motion, and that therefore if
motion toward sin which remaineth
motion toward the faith, they
motion of the flesh --
motions of fleshly lusts that
motions unto sin of the
motions unto sin," without any
motions in the flesh remaining
motions . For if he mean
motions, nor when they repent
motions of sin, the relics
motions unto sin of which
motions unto sin of which
motive is falsehood, which is
motives: the one, folly; the
mountain of the stone that
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<td>down and wept and mourned</td>
<td>many days; I fasted</td>
<td>8, 67/ 15</td>
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<tr>
<td>as he wept and mourned</td>
<td>to move God to</td>
<td>8, 67/ 19</td>
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<td>and, as it were, mourning</td>
<td>with us, and would</td>
<td>8, 71/ 23</td>
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<td>he doth to heartly temptations, with fear, sorrow, elloquenty, by his own a good, faithful man's as well as by the us spoken by the or of Christ's own with voice of the and spoken by the holy salt in his the blast of his word spoken by the now speaketh by the God spoken by the soul. And by the our Lord by the in a Christian man's Christian man's mouth! That that God by the of whose brutish, beastly out of such a to others taught by were out of his much with them by but by God's own Penance -- confession of them hath stuffed his to the son by him openly with his be spoken by the hang not upon the God saith by the apostles teach aught by out of a madman's besides, by his own blast of his holy but with teaching from teaching from mouth to man, come by writing, the other by his Spirit . . . is his us not only by should teach aught by declared, many things by it more plainly by by which explanations by did declare it by</td>
<td>mourned</td>
<td>and weeping, not for</td>
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<td>mourned</td>
<td>, and weeping, had so</td>
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<td>mouth</td>
<td>, in great presence of</td>
<td>8, 27/ 4</td>
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<td>mouth</td>
<td>, and where any need</td>
<td>8, 31/ 34</td>
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<td>mouth</td>
<td>of the prophet Ezekiel</td>
<td>8, 44/ 12</td>
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<td>mouth</td>
<td>of our Savior be</td>
<td>8, 45/ 7</td>
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<td>mouth</td>
<td>immediate, after our own</td>
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<td>mouth</td>
<td>. In the thirty-fourth chapter</td>
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<td>mouth</td>
<td>of our Savior Jesus</td>
<td>8, 69/ 26</td>
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<td>mouth</td>
<td>, if thou show him</td>
<td>8, 75/ 15</td>
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<td>mouth</td>
<td>thrown down so deep</td>
<td>8, 76/ 16</td>
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<td>mouth</td>
<td>of such a shameless</td>
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<td>mouth</td>
<td>of this his holy</td>
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<td>That mouth is more</td>
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<td>mouth</td>
<td>is more meet indeed</td>
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<td>mouth</td>
<td>of our Savior hath</td>
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<td>mouth</td>
<td>cometh such a filthy</td>
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<td>as praiseth monks' &quot;marriages</td>
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<td>, and by Tradition from</td>
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<td>. . . nor suffer nothing laid</td>
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<td>, contrition of heart, and</td>
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<td>full, to spit it</td>
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<td>. And I said that</td>
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<td>. And Judas believed in</td>
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<td>mouth</td>
<td>of man . . . for he</td>
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<td>-- such as peradventure</td>
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<td>. And thus, good readers</td>
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<td>to mouth? I answer</td>
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<td>? I answer first that</td>
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<td>, which were sufficient to</td>
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<td>that they would not</td>
<td>8, 289/ 37</td>
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<tr>
<td>mouth</td>
<td>among the Christian folk</td>
<td>8, 291/ 33</td>
<td></td>
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<tr>
<td>mouth</td>
<td>; by which explanations by</td>
<td>8, 292/ 27</td>
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<tr>
<td>mouth</td>
<td>, the people came into</td>
<td>8, 292/ 28</td>
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</tr>
<tr>
<td>mouth</td>
<td>that in that article</td>
<td>8, 293/ 10</td>
<td></td>
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<tr>
<td>Term</td>
<td>Context</td>
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<td>-------------------------------------------</td>
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<tr>
<td>mouth</td>
<td>which they wrote not</td>
<td>8, 293/27</td>
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<tr>
<td>mouth</td>
<td>and durst not write</td>
<td>8, 294/2</td>
<td></td>
</tr>
<tr>
<td>mouth</td>
<td>... and so, from mouth</td>
<td>8, 298/36</td>
<td></td>
</tr>
<tr>
<td>mouth</td>
<td>to mouth, taught and</td>
<td>8, 298/36</td>
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</tr>
<tr>
<td>mouth</td>
<td>taught and continued among</td>
<td>8, 298/36</td>
<td></td>
</tr>
<tr>
<td>mouth</td>
<td>to have said unto</td>
<td>8, 308/5</td>
<td></td>
</tr>
<tr>
<td>mouth</td>
<td>And when ye shall</td>
<td>8, 309/37</td>
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<tr>
<td>mouth</td>
<td>... and showed them the</td>
<td>8, 315/2</td>
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<tr>
<td>mouth</td>
<td>... but only to put</td>
<td>8, 315/13</td>
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<tr>
<td>mouth</td>
<td>(as I said in</td>
<td>8, 315/28</td>
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<tr>
<td>mouth</td>
<td>which he wrote not</td>
<td>8, 323/27</td>
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</tr>
<tr>
<td>mouth</td>
<td>were the selfsame things</td>
<td>8, 323/29</td>
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</tr>
<tr>
<td>mouth</td>
<td>. Now, whether his words</td>
<td>8, 323/33</td>
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<tr>
<td>mouth</td>
<td>or letters.&quot; And then</td>
<td>8, 324/5</td>
<td></td>
</tr>
<tr>
<td>mouth</td>
<td>. Then ask we him</td>
<td>8, 324/18</td>
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</tr>
<tr>
<td>mouth</td>
<td>and which he wrote</td>
<td>8, 325/21</td>
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<tr>
<td>mouth</td>
<td>were things of little</td>
<td>8, 325/27</td>
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<tr>
<td>mouth</td>
<td>no more things, nor</td>
<td>8, 325/33</td>
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</tr>
<tr>
<td>mouth</td>
<td>... ye have heard, I</td>
<td>8, 330/25</td>
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<tr>
<td>mouth</td>
<td>of the prophet Jeremiah</td>
<td>8, 331/12</td>
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<tr>
<td>mouth</td>
<td>-- that he would</td>
<td>8, 331/21</td>
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<tr>
<td>mouth</td>
<td>, and left it with</td>
<td>8, 332/6</td>
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<tr>
<td>mouth</td>
<td>more than they wrote</td>
<td>8, 334/30</td>
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<tr>
<td>mouth</td>
<td>. And we say also</td>
<td>8, 338/24</td>
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<tr>
<td>mouth</td>
<td>; but that the church</td>
<td>8, 365/19</td>
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<tr>
<td>mouth</td>
<td>, when he said that</td>
<td>8, 366/20</td>
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<tr>
<td>mouth</td>
<td>only; that is to</td>
<td>8, 369/12</td>
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<tr>
<td>mouth</td>
<td>, beside all that they</td>
<td>8, 373/30</td>
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<td>mouth</td>
<td>to mouth, and from</td>
<td>8, 375/2</td>
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<tr>
<td>mouth</td>
<td>, and from hand to</td>
<td>8, 375/2</td>
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<td>mouth</td>
<td>. . . if it be not</td>
<td>8, 378/32</td>
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<tr>
<td>mouth</td>
<td>, of his own rebuke</td>
<td>8, 386/20</td>
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<tr>
<td>mouth</td>
<td>. For though he believed</td>
<td>8, 415/12</td>
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<td>mouth</td>
<td>. Yea, and this might</td>
<td>8, 415/16</td>
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<td>mouth</td>
<td>of this holy man</td>
<td>8, 432/18</td>
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<tr>
<td>mouth</td>
<td>of Christ, and not</td>
<td>8, 464/19</td>
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<tr>
<td>mouth</td>
<td>! Concerning yet the promises</td>
<td>8, 464/24</td>
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<td>mouth</td>
<td>blown out abroad against</td>
<td>8, 471/15</td>
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<td>mouth</td>
<td>, blow that proud beast</td>
<td>8, 478/22</td>
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<td>mouth</td>
<td>of his ghostly father</td>
<td>8, 496/3</td>
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<td>mouth</td>
<td>. For as holy Saint</td>
<td>8, 541/37</td>
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<td>mouth</td>
<td>we confess it for</td>
<td>8, 542/1</td>
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<td>mouth</td>
<td>that we do believe</td>
<td>8, 542/3</td>
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<td>mouth</td>
<td>. Whereto consent the words</td>
<td>8, 542/5</td>
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<td>mouth</td>
<td>of Saint Paul: &quot;God</td>
<td>8, 543/9</td>
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<td>mouth</td>
<td>of Nathan the prophet</td>
<td>8, 547/7</td>
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<td>mouth</td>
<td>. But marry, Tyndale hath</td>
<td>8, 552/11</td>
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<tr>
<td>mouth</td>
<td>of his own holy</td>
<td>8, 568/37</td>
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<td>mouths</td>
<td>is corrupt, so that</td>
<td>8, 43/13</td>
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<tr>
<td>mouths</td>
<td>are all out of</td>
<td>8, 44/32</td>
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Confutation Part 1: Concordance of Major Terms 937

the multitude of men's mouths; but that the Catholic fly in at their mouths and buzz into their and division must needs move and provoke among any

for his sin, to move thereby Almighty God to wept and mourned, to move God to mercy. Also very good occasion to move them to determine and had many things to move and stir him to

and the flesh did God thereby the rather moved with mercy should withdraw mind they have been wept and mourned, to move thereby Almighty God to

bide at home), whatsoever moved in the first giving conjurations . . . and is not anything to set by when it is once moved diversely between two reasons and arguments is once moved of a matter, the he, beginning to be moved unto lewdness at the thereto the cause that moveth him thereto, to believe

more part he never moveth ; and such as he and such as he moveth in other chapters after doubt which election he moveth, whether unto salvation in our Lord"; he first Tyndale's be too, and moveth a question of his

John, where at the moving people, to their own then were convenient for moving thereof, whoso next were most make toward the moving men to devotion: as jest and mock and moving and inclination of their that they shall not

and send his harvestmen and moveth

him to harvest with mowers of vengeance and reapers mowing sermon! And as lewd with nodding, becking, and mowing , as it were Jackanapes sport, with mocking and mowing and potting the sacraments and, finally, mocking and mowing at the Blessed Sacrament

falleth into mocks and mows , and maketh mad, apish and, mocking and mowing and potting the sacraments

ape maketh mocks and mows at the holy ceremonies

you, maketh mocks and mows at that blessed sacrament

Christ asked the apostles ( Mt 16) whom they took Christ asked his apostles (Mt 16) whom they took were the doctrine of were truer than Christ's. More knitteth up Christ and together to confound the again and speak for and his men, and

worship the false deceiver Muhammad . . . so Tyndale instead of bid men believe in Muhammad's Koran -- it is
deferring for the while Muhammad's doctrine (with whom Tyndale miracles done among the Muhammadans . . . but (which were as the paynims or the

dumb popetry or superstitious Muhammadans , which be many more upon Albert's De secretis muhammatry , but signs of the

and so began to mulierum . And yet if he multiply their false doctrine that

manner to call a " betokeneth "a congregation, a multitude of shaven, shorn, and multitude of, or a company gathered
-- for "the whole multitude" signification, for all a but the whole "congregation, man." For if the God dependeth upon the audience of a main it is but a should believe for the among the great many church is the whole "church" is the "whole mean that his "whole Scripture, is the whole say that this whole it is "the whole it is "the whole us that the whole him that the whole us that the whole yet would he play so much as a day at such a words "qui in hunc mundum venisti," is Tyndale's exposition manner crime -- theft, more than whoredom, theft, more than whoredom, theft, teacheth that whoredom, theft, as much as theft, frailty -- be they robbery, pillage, despoil, and fall to rifling, robbery, Bathsheba, and in the Bathsheba, and in the husband, and devise the theft, sacrilege, incest, and theft, adultery, vow-breaking, treason, Sacrament; robbed, mayhemmed, and princes, and calleth them 'thieves,' 'vow-breakers, faithful thieves, faithful with his wretched books poisoneth his father, and poisoning his father, and hundred years, never once not often wont to though he would have we had, everybody, much harps and instruments of after his two years' make a sacrament of multitude . . . that receive the name 8, 144/ 36 multitude , gathered together in one 8, 146/ 2 multitude , or company gathered into 8, 146/ 23 multitude of man's witness might 8, 228/ 35 multitude of men's mouths; but 8, 251/ 10 multitude , to dispute with any 8, 266/ 24 multitude of mortal men, whom 8, 267/ 2 multitude , I must rather believe 8, 267/ 3 multitude of the faithless, and 8, 387/ 23 multitude of all repenting sinners 8, 390/ 9 multitude " of all repentant sinners 8, 391/ 4 multitude " of "repenting sinners" be 8, 391/ 20 multitude that profess the faith 8, 417/ 11 multitude of the known Catholic 8, 477/ 13 multitude of all repenting sinners 8, 563/ 24 multitude of all repenting sinners 8, 567/ 26 multitude of his-fashioned elects is 8, 571/ 7 multitude , not of his false-framed 8, 571/ 13 multitude of Christian people not 8, 571/ 15 multitude , too, and neither by 8, 158/ 2 mum against Luther's lechery. Now 8, 180/ 17 mumming . More What may not 8, 109/ 19 mundum venisti," is Tyndale's exposition murder , treason, and all -- 8, 28/ 13 murder , or any sin against 8, 305/ 8 murder , or any sin against 8, 305/ 37 murder , and sin against nature 8, 306/ 5 murder , or the sin against 8, 306/ 18 murder , adultery, perjury, sacrilege, incest 8, 425/ 20 murder of their good, Catholic 8, 484/ 13 murder , and manslaughter: whoso should 8, 514/ 15 murder of her husband, Uriah 8, 529/ 5 murder of her husband, Uriah 8, 532/ 39 murder , and write the letter 8, 533/ 9 murder , stand yet highly still 8, 570/ 24 murder , incest, and perjury, shall 8, 572/ 22 murdered many good, virtuous people 8, 482/ 28 murderer and martyr-quellers -- dissembling 8, 28/ 4 murderers , ' blood-suppers,' 8, 58/ 15 murderers , faithful traitors to men 8, 567/ 10 murdereth the man himself, while 8, 28/ 5 murdereth his brother, and mocketh 8, 493/ 28 murdering his brother, in sacrilege 8, 492/ 7 muse upon these newfangled heresies 8, 38/ 1 muse much upon the laws 8, 121/ 19 mused out his brain; then 8, 80/ 5 mused how that might be 8, 446/ 20 music . . . the Scripture showeth it 8, 162/ 7 musing thereupon, neither insight of 8, 218/ 31 mustard seed, leaven, a net 8, 85/ 4
leaven, of keys, of mustard seed -- or else 8, 86/1
mustard seed, of a key 8, 253/32
mustard . For what though my 8, 507/4
mutton-mongers , , ' Priapists,' 8, 58/18
some for great, hidden mysteries that no man could 8, 110/6
that in the dreadful sacrament of salt, of mustard seed, of a key 8, 373/15
Saint Ambrose saith, secret mystery of the Mass should 8, 374/34
taught them that great secret mysteries hidden that never shall 8, 315/1
thereof, many a great mystery by mouth . . . and showed 8, 336/28
incorporated all in one Mystical Body. But yet, though 8, 397/4
of Christian people, the mystical body, be it never 8, 427/30
known church is that Mystical body of Christ, this Catholic 8, 427/34
enough that this Body be members of his Mystical Body of Christ, this Catholic church' that is Christ's " 8, 427/36
When our Lord healed Naaman the Syrian by his Naaman the Syrian by his 8, 531/22
answer to have slain Nabal , and all the males 8, 531/23
he would have slain Nabal and all his sons 8, 530/14
people when they dance naked in a net believe 8, 175/11
go so bare, dancing naked in a net. And 8, 175/23
poetry wherein he dancest naked not all in a 8, 176/5
more part so stark naked , without any net at 8, 176/6
the sight of a naked woman out at a 8, 531/22
name of God, either itself 8, 3/25
his heresies by the name of "faith," and maketh 8, 7/18
That work hath no name of the maker, but 8, 8/14
into English in the name of Brightwell, but as 8, 10/28
Matthias' Eve, by the name of "Saint Thomas the 8, 10/34
realm, but if the name of the printer and 8, 12/29
I said, set his name in the calendar before 8, 12/30
English prayers, by the name of "Saint Thomas the 8, 16/14
may scrape out his name again out of the 8, 16/14
showed me the shipman's name that had them, and 8, 19/22
teacheth men under the name of Christian liberty to 8, 21/21
man of whom without name I spoke so much 8, 22/2
tyranny" (for by that name call they the laws 8, 30/8
to command in God's name the contrary . . . every man 8, 32/24
with them . . . and the name of these matters utterly 8, 35/17
with a nun under name of wedlock, and all 8, 41/1
with harlots under the name of wives: he that 8, 41/3
as hath the very name of the holy sacraments 8, 76/9
call Tyndale by another name , it were no nickname 8, 83/35
in water in the name of the Father and 8, 98/5
Christian people professing the name and faith of Christ 8, 107/3
have had some other name than "priest." But Antichrist 8, 111/19
none such can he name but only the Catholic 8, 118/19
they had changed the name , they took it for 8, 121/6
saving for the worshipful name of ' wine,' 8, 121/11
saving for the worshipful name of "wedlock," it were 8, 121/13
church that bore the name of any good Christendom 8, 131/12
so much as the
so preacheth us the
multitude . . . that receive the
all that embrace the
if he would there
heard. For though he
post" -- by which
he heard of my
heresies forward under the
the clergy by the
not given themselves the
Church" signified a holy
the clergy by that
their preaching . . . that the
for one. And this
from both that holy
them both by the
Tyndale abuse the holy
the apostles -- this
called by the same
other assembly, and the
in translation change the
he thought the devil's
ecclesia into the unknown
into the holy, known
which Erasmus under the
Greeks, presbyteri was the
aldermen called by the
is in English the
first giving of the
the office by the
give it that English
further, if no special
it "elders," by which
called them presbyteri . . . which
both in the holy
he will have his
of these places the
hath provided that his
seemeth to mislike the
diverse respect a diverse
grace, and the very
plain truth by the
Greek word another English
the thing by the
be preached in his
do miracles in his
did them in Christ's
a mock upon his
go further in God's

name of God -- hath
name that whoso believe him
name of Christ to believe
name of Christ, though their
name in his note the
name a Christian city for
name it pleaseth him, of
name . . . without any respect of
name and standard of his
name of "the Church," as
name .The word is English
name of a Christian company
name . . . accounting them for the
name is general and common
name so used by the
name of "church," would call
name of "congregation" -- a
name of "church" to any
name of ecclesia was applied
name of ecclesia, and that
name not taken from the
name into the general, whereby
name was not meet to
name of "congregation" in such
name of "church," and that
name and person of "Moria
name that many times signified
name of senatores, or peradventure
name by which the aldermen
name the apostles or the
name of presbyteros in Greek
name by which the office
name would have contented him
name there is in the
name had at that time
name of "church" and "priests
name preached and his sacraments
name of Christ now new-known
name is preached by such
name of charity. Now, because
name among them that must
name of grace, out of
name of "juggling," as ye
name . And because that Tyndale
name of "penance." Now, as
name among all nations, beginning
name before the people . . . as
name . . . we find not always
name . . . than to obtain his
name .What proof he bringeth

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8, 244/ 6
8, 255/ 24
8, 272/ 9
8, 279/ 28
many in his own name? And because that in 8, 280/ 36
But now in my name he answereth his question 8, 290/ 24
and by the same name that Tyndale now doth 8, 300/ 27
speaketh of miracles by their baptizing in the name of any one that 8, 311/ 2
to baptize in the name of Christ only, when 8, 376/ 12
Tyndale tell me the name of the Father and 8, 376/ 13
exposition with? If he name any men . . . he shall 8, 428/ 31
known church? Let him name any which he will 8, 434/ 3
impugneth . . . and he shall Tyndale here by the name of "faith" understand hope 8, 487/ 8
the taker change the name and the nature of 8, 503/ 19
rail and blaspheme the name of Christ, and his 8, 549/ 11
and persecuting of his name , his living, his death 8, 549/ 20
without blaspheming of his all that embrace the name of Christ, though their 8, 560/ 32
all that embrace the name of Christ" whether they 8, 561/ 23
men and embrace his name , casting off the truth 8, 561/ 30
heresies so much as named ; according to the gracious 8, 37/ 25
be so much as named wedlock, their very sinful 8, 140/ 19
own deeds in their name of Christ, and his 8, 153/ 27
others that I have named the holy company of 8, 188/ 31
in Holy Scripture also named , Paracletus, that is, a 8, 376/ 7
us, as he is named A, B, C parts 8, 557/ 7
say, those that are named of late, in Switzerland 8, 9/ 31
upon such others . . . and were abjured before -- named Richard Necton, which was 8, 17/ 19
faith to answer him; namely since I have gone 8, 25/ 33
Christian faith -- and namely so far that while 8, 123/ 17
credence or favorable hearing; namely since there was never 8, 140/ 2
likely to spy it . . . namely since I go so 8, 175/ 23
throughout all Christendom, and namely against all religious men 8, 191/ 21
too far in "love," namely since he saith that 8, 202/ 11
our own fault, and namely of our own offer 8, 207/ 14
well confirmed in it? Namely since many of them 8, 268/ 15
prophets besides -- and namely doing so many in 8, 280/ 36
than they write -- namely since that some wrote 8, 334/ 29
us for the having; namely since himself saith, in 8, 403/ 10
Saint Paul by Ezekiel? Namely since Saint Paul came 8, 432/ 34
-- that the bare names of those books were 8, 5/ 35
he could change the names into the better and 8, 186/ 29
show us what the names signify -- first, if 8, 186/ 29
years have had, English names enough for such orders 8, 187/ 16
change the known, holy names of virtue, through all 8, 202/ 34
token" he but three names of one thing . . . and 8, 300/ 32
please him, may give names to, and call them 8, 566/ 37
with a pair of narrow eyes, and with all narrow so long pried upon 8, 126/ 20
curious search hath so narrowly did examine his works 8, 153/ 13
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<th>Term</th>
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<tr>
<td>Narrowly</td>
<td>and with such eagle's</td>
<td>8,175/22</td>
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<td>Nathan</td>
<td>rebuked him, he had</td>
<td>8,529/8</td>
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<tr>
<td>Nathan</td>
<td>rebuked him, he had</td>
<td>8,533/19</td>
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<td>Nathan</td>
<td>, never lost neither faith</td>
<td>8,534/10</td>
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<td>Nathan</td>
<td>the prophet unto him</td>
<td>8,538/35</td>
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<td>Nathan</td>
<td>the prophet. Now, as</td>
<td>8,547/7</td>
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<td>Nations</td>
<td>, or of any angel</td>
<td>8,32/22</td>
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<td>, have savored always those</td>
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<td>, from which he hath</td>
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<td>out of the right</td>
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<td>: we shall pray him</td>
<td>8,134/6</td>
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<td>Nations</td>
<td>have instead of true</td>
<td>8,135/21</td>
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<td>Nations</td>
<td>, that be neither put</td>
<td>8,223/4</td>
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<td>Nations</td>
<td>, beginning at Jerusalem --</td>
<td>8,238/23</td>
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<td>Nations</td>
<td>. He saith also himself</td>
<td>8,238/29</td>
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<td>Nations</td>
<td>soever fall therefrom, and</td>
<td>8,251/6</td>
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<td>Nations</td>
<td>of the world that</td>
<td>8,272/17</td>
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<tr>
<td>Nations</td>
<td>, and said not &quot;write&quot;</td>
<td>8,332/19</td>
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<td>Nations</td>
<td>save such as be</td>
<td>8,361/26</td>
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<tr>
<td>Nations</td>
<td>not being cut off</td>
<td>8,386/28</td>
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<tr>
<td>Nations</td>
<td>may and hath all</td>
<td>8,386/31</td>
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<tr>
<td>Nations</td>
<td>be, and all this</td>
<td>8,388/24</td>
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<tr>
<td>Nations</td>
<td>have now long taken</td>
<td>8,398/2</td>
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<tr>
<td>Nations</td>
<td>this fifteen hundred years</td>
<td>8,520/21</td>
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<td>Natu</td>
<td>maiores; and always he</td>
<td>8,183/25</td>
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<td>Natu</td>
<td>maiores, were this English</td>
<td>8,183/27</td>
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<tr>
<td>Natu</td>
<td>); but saith that he</td>
<td>8,184/14</td>
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<tr>
<td>Natural</td>
<td>wit . . . shall not only</td>
<td>8,7/32</td>
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<td>Natural</td>
<td>wit and being sure</td>
<td>8,26/2</td>
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<td>Natural</td>
<td>man that is not</td>
<td>8,45/36</td>
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<tr>
<td>Natural</td>
<td>&quot; men, not &quot;born again</td>
<td>8,46/25</td>
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<tr>
<td>Natural</td>
<td>only, not born again</td>
<td>8,50/19</td>
</tr>
<tr>
<td>Natural</td>
<td>' yet and not</td>
<td>8,58/27</td>
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<tr>
<td>Natural</td>
<td>philosophers altogether. For as</td>
<td>8,63/35</td>
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<td>Natural</td>
<td>temperance; but he teacheth</td>
<td>8,68/8</td>
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<tr>
<td>Natural</td>
<td>things that he thought</td>
<td>8,87/25</td>
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<td>Natural</td>
<td>power, nor by no</td>
<td>8,103/24</td>
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<tr>
<td>Natural</td>
<td>&quot; and not &quot;born again</td>
<td>8,120/22</td>
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<td>Natural</td>
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<td>8,127/28</td>
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<td>Natural</td>
<td>thing: beast, herb, tree</td>
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<td>Natural</td>
<td>wit and be but</td>
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<td>Natural</td>
<td>wit. For albeit that</td>
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<td>Natural</td>
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<td>fever</td>
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<td>natural sleep the wit is</td>
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<td>it is in the</td>
<td>natural sleep, so that he</td>
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<td>naturally and of her own</td>
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<td>of man's will doth</td>
<td>naturally and of her own</td>
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<td>of man's will doth</td>
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<td>indeed! For God hath</td>
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<td>nature abhorreth. Now -- seeing</td>
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<td>with heaven of the</td>
<td>nature or goodness of the</td>
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<td>nature neither good nor evil</td>
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<td>inclined (as some of</td>
<td>nature are not), nor by</td>
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<td>-- not of any</td>
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<td>the water no such</td>
<td>nature of itself. No more</td>
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<td>because that all the</td>
<td>nature of the medicine is</td>
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<td>nature or of moral virtues</td>
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<td>indeed they be by</td>
<td>nature , and evil angels be</td>
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<td>reason why in the</td>
<td>nature and property of any</td>
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<td>God had planted that</td>
<td>nature and property therein? Which</td>
<td>8, 195</td>
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<td>creatures, though his own</td>
<td>nature be so entire and</td>
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<td>utterly from all the</td>
<td>nature and kind of man</td>
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<td>or any sin against</td>
<td>nature . More Here is but</td>
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<td>or any sin against</td>
<td>nature .” For if he say</td>
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<td>murder, and sin against</td>
<td>nature could never be lawful</td>
<td>8, 306</td>
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<td>but compatible of their</td>
<td>nature . . . and that wedded men</td>
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<td>or the sin against</td>
<td>nature . . . but I am sure</td>
<td>8, 306</td>
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<td>bad, but of their</td>
<td>nature indifferent: therefore Saint Paul</td>
<td>8, 369</td>
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| by the law of annexed for violating of secret, inward instinct of as is of its which is of its to heavenward of the say, not in the were that, the good not dead in the waxeth dead in the of his own omnipotent in their substance and prince were of his as pertaineth to the neither, of any proper no more than the it anything against the the name and the the sin against the thereto. And the good
strength of their own nature as by the lightness 8, 530/ 33
forbidden and of their nature abominable. And in the
as concerneth only the nature of faith -- that 8, 534/ 22
deadly; that is to nature 8, 550/ 28
forbear and abhor the naughty, whereby they may bring
they make in such naughty games, would God that 8, 41/ 9
yet were he a naughty translator that would translate 8, 185/ 33
evil love and a naughty -- yet this English 8, 200/ 22
none other love but naughty -- yet since it 8, 200/ 35
he meaneth like a naughty heretic... as Tyndale doth 8, 300/ 30
heresies not only so naughty, but also so sottish 8, 448/ 15
and killed, not one naughty knave or two in 8, 482/ 21
it pass. Saint Gregory Nazianzen, the great, famous old
he said he wist ne'er. But he said yet 8, 14/ 19
spiritual words, I wot ne'er; but I wot well 8, 46/ 31
And though he wot ne'er whither of the twain 8, 318/ 1
and that, he wist ne'er what, nor at what 8, 318/ 17
the poor babes wot ne'er what they do, but 8, 530/ 7
the matter hangeth, go nearer unto Tyndale another way
are ye never the nearer Tyndale cometh to the
were he never the nearer for they will deny 8, 265/ 21
deny it, and go nearer to prove the contrary
were he never the nearer. For though it were 8, 272/ 11
say that it followeth necessarily that though the Church
everything that we should necessarily believe had been the
necessary truth, and thereby necessarily to preserve it from
unwritten that should be necessarily required... and that if
Christ's will to be necessarily believed or done is
and the other, that necessarily dependeth thereupon, that whosoever
ween that nothing was necessarily to be believed but
of belief and credence necessarily, surely, and inevitable... but
if his conclusion do necessarily follow. For his conclusion
is... then if it necessarily follow upon his other
meaneth that they shall necessarily be saved, so that
it for a sacrament necessarily to salvation. Howbeit, every
it was a thing necessary, and of Christian people
Church, nor be nothing necessary to the soul. The
penitent confessed, is nothing necessary. Purgatory he denied; and
said it is a Necessary sacrament; but he held
Apostles Left Anything Unwritten Necessary to Salvation"... whereupon
cure: therefore it is necessary that treacle for the
it is more than necessary that men have again
truth that should be necessary for their salvation. And
of those heretics those necessary truths till the devil
also part of their necessary sustenance, in occupying the
that shrift is very necessary and doth much good
most fruitful and most necessary sustenance, in occupying the
his belief is so necessary, that ever he made
with them, in the necessary articles were of the

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<td>but had suffered them</td>
<td>8, 132/24</td>
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<td>necessary</td>
<td>truth; and that unto</td>
<td>8, 133/4</td>
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<td>point for lack of</td>
<td>8, 154/20</td>
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<td>to remain and be</td>
<td>8, 157/17</td>
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<td>word which God hath</td>
<td>8, 157/26</td>
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<td>necessary</td>
<td>for the true knowledge</td>
<td>8, 204/17</td>
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<td>part of penance; and</td>
<td>8, 206/35</td>
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<td>necessary</td>
<td>-- and that to</td>
<td>8, 214/12</td>
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<td>necessary</td>
<td>thing to the belief</td>
<td>8, 222/30</td>
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<td>necessary</td>
<td>thing is written; albeit</td>
<td>8, 253/14</td>
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<td>necessary</td>
<td>point of faith that</td>
<td>8, 256/12</td>
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<td>necessary</td>
<td>point that they preached</td>
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<td>necessary</td>
<td>point that they preached</td>
<td>8, 256/15</td>
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<td>necessary</td>
<td>point of faith and</td>
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<td>necessary</td>
<td>doctrine of theirs, without</td>
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<td>that every point were</td>
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<td>necessary</td>
<td>that every</td>
<td>8, 256/27</td>
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<td>necessary</td>
<td>point of faith, they</td>
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<td>necessary</td>
<td>points thereof written in</td>
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<td>necessary</td>
<td>to our souls' health</td>
<td>8, 257/12</td>
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<td>necessary</td>
<td>truth to be believed</td>
<td>8, 257/25</td>
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<td>necessary</td>
<td>as they preach them</td>
<td>8, 259/6</td>
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<td>necessary</td>
<td>as the Church teacheth</td>
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<td>necessary</td>
<td>to be said unto</td>
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<td>necessary</td>
<td>thing is written. And</td>
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<td>necessary</td>
<td>that every point were</td>
<td>8, 259/15</td>
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<td>necessary</td>
<td>. For both is there</td>
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<td>thing that we be</td>
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<td>thing were written in</td>
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<td>necessary</td>
<td>, and therefore in such</td>
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<td>necessary</td>
<td>thing delivered unto them</td>
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<td>And then since he</td>
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<td>God hath as well</td>
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<td>in the other that</td>
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<td>things unwritten . . . no more</td>
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<td>as some that he</td>
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<td>to them that without</td>
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<td>necessary</td>
<td>things in writing, said</td>
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<td>necessary</td>
<td>upon peril of their</td>
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*Thomas More Studies 12.1 (2017)*
yet the significations so necessary
again was not everything delivered Moses in writing
that the Jews had things taught them beside

to teach it all truth, and thereby necessarily
the apostles left no thing unwritten . . . and Tyndale
the apostles left no thing unwritten." Is not

to be good and not everything.
for sin is not delivered Moses in writing
in Holy Scripture, everything
the proof that all things taught them beside
and not of the points of the . More

to see whether every point were written in
among them all every point should be written
left unwritten any point to be believed, Tyndale
had not written every point of our belief
and not of any point of the faith
left not unwritten any point point of faith --
tell you that every point of belief is

take it for any point of faith. For
not written indeed every point of faith --
he shall find more points than one left
hath written, and yet points of faith; as
Blood? Is this no point of faith? Tyndale
deny it for a point of faith? Tyndale
and therefore of likelihood -- that they should
yet it is a point to be believed
that there is something to be believed and
Whereby, since preaching is . . . he would make men
not be; for all things that they taught
of them were any points, that point we
not . . . were any things to be believed or
should put all the thing in writing." Let
Scripture, or some one truth in writing."
that they wrote every reason; of which neither
ergo, they wrote every point. Tyndale I answer
that scripture was nothing truth. This argument is
they to put all but that it is
would, himself, have every things in writing. But
therefore were all things thing written; and that;
or good deduction, nor necessary
good things shall then be necessary
believed, and now neither things to be believed or
therefore were all things necessary
to prove that all things things to salvation comprehended in
upon you than these necessary
to proof that all thing anymore nor possible
necessary
useth or believeth as necessary
to salvation comprehended in necessary
apostles left every things . . . that is to necessary
apostles have left no is not written in
nothing prove that every necessary
the Jews, "All things
necessary
be written, and therefore necessary

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<td>well wotteth that every necessary thing is not written</td>
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<td>prove that all the necessary points of the Christian necessary for</td>
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<td>salvation is written</td>
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<td>the writing, divers things necessary of great weight</td>
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<td>in the Church most necessary points of faith, and</td>
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<td>good things therein and it for a thing necessary things that now be</td>
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<td>the Church in the before, to believe those necessary, abiding with</td>
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<td>his church -- seeth Apostles Left Anything Unwritten, all agreed</td>
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<td>needs</td>
<td>8, 199/5</td>
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<tr>
<td>saith that priests must</td>
<td>needs</td>
<td>8, 200/37</td>
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<tr>
<td>of such blind affections</td>
<td>needs</td>
<td>8, 202/12</td>
</tr>
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<td></td>
<td>blindfold them both. Tyndale</td>
<td>8, 204/5</td>
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*Thomas More Studies 12.1 (2017)*
Tyndale grant, as he needs must, that notwithstanding the one sit, it must
wed nuns and must that there it must; but that he must
he must many times with reason we must
lechery -- he must
king Uzziah, that would that a bishop must
them -- Tyndale must
and what not, must in this, I must
or grace . . . he must
use of them must
means escape, we must
many years must he meaneth. First, it must
well his conclusion must
sure that it must
of those twain must
ye wot well, must
points of faith must abide -- as it him do as he
all. And we must
hitherto? Which faith must
And therefore it must
nay . . . "for he must
to redeem mankind must
thing that must now
all his doctrine must
And then must they and his friends must
continue good, but must
hath to her must
thither, and he must
And then thou must
heresies be true . . . must
they must, I say, which, saith he, must
must for that cause true teaching . . . we must -- thus must Tyndale
I that Tyndale must needs grant that he knoweth 8, 476/ 4
him but he must needs confess that he is 8, 476/ 18
church" . . . but he must needs confess that he learneth 8, 476/ 25
that error: he must needs confess also that of 8, 478/ 33
his "elect church" must needs believe after that they 8, 480/ 25
faith: then must it needs follow that Luther, Lambert 8, 484/ 4
from sin . . . but must needs in all such things 8, 486/ 28
ye wot well, must needs allow and commend. For 8, 494/ 3
good faith, I must needs confess myself so beetle-blind 8, 503/ 21
his other words must needs be as false as 8, 513/ 19
necessity the elect must needs rise again, through the 8, 518/ 18
them, therefore they must needs rise after their fall 8, 519/ 31
or sow-drunk and will needs sink down and fall 8, 525/ 32
and then must they needs be weak, feeble, and 8, 531/ 6
will have him asleep needs give it over. Howbeit 8, 535/ 3
his faith I must needs do, then do you 8, 551/ 7
fault . . . his will must needs have followed. But his 8, 553/ 19
by grace prevented must needs have come unto. For 8, 554/ 12
as indeed he must needs do, then you 8, 555/ 7
of Christ, it must needs follow that he saith 8, 555/ 31
but that Tyndale must needs be he never so 8, 555/ 36
but that Tyndale must needs agree that if Saint 8, 556/ 28
then, since Tyndale must needs agree that in some 8, 557/ 1
his faith, he must needs grant that in all 8, 557/ 4
Now, what Tyndale must needs answer unto this, he 8, 557/ 19
For there he must needs see that though his 8, 557/ 21
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a for doing our
commandment to love our
toward God and our
for God to his
that he loveth his
of God and his
of God and their
nor profitable to our
do good to thy
God," or "Charity your
God," and "Love your
to say "Love thy
not say "Charity thy
neighbor," nor "Good-affection thy
neighbor," nor "Good-mind thy
more than "Drink thy
say there "Give thy
him say "Bear thy
good mind," "Bear thy
I have hurt my
Scripture saith, "Love thy
this commandment "Love thy
Scripture saith, "Love thy
woman must love her
here -- "Love thy
learned to love their
this precept "Love thy
above allthing, and thy
of God and their
be impatient. When our
they should help their
love God nor his
ought to "love" his
neighbor's wife or his
commanded to defile his
neighbor's wife nor his
the "loving" of his
the "loving" of his
liberal help of his
same sacraments that their
our duty toward our
Tyndale doth) infect his
Jerusalem shall be my
largely increased, toward our
and rise against their
and insurrection against their
and good counsel to their
love God and his
mustard seed, leaven, a
or else of a
<p>| dance naked in a net | believe that no man | 8, 175/ 11 |
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<td>son ere I prove</td>
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<td>, to make men sure</td>
<td>8, 276/ 24</td>
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<td>sight thereof, or that</td>
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Tyndale's translation of the text of the we do in the virtues. And if this do they in the in respect of this and when began his Old Law but the word "congregation" in the old "church" for his translated throughout all the ecclesia throughout all the the writers of the ecclesia should throughout the spoken of within the translated throughout all the have ecclesia throughout the should throughout all the therefore Erasmus in his sent to preach a this realm, and a with his false translation here, in this his and henceforth live a us and maketh us begetteth and createth of false translation of the a hundred sorts of any part of the though he translated the heretic falsely translate the heretic falsely translate the the world's end." The Tyndale now doth of hath now revealed this not to give his our Lady hath a Lady shall have a Lady shall have a Lady never had a Lady shall have a Lady shall have two Lady shall have five Lady shall have fifteen should. And where these rainbow whether God made promise by the marvelous only but also the should we receive a
open richly in the

if he take the

al thing is in the

Old and in the

that to receive a

if we received any

if we received a

will give us a

if we receive "a

believed . . . he calleth a

this belief, of this

belief thereof were very

that this is no

mention of in the

the sacraments of the

mention of in the

the sacraments of the

the sacraments of the

divineth and deviseth two

water, men would consecrate

faith. And in the

them still after the

would write all his

he will "write" his

in writing of his

that shall write the

up every day a

new prophet with a

new miracle, to confirm

up every day a

new prophet with a

new miracle, to confirm

were, every day a

prophet, and that with

daily doth stir up,

which of his hundred

shall we, if any

Abraham nothing touch the

any word of the

he saith that every

Christ before all the

commanded nor add any

never have added any

they have condemned the

For as for the "

English translation of the

same purpose, in his

therein, is not so

have rehearsed, in the

but that ere the

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that forthwith, in his
next
that virtuous cunning man
text
name, it were no

Nicholas de Lyra gave him

Nicholas de Lyra, saying, "Lira

at all . . . and yet

. . . and after that, they

that except a man

Nicholas de Lyra gave him

virtuous, and well-learned man

Lira, it were no

name, it were no

calling "brethren among

to persuade him that

unto thee, and he

; so great a pestilent

thinketh on God's promise

and retreat themselves in

And therefore, since Saint

he never departed from

? Why none left till

, put out the candle

against the moon, till

in shameful incest and

And I likewise will

years been the

hundred at the least

hundred at the least

hundred be none at

hundred no priests at

hundred years, and above

Ninevites

chastise and punish themselves

and the others above-rehearsed

of Daniel, the thirty-sixth

chapter of Saint John

Book of his Confessions

credideritis non intelligetis" ("But

quis renatus fuerit ex

by the ship of

to Noah, and from

confirmed their preaching. "Verily,

the preachers? Now, from

which God made with

by the ark of

and saith that in

as were taken into

the example of his

advice, not of his

will ask, is there

souls are absent and

next

words after, he saith

, and saith that he

Nicholas

Nicholas

nickname

Nicodemus

Nicodemus

next

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them not willingly where
signs and proffers, with
all lies and error
there is none error
that he leaveth out: ";
have enquired for the
bishop shamefully for the
tree fall south or
-- he went unto
some wrote out of
to say a Pater
men say their Pater
and say a Pater
we not the Pater
Lady -- in the
deeds, as adultery, manslaughter,
I Tyndale whether the
the doing of those
is there one thing
the cold of great,
that all holy doctors
as it were, a
saith in his foreremembered
there name in his
I would not here
-- for such a
may better scrape that
is also to be
that he hath not
say, therefore to be
-- they be controlled,
carnal" and "contentious," be
Tyndale himself in neither
expressly speaketh of neither
in effect, believeth neither
that would love neither
baptisma and ecclesia, neither
ween it were no
Tyndale -- being neither
us believe that neither
no merit in neither
his part in neither
as they be, neither
his trifling between the
as it is a
own offer. For that
books as most may
to God and to
flesh about the plenteous
believeth the old heretic

not-believing
not-failing
not-understood
notable
notable
note
note
note
note
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted
noted

nobody
nodding
noisome
noisome
Noli
nonce
nonce
North
Norwich
Norwich
Noster
Noster
Noster
not-belief
not-believing
not-failing
not-failing
not-failing
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not-failing
not-failing
not-failing
not-failing
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not-failing

compelleth them -- let,
becking, and mowing, as
and hurtful. And this
but if it be
negligere gratiam quae in
. And by this can
. Tyndale And when he
, in what place soever
, where he had infected
to London, that he
to a post”; and
to the "post" --
at it -- yet
to it, but to
whereof he saith that
, forsaking, or forswearing of
of his faith now
ceremonies and sacraments in
, and well declaring what
crimes, that he standeth
and mark in the
. Tyndale Notwithstanding
-- he seemeth but
the whole Catholic Church
, by the way, that
in the Bible some
out again than use
whereupon he groundeth this
it among such as
that Saint Paul gave
, and reproved by the
had it in detestation
of the twain, that
, but of the word
: there will no good
. And if that Tyndale
had in the Greek
manner washing when the
, nor having any office
at any time faileth
. But Tyndale saith untrue
. But hath, as I
is sufficient for his
and the verb? I
, it signifieth but the
"acknowledging" and that verb
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peace and unity; but
and spiritual pampering of
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friar lieth with his nun . . . kill and sacrifice their 8, 112/ 30
himself and his holy nun to bed. For as 8, 125/ 28
day to take a nun ; which thing, hereafter in 8, 134/ 17
monk to marry a nun . . . should afterward run out 8, 140/ 7
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that to wed a nun with all their holy 8, 208/ 31
friar to wed a nun is no sin? I 8, 228/ 8
friar may marry a nun . . . and yet, as false 8, 228/ 31
monk might wed a nun ! And lo, thus ye 8, 279/ 7
with wedding of his nun . Or else, finally, must 8, 305/ 29
and go wed a nun. Now am I glad, with the breach of nun. Wherein if Tyndale dare nun -- in all these nun, then is he safe nun, fall to mocking of nun, and yet continueth with nun

in wedding of the nun with wedding of a nun

friar should wed a nun friar to wed a nun

and after wedded his nun This friar and his nun

Luther doth with his nun, with the breach of nun. Wherein

if Tyndale dare nun, then is he safe nun, fall to mocking of nun, and yet continueth with nun, drunk well, of likelihood nun

is any evil deed nun, and defend for lawful nun, and of the nun to the friar, each nun's bed and it be nun's bed to preach it nun's

priests, friars, monks, and nuns be taught that "evangelical nun

forbearing open wedding with nun (in all which things nun -- and is neither nun

whereof till Tyndale can nun that these losels now nun be not bound by nun

than David might without nun notwithstanding their vows, and nun and live in lechery nun, they may call it nun, and never need do nun. And because their holy nun

creeping to bed together nun abed together and call nun

be at law, neither Greenwich, Syon, nor nun in them . . . and of nun

banns between friars and nun. Against Tyndale's Translating "Favor nun

friars may well wed nun and must needs have nun

friars may well wed nun . . . but if they repent nun -- either the Scripture nun

friars may wed nun, against the doctrine of nun

ye see they wed nun. Tut, nay; that can nun

whether friars may wed nun. Of both which sorts nun

that friars may wed nun -- lovingly together, then nun

profession of friars and nun living together in lechery nun

run out and wed nun: to that they say nun, and that no man nun

that friars may wed nun, repent their religion and nun

would have friars and nun. Which point of false nun

run out and wed nun; and a great rabble nun

well and lawfully wed nun

run out and wed nun

the fleshly feeling of nun, of long purpose, and nun

that friars may wed nun. . . . or that that cannot nun

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God bringeth us to nurture, us, and to show 8, 485/ 7
and mother have taught nurture and wisdom loveth his 8, 488/ 30
which for all the nurture of his father and 8, 491/ 9
whom his father taught nurture and wisdom, and sent 8, 496/ 29
that friars may wed nuns . . . because it is no 8, 515/ 23
And therefore unto these 8, 515/ 23
friars to wed nuns . . . because it is no 8, 515/ 23
that friars may wed nuns . . . because it is no 8, 515/ 23
made between friars and nuns ) -- the points of 8, 508/ 37
nuns ' beds sty even up 8, 567/ 4
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nurse of his father and 8, 491/ 9
nurture and wisdom, and sent 8, 496/ 29
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O altitudo divitiarum sapientiae et sapientiae et scientiae Dei!" (" 8, 49/ 4
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with -- and which, obediently done with devotion and 8, 507/ 33
be bound without Scripture obediently to keep and observe 8, 322/ 26
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they be commanded to obey their governors would they 8, 29/ 35
be not bound to obey their governors' lawful commandments 8, 30/ 6
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and therefore would he obey it. But, now, by 8, 61/ 22
will compel God to obey . If we love God 8, 89/ 20
wit and understanding to obey "Holy Church," without asking 8, 126/ 18
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<td>we should believe and obey were some secret, unknown</td>
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<td>bound to believe and obey , is this universal, known</td>
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<td>by reason bound to obey it. And this is</td>
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<td>spiritual sort will not obey God's bidding till themselves</td>
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<td>they were bound to obey , and merited and deserved</td>
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<td>bindeth his flock to obey them, that bound them</td>
<td>8, 344/ 6</td>
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<td>that bound them to obey his apostles. Tyndale &quot;Nay</td>
<td>8, 344/ 7</td>
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<td>to hear, believe, and obey the Church . . . is to</td>
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<td>to hear, believe, and obey the Church; ergo, Tyndale</td>
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<td>them to believe or obey any prophet that ever</td>
<td>8, 349/ 21</td>
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<td>the people, they should obey them and fulfill that</td>
<td>8, 352/ 1</td>
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<td>that therefore they should obey him in nothing else</td>
<td>8, 352/ 3</td>
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<td>generality that they should obey any commandment that by</td>
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<td>bound to fulfill and obey their master's lawful commandments</td>
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<td>is not bound to Church to believe and</td>
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<td>bound to believe and obey him therein -- as</td>
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<td>men to hear and obey ; and, finally, with the</td>
<td>8, 380/ 38</td>
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<td>to hear and to obey ? &quot;Ye shall perceive it</td>
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<td>not also believe and obey Christ's church, according to</td>
<td>8, 408/ 16</td>
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<td>can neither believe nor obey -- it followeth, I</td>
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<td>him to believe and obey the church, shall never</td>
<td>8, 479/ 20</td>
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<td>lusts abate, come and obey well enough. And therefore</td>
<td>8, 516/ 33</td>
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<td>assent thereto themselves and obey , be as glad to</td>
<td>8, 520/ 4</td>
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<td>we must hear and hear &quot;the&quot; church, and</td>
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<td>would be believed or obeyed , he should have made</td>
<td>8, 335/ 6</td>
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<td>at naught and not obeyed . . . he gave them not</td>
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<td>she like a servant obeyed , bringing fruit to thee</td>
<td>8, 372/ 31</td>
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<td>first teaching believed and obeyed . . . it is very likely</td>
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<td>virtue, when a man obeyeth only for his own</td>
<td>8, 55/ 4</td>
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<td>be always sober . . . he obeyeth gladly, and yet not</td>
<td>8, 60/ 3</td>
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<td>word of God, he obeyeth gladly . . . and yet not</td>
<td>8, 73/ 16</td>
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<td>of the world he obeyeth , thinketh he, when he</td>
<td>8, 124/ 5</td>
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<td>against which Tyndale doth object object -- it were too</td>
<td>8, 143/ 23</td>
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<td>man objecteth nor would object object against</td>
<td>8, 182/ 19</td>
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<td>seeking what he might object , could in him nothing</td>
<td>8, 372/ 18</td>
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<td>this time nothing else object against him than the</td>
<td>8, 512/ 18</td>
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<td>him and his fellows objected , and among them all</td>
<td>8, 54/ 24</td>
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<td>written in Scripture, I objected against him the faith</td>
<td>8, 271/ 18</td>
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<td>such as no man objecteth nor would object against</td>
<td>8, 182/ 19</td>
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<td>quite, he solveth the objectation so plainly and playeth</td>
<td>8, 224/ 23</td>
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<td>mad to make this objection to Tyndale but himself</td>
<td>8, 224/ 25</td>
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<td>doubt and make the objection . . . as though I had</td>
<td>8, 226/ 24</td>
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<td>and Friar Huessgen, this objection will not excuse their</td>
<td>8, 247/ 37</td>
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<td>say further that this objection of diverse articles believed</td>
<td>8, 249/ 8</td>
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<td>himself may make the objections such as no man</td>
<td>8, 182/ 19</td>
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<td>as a holy host, oblation , and sacrifice . . . re-presenting the</td>
<td>8, 108/ 27</td>
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Confutation Part 1: Concordance of Major Terms

- none host, nor one oblation, by which abominable heresy
- to be none oblation, host, nor sacrifice . . . nor
- dispensed by which the obligation that made against us
- honest men upon their obligations) -- but, now, as
- matters utterly put in oblivion. Howbeit, since I see
- leave oftentimes the sentence obscure and dark which would
- places that be dark, obscure, and hard to understand
- draweth the covert and obscure words of our Savior
- few dark, hard, and obscure, or nothing pertaining to
- his words in such obscure and doubtful fashion that
- qui in vobis sunt, obscure ego consensor, pascite qui
- qui sunt in vobis, obscure ego compresbyter. . . ." Wherein Saint
- and understanding into the obsequy and obedient service of
- sacrament, and every devout observance used in the church
- the people from the observance of the Old Law
- but that every Christian observance is of Christ's teaching
- must we with perpetual observance reverently fulfill, in such
- the priest fulfilleth his observance, and that dreadful Sacrifice
- Christ's commandment in that observance in his church . . . according
- in perpetual knowledge and observances used so many hundred
- mocks upon the devout observances and ceremonies of the
- post"; and that the observances of the Church, which
- the Service, ceremonies, and observances as the Spirit of
- shall not, then, such observances used in the same
- Mass, and many other observances of the Church, some
- this wise: "In the observances of the Church, some
- let us esteem the observances of the Church worthy
- and especially the Friars Observants, honest, godly, chaste, virtuous
- souls without any search observe. As for example, lo
- wine, that will he observe unto the death too
- that they believe and observe unwritten. For why should
- first they refuse to observe them because they say
- may likewise, I say, observe them without sin, and
- it is impossible to observe a sacrament without signification
- and especially the Friars observe -- though he would
- of necessity bound to observe it; nor no man
- the Thessalonians keep and observe, whatsoever Tyndale babble and
- bound of obedience to observe well all that he
- they say unto you, observe them; and their obedience
- them that they should observe them and do them
- biddeth that they should " observe and fulfill all their
- wrote unto the Thessalonians, " observe " and "do" all the
- wise: "Stand fast and Observe ye my precepts which
- these things that I observe. In them am I
- yet we by tradition observe them -- such, I
- bound to believe and observe is not written in
- Christian people to be observed and kept. Howbeit, as
- would fain have had observed -- he was fain

his faithful people had observed and kept . . . not only 8, 64/ 4
other than that whoso observed it not among them 8, 79/ 23
unwritten and yet remain observed unwritten . . . as that others 8, 154/ 13
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holy things believed and observed in Christ's Catholic Church 8, 253/ 7
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instituted, and very solemnly observed . . . and God therewith so 8, 349/ 32
law written, and yet observed through the Catholic Church 8, 367/ 13
must of necessity be observed and kept . . . and yet 8, 367/ 36
we find that is observed among all people where 8, 370/ 33
notwithstanding, hath been ever Church now believeth and observed that are not written 8, 379/ 31
we also by the observing of sacraments and ceremonies 8, 302/ 21
should ween that the observing of them without faith 8, 308/ 24
reproved for the not observing of them, if they 8, 520/ 15
in conclusion, for his obstinacy , to the secular hands 8, 15/ 33
were therefor in their obstinacy burned, or otherwise in 8, 33/ 2
not have helped their obstinacy . But surely if the 8, 319/ 34
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serving" in "falsehood," mine " obstinate malice against the truth 8, 220/ 23
truth in such manner obstinate that he doth as 8, 220/ 24
it were alms all obstinate heretics did), ye may 8, 226/ 6
sore set in an obstinate malice that he will 8, 244/ 26
will not excuse their obstinate heresies held so stiffly 8, 247/ 37
and burning up of obstinate Jews and heretics, with 8, 251/ 19
Father Tyndale that every obstinate heretic, every prattling fool 8, 342/ 1
cast out for their obstinate malice, nor of willfulness 8, 386/ 28
be so froward and obstinate in sin, and when 8, 423/ 14
be not willful nor obstinate, but conformable and willing 8, 505/ 17
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heresies, and in their obstinate frowardness take such a 8, 517/ 18
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very special things that obtain remission of the sin 8, 65/ 11
pardon, and also to obtain aid and help of 8, 67/ 27
his name . . . than to obtain his virtue and learning 8, 272/ 9
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the souls, we shall obtain ?" Now see you very 8, 373/ 21
sons of God, and obtain forgiveness of sins, and 8, 402/ 20
he should yet after obtain his pardon, and thereupon 8, 451/ 4
and that thing once obtained , within a while after 8, 83/ 7
together, yet afterward it obtained also, both among the 8, 170/ 18
were not deceived but obtained his pardon indeed: yet 8, 451/ 7
as my prayer hath obtained for thee that my 8, 553/ 19
of pain nor for obtaining of reward . . . calling this 8, 51/ 2
soul. Also unto the obtaining of great spiritual gifts 8, 64/ 30
and serveth us for obtaining many and great gifts 8, 71/ 19
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<td>no little cause and</td>
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<td>thereby compelleth princes by</td>
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<td>causes whereof they take</td>
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<td>also given us good</td>
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<td>others an easy bold</td>
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<td>8, 55/ 8</td>
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<td>they shall soon seek</td>
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<td>he first that wheresoever</td>
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<td>till he see an</td>
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<td>the New Testament had</td>
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<td>cause to say or</td>
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<td>one man giveth other</td>
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<td>deed nor in the</td>
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<td>because their lightness giveth</td>
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<td>undoubtedly a very good</td>
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<td>words, devised of none</td>
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<td>his word a gracious</td>
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<td>this point, he hath</td>
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<td>but every evangelist, of</td>
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<td>their own pride, took</td>
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<td>alone, a very great</td>
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<td>not so great an</td>
<td></td>
<td>8, 421/ 34</td>
</tr>
<tr>
<td>of their words, take</td>
<td></td>
<td>8, 424/ 16</td>
</tr>
<tr>
<td>stretch into presumption and</td>
<td></td>
<td>8, 425/ 5</td>
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<tr>
<td>both, with the most</td>
<td></td>
<td>8, 425/ 10</td>
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<tr>
<td>abominable heresies what bold</td>
<td></td>
<td>8, 426/ 4</td>
</tr>
<tr>
<td>of Saint John taketh</td>
<td></td>
<td>8, 438/ 21</td>
</tr>
<tr>
<td>it is a great</td>
<td></td>
<td>8, 438/ 25</td>
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<tr>
<td>should have a great</td>
<td></td>
<td>8, 438/ 34</td>
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<tr>
<td>a great help and</td>
<td></td>
<td>8, 439/ 12</td>
</tr>
<tr>
<td>shall be a great</td>
<td></td>
<td>8, 439/ 31</td>
</tr>
<tr>
<td>well, followeth no little</td>
<td></td>
<td>8, 450/ 5</td>
</tr>
<tr>
<td>courage thereof give them</td>
<td></td>
<td>8, 450/ 21</td>
</tr>
<tr>
<td>so did, upon some</td>
<td></td>
<td>8, 451/ 5</td>
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<tr>
<td>that upon the great</td>
<td></td>
<td>8, 457/ 11</td>
</tr>
<tr>
<td>for themselves, and an</td>
<td></td>
<td>8, 502/ 1</td>
</tr>
<tr>
<td>were unto the man</td>
<td></td>
<td>8, 507/ 28</td>
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<tr>
<td>such store to take</td>
<td></td>
<td>8, 524/ 24</td>
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<tr>
<td>kind of fruit by</td>
<td></td>
<td>8, 525/ 9</td>
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<tr>
<td>that mind without great</td>
<td></td>
<td>8, 530/ 16</td>
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<tr>
<td>he not a great</td>
<td></td>
<td>8, 530/ 22</td>
</tr>
<tr>
<td>that be chance and</td>
<td></td>
<td>8, 536/ 7</td>
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<tr>
<td>like upon the like</td>
<td></td>
<td>8, 536/ 29</td>
</tr>
<tr>
<td>repented alike upon less</td>
<td></td>
<td>8, 536/ 31</td>
</tr>
<tr>
<td>him the grace and</td>
<td></td>
<td>8, 546/ 23</td>
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<tr>
<td>that if upon great</td>
<td></td>
<td>8, 552/ 31</td>
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<tr>
<td>good readers, that the</td>
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<td>8, 560/ 15</td>
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<tr>
<td>and debates and be</td>
<td></td>
<td>8, 155/ 9</td>
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<tr>
<td>miracles showed at other</td>
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reason whereof also, when these things be great members, and upon great reason whereof also, when horrible deeds" when the "the flesh upon great horrible deeds, whithersoever the be carried out upon their will, by great commit them upon great horrible deeds," upon "great We fall, when the fall in upon great horrible deeds upon great fall in upon great in by the raugeous sinful deeds, upon great saith, upon his "great true members upon great it happeth of other to keep him from season. God also suffered sin but upon great sins arose upon great David's strength . . . which great these great and strong to fall upon such fall cometh of the the occasions . . . and the in themselves . . . since the because of the great them have as great words this point of willingly, but upon those list . . . which though the never but "upon great and "astonying" upon "great or "astonying," "upon great own confession too, was be therein much better font before it be same hallowed water being it was preached and if that office well in the authority and the chair of Moses" that they be wickedly his own power . . . so the people unlearned to books nor mine, but occasions be great, we fall occasions to contain the parties occasions breaking out of their occasions be great, we fall occasions be great" . . . and yet occasions , when the fruit of occasions of their wild affections occasions by the devil and occasions given which carry them occasions , and be carried away occasions ," through the "rage" of occasions be great, into horrible occasions , when the fruit of occasions when the fruit of occasions through the fruit of occasions of the sin breaking occasions breaking out of the occasions " carried forth with concupiscence occasions , as upon the sight occasions at the time to occasions , and to call him occasions stronger than David to occasions far above their strength occasions above David's strength . . . which occasions God suffered to fall occasions were not so very occasions as be strong to occasions . . . and the occasions be occasions be mighty to them occasions that bring them to occasions . Against which, if the occasions of their sins, sometimes occasions above our power is occasions his wits were ravished occasions and circumstances may diminish occasions ." And seeing that a occasions " and with the great occasions and by sore burden occasions about two things at occupied than he is in occupied -- or if it occupied in the christening of occupied in God's service, were occupied were more profitable than occupied the place of Moses occupied by "the scribes and occupied in seeking, as holy occupied their minds, and so occupy themselves, besides their other occupy their minds better and
them not worthy to
upon Moses' chair, and
their necessary sustenance, in
in the flesh that
pestilent books be both
is very naught and
whereof the prophet speaketh, "
pass, and incomparably more
this fifteen hundred years
point, and so sore
nor any "weak" conscience
it that we have
And if we have
lived, nor no man
conscience of feeble-faithed folk
sorrow that he hath
angry with him nor
and said, "I have
and the punishment of his
remission of their former
belonging to the mortal
remembered; but for the
the elect, after his
color and cloak their
showeth us the sore
at the full our
for their sins and
else that though God
any far search there
and the people, to
God -- where we
Almighty's "mercy stool" we
God and us, to
Tyndale saith that "we"
We find that men
sin . . . and then peradventure
from sin. But to
need no priest to
things which the paynims
the paynims offer . . . they
namely of our own
themselves of their own
ttrue preacher that would
calling again by the
again, nor never after
of his goodness commonly
from them and never
of another man's liberal
did eat of the
occupy place in his epistle
occupy his place, and be
occupying the time of usual
odious and hateful sin of
odious to God and deadly
odious unto God and damnable
Odivi ecclesiam malignantum" ("I have
offend the majesty of our
offend their drunken taste because
offend him in contemning his
offend): yet, for any law
offend him. And to the
offend , to make amends; or
offend with him, and many
offend . Whereas undoubtedly those words
offend God, which grieveth him
offend by him, nor his
offend God in betraying the
offense for bringing in those
offense , hath of his infinite
offense in his commandment before
offense , might make men wax
offense which he hath committed
offense , seeketh unto saints as
offense , when he compassed and
offense and heinous deadliness thereof
offenses ourselves, that God thereby
offenses ? Wherefore did they fast
offer his grace again, the
offer themselves enough at hand
offer up any sacrifice to
offer every man for himself
offer every man so sufficiently
offer up for us to
offer our desires of our
offer sacrifice for sin, and
offer themselves, clean depurred from
offer up sin in sacrifice
offer up daily the same
offer . . . they offer to devils
offer to devils and not
offer . For that noun "acknowledging
offer -- and scantly would
offer himself to defend in
offer of his grace, and
offer them his grace. And
offer -- yet be they
offer it them after. And
offer . Now, if Tyndale would
offered , hallowed bread whereof by
they might eat of offered, hallowed bread . . . and yet 8, 73/ 1
and other men’s too, offered up to God as 8, 108/ 26
Priest and the Sacrifice, offered up himself, for the 8, 108/ 29
in the Old Law offered sacrifices for the people 8, 111/ 25
and Blood, to be offered up to his Father 8, 111/ 30
offering of Melchisedech, that offered bread and wine, was 8, 111/ 33
sacrifice that our Savior offered once and hath ordained 8, 113/ 12
by the priests perpetually offered in his church. For 8, 113/ 13
speaking of the meat offered unto ids, which he 8, 172/ 19
that it which is offered to ids is anything 8, 172/ 22
itself meaneth a willingly offered declaration of the secret 8, 207/ 8
it though it be offered . . . or else another thing 8, 237/ 36
seeking for it was offered the witness of Saint 8, 238/ 1
eating the meat and offered unto ids, and 8, 248/ 23
every evangelist, of occasion offered unto him, and for 8, 433/ 34
the tenth day? Why offered unto him . . . but that 8, 450/ 20
you abstain from things offered unto him . . or by 8, 503/ 13
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by God’s goodness freely offered in the Mass now 8, 111/ 32
none because no man offered of Melchisedech, that offered 8, 111/ 32
be sure that God offered of that holy Sacrifice 8, 114/ 3
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wine . . . of which holy offered to his son Isaac 8, 277/ 29
the Mass now, the offering of Christ upon the 8, 277/ 31
a host, and an offering of his body and 8, 329/ 22
the Mass make none offering of his own sons and 8, 349/ 8
offering none, but a bare offering of his body and 8, 404/ 8
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office. That Passion of Christ and offering of Christ’s body and 8, 408/ 30
am I by mine offering of himself unto 8, 408/ 35
office, in virtue of mine offering with; and that they 8, 206/ 21
office, wherein the husband serveth offering man by the hearing 8, 241/ 15
office, and that it sufficed offering the beasts . . where findeth 8, 277/ 23
office into seniores and consenior offering up his son Isaac 8, 277/ 29
office, but the age, here offering of Christ upon the 8, 277/ 31
office, but the age? For offering of his body and 8, 407/ 21
office, and not the age offering of his body and 8, 408/ 30
office, in virtue of mine offering to signify the 8, 27/ 31
office wherein the husband serveth offering, but a word of 8, 84/ 30
office, and that it sufficed offering of his body and 8, 122/ 5
office into seniores and consenior offering of his body and 8, 184/ 24
office, but the age, here office: why giveth he, then 8, 185/ 28
office, For office but the age? For 8, 187/ 23
office, and not the age 8, 187/ 29
interpreter to call the
name by which the
English word which signifies
the English tongue none
nother, nor having any
misuse himself in his
were forthwith out of
no sacrament, but the
appointed them to that
and inasmuch as the
and inasmuch as the
time, priesthood was an
that priesthood was an
a part of his
people. Now, if that
for the place and
mine oath, and every
is, a minister, an
priest nothing but an
say that every evil
office . . . yet might that
him, by the sheriff's
gifts and corrupteth the
great lords and high
he saith that "the
of old time the
the "rulers," "governors," or "
for such orders of
sects that are their
to forbid him the
I proved to Tyndale
to talk with him
but would assay him
again, and amend again,
in this fashion . . . Tyndale
as anointed with charmed
as anointed with charmed
the anointing with holy
the anointing with holy
Baptism, and by the
sand and the holy
clean, and why rather
which he calleth "charmed
and anoint him with
prayer -- therefore the
things that he thought
had anointed "with the
And seeing that the
virtue is in the

office  by the name of  8, 187/32
office  (were it holy or  8, 187/35
office,  rather than to call  8, 188/1
office  understood at all, but  8, 188/2
office  so much as among  8, 191/18
office  , were forthwith out of  8, 198/12
office  . And thus ye see  8, 198/12
office  of a layman, or  8, 219/11
office  . Such deductions upon Scripture  8, 259/28
office  of an apostle is  8, 294/12
office  of an apostle is  8, 294/10
office  -- which they  8, 303/6
office  -- which, if the  8, 303/1
office  . . . yet might that officer  8, 304/32
office  was also to administer  8, 304/34
office  well occupied were more  8, 304/35
office  that the scribes and  8, 354/19
office  of justice through the  8, 27/32
office  , a sacrificer, or a  8, 187/16
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office  be consecrated with a  8, 304/32
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officers with rewards, and beguileth  8, 124/6
officers , to be obedient unto  8, 136/8
officers appointed thereto prayed the  8, 149/13
officers appointed thereto prayed in  8, 160/14
officers , or some such other  8, 187/39
offices as he translated out  8, 187/16
offspring , preach. But first, where  8, 242/13
oftener calling upon him after  8, 469/14
oter,  I trow, than fifteen  8, 302/35
oter than once, if he  8, 468/36
oter, and press upon him  8, 469/36
oter than Tyndale hath fingers  8, 488/12
Oh , how beetle-blind is fleshly  8, 500/29
oil ," except men can tell  8, 57/33
oil , if his soul be  8, 75/17
oil unto butter-smearing, with other  8, 76/8
oil . . . than by "smearing with  8, 78/2
oil in Confirmation and Aneling  8, 78/10
oil to smearing of some  8, 78/17
oil than butter while the  8, 85/35
oil ," because God will not  8, 81/37
oil , and the prayer of  8, 87/16
oil doth nothing at all  8, 87/21
oil a meet medicine for  8, 87/26
oil of gladness above all  8, 193/24
oil is not of necessity  8, 194/4
oil of Confirmation, inasmuch as  8, 194/5
more virtue in the oil
you from whence the oil
needs answer because the oil
bishop sacram the one oil
I say that the oil
farther from whence the oil
should anoint some with oil
why anoint them with oil
anoint sick folk with oil
as anoint him with oil
the pope hath not oil
of shaven, shorn, and oiling
say -- how the oiling
in them. Wherefore, if oiling
did allege that if oiling
to wit, that except oiling
as so much as oiling
is false that if oiling
For I say that oiling
it false that if oiling
and bestowing of the oiling
perjury to defend an old
in Almaine and, of old
so sagely that three newfangled newelties that the oiling
Gregory, and all those old
this is which the oiling
sing us on their old
he commanded in the Old
he commanded in the Old
the judgment of the Old
doctrine of all the Old
doth lean unto the Old
the repenting in the Old
or ceremonies given of Old
our Lord in the Old
say that in the Old
and ceremonies of the Old
hath there been of Old
the sacraments of the Old
the sacraments of the Old
it seemed to those old
were he never so old
good, holy men of old
the sacrifices in the Old
death that in the Old
Gregory, and the other old
that have been of old
call it matrimony. The oiling
wherewith the bishop anointeth 8, 194/7
cometh, how it is 8, 194/9
in the making of 8, 194/14
and the other both 8, 194/18
being all one . . . it 8, 194/20
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-- would it not 8, 308/12
rather than smear them 8, 308/15
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," in mockage and reproof 8, 144/27
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and shaving be no 8, 196/4
and shaving were no 8, 196/14
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and shaving be no 8, 197/17
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and shaving be no 8, 197/24
and shaving be no 8, 197/24
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natural philosophers altogether. For 8, 63/35
Law and the New 8, 70/34
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-- albeit that no 8, 100/30
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Law offered sacrifices for 8, 111/25
Law, men had been 8, 113/7
holly doctors of Christ's 8, 113/25
. . . every sect had some 8, 119/12
heretics did stick upon 8, 119/17
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will not believe the old holy doctors, but that 8, 134/ 12
destroy . . . and believe the old holy doctors above his 8, 136/ 3
wont" to resort in " old fathers that ye see 8, 140/ 36
were wont in the old time to "hear the 8, 144/ 22
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is now; but of " old heathen people -- that 8, 148/ 16
now lay thereto the old " time he saith that 8, 149/ 12
apostical than was Christ's old holy doctors: I say 8, 149/ 19
to say, that of old apostle Paul. For he 8, 149/ 35
they preached both of old time they preached both 8, 150/ 9
time . . . but that of old time they preached only 8, 150/ 12
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now thirteen hundred years old time of eight hundred 8, 151/ 24
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translation in Latin, read 8, 183/ 6

Concordance of Major Terms

an elder in the old

Tyndale saith is the old

called elder in the old

alleged, called by the old

I said that the old

translation prefer before the old

showeth also that the old

and all were not old

Saint Jerome amendeth that old

may yet excuse the old

to as is an old

that Timothy was not old

were used in of old

Christian faith use the old

old words after the old

fully renewed, and the old

have long labored of old

than ever were the old

the Jews did of old

stiffly against all the old

wherein while all the old

so many of the old

doctrine of all those old

the doctrine of the old

and evident Scripture," their old

upon them in the old

the perfection of their old

held and disputed of old

consent of all the old

teach contrary to their old

therein contrary to the old

wot well that the old

made, as well by old

others) as by the old

him show me which old

we have not the old

be now, besides the old

more promises in the old

me, both in the old

that he putteth be old

him some others as old

of fifteen hundred years old

by that that the old

whole book against the old

the sacraments of the old

the ceremonies of the old

the sacraments of the old

of God in the old

as they said of old

the observance of the old

Latin translation? I find 8, 183/ 18

Latin translation -- he 8, 183/ 20

translation . . . which, as ye 8, 183/ 28

translator seniores, and seniores 8, 183/ 35

translation were in that 8, 184/ 6

) doth, as well in 8, 184/ 9

translator translated it not 8, 184/ 12

, as appeared by Timothy 8, 184/ 18

translation and keepeth presbyteros 8, 184/ 20

translator . . . which how soon 8, 184/ 28

, rotten, elder stick, and 8, 186/ 14

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: he hath overlooked studiously 8, 223/ 18

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. And what rather than old

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holy fathers before. And old

popes that were by old

holy works that have 8, 278/ 25

holy popes (as Saint old

holy doctors (as Saint old

holy popes were they old

Testament only but also Old

Testament, opened richly in Old

Testament than every man Old

and in the New Old

. And we shall put old

. Tyndale What helped it 8, 283/ 39

, unto his example of old

holy doctor Saint Jerome old

heretic Helvidius for the old

Testament have significations . . . and Old

Law were by God Old

Testament have significations . . . and Old

Law in a strange Old

, and as he saith Old

Law, did, as lord Old
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| time of those         |              |           |
| to call again the     |              |           |
| to call again the     |              |           |
| more, or have his     |              |           |
| well in stories very  |              |           |
| against the Arians of  |              |           |
| were scripture, in the Old Testament, that forbade these 8, 343/ 30
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| that only by an The old fathers, and the custom 8, 370/ 19
| The authority of the old ." Saint Augustine in the 8, 370/ 23
| it was delivered of old holy doctor Saint Chrysostom 8, 373/ 11
| of many more."The old holy doctors, ye see 8, 374/ 1
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| Yet is there, as the law written (the Old Law, with a cause 8, 375/ 9
| so fondly that an old wife would be ashamed 8, 393/ 5
| that any of the old holy doctors of Christ's 8, 394/ 24
| and all the other old holy fathers from the 8, 395/ 3
| that almost every good old wife can tell them 8, 400/ 13
| list, against all the old holy doctors, and all 8, 415/ 28
| heretics have done of old , but also Tyndale hath 8, 424/ 18
| -- both renewed their old and added some of 8, 424/ 19
| also, than all the old heretics durst for very 8, 424/ 20
| And whereas all the old holy doctors used always 8, 424/ 21
| places of themselves all old holy doctors confess for 8, 426/ 21
| despiseth . . . and believeth the old heretic Novatian, the first 8, 426/ 26
| Gregory, and all the old holy saints that have 8, 426/ 29
| all the better than all the old holy saints, and all 8, 427/ 2
| taking stand all the old holy doctors of Christ's 8, 428/ 29
| any one of the old holy saints that in 8, 429/ 1
| well appeareth by the old holy writers, be full 8, 431/ 35
| only by all the old holy doctors and saints 8, 433/ 25
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<td>8, 74/15</td>
</tr>
<tr>
<td>Term</td>
<td>Definition/Context</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------------------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>of his Godhead was ordained</td>
<td>for man, but yet</td>
<td>8,74/16</td>
</tr>
<tr>
<td>believe that he hath ordained</td>
<td>here holy sacraments which</td>
<td>8,76/36</td>
</tr>
<tr>
<td>because God hath so ordained</td>
<td>. But unto Tyndale and</td>
<td>8,77/15</td>
</tr>
<tr>
<td>Matrimony, saith he, was the husband. It is ordained</td>
<td>of God for an</td>
<td>8,84/30</td>
</tr>
<tr>
<td>toward the keeping and the sacraments which Christ ordained</td>
<td>for a remedy and</td>
<td>8,84/31</td>
</tr>
<tr>
<td>the sacraments which Christ sacraments such as Christ ordained</td>
<td>it himself so to</td>
<td>8,86/20</td>
</tr>
<tr>
<td>the sacraments that Christ sacraments which Christ himself ordained</td>
<td>. More By the words</td>
<td>8,91/11</td>
</tr>
<tr>
<td>but for a sacrament ordained</td>
<td>of God for man's</td>
<td>8,94/13</td>
</tr>
<tr>
<td>offered once and hath token and a figure ordained</td>
<td>to be by the</td>
<td>8,113/12</td>
</tr>
<tr>
<td>the holy day was ordained</td>
<td>for a remembrance of</td>
<td>8,117/18</td>
</tr>
<tr>
<td>and that he hath Church,&quot; as the part ordained</td>
<td>-- to seek for</td>
<td>8,125/18</td>
</tr>
<tr>
<td>pain God hath not himself . . . yet was it ordained</td>
<td>his holy sacraments, and</td>
<td>8,147/24</td>
</tr>
<tr>
<td>-- yet hath he which saith and hath say that purgatory is ordained</td>
<td>of God to be</td>
<td>8,163/24</td>
</tr>
<tr>
<td>have thought that God ordained</td>
<td>of common course to</td>
<td>8,210/31</td>
</tr>
<tr>
<td>God, had made and day that Christ hath</td>
<td>that he should have</td>
<td>8,239/17</td>
</tr>
<tr>
<td>though the Church have as the Saturday was ordained</td>
<td>by God himself to</td>
<td>8,322/20</td>
</tr>
<tr>
<td>is Christ's day so thing that himself hath ordained</td>
<td>by himself that it</td>
<td>8,322/21</td>
</tr>
<tr>
<td>be kept as things is not instituted and</td>
<td>. . . and hath in remembrance</td>
<td>8,368/35</td>
</tr>
<tr>
<td>was not for naught his apostles whom he</td>
<td>and commanded unto us</td>
<td>8,370/27</td>
</tr>
<tr>
<td>and also that God believe that God hath</td>
<td>by councils, and that</td>
<td>8,371/5</td>
</tr>
<tr>
<td>forasmuch as he hath Priest himself is the ordained</td>
<td>by the apostles that</td>
<td>8,373/14</td>
</tr>
<tr>
<td>ran out of his soul. The Sacrament of to wit, Confirmation, Penance, ordained</td>
<td>by the apostles for his</td>
<td>8,381/19</td>
</tr>
<tr>
<td>grace with that Holy the giving them that</td>
<td>any punishment or pain</td>
<td>8,425/30</td>
</tr>
<tr>
<td>Of the Sacrament of meaneth that the Holy</td>
<td>him to joy by</td>
<td>8,508/13</td>
</tr>
<tr>
<td>which the Sacrament of our Savior set this ordained</td>
<td>and author of his</td>
<td>8,368/28</td>
</tr>
<tr>
<td>receiving of the holy this point that holy order</td>
<td>, and hath since sought</td>
<td>8,7/20</td>
</tr>
<tr>
<td>in hatred of the for the cause, so</td>
<td>Order , he said, is no</td>
<td>8,14/30</td>
</tr>
<tr>
<td>of the holy order</td>
<td>, Matrimony, and Aneling Tyndale</td>
<td>8,83/28</td>
</tr>
<tr>
<td>Order . . . and likewise the deacons</td>
<td>Order :Tyndale telleth us in</td>
<td>8,84/18</td>
</tr>
<tr>
<td>Order Tyndale By a &quot;priest</td>
<td>Order is no sacrament, nor</td>
<td>8,91/13</td>
</tr>
<tr>
<td>Order is so plainly proved</td>
<td>Order therein -- that whoso</td>
<td>8,98/4</td>
</tr>
<tr>
<td>order of priesthood, by the</td>
<td>order of priesthood hath an</td>
<td>8,113/19</td>
</tr>
<tr>
<td>order of priesthood . . . believe that</td>
<td>order themselves either keep the</td>
<td>8,114/2</td>
</tr>
<tr>
<td>order of priesthood. A third</td>
<td>order of priesthood. A third</td>
<td>8,144/28</td>
</tr>
</tbody>
</table>
circumstances since, that the order of priesthood is right

persons consecrated, nor their Order no sacrament, because the
the holy Sacrament of Order: he that now translateth
by the Sacrament of Order -- as Tyndale hath
clearly prove the holy order of priesthood a sacrament
of the Sacrament of Order, no more than the
receipt of that Holy Order are both anointed and
the holy Sacrament of Order is given him by
pleased him so to order it. But lest that
if we change the order of our English words
English words from the order of the Greek. And
have changed somewhat the order of the words, And
and so changing the order of the words, Ye
any change in the order as it standeth, he
word and in the order of the words, translated
lack of changing the order of the words, Ye
changed and turned the order of the words and
show that the order of the text in
man," to change the order of the words and
show you (for the order of the words with
Corinthians said, "I will order the remnant when I
I will dispose," or " Confirmation, Penance, Wedlock, Holy
papers, so he without order and at adventure patcheth
things," "I will myself order at my coming"). Here
subdued man unto certain order of serving, not the
adding of any good order or statute in his
Penance, Confirmation, Extreme Unction, ran out of his
Tyndale The Manner and order of Our Election Even
this chapter of the order of our election . . . and
ordinarily useth. But this order the beast blasphemeth . . . and
see that of his order of election Tyndale hath
this chapter of the order of election appeareth
which Tyndale entitleth "The order of Election" . . . I look
he meaneth, and what order of God's working, or
great matter concerning the order of God used toward
this chapter of the order of his election toward
chosen a very foolish order . But forasmuch as the
laid forth for the order of the elects. For
King David concerning the order of his election --
whole chapter of the order of our election . . . whereof
present chapter, of the order of their election, he
his chapter of the order of their election --
this chapter of the order of election so well
called "The Manner and order of Our Election." Therein
concerning elects, and the order of their choosing, that
without any dependence or order -- yet in the
the right rule and order of repentance -- every
earth: let us consider orderly , from the beginning to

they had given Holy Orders, and for the people 8, 69/ 22
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were true, that Holy Orders were no sacrament at 8, 185/ 30
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our salvation . . but the ordinance , utterly concerning faith to 8, 501/ 26
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with his Christian folks ordinarily give into men the 8, 508/ 11
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that God giveth not ordinarily useth toward us. For 8, 516/ 16
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believe and what we ought to administer not only 8, 259/ 4
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as well as in
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his justice, lest his
the word of God
the feebler and be
finally cast off and
death put off and
great that it can
were always heavy and
do interpret his necessity
examples that it were
the old; he hath
that every man were
to much more than
lie; and therein Tyndale
Tyndale, ween ye, well
say that I was
would make him far
reason change "bishop" into "
divers things confess his
to these folk of
but that either of
not dissembling mine own
but lay lack and
foul fall, dissembling his
his own heresies be
virginity he is quite
and quite overturned and
in which himself hath
by thy coming in,
matter perverted, and quite
importunate babbling, and to
thus far forth, Doctor
they speak, "in gregem
his own wondrous works),
for us, when he
not answer that she
to be as an
not he a very
afterward he saith, "At
would solve after an
assoil it "after an
once among scholars of
eaten on a good
these words, "ecclesiae tuae
and all the whole
God truss up the
his back with a
ordained, and break my
of the Latin word
faith of Christ unto
overbold so certainly to affirm
overbold hope may hap to
overcome him utterly, though he
overcome and killed -- doth
overcome all those temptations through
overcome .Yea, and when they
overcome them; as witnesseth our
overlaiden with earthly thoughts. For
overlarge , or defer unto the
overlong to rehearse them. But
overlooked studiously all their books
overly bold upon the sudden
overmatch them, if they would
overmatcheth him far, for he
overseen to mock the sacrament
overseen in so saying . . . and
overseen where he commanded that
overseer ," and "deacon" into "server
oversight , and clearly acknowledged that
oversight , weening that their new
oversight or adventure some shall
oversight . And would God Tyndale
oversight in our Savior, that
overthrow as though no man
overthrown . For if the keeping
overthrown . . . and hath it plainly
overthrown his triumphant chariot . . . and
overthrown his matter . . . and shall
overturned ; beware, I say, that
overturned and overturned his triumphant
overwhelm the whole world with
Ovid describeth us well and
ovium , "gregem gruum," "gregem anserum
owed to be believed of
owed naught for himself. In
oweth thee naught, lest she
ox or an ass without
ox and an ass without
Oxford , about the sacrament was
Oxford fashion, with ,, and . More
Oxford fashion, with conceido, consequentiam
Oxford that sojourned with her
pace , and have thought that
pacem et concordiam," he divers
pack of the principal fathers
pack himself and with his
packsaddle : then will I yet
pact and covenant: then will
paenitentia , which the Church useth
paganism and Gentility . . . giving himself
fighteth against him. This
wherein he playeth his
because he would be
soon worn out and
to pay that he
being sinless himself, painfully
and pitty; by the
of his own eternal
taken and accepted that
and forbid, upon great
and especially by bodily
by prison, by bodily
and will be some

neither for avoiding of
busily put forth your
the eating thereof upon
forbidth us lechery upon
fasting days to their

for a kind of
putting himself to any
put our bodies to
flesh, but also for
release of the more
pardon and release of
king's humble penance and
forgiveness, and of our
by virtue of his
punishment, worthy to suffer
-- and then his
pain hath given their
himself so should take
join with prayer the
effectual prayer, when the
sorrowful and to take
will say that the
body, fasting and our
rejoiceth not in our
good surgeon he putteth
God rejoiceth in our
tyrannous delight in our
putteth the body to
to put himself to
put unto man no
and forgotten, sin and
punishing himself and taking
that will take any
that Christ had not
but the Passion and
well worthy to take
grant almost that their

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pain and penance for their 8, 90/ 20
pain in the fire were 8, 101/ 34
and then were the
is in such grief,
penance nor take no
his own life in
as he will upon
him to take the
submit themselves to such
any man should take
will there be no
if Tyndale will no
and for all the
well of all the
leaveth ordinarily some temporal
the eternity of the
there remaineth a temporal
to satisfy for that
the satisfaction of that
the fear of all
satisfaction of the temporal
the eternity of the
pain forgiven. And that
cometh of the word
away -- sin and
there were neither eternal
eternal pain nor temporal
confession, contrition, and great
case that the temporal
redeeming of his temporal
Baptism, clear from all
us from all the
this place, that the
content that sin and
church of Christ appointing
the uttermost of his
and more increase his
the devil doth, endure
remembrance, take now the
them to believe upon
do or believe under
them in everything, upon
be bound upon the
itself, and bliss or
the eternity of the
down the ceremonies, upon
believed or done upon
more labor and greater
upon them to their
both of sin and
aggrieve and increase the
-- though out of

pain but as an imprisonment 8, 101/ 35
pain , and torment that it 8, 102/ 12
pain for any sin at 8, 121/ 31
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not down into sensible
needs be believed upon
and took the more
the debt of their
or the degrees of
of all sin and
either of sin or
ordained any punishment or
remission, of sin and
both from sin and
and pain . . . and no
and all manner of
which God hath upon
remission of sin and
upon like peril and
bound to believe upon
remission of sin and
here confessed) bound upon
at rest till the
at rest until the
all were forgiven, sin,
some conflict, passion, or
mean, of the bitter
or after a temporary
his eternal reprobation unto
only sin, but also
command her maid upon
-- both sin and
punished nor suffer any
temporal death upon the
bewailed it, the more
him than to suffer
book of, as for
fire touching the body
far other thing that
merits of his own
destruction . . . reckoning that their
to justice, by sore,
half so grievous and
acceptable sacrifice upon his
lived in poor and
our Lord, for his
man for himself, the
but, being sinless himself,
penance-doing, or other satisfactory
the Mass and the
out the doctrine of
how solemnly soever he
pull off their gay,
part of his fresh

pain and to the feeling
pain of damnation -- ye
pain for the faith because
pain and satisfaction. For himself
pain in hell, after the
pain -- so that any
pain, and a damnable error
pain, either in purgatory after
pain and all, forthwith, as
pain . . . and no pain shall
pain shall suffer any time
pain due to that horrible
pain of eternal death precisely
pain and all, by our
pain , bound to believe all
pain of damnation. This doctrine
pain and all, in purgatory
pain of damnation to believe
pain be past, and until
pain be past, and until
pain , and all, both eternal
pain upon his own part
pain and Passion of his
pain endured in purgatory, to
pain ; which is as much
pain for the first. (As
pain of beating go thread
pain and all -- so
pain , neither in this world
pain of eternal death, when
pain that he took for
pain and sorrow for him
pain-taking, God is no tyrant
paineth the soul and all
paineth them and biteth them
painful Passion thereunto, hath forthwith
painful death doth great worship
painful death, both for example
painful to me as the
painful cross: therefore doth Tyndale
painful apparel. He lived in
painful Passion, give us all
painful twitch of bodily death
painfully paid for ours. So
pains or good works either
pains of purgatory -- both
paint it with Scripture, written
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repentance he shall have
such repentance as the
so get him his
promise every man a
ture, faithful promise of
they shall never have
and so get their
thereby of remission and
yet after obtain his
deceived but obtained his
repentance made partner of
I pray thee of
Judge their penance, pilgrimages,
upon the boldness of
Berquin of late, at
and take the whole
the parson of our
teacheth not all the
a country teacheth his
neither cathedral church nor
be said unto the
the same reason, every
or the curate his
preach; likewise as a
this realm, by the
shall speak to the
the sins of some
ordinances and a great
teaching, these things were
he learned the great
yet, among others, that
I said, unto my
clean cutting out the
Salvation" -- whereupon great
if God will, every
I shall for my
his time about that
any word of that
folk to read that
no such . . . the most
their pleasure, but also
plain places in every
him to feel no
thereby will for his
also, for the more
like himself against this
and hath lost his
and that upon our
For as for my

pardon . But then ask we
pardon -- how knoweth he
pardon shall follow? Hereto shall
pardon . Of this opinion be
pardon beforehand that would so
pardon to all true repentants
pardon ), yet hath our Lord
pardon . . . have this bridle of
pardon , as they say they
pardon , and thereupon boldly so
pardon indeed: yet had he
pardon and mercy and restored
pardon . And then thou must
pardons , purgatory, praying to posts
pardons stand out of the
Paris .) This thing undoubtedly not
parish for witnesses of their
parish , that he shall preach
parish what all those ceremonies
parish ! Which if he did
parish church nor chapel, nor
parish at the leastwise every
parish by itself . . and then
parisioner , or the bishop his
Parliament representeth the whole realm
Parliament too, that no man
parson of our parish, that
part , to compel the good
part of Christ's new law
part . First, as for Baptism
part of Tyndale's holy books
part appertaineth to me. For
part and duty to follow
part for infection of the
part of all his heresies
part of his fresh painted
part of his fresh painted
part of his fresh painted
part of their necessary sustenance
part of Scripture. First, the
part thereof. And so may
part bring it in custom
part of these things give
part of the holy Sacrament
part in Christ's blood, because
part is required, in such
part , I would not let
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<td>burn part and eat</td>
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<td>Church, and the great</td>
<td>part of such good people</td>
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<td>Greeks or any other</td>
<td>part of true Christendom did</td>
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<td>part of the Church that</td>
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<td>be written in any</td>
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<td>it. For as for</td>
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| purpose concerning purgatory. And is plainly for their writing all or any in Greece and great the Church," as the be the more spiritual know themselves also for humility on their own for the more godly church," nor be no this is not the much poetry upon any in England upon any but for the more manner of the disou'r s properly playeth he the Latin . . . it was Tyndale's more islands, and more whereof himself also rehearseth whereof himself rehearseth also and shaving is no and shaving be no and shaving were no oiling and shaving be and shaving be no and shaving be no and shaving be no Now, to that other confession for a necessary is), nor against any only, but also every I could for my Christian people, before any to wit, before any and which article in part of the Church -- part and reverence toward them part of that whole godly part of "the church," because part of a translator. But part of Scripture as any part ofVirgil. And he part so stark naked, without part in a play; and part of Balaam, too, in part yet in his English part of the firm land part -- which whosoever read part , do manifestly reprove Tyndale's part of the priesthood! -- part of their priesthood -- part of their priesthood . . . then part of the priesthood, else part of the priesthood, then part of the priesthood indeed part of the priesthood, the part , that is to wit part of penance; and every part thereof, neither, that men part of the Sacrament of part be very well content part of the New Testament part of the Gospel was part both our English language
untrue . . . or else such
then as though their
at the leastwise some
fight together, and one
Scripture to serve for
Testament more than their
But as for my
taught and left some
for Holy Scripture any
in that point the
many for the false
he hath proved his
texts of the other
both hath defended his
spoken better, and whither
may perceive the true
such dispicions the false
fewer and the false
default upon his own
reasons for his own
leaveth off now his
good reason take his
great harm that my
them, and consider every
man, almost, in every
was indeed. And a
hath alleged for his
by him for his
upon which the great
say wrong, because their
with a long babblery,
to no purpose and
unprofitable that wrote us
himself how hard a
therewith utterly proved his
yet sufficient for our
so sufficient for their
could for mine own
the others wrote, good
a place, in every
make for his own
take from him his
listeth to play his
perceiving that the most
proof of their own
lay forth for their
proof of his own
do testify for our
his writing there is
therein and necessary . . . whereof

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part were proved, they run 8, 253/ 18
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part cannot agree with another 8, 256/ 6
part , but not to serve 8, 256/ 36
part came to -- as 8, 259/ 30
part , I would give him 8, 260/ 5
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part there is so little 8, 290/ 6
part himself, and asketh us 8, 290/ 11
part for proved . . . and well 8, 290/ 23
part could take thereby; for 8, 291/ 22
part . . . shall soon perceive that 8, 294/ 23
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part plain heresy . . . and fareth 8, 323/ 31
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part and clearly reproved mine 8, 330/ 31
part . . . let him and all 8, 332/ 10
part , proving that all is 8, 332/ 12
part . . . and yet avoid it 8, 333/ 14
part lost; and of that 8, 334/ 32
part thereof, so dark and 8, 336/ 22
part , to prove that all 8, 337/ 6
part of the Book of 8, 348/ 5
part and say nay still 8, 350/ 19
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part hard texts and doubtful 8, 363/ 7
part , or for the disproof 8, 364/ 25
part : that the things which 8, 373/ 26
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part may be such things 8, 374/ 21
again for their own part naught, to maintain his part cannot prove his own part us prove our own part him that for our part cannot prove his own part that we prove our part for the writing of never tell of any part stick to deny some Third Book. The Second part else his manhood not of his description, a part repentant sinners be a so be they a part good are the one part these doubts the more part of him whether one part taken him . . . is no part some lack upon his part false faith is no part Tyndale bringeth for his part the preferment of my part as it is no part body having some dead part he saith, is no part as for the one part it. But letting that part God for their poor part word unto the worse part and plenteous in every part exposition ever took his part hold of the other part we fail on our part of his epistle, one part might speak for his part I purposely leave his part riddle . . . in the first part us, in the other part he proved the first part prove us the second part do but the fifteenth part it, play the devil's part Church for the fewer part cared not for God's part care for their own part naught. And the other part endeavor of the man's part will had no more part willing demeanor on their part

| part | the Son of God | 8, 377/ 34 |
| part | as well as we | 8, 378/ 6 |
| part | ; but will then bid | 8, 379/ 26 |
| part | , and will tell us | 8, 379/ 27 |
| part | , and will say that | 8, 379/ 32 |
| part | , and therefore will bid | 8, 379/ 34 |
| part | -- that is to | 8, 380/ 6 |
| part | (for that all is | 8, 381/ 7 |
| part | of Scripture whether it | 8, 381/ 25 |
| part | of Holy Scripture for | 8, 381/ 30 |
| part | of the Confutation of | 8, 384/ 1 |
| part | of this church, but | 8, 392/ 12 |
| part | of the elect church | 8, 392/ 26 |
| part | of the church predestinate | 8, 392/ 30 |
| part | of this Catholic church | 8, 392/ 31 |
| part | . Yet leaveth he us | 8, 392/ 33 |
| part | he never moveth; and | 8, 393/ 23 |
| part | of repenting must not | 8, 395/ 36 |
| part | of this question. For | 8, 398/ 3 |
| part | in the doing, so | 8, 401/ 30 |
| part | of the foundation that | 8, 403/ 27 |
| part | , and thereto so plainly | 8, 404/ 17 |
| part | construe mine adversary's words | 8, 414/ 22 |
| part | of me, nor member | 8, 417/ 4 |
| part | hanging thereon, wherein were | 8, 417/ 15 |
| part | of the body. But | 8, 417/ 16 |
| part | , that the true members | 8, 419/ 31 |
| part | pass, let us see | 8, 419/ 38 |
| part | toward their own salvation | 8, 422/ 7 |
| part | . . . and of the plainness | 8, 424/ 15 |
| part | thereof, that there is | 8, 424/ 36 |
| part | -- and let him | 8, 429/ 1 |
| part | of his heresies -- | 8, 431/ 3 |
| part | to go forward with | 8, 433/ 39 |
| part | compared with another, doth | 8, 434/ 24 |
| part | ; for in good faith | 8, 436/ 21 |
| part | any more faintly defended | 8, 436/ 22 |
| part | whereof he hath already | 8, 443/ 27 |
| part | of his riddle, that | 8, 443/ 31 |
| part | by the words of | 8, 443/ 33 |
| part | by the words of | 8, 443/ 35 |
| part | of some such one | 8, 458/ 7 |
| part | , and think that though | 8, 470/ 2 |
| part | . For God shall, for | 8, 478/ 9 |
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| part | in willingly conforming himself | 8, 502/ 17 |
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| part | (in the doing whereof | 8, 505/ 22 |
should take thereof no part unto their own praise
and merit on our part, standeth in the respect
pain upon his own part, though not sufficient and
man's will hath no part in belief and faith
side he seeth least part of his wit and
that hath a false part to defend never wotteth
slack holding on God's part is the thing, of
proved as is any part of all his heresies
it by the hundredth part, God would, I say
even thus doing his part, again, but would effectually
not fail on his part too shameful and foolish
-were on his part were on his part too shameful and foolish
lose it." The most part, I suppose, that of
that in the fourth part seen in my first
end of his own part reproved in mine first
his purpose on his part hath he done his
be, though the better part better part, yet a
part and but a part and but a part
and peradventure the less part and but a part
Tyndale's elects, either no part or but a part or but a part
and the very worst part or but a part
here, for his own part or but a part
leaveth off his own part or but a part
leave him, for his part or but a part
and have been made part of the Holy Ghost
and have been made part of the Holy Ghost
celestial gift, and been " part of the Holy Ghost
grace deserve to be part of the Holy Ghost
that sometimes the people partakers of the merits of
acception of persons or partakers of the Holy Ghost
people that are made partakers of the Holy Ghost
shall not need no parted them from pointing their
Catholic Church, or every part favor, indifferently . . . till he
is true of every particular part favor, indifferently . . . till he
whole Church, whereof every particular part favor, indifferently . . . till he
he prove not every particular point of his doctrine
is to wit, the particular churches of every Christian
hath been many, some particularly against the Blessed Sacrament
them all . . . he cometh particularly to Saint Peter, and
himself . . . maketh all the parties speak as himself liketh
elects have always been parties of this known Christian
the mist of both parties . . . so that Tyndale take
either university, and other parties were, I ween, somewhat
occasions to contain the parties of the realm specially
parties in faithful matrimony, they
is to say, sundry
manslaughter they have caused,
partly the stories witness,
of Holy Scripture, and
that will I prove
no, therefore it is
it is partly false,
the word of God
God partly written and
apostles preached and taught,
taught, partly by writing,
they wrote not --
for the cause aforesaid,
be kept and observed
and observed partly forever,
as the things that
by the apostles, and
both, now ye may
things to be kept,
partly by writing and
and plain, which I
which I partly have,
well-beloved readers, nothing letted,
his other chapter before,
intent that, albeit I
I partly have and
often told you, Tyndale,
and settle himself; and
as I think, no
sure whether he be
by sorrowful repentance made
and have been made
would put away two
he saith of the
the sacrament putteth two
faith. Now, in that
they declare the diverse
Bohemia is, and some
of Penance, and the
Mass and in other
new prophets in sundry
such things be therefore
and that of all
a little examine the
and pulleth into sundry
consider and examine the
world wax in some
in rebellion in sundry
fall in by those
state . . . into five equal
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named a, b, c

e were all the

now in the latter

b, c, the three

only such as are

he maketh the other

temporal, and of either

. . . and the one

against you, and your

cry to the contrary

would help the other

with his own "spiritual"

he to the other

god's grace upon the

the pleasure of either

pain . . . yet hath the

such default in the

whether he think any

world done by the

the sin past, the

hallowing of chalices, vestments,
sunt, obscuro ego consenior,
vobis, obscuro ego consenior,
idolatries . . . far exceed and

would have brought to

untruth at length to

in such wise to

thereof." now let i

never be brought to

not be brought to

nor let it so

spiritual man. i let

much worse; and i

is come prosperously to

i cannot let it

so might i now

all such high process

to come so to

spoken. but now let

that ours as far

what he readeth, and

church in miracles far

tyndale with his folly

their brethren." here i

of circumcision. i let

oftentimes declared. i let

now letting these points

also defy? i let

and good works, they

or willingly to let

parts of the whole time

parts -- let us put

parts of his time --

parts of his whole time

parts of the catholic church

party sometimes speak, for his

party right worshipful . . . so that

party to smite and kill

party go to wrack, then

party to kill them down

party to all the mischief

party , and hath, as ye

party , that is, to all

party so blessed with the

party . and them will we

party , for all that, cause

party to whom the pardon

party of christian people bound

party for many great, mortal

party shall never after be

party paschal taper, and holy water

pascite qui in vobis est

pascite qui in vobis est

pass , and incomparably more offend

pass , will not be, in

pass unpunished . . . but of his

pass that he could nothing

pass much railing that he

pass that poison will be

pass that he counseled, and

pass unlooked over by better

pass here that after this

pass over also that as

pass ."ye may here clearly

pass . saint gregory nazianzen, the

pass over six or seven

pass -- of ripe sins

pass without any providence of

pass , for this once, holy

pass all theirs, if they

pass it not over suddenly

pass him . . . for anger whereof

pass , the truth is that

pass by his heresies that

pass also his heresy concerning

pass also . . . that by those

pass , as i say --

pass all the ceremonies taught

pass over the plain texts

pass and dissemble any sense

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<td>cannot bring it to</td>
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<td>lo, to what pleasant</td>
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<td>pray him to let</td>
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<td>sleep. But let this</td>
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so fully apply the

the memorial of Christ's

he might by his

them cometh of Christ's

hear till after his

make gauds of God's

for example, that the

of Christ's death and

be saved in Christ's

be saved by his

so, saving for the

there confessed of Christ's

not aware of Christ's

is it that the

in God by the

Christ and by Christ's

should be by his

in remembrance of his

memory of his bitter

own flesh that suffered

was shed in his

some merit, some conflict,

the bitter pain and

the merits of Christ's

the merits of Christ's

of Christ at his

terrible sight of his

upon him toward his

a memorial of his

of Saint Paul, "The

sight, they feel their

Saint Paul saith, the

Paul saith, all the

this fifteen hundred years

the old holy interpreters

faith that it is

of the evil life

his promise is once

the examples that are

hundred years now last

this forty years last

the sins that be

for the evil act

every woman that is

eight hundred years last

this seven years last

of fifteen hundred years

eight hundred years last

eight hundred years last

eight hundred years last
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<td>and wondering had been amazed&quot; and &quot;astonied&quot; and till the rage be serve him for a pastime</td>
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<td>my Dialogue yet another past</td>
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<td>will never be well and rehearsing him by allto flushed, plastereth and order and at adventure of Christ upon the held yet upon the thereupon and his letters but to say a that men say their it and say a say we not the showed, the very strait the book of the with all love and and this manner of with all love and love, sometimes mercy, sometimes signified neither mercy nor again, for all the is benign and merciful, to thee through her and they be not Christian man must be the saints must be enjoining, and . . . to take all the prophets and thy servant Monica, with other holy doctors &quot;persona purgatory, paradise, and limbus place as was limbus dumb absolutions; their dumb past . Now is this teaching past already; and they have past , then rise up like past , they repent always, and past that now harrieth me past he shall repent. For past , too . . . yet is there past , and his mind more past , and until he have past , but a license, almost past , then men hearken . . . but past and their lusts played past , the party shall never past , if they had not past all remembrance -- therefore past . . . and till, as Tyndale past if he sat sadly past wherein I perceive he pasted with his &quot;feeling&quot; faith patched and pieces, ye shall patcheth up, and maketh much patcheth in his pieces nothing patchen of the chalice, with patchen in the priest's hands patent under his great seal Pater Noster to a post Pater Noster to the &quot;post Pater Noster at it -- Pater Noster to it, but path that leadeth folk to Pathway to Scripture; and for patience draweth him to good patience toward the pope and patience ,' and so forth patience . And what is all patience , but love . . . and then patience that he found in patient , and plenteous of mercy patient suffering, that she might patient in tribulations; and when patient , and suffer long to patient and abide God's harvest patiently all that God layeth patriarchs of the same, as Patricius , sometime her husband, by Patris , &quot;persona Filii,&quot; &quot;persona Spiritus patrum . And it will, whoso patrum -- though out of pattering and hallooing; their dumb</td>
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heresies, believe that Saint Paul
the mind of Saint Paul . . . whereas Saint Paul
intent that, as Saint Paul again, some good, holy
of the blessed apostle were written from Saint Paul
whom the blessed apostle the blessed apostle Saint
Tyndale taketh here Saint Paul his pleasure. For Saint Paul
very false. Tyndale Saint Paul. same is it that
folk of whom Saint Paul things. And whereas Saint Paul
and predestinates, whereof Saint Paul the words of Saint Paul
holy and blessed apostle doth the holy apostle the epistles of Saint Paul
the hands of Saint -- for which Saint Paul
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lack charity (as Saint Paul many places of Saint Paul
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not God answer Saint Paul of necessity. And Saint Paul
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gathered a company againstSaint Paul
in Ephesus against Saint Paul gathered a company against Saint Paul
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Paul . . . whereas Saint Paul saith Saint Paul
Paul saith himself that they Saint Paul
Paul saith, they might "glory Saint Paul
Paul shaketh the poisoned adder Saint Paul
Paul against fornication, where he Saint Paul
Paul himself. But would God Saint Paul
Paul writeth (unto the Romans Saint Paul
Paul . . . These truths had the Saint Paul
Paul atwas lawful for a Saint Paul
Paul speketh nun! If Tyndale Saint Paul
Paul in that place v Saint Paul
Paul saith in speketh not Saint Paul
Paul speketh in that place Saint Paul
Paul , in the place alleged Saint Paul
Paul crieth himself, "O altitudo Paul
Paul , "The passions of this Saint Paul
Paul with many others more Saint Paul
Paul where he likeneth the Saint Paul
Paul . . . by which places it Saint Paul
Paul laid upon Timothy in Saint Paul
Paul saith that it is Saint Paul
Paul for those holy significations Saint Paul
Paul saith it is a Saint Paul
Paul well and pertly and Saint Paul
Paul said it peradventure of Saint Paul
Paul better than him, and Saint Paul
Paul written unto Timothy in Saint Paul
Paul as Tyndale doth! Now Saint Paul
Paul in the fifth chapter Saint Paul
Paul to the Ephesians, "Christ Saint Paul
Paul saith there "in the Saint Paul
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Paul commandeth thereby to show Paul
Paul "thereby to preach the Paul
Paul . . . while one would bid Paul
Paul saith, and Saint James Paul
Paul . Finally, yet, he remembereth Paul
Paul spoke of "the church Paul
Paul . For he letted not Paul
Paul , when he thrice prayed Paul
Paul in his epistle to Paul
Paul spoke. For many that Paul
Paul in his first epistle Paul
Paul for preaching against images Paul
Paul . For that was such Paul
Paul for preaching against images Paul
Paul preached there against idols Paul

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Tyndale saith that Saint Paul have went that Saint Paul two epistles of Saint Paul goeth about. For Saint Paul about wrangling wives. Saint Paul fruit Tyndale readeth Saint Paul These words of Saint Paul son," or as Saint Paul construction he maketh! Saint Paul have the properties which Paul the properties that Saint Paul twice declared by Saint Paul the words of Saint Paul far unlike . . . where Saint Paul showeth this blessed apostle Paul the authority of Saint Paul it is, as Saint Paul Gospel before the Church. Saint Peter nor Saint Paul the words of Saint Paul he saith that Saint Paul the authority of Saint Paul the words of Saint Paul the first because Saint Paul and thereby maketh Saint Paul second text because Saint Paul third text, because Saint Paul too. Now, when Saint Paul false understanding of Saint Paul nay -- yet Saint Paul and so doth Saint Paul Acts plainly . . . and Saint Paul Matrimony and Priesthood, Saint Paul 16-17 signs . . . as Saint Paul sixth chapter of Saint Paul unto the Hebrews . . . Saint Paul the thing which Saint

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not written by Saint
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and be not in peace and unity; but to 8, 89/ 24
God and to nourish peace and let him speak 8, 126/ 6
the preacher hold his peace or war or some 8, 170/ 9
of the town, concerning peace mote she be, therefore 8, 372/ 29
I would hold my peace and rest, though never 8, 406/ 30
naught for himself. In peace and tranquility. Which common 8, 482/ 8
at length brought unto peace and quiet if the 8, 482/ 9
of good people in and tranquility. Which common
which they break the
feathers from his gay
the beholding of a
enough to kill twenty
the one some pretty
is there in them
of his elect and
' apish,'
meaneth none of us
as one of these
I never a more
Young Children, Against the
fallen therefrom, as Arius,
pray and take the
repentance, without shrift or
profiteth the soul; nor
in the titles of "
and all doing of
and cleanness of body,
man should do true
that we can do
God, and to do
of the king's humble
they fasted and did
Christ hath now done
by the Sacrament of
by fasting and other
manner, by withdrawing of
and turn again by
is to wit, Confirmation,
Of the Sacrament of
Sacrament of Penance Tyndale "
that the Sacrament of
against the Sacrament of
the holy Sacrament of
we go hence nor
own mind or by
men did reckon their
men believe that no
of Christ maketh our
to take pain and
warrant you, and take
through the Sacrament of
amend and will do
by . . . and to do
and never need do
well, and do no
against their heresy of
he disputed with preaching
upon them to do

peace and unity . . . both of
peacock's tail that I shall
peacock's tail -- but that
peasants and villeins for a
peccadillos (such as I will
peccatum ad mortem, that Saint
peculiar Chosen People. But why
peevish ' popish'
peevish, popish papists, but the
peevish, popish papists shall be
peevish process than this his
Pelagius, Donatus, Wycliffe, and Hus
pen in hand . . . be now
penance sufficeth . . . and that no
penance enjoined of the priest
Penance " and "Priest" -- was
penance : they shall, if they
penance, trouble of the mind
penance with putting himself to
penance enough for our sins
penance in punishing himself for
penance and pain of fasting
penance for their sins, and
penance for our sins and
Penance, which Tyndale goeth about
penance . . . and which delight of
penance, clean goeth about to
penance . . God will bring us
Penance, Order, Matrimony, and Aneling
Penance Tyndale "Penance" is a
Penance " is a word of
Penance he setteth at less
Penance contrive and forge such
Penance than he now speaketh
penance need to be done
penance enjoined -- he is
penance for a thing sufficient
penance is of itself sufficient
penance available, to them that
penance for their sin themselves
penance of the priest, and
Penance , if men amend and
penance; Tyndale of the sacrament
penance he taketh for idolatry
penance neither for that nor
penance nor take no pain
penance , he disputed with preaching
penance . For he bade them
penance -- and not only
them repent and do
do "worthy fruits of
wise he should do
the false imaginations against
thy soul. Judge their
confession" into "knowledge," and 
or "repenting" for doing
Confession" into "Knowledge," and 
word "repentance" and not 
a necessary part of
from the Sacrament of
his holy sacrament of
to such pain and
manner, by this word 
his confessor and take
me. As for their "
Tyndale As for their "
Scripture speaketh not of "
by the name of "
as for the word "
and him: that by "
of the Sacrament of
do by the word "
he is now with "
our poor English word "
of all Englishmen since
that we take in "
say that the word "
instituted the Sacrament of
that the Sacrament of
the salt sacrament of
be renewed again by
taken in Scripture) by
by the Sacrament of
all out by our
is besides his own
for a man by
out and paid by
createth of new --
the better appear that
after repentance, and after
by the Sacrament of
church," "priest," "grace," "charity," "
And that he changed "
Luther's heresy teaching that
us or to do
third day," and that
well after, or doth
their heresies, and do
it maketh him do

\[
\text{penance, but also bade them} \quad 8,122/2
\]
\[
\text{"And because that they} \quad 8,122/4
\]
\[
\text{And therefore he lived} \quad 8,122/10
\]
\[
\text{, and wonderful devices of} \quad 8,122/20
\]
\[
\text{, pilgrimages, pardons, purgatory, praying} \quad 8,134/23
\]
\[
\text{" into "repentance" . . . with many} \quad 8,143/11
\]
\[
\text{, which he changeth too} \quad 8,165/12
\]
\[
\text{" into "Repentance" Tyndale And} \quad 8,203/24
\]
\[
\text{" -- in all which} \quad 8,203/27
\]
\[
\text{; and every good man} \quad 8,206/35
\]
\[
\text{. For both the Greek} \quad 8,207/6
\]
\[
\text{(which was brought in} \quad 8,207/34
\]
\[
\text{as their confessor shall} \quad 8,208/6
\]
\[
\text{" they make the people} \quad 8,208/12
\]
\[
\text{at his hand? Tyndale} \quad 8,210/19
\]
\[
\text{," the Scripture knoweth not} \quad 8,210/24
\]
\[
\text{," the Scripture knoweth not} \quad 8,210/35
\]
\[
\text{" . . . because himself giveth the} \quad 8,211/3
\]
\[
\text{," Now, as for the} \quad 8,211/7
\]
\[
\text{" -- whatsoever the Greek} \quad 8,211/8
\]
\[
\text{" we understand, when we} \quad 8,211/16
\]
\[
\text{" of confession of mouth} \quad 8,211/18
\]
\[
\text{" -- Tyndale would be} \quad 8,211/23
\]
\[
\text{." For he hateth nothing} \quad 8,211/24
\]
\[
\text{," the use of all} \quad 8,211/26
\]
\[
\text{first began among them} \quad 8,211/27
\]
\[
\text{" of the Latin word} \quad 8,211/33
\]
\[
\text{" is derived and cometh} \quad 8,211/35
\]
\[
\text{-- without which they} \quad 8,212/13
\]
\[
\text{is the board upon} \quad 8,212/17
\]
\[
\text{and so swim . . . and} \quad 8,212/26
\]
\[
\text{, crucifying again to themselves} \quad 8,213/3
\]
\[
\text{to be renewed again} \quad 8,213/8
\]
\[
\text{-- confession, contrition, and} \quad 8,213/16
\]
\[
\text{done here. In all} \quad 8,213/19
\]
\[
\text{helped and relieved with} \quad 8,213/25
\]
\[
\text{wrought in grace to} \quad 8,213/31
\]
\[
\text{but that it is} \quad 8,214/3
\]
\[
\text{, finding by sin again} \quad 8,214/5
\]
\[
\text{is necessary -- and} \quad 8,214/12
\]
\[
\text{too; and such as} \quad 8,217/2
\]
\[
\text{restored unto the state} \quad 8,217/3
\]
\[
\text{," and such others is} \quad 8,218/18
\]
\[
\text{" into "repenting" . . . because he} \quad 8,219/12
\]
\[
\text{is no sacrament. Lo} \quad 8,219/13
\]
\[
\text{for sin; friars may} \quad 8,221/10
\]
\[
\text{and remission of sins} \quad 8,238/21
\]
\[
\text{for his sin . . . shall} \quad 8,243/16
\]
\[
\text{, and teach truth; for} \quad 8,248/3
\]
\[
\text{and good works here} \quad 8,288/14
\]
though the Sacrament of sins, or to do confession in the ear, Gospel, also. And of to tarry for his is to wit, Confirmation, sin than to do sin; ergo, to do elects and penitents without in mind to do be renewed again to repentance" and the Church's not necessary, and that shriven, or receive any our neighbors; doing fruitful forth the fruits of slothful to do any not by way of confession, contrition, works of believing the sacraments of sin punish himself by and that shrift, or purgatory for lack of and good will unto repenting, without shrift or notwithstanding any repentance and again by grace through thou repent and do be renewed again by baptism, we could by to be renewed by impossible to be by and will perfect our arise by grace through that no repentance, no they repent and do repenting, without shrift or and bid them do shrift nor do no all, after a little at their repentance and of hope with other his repentance, change, and yet by repentance and no restitution by the rejecting the Sacrament of repentance without shrift or our own sins, by water. This manner of Penance be able to put penance , or to do any penance and satisfaction for sin Penance , and the parts thereof penance after he had borne Penance ,Wedlock, Holy Order, and penance for sin; ergo, to penance for sin is not penance ? And where he saith penance nor be confessed neither penance ... crucifying again for their penance too ... shall not lack penance needeth not, and that penance at the priest's hand penance , bringing forth the fruits penance ... and, according to the penance ourselves for our own penance for our sin; and penance , and works of mercy Penance , Confirmation, Extreme Unction, Order penance , or doth the better penance toward heaven, or remission penance here ... but for that penance , they be all perpetually penance , he shall have forthwith penance taken and done therefor penance , and become the children penance ," Doth it not here penance , forasmuch as they, as penance .What hath Tyndale here penance never be saved after penance ," that it is impossible penance renewed unto the state penance with increase of his penance , and be made the penance , no faith, none hope penance , and purpose to amend penance , all were forgiven, sin penance and "believe the Gospel penance for his sin. For penance in this world done penance as well as be penance (which he had liefer penance , was a "chosen vessel penance received to faith and penance to the renovation of Penance , but if they amend penance shall sufficiently save them penance-doing , with fasting, prayer, almsdeed penance-doing did Saint John the
cast away, and all
by good works of
that men shall with
the priest unto the
that he seemed very
in prison here very
which doing though the
the repentance of the
and in deed, the
For he was never
be but a bare
that good and contrite
confession, contrition, and by
any sacramental shrift, or
away shrift and all
church of elects and
this kind are there
and impenitents both. For
all true repentants and
his own agreement, the
any of the true
lost it me every
the cost of a
men should set their
be meet for Tyndale's
hastily visit you with
to punish the whole
calling all good Christian
believed of all Christian
doth himself another, the
cup, as bringeth the
all good and virtuous
pleasure have some devilish
delight to beguile good
to have all Christian
of his heresies . . . the
necessary, and of Christian
an opinion among the
could, to make the
by him to the
presence of all the
presence of all the
theem to bring the
counties to all his
with opening to his
me is, that his
counsel, they say, the
and provoke among any
fashion they counsel the
princes. They bid the
penance-doing too, as himself showeth
penance-doing , or other satisfactory pains
penance-doing endeavor themselves to satisfy
penitent confessed, is nothing necessary
penitent of his misusing of
penitent, and utterly minded to
penitent use among with his
penitent, and the remission of
penitent should endeavor himself to
penitent sinner . . . but, being sinless
penitent and only believe and
penitent and open confessor both
penitential deeds; revenging our sins
penitential works, or deeds of
penitential works toward satisfaction, and
penitents without pence? And where
penitents and impenitents both. For
penitents are accounted among the
penitents, what mind or purpose
penitents only, and the true
penitents . . . but utterly to be
penny . But God forgive the
penny . And where he saith
pens to the book . . . which
Pentateuch, and Tyndale's Testament, and
penury and burning heat” (or
people for the sins of
people idolaters for honoring of
people, had liefer his epistle
people set the less by
people a draft of deadly
people . Nor no man is
people caught . . . with the labor
people, and bring their souls
people circumcised, to the intent
people, doubting that the beggarly
people to be observed and
people that his judges had
people ween that he had
people at the fire . . . whereby
people, and humbly besought him
people, assoiled, before that he
people in a false opinion
people declared . . . and did prohibit
people the malice and poison
people, abandoning the contagion of
people, in their books, to
people that are of diverse
people to obey their princes
people for a countenance to
the manner of the people, too . . . and be not
they can persuade the people to believe that they
be believed, bring the people into the secret contempt
frantic book, biddeth the people that they should not
too, and moving the hands of unlearned
be too, and would the people rather die than obey
here teacheth that the people which is by an
or commandment compel his people, to their own undoing

Confutation Part 1: Concordance of Major Terms 1014

the hands of unlearned
people which is by an
people, to their own undoing
people should keep his false
people are not bound to
people to any of those
people should in the defense
people unlearned to occupy themselves
people against it, in more
people may be deceived and
people that stand about. For
people . For it is well
people every year from
people, all true Christian nations
people so wrested out of
people as we be . . . these
people , both good and bad
people -- yet will he
people shall measure the duty
people, saving only their own
people in sedition . . . and under
people , and so forth, being
people, that is to wit
people save heretics . . . which Catholic
people should fast together. For
people which now in the
people as their false doctrine
people hitherto but also the
people had observed and kept
people by his prophets that
people and the sin of
people : "We have fasted and
people whom they had committed
people, so strictly forty days
people under God, and being
people in desert, in delaying
people, for aught that I
people is made for the
people, and not the people
people for the governor; and
people wont to call the
people, as though if that
people that have the use
people ; and they believe not
people have this faith and
people have and enjoy the
people, too . . . and be not
people to believe that they
people into the secret contempt
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people for the governor; and
people wont to call the
people, as though if that
people that have the use
people ; and they believe not
people have this faith and
people have and enjoy the

what all the outward
that thing that because
that all we Christian
at an Easter the
Christian love with all
of the sacrament, the
they call Confirmation, the
Tyndale upon all Christian
thing all good Christian
nothing . . . doth unto the
his church of Christian
company of all Christian
commandment make his Chosen
and sacrificed for the
offered sacrifices for the
his Father for his
between God and the
to God for the
most honored of the
most profitable to the
they which teach the
true which all Christian
of all good, faithful
part of such good
so that sometimes the
midwife's hand . . . and the
well that all Christian
and all good Christian
and say to the
them, and the whole
every kind of Christian
destroy Christ's good Christian
the sin of the
enough. He biddeth the
and all good, honest
known among the common
conditions, and degrees of
but of such only
people as be Christian
speak of only Christian
some cities, few Christian
-- but the Christian
whole town is Christian
a place whereunto "Christian
justice, and put the
and the old heathen
therein neither, but the
of all true Christian people, fifteen hundred years before 8, 156/13
doth all good Christian people very well perceive -- 8, 158/34
after the change the better both for 8, 159/12
that of necessity the did not understand; which 8, 160/26
there. For whereas the must needs answer all 8, 160/35
talk. But good Christian people were fallen already to 8, 161/18
he saith, brought the, whom he belieth and 8, 162/22
is the whole Christian people into the ignorance of 8, 163/19
ABC's, But the good people . . . and therefore they call 8, 163/28
also that the common-known people have of old time 8, 164/5
side, all good, faithful people of all Christian realms 8, 165/22
a company of Christian people do, and therefore they 8, 165/33
custom of us English people , and is not indifferent 8, 166/18
the number of Christian people as Christian people, with 8, 166/32
or congregation of heathen people that either now do 8, 166/21
Christian people as Christian people, with a connotation or 8, 166/33
commonly made of Christian people . But they be not 8, 167/2
Christian people as Christian people, with a connotation or common-known people of all Christian realms.

People do, and therefore they have of old time. For whereas the people were fallen already to talk. But good Christian people, whom he belieth and he saith, brought the is the whole Christian people into the ignorance of ABC's, But the good also that the common-known side, all good, faithful a company of Christian custom of us English the number of Christian Christian people as Christian or congregation of heathen the company of Christian as all the common -- forasmuch as Christian number of all Christian that all good Christian or else, as wise of harm to Christian in any kind of prove and make the chosen to teach the were chosen to teach holy company of baptized assembly, of heathen, paynim whole company of Christian honest, godly, chaste, virtuous his arm to the him by his Chosen of them to Christian such signification as the old time, which the juggled, and made the penance" they make the promiseth to punish the wit, of all Christian that of all Christian but to make the laywoman, appointed by the did then show the book to good Christian is this universal, known and all good Christian people , fifteen hundred years before people very well perceive -- people the better both for people did not understand; which people must needs answer all people were fallen already to people, whom he belieth and people into the ignorance of people . . . and therefore they call people have of old time people of all Christian realms people do, and therefore they people , and is not indifferent people that either now do people as Christian people, with people , with a connotation or people . But they be not people . , thrice in one chapter people ; for that company is people were judges, as much people did resort together among people throughout all the world people do both abhor the people when they dance naked people as he hath of people . . . perusing every state and people perceive that Tyndale went people and to inform them people . Then say I that people by this Greek word people . And thus is in people sacred and sanctified in people -- not by such people when he preached. What people there, and for the people too" . . . where it signifieth people useth them in his people have changed and forgotten people , as oft as they people understand holy deeds of people for their idolatry notwithstanding people , almost -- there was people there is almost none people perceive that Tyndale changed people to preach. And that people truth . . . and then needed people that know such heresies people of all Christian nations people , whom he laboreth to
sacraments administered among Christian

people of all true Christian

people his name before the

people places and unto diverse

people that they showed the

people miracle made among one

people authority already among the

people scripture authentic among the

people he shall make the

people authentic writing make the

people a great audience of

people in his time) much

people high, that all the

people the eyes of the

people your troth, that the

people Scripture? Are not the

people say farther to the

people sight of all the

people likely to stay the

people ways to turn the

people sufficiently serve to unlearned

people prove that the faithful

people he that to the

people was brought unto the

people And the Jews, which

people since Moses, because the

people superstition unto heathen

people explanations by mouth, the

people thing unto the heathen

people that signification to the

people God had taught his

people side so bewrapped his

people were then to the

people were understood of the

people the sacraments to the

people God and all Christian

people then lived the Chosen

people if he saw the

people the Sacrament, gave the

people the houseling of the

people and leave to the

people by God, whereof the

people enough to teach the

people at all, if the

people when he delivered the

people at all "if the

people Saint Paul taught the

people a tongue that the

people of them that the

people , before any part of

people , which by their true

people . . . as God caused Moses

people , and confirmed every sermon

people that the miracles which

people -- nor peradventure any

people ? More Great cause have

people . And that if it

people perceive their doctrine for

people perceive the false prophet

people , upon some such article

people already, of every state

people might hear them . . . and

people about them, that they

people unlearned of their audience

people well likely with such

people thus: "Dear brethren, in

people suddenly make him see

people ? Surely meseemeth nay. For

people wrong, God shall not

people otherwise than may the

people had before Moses' days

people was any such thing

people by Moses -- was

people most believed the Scripture

people "was increased," so fully

people could they have taught

people ; so that they needed

people came into the undoubted

people could they have taught

people as the special thing

people in the beginning to

people in sin himself, by

people known and understood. For

people : that shall not Tyndale

people . Now, if that office

people that instead and despite

people of God in the

people frame all after his

people other traditions thereof by

people "God's board" and "Christ's

people many ceremonies commanded by

people , whatsoever Tyndale say, never

people . Neither was there any

people might be taught without

people from the observance of

people might be taught without

people by mouth no more

people understood. But yet the

people never understood what they
he forth to the people... and neither can Tyndale.

by Scripture that the people understood all their significations

cannot prove that the people understood them all, nor

yet say that the people understood all those ceremonies

deid even in Moses'

leastwise as the common

said before, that the people understood not all the

hath spoken to his

left it with the people

of faith among the

many that all Christian

the corps of Christian

men's hearts, made the

sacrifices unto God, the

say, 'As these

in writing that the

-- yet lest the

and governors of the

them. And lest the

would lade the Christian

council, nor all Christian

was written wherein the

they might teach the

truths kept among the

and remember to the

and seditions among the

not from the other

and from all honest

nor the other Christian

the number of faithful

is observed among all

citizens; which Jerusalem thy

For when all the

any party of Christian

believe that all Christian

him, and put the

church of all Christian

him. As did the

putteth almost all Christian

faith of all Christian

faith of all Christian

contrary. For all Christian

deeds" as poor unlearned

at length bring the

he would have his

wit, the common-known Catholic

saints, and good Christian

were all good Christian

princes and other virtuous

the safeguard of good

people... and neither can Tyndale

people understood all their significations

people understood them all, nor

people understood all those ceremonies

people did even in Moses'

people understood not all the

people many words by his

people by Tradition, as God

people ; for else the charity

people honor and worship for

people, the Mystical Body of

people able to know him

people prone to idolatry would

people were wont to worship

people should be bound to

people might hap to think

people, they should obey them

people should take him as

people coming unto Christ; saying

people together, though they were

people should believe them, no

people written in Isaiah, Jeremiah

people by Tradition from the

people as they might the

people first, and then be

people by any profession of

people by the contempt of

people neither. "." And therefore

people... and that only by

people where the church of

people, from their going forth

people standeth together, holding up

people bound at this day

people have hitherto believed wrong

people in certainty. For which

people not gone out nor

people of Gerasa which, seeing

people in utter despair of

people, and the plain determination

people. If he pretend any

people is to the contrary

people, except a few heretics

people in some countries be

people of this realm unto

people bound. Now followeth it

people -- clergy, layfolk, and

people besides, that are already

people agreed in one, by

people did in the beginning

people in peace and tranquillity
malice, whereby the Catholic
murdered many good, virtuous
giveth unto the evil
should call upon the
mercy calleth upon the
God called upon the
it again. The common
heard, good, devout Christian
so cruelly the Christian
opinion of good Christian
that of the Christian
of all the whole
church of all Christian
taketh them, all the
of all true Christian
whole multitude of Christian
holy counsel concerning the
would glory in the
for a rule of
a rule of the
the effusion of such
folk laid in good
so bleared the unlearned
English tongue among the
findeth not yet the
there remained in the
since the world was
and he know, and
if the man were
of his amendment. And
could not indeed, for
word. Here will Burt
nothing toward him but
-- then would I
though they be bound
things a man may
said before, it may
saw he many more,
in which he would
Saint Paul said it
some unwise man ween,
kill sin . . . and then
heretics also; yea, and
do we now too.
bishop. Which manner hath,
with anything that is,
-- except that Tyndale
name of senatores, or
wherein as touching presbyters
but if it were,

<table>
<thead>
<tr>
<th>word</th>
<th>definition</th>
<th>page</th>
</tr>
</thead>
<tbody>
<tr>
<td>people</td>
<td>were constrained and compelled</td>
<td>8,482/15</td>
</tr>
<tr>
<td>people</td>
<td>And by God's good</td>
<td>8,482/29</td>
</tr>
<tr>
<td>people</td>
<td>and reprobates an excuse</td>
<td>8,501/36</td>
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<td>people</td>
<td>and bid them do</td>
<td>8,502/28</td>
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<td>people</td>
<td>, both elects and reprobates</td>
<td>8,519/39</td>
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<td>people</td>
<td>to repentance be spoken</td>
<td>8,520/9</td>
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<td>people</td>
<td>say among that &quot;nothing</td>
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<td>people</td>
<td>, a piece of Tyndale's</td>
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<td>people</td>
<td>. . . did rail and blaspheme</td>
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<td>people</td>
<td>that the faith abode</td>
<td>8,554/5</td>
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<td>people</td>
<td>shall be damned . . . the</td>
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<td>people</td>
<td>of the world, both</td>
<td>8,559/13</td>
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<td>people</td>
<td>, neither damned nor</td>
<td>8,560/20</td>
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<tr>
<td>people</td>
<td>in the town or</td>
<td>8,561/7</td>
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<tr>
<td>people</td>
<td>. For as touching the</td>
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<td>people</td>
<td>not gone out nor</td>
<td>8,571/15</td>
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<td>people's</td>
<td>obedience. Friar Barnes, in</td>
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<td>people's</td>
<td>blood. For he wotteth</td>
<td>8,31/1</td>
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<td>obedience to their prince</td>
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<td>hands . . . lest evil folk</td>
<td>8,178/4</td>
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<td>people'd</td>
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<td>peradventure</td>
<td>the devil too, if</td>
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<td>peradventure</td>
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<td>8,19/4</td>
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<td>peradventure</td>
<td>more good than he</td>
<td>8,19/26</td>
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<td>peradventure</td>
<td>let them alone myself</td>
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<td>peradventure</td>
<td>well and with fruit</td>
<td>8,48/25</td>
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<td>peradventure</td>
<td>in some things do</td>
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<td>peradventure</td>
<td>, which no man hath</td>
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<td>seem to mean none</td>
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<td>peradventure</td>
<td>of his own head</td>
<td>8,86/14</td>
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<td>peradventure</td>
<td>, that Tyndale doth, for</td>
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<td>peradventure</td>
<td>offer themselves, clean depured</td>
<td>8,112/35</td>
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<td>peradventure</td>
<td>Jews, Turks, and Saracens</td>
<td>8,146/33</td>
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<td>peradventure</td>
<td>he will say that</td>
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<td>, for something that in</td>
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<td>meaneth that I should</td>
<td>8,176/38</td>
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<td>peradventure</td>
<td>seniores, he should yet</td>
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<td>peradventure</td>
<td>it will be proved</td>
<td>8,187/25</td>
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<tr>
<td>peradventure</td>
<td>, because he would be</td>
<td>8,195/19</td>
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heresies -- such men, that well believed should
now, because it will
one people -- nor
mouth -- such as
the first appeareth not, greater necessity -- as, so may there yet, remission of sins, or in like wise . . . and
have done, there should they meant -- nor, understood them all, nor, the apostles' days (nor, nothing think, and yet, were spoken by Abraham received before, and kept which he might think, fire. This faith might, the purpose), men might far that he shall

elect church. But herein, suppose, without deadly sin.
elects. Then will he that although it may
To this will Tyndale this wise will Tyndale other side, he may

elect church." He will the sin, and is himself . . . except he will doth. He will show, that it will be back again. Not wittingly, or self) it shall

the way (except only, Yea, and doth sometimes, enough thereof still, and he leave unexcused, except come. Now Tyndale will or not? Tyndale will he proveth that. Thereto but a part, and that signification. As if mayor and aldermen" or their writing, which might as he that would, so pithy and so it for us to that we shall well

peradventure , as he never knew 8, 216/ 12
peradventure prepare him to God's 8, 217/ 34
peradventure seem unto some men 8, 233/ 36
peradventure any one sermon, neither 8, 255/ 20
peradventure should need no warning 8, 263/ 8
peradventure , so fully plain at 8, 264/ 36
peradventure , tillage of the ground 8, 273/ 1
peradventure lie more promises unperceived 8, 282/ 21
peradventure that they were figures 8, 300/ 4
peradventure one of them in 8, 310/ 24
peradventure at length fewer have 8, 319/ 36
peradventure , Moses neither -- and 8, 327/ 14
peradventure , that Moses neither . . . If 8, 329/ 7
peradventure , every man among them 8, 336/ 25
peradventure , written of in the 8, 337/ 30
peradventure long before Christ's coming 8, 342/ 30
peradventure from Adam's own days 8, 365/ 6
peradventure , that all mankind were 8, 406/ 17
peradventure , Saint Peter have, for 8, 406/ 26
peradventure lay a block or 8, 419/ 36
peradventure never approach near unto 8, 423/ 22
peradventure , shall Tyndale and we 8, 427/ 31
Peradventure Tyndale will say that 8, 430/ 24
peradventure say that he meaneth 8, 430/ 30
peradventure be that a man 8, 433/ 32
peradventure say that I pass 8, 435/ 17
peradventure answer me. And surely 8, 436/ 19
peradventure mean by these words 8, 446/ 36
peradventure answer us and say 8, 449/ 3
peradventure loath to be brought 8, 451/ 36
peradventure say that it is 8, 453/ 17
peradventure , that David did so 8, 467/ 26
peradventure hard for him to 8, 473/ 37
peradventure , but that the devil 8, 481/ 5
peradventure appear that he went 8, 492/ 21
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peradventure , give more of his 8, 522/ 36
peradventure a little too much 8, 534/ 31
peradventure the devil's? But the 8, 543/ 3
peradventure stick upon some subtle 8, 548/ 32
peradventure say he may not 8, 568/ 15
peradventure he will say that 8, 568/ 16
peradventure the less part . . . and 8, 571/ 17
percasse a man would translate 8, 186/ 1
percasse (if the circumstance of 8, 186/ 11
percasse come into the hands 8, 291/ 35
percasse teach that confession is 8, 388/ 21
percaceous, set and couched in 8, 179/ 17
perceive that, like as folk 8, 2/ 15
perceive and feel by the 8, 2/ 30
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<td>perceive well that he revoked</td>
<td>8, 23/5</td>
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<td>perceive what devotion the man</td>
<td>8, 23/5</td>
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<td>perceive it . . . and fain would</td>
<td>8, 25/17</td>
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<td>perceive full well that if</td>
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<td>perceive the malicious mind of</td>
<td>8, 33/8</td>
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<td>perceive and behold the bare</td>
<td>8, 33/15</td>
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<td>perceive his wily follies and</td>
<td>8, 35/4</td>
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<td>perceive that these that so</td>
<td>8, 42/12</td>
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<td>perceive very well that Tyndale</td>
<td>8, 43/28</td>
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<td>perceive how fondly such a</td>
<td>8, 48/8</td>
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<td>perceive that he were in</td>
<td>8, 56/8</td>
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<td>perceive that Eliachim did not</td>
<td>8, 67/24</td>
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<td>perceive I could here allege</td>
<td>8, 69/5</td>
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<td>perceive yet the false wiliness</td>
<td>8, 75/29</td>
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<td>perceive that Tyndale himself in</td>
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<td>perceive that he boasteth mercy</td>
<td>8, 89/29</td>
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<td>perceive , but arguments grounded upon</td>
<td>8, 101/12</td>
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<td>perceive among them, is to</td>
<td>8, 101/29</td>
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<td>perceive them better, I like</td>
<td>8, 101/31</td>
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<td>perceive by his own words</td>
<td>8, 111/8</td>
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<td>perceive that after The sacrament</td>
<td>8, 114/16</td>
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<td>perceive by his words</td>
<td>8, 115/13</td>
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<td>perceive his mind to the</td>
<td>8, 115/31</td>
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<td>perceive clearly that he is</td>
<td>8, 116/1</td>
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<td>perceive , good Christian readers, that</td>
<td>8, 118/37</td>
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<td>perceive the Scripture as well</td>
<td>8, 119/21</td>
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<td>perceive that all his high</td>
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<td>perceive them with his own</td>
<td>8, 139/6</td>
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<td>perceive that he meant therein</td>
<td>8, 143/19</td>
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<td>perceive how wisely the man</td>
<td>8, 144/7</td>
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<td>perceive -- by Christ's own</td>
<td>8, 158/34</td>
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<td>perceive and see also that</td>
<td>8, 158/37</td>
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<td>perceive well that Tyndale doth</td>
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<td>perceive what he meaneth. For</td>
<td>8, 165/1</td>
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<td>perceive and understand what Tyndale</td>
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<td>perceive clearly by these circumstances</td>
<td>8, 165/29</td>
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<td>perceive it. For ye shall</td>
<td>8, 170/1</td>
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<td>perceive that Tyndale with all</td>
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<td>perceive how little it maketh</td>
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<td>perceive that he hath been</td>
<td>8, 171/31</td>
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<td>perceive his cankered mind. For</td>
<td>8, 171/36</td>
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<td>perceive the poison of this</td>
<td>8, 171/38</td>
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<td>perceive with how little learning</td>
<td>8, 174/29</td>
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<td>perceive that Tyndale went about</td>
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<td>perceive it and dissemble it</td>
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<td>perceive , this three thousand years</td>
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<td>perceive also malice, hatred, and</td>
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<td>Term</td>
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<td>. . . and yet some difference</td>
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<td>(for one general signification</td>
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<td>. And thereby shall he</td>
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<td>perceive</td>
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<td>, in the midst thereof</td>
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<td>and see that his</td>
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<td>perceive</td>
<td>. . . except his words be</td>
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<td>perceive</td>
<td>if ye consider what</td>
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<td>it,&quot; saith he, &quot;by</td>
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<td>that, though every man</td>
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<td>, nor, I trow, no</td>
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<td>perceive</td>
<td>how plainly they prove</td>
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before, make us to 
Now may we clearly 
them, we may well 
not, in good faith, 
can in no wise 
promises . . . ye may clearly 
his promises? I cannot 
will rather indifferently to 
teaching . . . we must needs 
his own tale here 
readers, ye may well 
his true members to 
can scant attain to 
young beginner can scant 
foolishly, as ye shall 
words . . . ye shall farther 
at all. More Now 
may yet more plainly 
is enough that we 
were beetle-blind indeed, may 
perceived it than we 
very fine force clearly 
in a glass, and 
matter, we might clearly 
best that I can 
because they could not 
debate between us . . . ye 
as ye shall well 
great, subtle thing to 
made every man well 
shall, I trust, well 
answer therewith, shall well 
words much ado to 
You see well and 
since ye now plainly 
and heresies, and so 
in the man . . . Constantine 
intent it might be 
er the peril be 
doctrine, they saw and 
but manifestly detected and 
would not have it 
of idols; and he 
it may not be 
he saith that he 
more plain and better 
he would not were 
if he had not 
sentence unable to be 
to make his word 

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<td>perceive</td>
<td>that these only words</td>
<td>8, 441/29</td>
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<td>perceive</td>
<td>by them that there</td>
<td>8, 442/29</td>
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<td>perceive</td>
<td>how he can help</td>
<td>8, 453/25</td>
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<td>perceive</td>
<td>. And thus, good Christian</td>
<td>8, 459/37</td>
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<td>perceive</td>
<td>that concerning the promises</td>
<td>8, 461/30</td>
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<td>perceive</td>
<td>what cause Tyndale can</td>
<td>8, 463/29</td>
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<td>perceive</td>
<td>the truth than frowardly</td>
<td>8, 468/29</td>
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<td>perceive</td>
<td>thereby that he were</td>
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<td>perceive</td>
<td>that man forthwith for</td>
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<td>that there is no</td>
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<td>perceive</td>
<td>that she had no</td>
<td>8, 472/22</td>
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<td>perceive</td>
<td>how the examples anything</td>
<td>8, 490/13</td>
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<td>perceive</td>
<td>one letter from another</td>
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<td>perceive</td>
<td>anon. But first consider</td>
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<td>perceive</td>
<td>by other words of</td>
<td>8, 500/5</td>
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<tr>
<td>perceive</td>
<td>you good Christian readers</td>
<td>8, 500/35</td>
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<td>perceive</td>
<td>by his words that</td>
<td>8, 501/4</td>
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<tr>
<td>perceive</td>
<td>and see what Tyndale</td>
<td>8, 501/21</td>
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<tr>
<td>perceive</td>
<td>well enough that Tyndale</td>
<td>8, 506/23</td>
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<tr>
<td>perceive</td>
<td>any such as reason</td>
<td>8, 508/9</td>
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<tr>
<td>perceive</td>
<td>and agree it . . . but</td>
<td>8, 508/26</td>
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<tr>
<td>perceive</td>
<td>and behold but, as</td>
<td>8, 509/22</td>
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<tr>
<td>perceive</td>
<td>and understand what he</td>
<td>8, 521/34</td>
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<tr>
<td>perceive</td>
<td>of his words. But</td>
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<td>perceive</td>
<td>the thing for possible</td>
<td>8, 547/11</td>
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<td>perceive</td>
<td>very well that either</td>
<td>8, 550/32</td>
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<td>perceive</td>
<td>, I trust, when I</td>
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<td>perceive</td>
<td>that the faith which</td>
<td>8, 554/9</td>
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<td>perceive</td>
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<td>perceive</td>
<td>that it had been</td>
<td>8, 562/39</td>
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<td>perceive</td>
<td>that he hath not</td>
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<td>perceive</td>
<td>, they be so dark</td>
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<td>perceive</td>
<td>that Tyndale hath here</td>
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<td>perceived</td>
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<td>8, 17/25</td>
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<td>. For he maketh here</td>
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<td>to have used them</td>
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<td>, that signification of this</td>
<td>8, 145/31</td>
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<td>perceived</td>
<td>both that he so</td>
<td>8, 172/17</td>
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<td>perceived</td>
<td>of which kind he</td>
<td>8, 174/11</td>
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<td>perceived</td>
<td>his fault himself before</td>
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<td>if he had said</td>
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<td>perceived</td>
<td>-- to dissemble his</td>
<td>8, 206/6</td>
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<td>perceived</td>
<td>it himself -- yet</td>
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<td>perceived</td>
<td>or understood; and sometimes</td>
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<td>perceived</td>
<td>for his own. Thus</td>
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</table>
should fall, not yet
it gay, Tyndale yet
purpose -- yet Tyndale
which thing Tyndale well
which thing Tyndale well
look therefor, well be
of them be not
for imperfect circumstances seldom
sea . . . though well they
and partly because he
when he is well
as we more perfectly
fallen from himself and
so changed that word,
And thus everybody well
that Tyndale either evil
Now, since every man
now that he plainly
of the sacrament . . . well
in this point well
foolly himself so well
promise, as every child
all his commandments . . . and
abominable deed seeth and
wit . . . whereby he neither
true repentant person well
had thereto. And finally
aRith. For the clear
proved . . . that to the
cometh me Tyndale and,
by the Greek tongue
man believe. For the
false. But Tyndale --
out. And Barnes himself,
us without any plain
works," is by the
from the sight and
full, perfect, and clear
own experience and express
to "serve" it. And
of God." And yet
failing." For the better
as the Corinthians would,
Scripture, unto their own
shall be, the final,
be of a true,
houseled in so true,
now meet for the
getting of full and
never so pure and

perceived by them; as we 8, 300/ 5
perceived it for such as 8, 351/ 14
perceived well that it would 8, 359/ 21
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perceived , and therefore he left 8, 363/ 20
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work with him to
changed but increased and
life, which shall be
by the will be
that is, grace that
and with which he
grace that accomplisheth and
see now to what
wholesome things above the
our instruction toward the
contemplative book of Scala
which he could have
no man fully and
And now perceive ye
of God may be
us as we more
as reason may most
shall for my part
make a vow shall
I before said, altogether
scripturas, quoniam ipsae testimonium
them "Qui vidit testimonium
which else were in
therein shall stand in
without great adventure and
labor, travail, cost, charge,
he standeth in great
avoid and eschew the
you, good readers, the
into the danger and
thereby flee from the
thereupon outward punishment and
curious mind that neither
the realm, nor the
for avoiding of their
them from that imminent
delaying the circumcision (for
down greedily ere the
to their harm and
life in pain and
stand in so great
then I stand in
for avoiding of such
not, upon his own
But, now, how much
to believe upon the

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hundred years before. Such peril to be necessary upon undefiled," there is no peril all the sacraments, what that there is no been no doubt nor have thought it great believed or done upon wot well, a great go forward, to the safe against all such then were it great them! For other great man may err without there is any less reward, so upon like he may without any it is as great works . . . Lo, what a standeth in much more bid her upon her so much the more to be bitter and enough, yet it is thereunto, "It were a doubt also and a great doubt" and a "nor, therewith, more pestilently take for naught or that it were a his indignation and thereby folk may fall and such temptations our faith saith that "our faith were in peril of once abjured, and once innocent babe and with be they murder, adultery, great "horrible deeds," as that forsaking and that treason, murder, incest, and of pestilent errors and of any of those and poison of those happen to read his damneth his creatures in indignation whereupon followeth the whereby hath been his Catholic Church is his the belief of the peril is it, lo, to peril of their souls, and peril at all to alter peril is there to keep peril therein, he might afterward peril to leave it out peril, to put any water peril of our souls' health peril for any man to peril of other men's souls peril . For we be all peril lest men would fall peril I see none, considering peril even though that the peril in not believing of peril and pain, bound to peril choose whether he will peril not to believe God peril here were, if a peril ) he might hap to peril come of, and thread peril in that their false peril meat; and have always peril for any man, except peril case if men and peril case if it were peril case" to leave the peril, while he pretendeth to peril . . . then is it likely peril presumption to call any peril , and whoso fulfilled it peril . And the Scripture is perilished not utterly, neither our perishedeth not utterly, nor our perishing by false idolatry. Now perjured , again. And yet at perjury to defend an old perjury , sacrilege, incest, or treason perjury , manslaughter, and adultery, of perjury , still all his life perjury , shall for their only pernicious heresies, that they have pernicious poisoned books . . . to the pernicious books, to help, as pernicious book, take wisdom with pernicious torments for his own pernicious banishment from the sight pernicious custom to declare and pernicious apostle, how many nations pernicious virginity of our Lady
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<td>perplexity</td>
<td>God will either never</td>
<td>8, 476/1</td>
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<td>the true service of</td>
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<td>persecuted</td>
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<td>persecuted</td>
<td>and punished, and especially</td>
<td>8, 28/12</td>
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<td>King David; as though</td>
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<td>persecuted</td>
<td>and punished so cruelly</td>
<td>8, 549/9</td>
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<td>and continue in this</td>
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<td>with man at his</td>
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<td>is not at home</td>
<td>8, 18/24</td>
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<tr>
<td>person</td>
<td>, in the Star Chamber</td>
<td>8, 27/3</td>
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<td>person</td>
<td>, yet to break the</td>
<td>8, 29/26</td>
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<td>person</td>
<td>not only taming of</td>
<td>8, 66/25</td>
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<td>person</td>
<td>of the people: &quot;We&quot;</td>
<td>8, 67/5</td>
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<td>person</td>
<td>, as the soul and</td>
<td>8, 102/17</td>
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<td>a deadly, devilish heretic</td>
<td>8, 118/36</td>
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<td>person</td>
<td>, either man or woman</td>
<td>8, 140/6</td>
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<td>person</td>
<td>of &quot;Moria,&quot; which word</td>
<td>8, 177/4</td>
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<tr>
<td>person</td>
<td>, but also of the</td>
<td>8, 177/35</td>
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<td>person</td>
<td>; but because he is</td>
<td>8, 190/30</td>
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<td>person</td>
<td>or the second singular</td>
<td>8, 236/10</td>
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<td>person</td>
<td>apart . . . into the believing</td>
<td>8, 295/29</td>
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<td>person</td>
<td>, be made one</td>
<td>8, 296/15</td>
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<td>person</td>
<td>of the Catholic Church</td>
<td>8, 306/2</td>
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<td>person</td>
<td>bold to take himself</td>
<td>8, 336/16</td>
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<td>person</td>
<td>of Saint Paul, &quot;I&quot;</td>
<td>8, 362/14</td>
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<td>person</td>
<td>prevail against the rock</td>
<td>8, 410/31</td>
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<td>person</td>
<td>of the church is</td>
<td>8, 417/2</td>
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<td>of the Godhead dwelleth</td>
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<td>person</td>
<td>. . . and he did so</td>
<td>8, 467/28</td>
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<td>person</td>
<td>doth so? This argument</td>
<td>8, 467/28</td>
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<td>person</td>
<td>shall always so soon</td>
<td>8, 467/34</td>
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<tr>
<td>person</td>
<td>shall in like wise</td>
<td>8, 468/15</td>
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<tr>
<td>person</td>
<td>would be reformed at</td>
<td>8, 468/32</td>
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<tr>
<td>person</td>
<td>elect shall, as he</td>
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true that none elect
is that none elect
cause why an elect
he be an elect
evil will to his
say, in such a
in comparison of the
he was an elected
David, as in the
such as if the
failed in his own
time failed in his
-- every true repentant
and other holy doctors "

holy doctors "persona Patris," "
persona Patris," "persona Filii," "

Christ would teach him
a few malicious, mischievous
them by some evil-disposed
I ween, where their
at his examination some
But many such spiritual
them and in many
hearts of lewdly disposed
for no more consecrated
that priests be no
call them not the "
honor; unto all which
changed in those two
as that all three
and lawful that such
the faith of some
by which three -
as his own elected
indifferent, without acception of
elects, without acception of
that if they can
and goeth nigh to
through such folks' false
city," and "all that
and of such as

sacraments of Christ's church,
things that of necessity
such things as should
not so properly to
history and nothing doth
may ween that they
those things that properly
and all such as
there was nothing that

person can after his baptism
person shall be saved though
person and fall from the
person , but of love and
person as God feeleth him
person ; not so much by
person that finally should be
person of Almighty God, in
person that doth them die
person . . . he confesseth thereby that
person , then at the leastwise
person well perceiveth that Tyndale's
persona Patris," "persona Filii," "persona
persona Filii," "persona Spiritus Sancti
persona Spiritus Sancti" . . . Tyndale must
personally present with him, by
persons brought into this realm
persons out of this realm
persons be known. For else
persons present of much honesty
persons asTyndale is, and
persons hath so done and
persons . . . that men cannot, almost
persons than other Christian men
persons consecrated, nor their Order
persons " but the "visors" of
persons in all such commandments
persons singular, taketh the doubt
Persons -- the Father, Son
persons as have vowed chastity
persons . ." Here showeth Saint Paul
Persons - and - one
persons that so have erred
persons , as said Saint Peter
persons or partial favor, indifferently
persuade the people to believe
persuade him that his father
persuasions may fall in errors
pertain unto the town generally
pertain unto the town generally
pertain to the soul health
pertain to the soul health
pertain to the service of
pertain to teaching of the
pertain unto salvation. And hereafter
pertain not to him. And
pertain unto the elects . . . and
pertained thereto generally -- but
pertained to the glory of
these words most properly
while that point nothing
to whom the errand
Holy Ghost -- so
that the contrary belief
forth as of necessity
as far forth as
God will have believed
that it is nothing
said in my Dialogue),
and obscure, or nothing
as things not properly
with the chain of
pass (as now not
Saint Paul well and
the heretics had not
any kind of people . . .
and work wonders, to
already; and they have
all his whole matter
used by him in
be adversaries to their
their incurable and contagious
in the chair of
so thick, full of
of the Altar? These
the receipt of these
which things, with many
ungracious books full of
night; so great a
and so perceived the
to defend an old
more detesteth than these
contagion of all such
the maintenance of many
men, and that their
the remembrance of their
here clearly see this
the captains of these
in setting forth Luther’s
it a very malicious,
a foundation of such
the falsehood of his
setting forth of his
thoroughly pierced with their
false faith and a
Tyndale’s tale from plain
of his own, more
divers of the most
the proof of this

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heresies? Tyndale He supposeth
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to punish them, according
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errors and pernicious heresies
8, 2/ 5
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infidelities, and these abominable
8, 4/ 29
pestilent
books, our Lord sendeth
8, 4/ 36
pestilent
errors besides, these abominable
8, 5/ 29
pestilent
, poisoned heresies -- that
8, 10/ 37
pestilent
pleasure have some devilish
8, 11/ 35
pestilent
poison of them . . . that
8, 17/ 25
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heretic . . . and though Saint
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pestilent
books that Tyndale and
8, 26/ 33
pestilent
writing, may be far
8, 27/ 23
pestilent
heresies. And thus ye
8, 30/ 37
pestilent
books be both odious
8, 33/ 9
pestilent
errors were erased out
8, 35/ 14
pestilent
opinion of Tyndale with
8, 67/ 8
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heresies which Tyndale now
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heresies, so envenomed the
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heresy . . . like as if
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8, 249/ 6
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8, 401/ 34
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heresy . . . both in that
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pestilent
and more foolish, also
8, 424/ 20
pestilent
heresies and most repugnant
8, 425/ 9
pestilent
heresy, he draweth the
8, 426/ 17
them, with many plain, is; nor, therewith, more yet sometimes some good the words of Saint text also of Saint purpose. For when Saint of the first of said epistle of Saint presbyteros still, reciting Saint First Epistle of Saint he proveth that Saint believe him that Saint dare say that Saint always true. For Saint will neither believe Saint that not only Saint call the apostles: Saint Paul had conference with took him for. And and deliver us." Howbeit, Tyndale saith himself, Saint very likely that Saint that deceive you." And all; nor of Saint Law . . . with which Saint easily; notwithstanding that Saint hard things," saith Saint great threatening unto Saint the faith that Saint the successor of Saint took him for. And and deliver us." Howbeit, believe the thing that the faith that Saint this faith that Saint was no necessity. For faith might, peradventure, Saint And thus might Saint of either other. Saint the faith which Saint only the thing that For he saith that And yet, he saith, and blood . . . ." Now, if that the faith which faith that was by be considered that Saint the faith that Saint he saith that Saint this faith that Saint pestilent heresies therein, as I 8, 460/33 pestilently perilous, while he pretendeth 8, 469/33 Peter where he saith in 8, 94/30 Peter is nothing in this 8, 96/22 Peter saith, "Ye are born 8, 96/23 Peter, thus standeth it in 8, 183/11 Peter as in the said 8, 184/10 Peter in this wise: "Presbyteros 8, 184/21 Peter : "Seniores qui sunt in 8, 185/9 Peter was never shaven, since 8, 192/34 Peter was ever christened, till 8, 193/3 Peter loved him well . . . and 8, 217/32 Peter himself was not true 8, 228/24 Peter nor Saint Paul in 8, 247/27 Peter so did, in the 8, 292/16 Peter , Saint Paul, Saint James 8, 304/11 Peter and others of the 8, 310/19 Peter answered for them all 8, 329/17 Peter yet wist not by 8, 329/20 Peter at that time did 8, 329/24 Peter , albeit he was not 8, 329/26 Peter and Paul thereto warn 8, 333/10 Peter in writing less than 8, 334/7 Peter and the apostles were 8, 353/30 Peter , being long at school 8, 362/31 Peter , "that are written by 8, 362/36 Peter of loss of heaven 8, 375/27 Peter professed should not fail 8, 389/2 Peter be his vicar general 8, 398/1 Peter answered for them all 8, 404/3 Peter yet wist not by 8, 404/6 Peter then confessed . . . it sufficeth 8, 404/23 Peter confessed. And in his 8, 404/35 Peter confessed is never a 8, 406/1 Peter might believe at that 8, 406/15 Peter have, for anything spoken 8, 406/26 Peter have rather a belief 8, 406/32 Peter also nothing there confessed 8, 406/34 Peter confessed then, were sufficient 8, 407/7 Peter there confessed were enough 8, 407/10 Peter meant by his words 8, 407/17 Peter wist not by what 8, 407/19 Peter at that time knew 8, 407/23 Peter confessed then is not 8, 407/25 Peter confessed . . . or else we 8, 408/1 Peter in confessing Christ to 8, 408/8 Peter confessed! And so he 8, 408/22 Peter was not aware of 8, 408/27 Peter there confessed, I would 8, 411/4
right belief which Saint
the faith that Saint
this faith that Saint
the faith that Saint
that faith that Saint
things more than Saint
all these did Saint
only faith there by faith there confessed by
this faith that Saint
faith now than Saint
Savior said unto Saint
the faith that Saint
faith confessed by Saint
true faith that Saint perceiveth. And therefore Saint
had himself told unto
Peter -- that tale
-- that thing Saint
Passion. That thing Saint
first preaching of Saint
thought upon by Saint
persons, as said Saint
did Cornelius when Saint
cometh particularly to Saint
saith . . . Tyndale Yea, and
must be that Saint
to prove that Saint
still . . . that though Saint
that Christ said to
Savior spoken unto Saint
the faith which Saint
our Lady and Saint
his pageant between Saint
time failed in Saint
time failed in Saint
the time in which
follow that since Saint
grant us that Saint
Tyndale this . . . If Saint
of Tyndale, if Saint
agree that if Saint
which we called D,
spied full well that
our Savior unto Saint
proved clearly that Saint
King David and Saint
said place of Saint
this confession of Saint
hell" . . . and that therefore

Peter
collected . . . and they may 8, 412/ 31
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collected: I cannot perceive 8, 413/ 16
Peter
professed -- then be 8, 413/ 32
Peter
collected. Now, if he 8, 414/ 3
Peter
collected, we go to 8, 414/ 5
Peter
did there confess -- 8, 414/ 10
Peter
make any mention in 8, 414/ 14
Peter
collected is sufficient and 8, 414/ 17
Peter
is for every man 8, 414/ 25
Peter
collected . . . the same is 8, 416/ 5
Peter
confesseth then? And that 8, 416/ 20
Peter
at the confession of 8, 418/ 3
Peter
collected can never sin 8, 420/ 22
Peter
, that Jesus is Christ 8, 447/ 14
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took a sure way 8, 465/ 8
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-- that tale Peter 8, 465/ 12
Peter
confessed; that Jesus was 8, 465/ 12
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, as Tyndale saith, at 8, 465/ 17
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. . . I shall not let 8, 555/ 6
Peter
or no. And to 8, 555/ 7
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forsook and forswore Christ 8, 555/ 28
Peter
wept sorrowfully therfore, he 8, 555/ 33
Peter
in that time did 8, 555/ 37
Peter
had held on still 8, 556/ 3
Peter
had continued his life 8, 556/ 9
Peter
had in such state 8, 556/ 29
Peter
repent ed by help of 8, 557/ 9
Peter
sinned deadly . . . and, like 8, 557/ 27
Peter
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Peter's
confession includeth of necessity 8, 406/ 13
also nothing spoken in Peter's confessed faith. Therefore it
confesseth, was out of Peter's confession. For he saith
so far go Saint Peter's faith failed not, though
thus we see that Peter's repentance and sorrow after
Tyndale's tale of Saint Peter's faith "failed not." Whereof
wise reason, that Saint Peter's faith was out of
was no failing of Peter's faith failed for ever
any time said that Peter's faith should be preserved
may not say Saint Peter's faith was in our
is because that Saint Peter's faith failed not.
of these five times Peter's faith failed . . . I ask
indeed. And after that himself the desires and
himself the "desires and
as are the general children of Israel from
liken me to Balaam, me Balaam, Judas, and
Moses to do before what he would have
neither. For the proud
have examples in the than now. The scribes, high priests, scribes, and
doctrine of the false And where these new
the scribes and the the scribes and the
malice, as were some traditions which the false
the scribes and the that the scribes and
by "the scribes and by "the scribes and
of the scribes and of the scribes and
that the scribes and that the scribes and
the scribes nor the the scribes nor the
of the scribes and of the scribes and
that the scribes and that the scribes and
Whatsoever the scribes and which the scribes and
of the scribes and believe the scribes and
also very scribes and the worst kind of scribes and these false
saith also, "Hymenaeus and never so great a
like case an old fair boast for a harlot did the foolish philosopher

Peter's
concordance of major terms 1033

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they "never so great
unto the old natural
a thing that many
our preachers preach Aristotle,
they sometimes speak of
Romans that the old
allege and allow the
opinion, and nothing but
for that they meddle
since the wisdom of
but arguments grounded upon
speak after a heretic's
of his high spiritual
about that part of
it better that the
Here is Tyndale's proof,
by frantic Collins and
that is but a
this were the worst
have left off a
all these, evermore one
begin at the first
first here see a
quite gone a good
forbear to touch one
clearly to declare. This
that Tyndale believeth no
he confess that one
it prove this one
devout Christian people, a
begin with for one
away thus, without any
unknown, proved thereby no
proofs I have reproved
taken here with assault
he had all the
adventure patcheth in his
which he draweth in
him by patches and
of indurate heart, thoroughly
weeping, had so deeply
sights, with their hearts "
-- hope, charity, continence,
of hope or charity,
late, that put a
and said, "Go in
pig and come out
now. The scribes, Pharisees,
't traitors ';'
-- all they be

philosophers
philosophers
philosophers
philosophers
philosophers
philosophers
philosophers
philosophers'
philosophical
philosophy
philosophy
phrase
piece
piece
piece
piece
piece
piece
piece
piece
piece
piece
piecemeal
piecemeal
pieces
pieces
pieces
pieces
pieces
perced
perced
piety
piety-ful
pig
pig
pike
Pilate
Pilates
Pilates

, never so well seen
altogether. For as for
did both teach and
, and poets: thereto I
in things of nature
for their willful idolatry
cunning, though he disproved
reasons have drawn others
with the things of
all that we find
and metaphysical reasons . . . by
.Tyndale yet, to defend
-- nothing done at
that teacheth to preserve
bestowed all his time
out unto the best
ruses in Bedlam. And
of his poetry. For
of Tyndale's teaching concerning
of their hypocrisy and
of their complaint hath
, and ye shall see
of his plain poetry
of their pleasant preaching
again which in his
is where he saith
of the faith that
of his doctrine plainly
as well for us
of Tyndale's devout, godly
, maketh us sure of
of his purpose proved
of his principal purpose
altogether . . . and so his
, on every side wounded
, he would cast them
nothing like together, with
and pulleth into sundry
, ye shall first, concerning
with their pestilent heresy
their hearts, and the
," and their minds "encumbered
, learning, wisdom . . . or anything
affection or chastity, learning
into the water on
and come out pike
, and so when they
, Herod, Caiaphas, and Annas
', 'Caiaphases,' Herods, Caiaphases, and Annases
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<td>been</td>
<td>certain linen cloths home, in all their soul.</td>
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<td>pilfered</td>
<td>away that were hanging</td>
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<td>pilgrimage</td>
<td>longeth for and sigheth</td>
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<td>pilgrimage</td>
<td>longeth for and sigheth</td>
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<td>pilgrimages</td>
<td>, and worshipping of saints</td>
<td>8, 250/ 35</td>
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<td>pinching</td>
<td>of the bodies, to</td>
<td>8, 3/ 2</td>
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<td>pinch</td>
<td>. . . Tyndale saith that I</td>
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<td>pinch</td>
<td>, saving for the more</td>
<td>8, 269/ 35</td>
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<td>pinch</td>
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<td>pipe</td>
<td>; such an effectual thing</td>
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<td>pit</td>
<td>among them with their</td>
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<td>Pit</td>
<td>, Spurn Point, Cobnut, or</td>
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<td>Pit</td>
<td>by the way . . . and</td>
<td>8, 496/ 30</td>
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<td>pitch</td>
<td>, and wildfire that they</td>
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<td>pitched</td>
<td>upon the rock our</td>
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<td>, beggarly book wherein he</td>
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<td>piteous</td>
<td>Tyndale! He beginneth now</td>
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<td>pith</td>
<td>, the quick, the life</td>
<td>8, 46/ 9</td>
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<td>pith</td>
<td>, the quick, the life</td>
<td>8, 47/ 18</td>
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<td>pith</td>
<td>, the quick, the life</td>
<td>8, 48/ 6</td>
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<tr>
<td>pith</td>
<td>, the quick, the life</td>
<td>8, 49/ 9</td>
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<td>pith</td>
<td>of all his process</td>
<td>8, 220/ 34</td>
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<td>pith</td>
<td>and the substance, in</td>
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<td>pith</td>
<td>,&quot; and &quot;substance,&quot; and of</td>
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<td>pith</td>
<td>. . . and that he can</td>
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<td>pith</td>
<td>and substance is in</td>
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<td>pith</td>
<td>there is, every child</td>
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<td>of a man's living</td>
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<td>pith</td>
<td>of a man's living</td>
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<td>pith</td>
<td>of a man's living</td>
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<td>pith</td>
<td>of a man's living</td>
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<td>pith</td>
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<td>pith</td>
<td>of good living in</td>
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<td>pith</td>
<td>of good living standeth</td>
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<td>pith</td>
<td>of good living only</td>
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<td>pith</td>
<td>of all the matter</td>
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<td>pithy</td>
<td>and so perceant, set</td>
<td>8, 179/ 16</td>
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<td>pitieth</td>
<td>us . . . and, as it</td>
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<td>pity</td>
<td>; by the pain and</td>
<td>8, 3/ 1</td>
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<tr>
<td>pity</td>
<td>them and preserve them</td>
<td>8, 68/ 2</td>
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<tr>
<td>pity</td>
<td>upon them and turn</td>
<td>8, 68/ 33</td>
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<tr>
<td>pity</td>
<td>to see any man</td>
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mark, mark. It is pitiful that the man were
it signifieth yet rather than love. And therefore
pity to him for very pitieth, if the poor man
place. But we, on the place were set upon the
place in the calendar: I place . . . I shall let you
place . . . Then have ye had place, the one because he
place ) many men may do place where ever he found
place in the Gospel perceive place in the calendar: I shall come to the place
place v. 10 And this place . . . be such as cannot
place alleged by Tyndale, saith place hold hithereto the contrary
place hereafter in his book place be very well done
place , as it seemeth, doth place of Scripture evident and
place of the subduing of place -- being so plain
place in Saint James did place meant the word of
place the "word of truth" place of Scripture Tyndale findeth
place , he saith (in defense place he maketh a manner
place where we may find place where a "church" signifieth a "
place or a "house" where place and that. But his
place whereunto "Christian people were place of Scripture. But we
place , almost, else, and yet place himself (which is the
place where the "word of truth" place of Saint Paul also
place put out "idol" and place in this wise: "Thou
place may marvelously well be place . . . And thus I think
place . . . And thus I think place into maiores natu); but
place of Saint Peter's epistle place which Tyndale allegeth in
place I take for example place answered, answereth them all
place wrong, and all the place
aged men of that place had put in this Good son." But the word "love" in the translator that, where the his translation in any our tongue their proper may stand in the he findeth any one Saint Paul in this the Apostle in this John. Christ in that of Saint John, which the Gospel in that much troubled with that done. And in this understand that in that the translating of that translated a very plain letted in the other that strength in this also in the selfsame he saith, in one Paul false in another the ship. In which I laid in that well how near this And in the one book." In the other that in that second But, now, in that not worthy to occupy that there were no that he understandeth every place in Scripture? Every place in Genesis, every in the prophets, every in the Psalter, every Saint John's Gospel, every Saint Paul's epistles, every and in the hardest there is many a that there is no of Tyndale in what book -- and the whoso look in the authority and occupied the his words in the chair, and occupy his common weal), for the place . And Tyndale doth well place these words that he place is, for all that place of the undoubted good place in Greek or Latin place at all, whereas I place where the fault is place if they talked in place in Scripture that Christ's place -- that it shall place, that the pain temporally place neither meaneth nor saith place Tyndale hath wrong translated place , after Tyndale's translation: This place , how it might be place if he had not place of Saint John the place have changed somewhat the place in the very beginning place that he alleged, in place, that we speak of place that Tyndale bringeth forth place of his book against place , where he censureth and place he jesteth upon that place for the proof. Howbeit place of Saint John priceth place of the twain, he place , in the very end place, where Saint John meaneth place of the Obedience where place in his epistle: if place in Scripture to him place in Scripture? Every place in Genesis, every place in the prophets, every place in the Psalter, every place in Saint John's Gospel place in Saint Paul's epistles place in the Apocalypse -- place good folk may take place, in every part thereof place of Holy Scripture so place of my book he place in which he maketh place of Moses (that gav place where they be written place , and be your governors place and office that the
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<td>come to touch the place</td>
<td>in Tyndale's answer to</td>
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<td>they stand in the place</td>
<td>that the old interpreters</td>
<td>8, 362/4</td>
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<td>which text, in the place</td>
<td>where it standeth, the</td>
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<td>Theophylact expoundeth the same place</td>
<td>likewise and saith: &quot;Forasmuch</td>
<td>8, 369/25</td>
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<td>Church.&quot; And in another very studious of the place</td>
<td>again, &quot;Now,&quot; saith he</td>
<td>8, 370/12</td>
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<td>then far from the place</td>
<td>where she would be</td>
<td>8, 371/15</td>
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<td>Or if I give reserve unto its proper place</td>
<td>where her husband lay</td>
<td>8, 371/17</td>
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<td>banished unto such a spoken, nor have no place</td>
<td>shall touch you the</td>
<td>8, 389/29</td>
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<td>or north, in what place</td>
<td>you, or he</td>
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<td>as was limbus patrum</td>
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<td>quite out of its place</td>
<td>in this matter, in</td>
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<td>where it standeth, the</td>
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<td>came aland in a place</td>
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<td>since in this present the place</td>
<td>Tyndale himself granteth that</td>
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<td>he mean in this place</td>
<td>as he saith with</td>
<td>8, 472/35</td>
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<td>elects; albeit that the place</td>
<td>of Scripture (in the</td>
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<td>falsely meaneth in either place</td>
<td>alike, ye may yet</td>
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<td>will, in manner, like place</td>
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<td>we come to the place</td>
<td>in his answer unto</td>
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<td>-- by this open hell.&quot; And in another place</td>
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<td>he told them according</td>
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<td>the matter when the place</td>
<td>in the replying to</td>
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<td>answer to mine other place</td>
<td>in my Dialogue shall</td>
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<td>like as in other places</td>
<td>, to which this matter</td>
<td>8, 554/31</td>
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<td>already into such other places</td>
<td>where these heresies have</td>
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<td>and wrongly understood the places</td>
<td>as would not be</td>
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<td>once . . . and in some places</td>
<td>. And was in such</td>
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<td>could find opportunity in places</td>
<td>, looking for no lucre</td>
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<td>against it, in more places</td>
<td>where he came, taught</td>
<td>8, 14/9</td>
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<td>whom God in many places</td>
<td>than one; as both</td>
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<td>of Holy Scripture commanded</td>
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<td>of his works and</td>
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<td>and himself in many places</td>
<td>in every book that</td>
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<td>that behalf in sundry places</td>
<td>after in this same</td>
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<td>proved by many plain places</td>
<td>-- that none man</td>
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<td>holy prophets and other places</td>
<td>in every part of</td>
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<td>Judges, with a hundred places</td>
<td>of Scripture -- as</td>
<td>8, 69/7</td>
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<td>say therein, consider the places</td>
<td>more, very strong for</td>
<td>8, 69/9</td>
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<td>in many of the places</td>
<td>and his words together</td>
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<td>words written in divers places</td>
<td>before touched, that many</td>
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<td>called &quot;voloing&quot; in many</td>
<td>in England, because the places where he layeth, prove the words of many</td>
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<td>in his books plain places in right great rage</td>
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<td>as he should have places as all the common</td>
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<td>where they have by places as he should have</td>
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<td>the name of Christ places show both the sensible</td>
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only proveth that the
will not understand those
hands upon him. These
doth also in sundry
and Luther in those
declareth in many other
Saint Paul all the
also somewhere else (in
warn us in many
boldly saith, in many
the Scripture, albeit many
rail with those holy
and in so many
run to the hard
Saint Paul . . . in such
Dialogue and in sundry
therein (as in other
heaven, in sundry plain
have out of both
in their own proper
the church," in many
he saith in more
meaneth, and in many
perceiveth that in many
most hard and dark
the hard and dark
seek out the hardest
and expound by those
of Saint Paul. Which
the dark and hard
against many plain, open
I am sure the
against all these evident
If he pretend any
by many other plain
also by many other
I have in divers
Tyndale doth in sundry
England as of other
threescore thousand in divers
master Martin in many
words of both the
doth in many plain
saith he (in more
so openly in many
here and in divers
it is in many
then deny. For those
and then understand those

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places of Scripture which Helvidius
places of Scripture but after
places of Scripture -- and
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places . . . and as it here
places that he possibly can
places more than one) --
places . Wherefore it is manifest
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places be plain, and in
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he prove me, by
but also in the
that chapter good and
see the sincerity and
in his writing much
which points of his
them both well for
a piece of his
in this point Tyndale's
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for all that, so
have made it more
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in writing be as
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things this is very
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For these two be
saith therein is either
either the Scripture is
understand. If it be
he prove it by
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they pass over the
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that with examples so
is nothing but a
and in many a
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hath promised, as in
teach them, with many
see, therefore, is his
own rule, bring forth
that he were a
it be proved by
the Scripture saith not
is taught the contrary;
cannot be proved by
it be proved by
cannot be proved by
knoweth it not by
at all, or not
Now is this a
inopinable, to be very
his mercy" -- as
meaneth by those fair
seem so fair and
together, be now so
he doth in many
Tyndale saith touching the
-- the scriptures be
saith is open and
chooseth God putteth a
saith against the scriptures
of Holy Writ be
meaneth indeed, against the
thereof is open and
this first point is
as I remember, any
appear, I say, by
reproved by the very
nor anywhere else. The
ye see, teacheth us
lacked it . . . that by
than he findeth in
himself told us by
many means and many
the proof is so
may seem to good,
the final end and
plain
and clear words of
plain
that we were far
plain , and evident, and clearly
plain
and open words of
plain
Scripture proved already before
plain
examples, both in Scripture
plain
the contrary, not only
plain
places of Scripture, but
plain
, express words, Tyndale telleth
plain
Scripture appeareth, that he
plain
, pestilent heresies therein, as
plain
doctrine; which what truth
plain
and open Scripture, by
plain
reprove, that finally should
plain
Scripture. Now, though he
plain
the contrary. But then
plain
it is to any
plain
and evident Scripture. Ergo
plain
and evident Scripture . . . and
plain
and evident Scripture --
plain
and evident Scripture, is
plain
and evidently proved . . . the
plain
conclusion: that both they
plain
, open, evident, and clear
plain
words as they be
plain
words . . . ye shall farther
plain
in this present chapter
plain
and evident of themselves
plain
places of the Scripture
plain
scriptures against the marriages
plain
and evident. Doth not
plain
by these words that
plain
necessity -- that man's
plain
. For as in the
plain
in the Apocalypse: "I
plain
Scripture and all the
plain
of itself . . . we shall
plain
. . . I will now pass
plain
, evident scripture proving his
plain
and evident Scripture. For
plain
words of Scripture. And
plain
reproof whereof appeareth evidently
plain
the contrary . . . and will
plain
words at length he
plain
and evident Scripture. But
plain
, express words the contrary
plain
authorities, as well of
plain
upon his crossrow that
plain-meaning
men to be well
plainest
proof, conclude and rest
against him than the plainest proof that can be 8, 512/ 18
the other side, say plainly unto them that the 8, 3/ 21
since his coming been plainly proved in his face 8, 9/ 13
ye shall see so plainly proved. But ye see 8, 16/ 12
saw the contrary so plainly proved in their faces 8, 22/ 33
-- then Tyndale here plainly teacht hem that they 8, 32/ 32
to look thereon shall plainly perceive and behold the 8, 33/ 15
point, and shall have plainly proved you the sure 8, 34/ 6
But then they say plainly that if we serve 8, 52/ 4
thus have I now plainly deduced upon Tyndale's own 8, 54/ 22
itself, is openly and plainly to the contrary. And 8, 57/ 19
all the sacraments he plainly saith that they neither 8, 77/ 24
him; for he saith plainly that whosoever do not 8, 82/ 7
utterly -- as he which places it appeareth plainly that by the apostles'
voth that he would plainly prove the contrary, and
of Order is so plainly proved that all the
In this point he plainly belieth the clergy (which
neither, able to be plainly proved by Scripture, and
others? So ye may plainly see that Tyndale's texts
Christian readers, here ye plainly see what manner of
of Babylonica . . . Tyndale teacheth plainly that the Blessed Sacrament
his book of Babylonica plainly confesseth the same, and
clearly that he is plainly of Luther's heresy that
shall ye yet more plainly see to what point
it other worship, ye plainly dishonor it) -- as
For here he showeth plainly that though to blear
heretic! Now, since ye plainly perceive, good Christian readers
you . . . to let you plainly see the summary purpose
so evidently, openly, and plainly , that if Tyndale were
not evidently, openly, and plainly shameless, his heart would
man may well and plainly see such open ribaldry
warning that it is plainly prohibited, as well by
twain that this word plainly signifieth. One is that
all . . . but denieth it plainly , as plainly as God
dnieth it plainly, as James, because it speaketh
say the Scripture is plainly against his idle, workless
that the Scripture is plainly upon their side. And
now ye see that plainly for their part. So
the spiritualty, againward, do plainly he denieth Christ's promise
so; but I say plainly declare and ever have
of Saint Paul so plainly that if he should
and heresies that Tyndale plainly reproveth all these heretics
itself well used is plainly teacheth and abideth by
And therefore, as ye plainly confirmed and proved --
dissembled falsehood well and plainly convicted. And, now, since
these texts do so plainly see . . . Tyndale's defense of
maketh! Saint Paul saith plainly reprove him . . . that he
to tell him as plainly that Timothy received grace
plainly nay . . . and that he 8, 192/ 21
to trifle . . . these places
I shall well and
-- and that so
my Dialogue I said
saith, as I have
then he telleth us
his repentance. For we
their willful schisms and
solveth the objection so
King's Highness much more
denied not, and said
man." Now shall I
at the leastwise perceive
in which it appeareth
have in this chapter
his true preachers . . . have
that be well and
in which I have
then but he shall
Scripture . . . I deny it
much more openly and
For now that he
that the doctrine is
too have taught so
ye shall see how
have wit -- shall
made them now so
thus, good readers, ye
killed: ye see proved
false faith, as himself
because it is not
soul (of which he
cannot tell unto Tyndale
the apostles did more
they taught it more
they have written it
likewise as it saith
so saith it as
Luke in the Acts
to the Hebrews as
been so often so
is he therein too
so. For the Church
and a shameless whoremaster,
heretic -- as it
his, Rosseus impugneth, and
Rochester said, it appeareth
which words he showeth
tell him well and
but if God have

plainly reprove and convict his 8, 192/ 26
plainly revoke it and call 8, 197/ 9
plainly that it grieveth Tyndale's 8, 197/ 32
plainly enough -- was that 8, 201/ 25
plainly showed already in the 8, 203/ 30
plainly that of all Christian 8, 215/ 17
plainly see that such as 8, 215/ 21
plainly professed heresies . . . and that 8, 223/ 6
plainly and playeth therewith so 8, 224/ 23
plainly showed in his most 8, 225/ 29
plainly , "I am not Christ 8, 230/ 15
plainly show you, by many 8, 238/ 5
plainly that he taketh the 8, 238/ 9
plainly that men be the 8, 238/ 33
plainly convicted Tyndale of malicious 8, 240/ 27
plainly taught to be false 8, 250/ 23
plainly written in Holy Writ 8, 253/ 20
plainly confounded him, goeth about 8, 254/ 5
plainly see that Tyndale shall 8, 254/ 14
plainly . For since neither Scripture 8, 254/ 31
plainly than they have done 8, 256/ 31
plainly perceiveveth that the doctrine 8, 257/ 22
plainly false which his master 8, 257/ 23
plainly between them all this 8, 257/ 24
plainly he proveth his holy 8, 258/ 33
plainly say that it cometh 8, 262/ 17
plainly to perceive that he 8, 268/ 2
plainly now perceive that since 8, 270/ 24
plainly that Tyndale's second reason 8, 270/ 30
plainly confesseth . . . because it is 8, 271/ 14
plainly written in Scripture. But 8, 271/ 15
plainly believeth the contrary, both 8, 287/ 7
plainly wherefore and why the 8, 290/ 13
plainly speak, and more openly 8, 291/ 32
plainly by mouth; by which 8, 292/ 27
plainly enough in Scripture, yet 8, 293/ 9
plainly "Scrutamini scripturas" ("Search ye 8, 293/ 18
plainly "Nisi credideritis non intelligetis 8, 293/ 19
plainly . . . and Saint Paul to 8, 295/ 10
plainly . Of Matrimony and Priesthood 8, 295/ 11
plainly proved unto them that 8, 295/ 17
plainly proved false. For every 8, 304/ 6
plainly teacheth that whoredom, theft 8, 306/ 5
plainly professeth before the face 8, 306/ 27
plainly appeareth both by Saint 8, 314/ 3
plainly proveth that saving for 8, 316/ 36
plainly that Saint Paul saith 8, 323/ 25
plainly himself that he wrote 8, 330/ 22
plainly to his teeth that 8, 335/ 5
plainly spoken in Scripture that 8, 335/ 11
to come . . . well and
he would, as appeareth
Scripture, as hath been
the second . . . those words
Saint John) shall very
there readeth them as
church . . . but also make
if they had been
Now see you very
the apostles . . . which would
unwritten traditions well and
Saint Paul do very
much harm . . . ye shall
this bare belief . . . whereof
then being therein reproved
whereby Tyndale teacheth althing
Third Book more than
present work, well and
destroyed. For he teacheth
And then ye see
his Passion, as Tyndale
own deserving" -- and
other places also he
So that ye may
faith is proved very
part, and thereto so
For Saint Paul saith
he granteth and affirmeth
besides . . . and which hath
By which ye shall
shall plainly see how
Doth it not here
not"? It appeareth there
Here showeth Saint Paul
that, as Saint Paul
evident places of Scripture
another, doth more than
will not perceive how
hath it.' Signifying
before alleged do very
also of Holy Scripture
-- Tyndale affirmeth him
say that Saint John
then wene he had
warneth us well and
him. And it appeareth
never," he meaneth very
and of purpose, and
And thus ye see
in others following, do

plainly appeareth by Scripture, both 8, 337/ 35
plainly by this word, have 8, 341/ 12
plainly proved them; and that 8, 350/ 18
plainly declare that, because our 8, 351/ 32
plainly perceive. And thereby shall 8, 352/ 36
plainly perceive that those words 8, 352/ 37
plainly for the laws, against 8, 355/ 15
plainly and expressly these -- 8, 355/ 23
plainly , good Christian readers, that 8, 373/ 22
plainly have proved Tyndale a 8, 374/ 7
plainly , in his second epistle 8, 374/ 26
plainly show that some things 8, 374/ 31
plainly perceive if ye consider 8, 394/ 2
plainly followeth that once to 8, 394/ 18
plainly by Saint Paul and 8, 395/ 14
plainly ? Nor this point will 8, 395/ 30
plainly by the plain Scripture 8, 396/ 9
plainly proved you -- yet 8, 399/ 5
plainly that whosoever do after 8, 399/ 14
plainly that his definition of 8, 399/ 21
plainly lieth. And therefore since 8, 399/ 25
plainly meaneth therein (as in 8, 400/ 18
plainly declareth therein, which I 8, 400/ 19
plainly see that he seeketh 8, 401/ 25
plainly false and faithless . . . it 8, 402/ 15
plainly reproveth, every good Christian 8, 404/ 18
plainly that he may keep 8, 412/ 13
plainly , by express words, that 8, 414/ 35
plainly declared that albeit the 8, 416/ 28
plainly see how plainly he 8, 427/ 15
plainly he misconstrue the Scripture 8, 427/ 15
plainly appear that he which 8, 429/ 25
plainly , by the circumstances of 8, 430/ 1
plainly that men may have 8, 430/ 22
plainly reproveth the one, and 8, 433/ 22
plainly contrary to Tyndale's exposition 8, 434/ 1
plainly declare. For he showeth 8, 434/ 25
plainly they prove his purpose 8, 435/ 19
plainly that he can never 8, 435/ 34
plainly prove . . . in that he 8, 436/ 12
plainly prove that good folk 8, 437/ 8
plainly to mean that he 8, 438/ 27
plainly meant "that it is 8, 439/ 15
plainly proved that whosoever had 8, 440/ 8
plainly that he would no 8, 441/ 22
plainly that Tyndale taketh Saint 8, 444/ 25
plainly and expressly in such 8, 448/ 29
plainly saith that they shall 8, 450/ 13
plainly that Tyndale, to prove 8, 451/ 11
plainly and clearly show. But 8, 451/ 29
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<td>word</td>
<td>when he saith</td>
<td>8, 454/ 17</td>
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<td>which I say is</td>
<td>plain. For surely the</td>
<td>8, 459/ 36</td>
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<td>have many manner wise</td>
<td>refelled and confuted in</td>
<td>8, 460/ 26</td>
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<td>hath we shall now</td>
<td>show you. Let us</td>
<td>8, 462/ 15</td>
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<td>all that it is</td>
<td>written in the very</td>
<td>8, 464/ 23</td>
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<td>the first, he condemneth</td>
<td>the whole tale that</td>
<td>8, 470/ 12</td>
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<td>This point he teacheth</td>
<td>, after his master Luther</td>
<td>8, 472/ 28</td>
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<td>Ergo, he confesseth here</td>
<td>the contrary of that</td>
<td>8, 473/ 7</td>
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<td>piece of his doctrine</td>
<td>destroyeth another, concerning his</td>
<td>8, 473/ 26</td>
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<td>since it is proved</td>
<td>upon Tyndale's own handling</td>
<td>8, 478/ 24</td>
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<td>chapter . . . here ye may</td>
<td>see that I might</td>
<td>8, 479/ 23</td>
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<td>since he seeth himself</td>
<td>bound to give credence</td>
<td>8, 479/ 27</td>
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<td>overthrow . . . and hath it</td>
<td>proved unto him, upon</td>
<td>8, 479/ 34</td>
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<td>hath himself openly and</td>
<td>agreed; and yet would</td>
<td>8, 481/ 4</td>
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<td>any variance (as appeareth)</td>
<td>both by the old</td>
<td>8, 481/ 27</td>
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<td>and when he were</td>
<td>confuted and reproved, cry</td>
<td>8, 498/ 4</td>
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<tr>
<td>preach his Gospel . . . as</td>
<td>appareth by those aforesaid</td>
<td>8, 498/ 27</td>
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<td>were but well and</td>
<td>meant. For they may</td>
<td>8, 499/ 25</td>
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<td>to be well and</td>
<td>spoken, and as well</td>
<td>8, 499/ 26</td>
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<tr>
<td>and as well and</td>
<td>meant. But yet, as</td>
<td>8, 499/ 27</td>
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<tr>
<td>speak not out so</td>
<td>perceive by his words</td>
<td>8, 501/ 2</td>
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<td>ye may yet more</td>
<td>seeth and looketh upon</td>
<td>8, 507/ 14</td>
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<td>the thing that it</td>
<td>and openly behold --</td>
<td>8, 507/ 16</td>
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<td>conclusions as it doth</td>
<td>proved us the thing</td>
<td>8, 508/ 6</td>
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<td>it should) if reason</td>
<td>declare, what teaching it</td>
<td>8, 515/ 33</td>
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<td>very, well, and very</td>
<td>by the whole process</td>
<td>8, 518/ 29</td>
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<td>Tyndale thus meaneath appeareth</td>
<td>and tell us whether</td>
<td>8, 519/ 35</td>
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<td>good to speak out</td>
<td>in his pleasant poetry</td>
<td>8, 521/ 22</td>
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<td>describeth us well and</td>
<td>forth; and therefore he</td>
<td>8, 529/ 32</td>
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<td>us even well and</td>
<td>speaketh, and saith unto</td>
<td>8, 531/ 33</td>
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<td>against which Saint Paul</td>
<td>, more and more, that</td>
<td>8, 544/ 26</td>
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<td>after, he saith very</td>
<td>say that they were</td>
<td>8, 544/ 33</td>
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<td>More Who can more it. And I say</td>
<td>Whosoever, being informed of</td>
<td>8, 546/ 13</td>
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<td>may deal well and</td>
<td>together . . . let him and</td>
<td>8, 555/ 8</td>
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<td>thing he seeth so</td>
<td>reproved by the Scripture</td>
<td>8, 559/ 12</td>
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<td>Luther saith), evidently and repent.</td>
<td>written. Wherein whoso consider</td>
<td>8, 562/ 38</td>
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<td>that his chosen elects</td>
<td>expounded all his such</td>
<td>8, 568/ 36</td>
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<td>that he teacheth us</td>
<td>do sometimes abominable deeds</td>
<td>8, 569/ 36</td>
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<td>readers, since ye now</td>
<td>that none of his</td>
<td>8, 570/ 8</td>
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<td>he had well and</td>
<td>perceive that Tyndale hath</td>
<td>8, 572/ 25</td>
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<tr>
<td>Sec the sincerity and</td>
<td>proved it which he</td>
<td>8, 572/ 33</td>
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<td>should sec yet his</td>
<td>plainness of the good man</td>
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<td>part . . . and of the</td>
<td>plainness and sincerity therein . . he</td>
<td>8, 356/ 31</td>
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<td>as much as to</td>
<td>plainness and simplicity that the</td>
<td>8, 424/ 15</td>
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<td>than that God had</td>
<td>plant and set into this</td>
<td>8, 143/ 24</td>
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<tr>
<td>some of his own Holy Ghost that hath buck of clothes. He</td>
<td>planted that nature and property</td>
<td>8, 195/ 3</td>
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<tr>
<td>planteth</td>
<td>in among them: his</td>
<td>8, 327/ 22</td>
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<tr>
<td>in a great process</td>
<td>the true faith in</td>
<td>8, 389/ 34</td>
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*Thomas More Studies 12.1 (2017)*
God leadeth us, and the Father of heaven therefore parts of the heal him by a it . . . yet is the and made thereof a his power into that those waters, garment, and sin again allto flushed, as not all the seem Christ's apostles and a stool, that durst and scoff and royally nothing but such ape's reader, whether that Tyndale chases in some tennis and yet would he disour's part in a so much as a aside, that himself might Uzziah, that would needs whither of us two take fruit if they that he listeth to draw him to it, haply he seeth company beholdeth and falleth to now goeth about to companions that fall to children be wont to the sight of the and ready to go hath a pleasure to God Almighty had but lewd as he is, This pageant hath he bailiff which, though he soon as he hath than, after his lusts after the lusk have the lusk hath oftentimes all that he hath micher and a truant, sometimes, when he hath trance and their sleep past and their lusk prophet. Now, as he saith, that they have " then preacheth like a show you that he

planteth it in our heart planteth by himself, his apostles plants which the Father of plaster, though his faith be plaster a means in the plaster, and laid it upon plaster, whereby he cured his plaster -- have in such plastereth and patcheth up, and plasterers in all the surgeons' play the devil's disours; speaking play the knavish fool on play the ribald, resembling the play among us, whereof no play the part of an play. For in good faith play mum, too, and neither play; and yet not so play, but that such evil play a false cast the play the priest and incense play the false juggler: I play not as Tyndale doth play his part and say play the devil's part, and play . . . and with the sight play also, forgetting father and play the master, and set play, is ravished of his play, as Cherrystone, Marrow Bone play ), and so continueth still play the boy again as play between ourLady and play the wanton with him played never the blasphemous fool played also, shamefully falsifying Saint played the false shrew for played out all his lusts played out, Tyndale's tragical process played out all their lusts played out his lust, will played at Spurn Point by played at Bockle Pit by played the little young truant played out all their luskish played out, lie then waking played there . . . so playeth he played their lusts"; yea played in a fond interlude playedeth the devil's disour even
Passion of Christ, and
Here he mocketh, and
fond interlude -- and
own; and very properly
that when Tyndale so
objection so plainly and
shall perceive that he
for himself. And so
authentic -- as he
he played there . . . so
proper sporting wherein he
they were gathered for
old shrew, and the
at some such pretty
having their remedy so
man's fasting hath been
for our sins, was
fasting was and is
fasting, as a thing
good piece of their
Master Tyndale so much
done in that wise,
see, lo, to what
and plainly in his
his chapter with a
they speak, and how
and playeth therewith so
said, "We must rather
that we may therewith
intent that we might
to the intent to
and to serve and
intent the better to
love, intending thereby to
use it as it
his text as it
God; yet if it
as long as it
sacraments and ceremonies do
Tyndale say what it
well no fashion can
may he if it
he can if it
he may when it
us if it so
if it so shall
But when it shall
prophecy, if ever it
ey they expound as it
him, that it might

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<th>Word</th>
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<td>passion</td>
<td>The suffering caused by Christ's crucifixion</td>
<td>8, 106/35</td>
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<tr>
<td>playeth</td>
<td>Plays, performs, acts</td>
<td>8, 109/4, 180/24, 197/37, 224/23, 226/30, 257/22, 346/29, 547/8, 554/26, 170/5, 495/22, 491/18, 63/13, 64/26, 64/22, 64/25, 68/10, 248/29, 291/8, 300/12, 484/27, 521/23, 553/5, 56/28, 224/23, 31/36, 52/6, 52/13, 52/19, 53/3, 53/22, 54/17, 73/28, 79/7, 98/1, 126/12, 158/37, 159/37, 162/17, 201/35, 283/15, 283/19, 302/16, 321/36, 336/34, 348/9, 362/29, 505/7</td>
</tr>
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equal parts, if it please him; and then have

Tyndale, if it please him, may give names

that spiritual folk should have

in that it hath been

it, if it so please

hand continued . . . it hath done

the water, why it pleased

laid thereunto. But it pleased

But Tyndale can be rejected if it please

yet hath it not put

to eternal glory, it pleased

saith that it hath pleased

the Acts, "It hath pleased

could, if it so please

our pain taken therein

and by which it pleased

how holy soever it pleased

a flea, as it pleased

the clergy; whom it pleased

by which name it pleased

a man. But it pleased

liketh. And now he pleased

salvation by faith: it pleased

of everything that it pleased

of deed -- it pleased

men answer as it pleased

conclusion . . . with which it pleased

right faith . . . because it pleased

of God, that it pleased

of truth good and took for good and

so great a pestilent disciples, beset their whole their own ease or to wed a his to be at his his fast at his not only forbear their should sin at their delight of following God's he hath spoken his upon God's will and have us for his little use thereof, the wrote not for the thus say for his of purpose for his Tyndale may at his other at his own is not God's ordinary

please him; and then have

please him, may give names

please God with waxing fleshly

please his high bounty to

please him; and so would

please the Spirit to let

please God to put it

please him to let them

please with no fashion, neither

please him so to order

please him to have weekly

please the Holy Ghost that

please the Holy Ghost and

please him, bring us all

pleaseth God done with devotion

pleaseth him to work them

pleaseth Father Tyndale here preach

pleaseth him to jest. But

pleaseth to him in his

pleaseth him, of his reverent

pleaseth him not to consider

pleaseth himself wonderfully well because

pleaseth God to use in

pleaseth God to devise . . . though

pleaseth God that for the

pleaseth himself. But we will

pleaseth him to belie me

pleaseth not him to call

pleaseth him to save us

pleasing to God. For then

pleasing to God the thing

pleasure have some devilish people

pleasure and study, to their

pleasure for the faint, feigned

pleasure . For Saint Paul speaketh

pleasure , and that it is

pleasure ; or if he forbear

pleasure , but also part of

pleasure and be saved all

pleasure therein, Tyndale, in manner

pleasure of the thing --

pleasure and his omnipotent power

pleasure , in hatred of the

pleasure of the newly passed

pleasure of either party. And

pleasure , which I deny not

pleasure , and for none evil

pleasure translate the devil into

pleasure , if all England list

pleasure that his Passion shall
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<td>grammar, saving for his poetry , for that marreth all 8, 151/ 36</td>
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<td>in my &quot;figures of poetry&quot; be by custom of poetry so blinded that I 8, 175/ 17</td>
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<td>preach Aristotle, philosophers, and poets : thereto I say that 8, 149/ 31</td>
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<td>Tewkesbury had revoked that point , he would revoke it 8, 20/ 26</td>
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<td>mind can in that point little take effect. And 8, 21/ 15</td>
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have brought in this
he did in that
Moses . . . but in that
the apostles proved every
a special miracle. Which
the apostles for every
do nothing prove the
you for the other
neither concerning the one
work, well proved this
the sacraments, or any
Martin Luther in that
wist well was the
readers, see to what
first fall to that
I have in that
long ago proved that
perceive and see the
of the world. This
yet in this one
else. And in that
althing plainly? Nor this
come to the first
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is it by another
perfect forgiveness. To this
and wed nuns. Which
by falling in any
did confess the very
hangeth. For in that
do not prove that
gotten that faith; which
we to the special
shall first, concerning this
deceived by his first
by faith. His second
finally, concerning his second
whose proof in that
false. For his third
him cannot sin. This
prove as in this
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stiffly sticketh in this
I shall in this
realm unto the same
now brought to that
serve Tyndale in this
stick still in this
any man in this
it for a principal

point of Abraham, Lazarus, and
point also, much good unto
point misconstrued the one and
point by a special miracle
point I have reproved before
point of their doctrine in
point that Barnes would prove
point -- that is to
point nor the other. For
point ; whereunto when Tyndale weeneth
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point cometh Tyndale's holy "feeling
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point , ye remember, he proveth
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God forbid. And this man will in this since he maketh this children than Christ. This and agree that this heard anything of this prove not every particular no credence in that was made. To this again to the same in remembrance of every bone, buckle pit, spurn wise man in this all brought to this hath played at spurn the playing at spurn abominable error in this the proof of that as touching the other shall rise. But this God doth for this -- he dissembleth that their excuse in this further dispicions of this By which words this reproof of this first that is the third Tyndale's "faith" for one no farther in that that love in no right now the very while asleep. In which he neither perceiveth the now forgetteth he that thus, for the first Now, for the second fell therefrom. And this Tyndale's purpose in this good Christian readers, the the while. In which convict him in that how in the very it is either a the value of a people parted them from unable in so plain in any of these Christ himself. Of these proof thereof, though the proved us these few point is so open and point take Tyndale's tale for point the ground of the point he teacheth plainly, after point cannot be proved by point of faith in the point of his doctrine by point. For by his own point is Tyndale now, good point : that he must, in point of their mischievous matters point, Cobnut, or Quating; let point agree -- that these point at the last: that point by the way in point into some detestable deed point. And yet, in good point, that when we err point, that when we err point he layeth so openly point both for elects and point, and goeth forth in point was the cause for point pass, as against which point of occasions above our point is plain . . . I will point and the most special point -- in that he point, but as far as point of all that long point at which I would point, as I have before point that he should prove point, and telleth us that point, Tyndale in his holy point, whereas I said no point handleth he so properly point not the value of point considered that is in point when Tyndale hath all point, as I have often point in which he weeneth point of a man more point's end. For we speak pointing their preachings with fists points of the Christian faith points or such other like points Tyndale denieth us three points be but easy, let points that are for their
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| poison             | sting of false "only"               | 8, 36 / 16  |
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| poison             | will be forgotten, nor              | 8, 37 / 6   |
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Tyndale And there be raileth here and calleth " contrary to the old next before that, which well by old holy me which old holy us . . . and meaneth the him show, then, which as Tyndale saith, by Tyndale saith that the sons were no dumb none of us peevish, blind leaders, the false, his Father, as the saith, by popes and the capacity of poor one of these peevish, 'peevish,'' him in the church have I won the he were like to that he hath hitherto dog doth when one receive again into the and was burned in turned into having and take them in thy have them in thy might he lie, by should, if it were Judge whether it be reader, whether it be that his consequent were elect if it were nor it were not necessary to believe nor or whether it be how it might be perceive the thing for Constantine, if he might the places that he thing that he might Pater Noster to a Pater Noster to the " to a mighty strong pardons, purgatory, praying to with certain other strong blood put upon the Death is in the
et Spiritu Sancto non
mocking and mowing and
three halfpence three hundred
look for . . . but will
whereinto Tyndale putteth and
is well considered, is
he intended, to his
me ready to my
Tyndale taketh that high
there he of his
themselves, nor had no
certain influence of his
effectual virtue, force, and
and hath no special
pleasure and his omnipotent
therein by some stronger
his high wisdom and
God may by his
an effectual influence of
an influence of his
an influence of his
that by no natural
power, nor by no
I say by his
denieth but that the
is done by the
unto it by the
have any influence of
doubt whether he had
honest man, when the
and whence to ask
do of our own
God of his own
that man hath such
but "of priesthood"), the
by such as have
forbarring his absolute merciful
ye be endowed with
God's church by the
but in virtue and
his special presence and
institutions and ordinances like
other men by his
it, by the mighty
no goodness, nor yet
no goodness, nor yet
could have yet any
that man hath no
it was in his
that there is no
can test introire in regnum Dei
the sacraments, which yet
, yet shall he receive
in ale and beer
his beer . . . but as
with malice toward all
, so to persevere still
, even to death, by
unto his worshipful spiritual
may, and of his
in themselves, no more
whereby he made them
as an instrument of
nor influence given of
. For albeit that we
than themselves; and then
found the means so
make the water in
given by God thereto
at the time, by
into that plaster, whereby
, nor by no power
except only God's, could
may the bodily water
of God is chief
of God -- so
of God too. Howbeit
given them by God
to consecrate . . . and think
and authority which the
and strength to live
"What careth Tyndale what
? Marry, this we say
given of God that
and authority that Timothy
to give them . . . they
, whereby he may do
from on high." Lo
of the devil. And
of deed -- it
!" And then, after this
and equal authority. And
and presence of his
of that seed, that
to do good, but
to do good, but
to do good if
by the freedom of
to inspire the knowledge
to do good but
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<td>to any saint, nor pray for all Christian souls</td>
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<td>no law nor commandment pray to any saint, nor</td>
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<td>his own light. I pray God heartily send that</td>
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<td>very well; and I pray God that he be</td>
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<td>that the men might pray the more quietly, without</td>
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<td>to fitters. But I pray God, to whom nothing</td>
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<td>them twain -- I pray you consider how holyly</td>
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<td>watch, give alms, and pray through the devotion of</td>
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<td>deny it him . . . and pray him once to prove</td>
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<td>too, and so I pray God make them. Now</td>
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<td>And now hark, I pray you, how properly the</td>
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<td>sore eyes. But I pray God that the sore</td>
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we kneel when we pray; and that of all
the thing that I pray thereto were open and
once to kneel or, both, that God may
but hope yet and for them than for
also, any more to thee of pardon. And
And then will I God amend them and
pray him to let pass
prayer to God for this
prayed before the face of
prayed and fasted, they commended
prayed in a tongue that
prayed unto God, and to
prayed for you with sighs
prayed , preached, and taught; this
prayed for all Christian souls
prayed him very effectually to
prayed him courteously to get
prayed for -- yet dare
prayed her to declare her
prayed unto him to withdraw
prayed in a tongue that
prayed unto her and other
prayed to save the child
prayed for thee that thy
prayed for thee that my
prayed for thee that thy
prayed for thee that thy
prayer made unto God kept
Prayer , and a book of
prayer nor fasting for the
prayer . . . he was there, in
prayer will work; and so
prayer , good meditation, and reading
prayer . And where he prayeth
prayer of fervent love here
prayer , or almsdeed -- to
prayer , fasting, almsdeed, and continence
prayer and fasting. And of
prayer , " saith he, "joined with
prayer the pain of fasting
prayer is; and it is
prayer , when the pain of
prayer and fasting." The holy
prayer , from all motions of
prayer of faith shall heal
prayer of faith ' shall
prayer -- therefore the oil
by penance-doing, with fasting, of his flesh, with of his flesh with of our flesh with of our flesh with their fleshly lusts with is a kind of believeth us. Now of their assembly together in no difference from the the better for other's better both for the most effectual kinds of and specially deputed to together among themselves to helping thereunto -- as sacrifice, and in every with divine service and called the house of against all religion, fasting, -- which kind and to the intent their said unto Centurio, "Thy again, according as my means of Christ's aforesaid the means of my and means of my lest we should lack the Primer and Psalter, calendar before their devout book of their English friends, and that their by the intercession and for Christian be their Lord shall hear your God, for their devout of body that their lived in watch and steal away the chief is excepted also the it proveth purgatory and down and say certain over that, in those wept not in those plenteously obtain by the own towardness, their own heaven . . . where he now that whereas Tyndale here consider that whereas he prayer. And where he prayer, fasting, and all manner prayer, fasting, and all manner prayer, fasting, and almsdeed, or any other prayer, fasting, and much godly prayer and invocation of God's prayer, he saith we "think prayer, of one man alone prayer . . . and all people the prayer and the sacrament, and prayer -- be profitable to prayer. And it is none prayer and preaching, and making prayer doth, and all reverent prayer unto God, that men prayer -- were but a prayer ." Now, whereas I alleged prayer , devotion, saints, ceremonies, and prayer they might assent unto prayer might be the more prayer and alms are come prayer hath obtained for thee prayer ; and that his loving prayer . And therefore when thou prayer , with applying of thine prayer , we have the Primer prayers and all . . . were translated prayers , they have set us prayers , by the name of prayers were profitable to us prayers of all his holy prayers , their fasting, and their prayers if ye continue in prayers and fasting, should give prayers were at that time prayers , in fasting and forbearing prayers out of many great prayers and good deeds with prayers for them that are prayers with him to bedward prayers which we made unto prayers , neither; but all that prayers of many more." The prayers , their own continence, almsdeed prayeth incessantly for the repentance prayeth holily for the light prayeth God send them a prayeth here so holy for
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necessary point that they
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that as the priest
nor we by that
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he doth by his
purge the child with
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he speaketh there of
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yet would smatter in
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company against Paul for
themselves to prayer and
company against Paul for
in their writing nor
saving for such holy
show that his only
piece of their pleasant
sufficient for all his
every point of their
every point of their
this point of Tyndale's
he had by false
wherewith they confirmed their
wherewith they confirmed their
that he confirmed his
all that while, their
of the preachers' doctrine
church with his own
preached; but all such
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out the arm in

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disputed upon in your
show of his special
continue, to show the
other miracles in the
he shall, with his
with his own blessed
Timothy, and that in
by his power and
the matter of my
a learned man then
his examination some persons
two that had been
and purpose of my
now, therefore, of this
writeth here in his
so pleasant and so
the whole Christian company
-- if they be
Turks, and Saracens, were
authentic stories, and the
too long for this
they see him specially
himself in this same
Tyndale's pleasure in his
then conveniently have been
Saint Paul by his
of Moses to our
unto Saint Augustine, then
former books of this
bring forth in this
any purgatory after this
former books of this
would teach him personally
my soul is not
nor of his own
But now, for our
such as for the
these words, in this
turn not from his
now, since in this
here both end this
the beginning unto this
and plain in this
be knit in this
the time of this
process of this his
properly pertaining to this
witness, partly men have
the Christian flock they
wrote everything that he

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<td>hereafter show you, most</td>
<td>busy; that is, in</td>
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<td>bold so precisely to</td>
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| he is fain to commandment. As here Tyndale perceive well that he presuppose false. For he that point -- yet Christian people. If he pestilently perilous, while he their heads and rulers, presume false. For he presupposeth if God would himself that if every such that of any of it for an undoubted any places of Scripture to make this chapter that they be not
but destiny. And so, all in thralldom; and men to vice; and in their hearts and their living such a living in lechery under what faces and contrary other heretics had some forth under the sweet poisoned heresies under that then, under the false head glittereth with the Luther, under color and heresies -- which, under but under the same truth -- than under seed is sown, and their hands before them them fair words and long? If a little, and that was a in the one some More This is a out so feathy that leastwise for their little, small falsehoods, some little, false. This is a them at some such example taken no little, for example no little, himself so like a no lies, none error lies, nor none error devil, nor none error yet might the devil cannot in any person else may the devil that none error can gates of hell cannot gates of hell may hell gates shall not hell gates shall not gates of hell cannot sin nor error cannot because faith will always no lies, no error sin nor no error that none error shall of hell shall not long as the faith pretending liberty, they put all pretending virtue, they drive men pretending God, they drive men pretending another both in their pretense of honesty and cleanliness pretense of matrimony -- and pretenses are made -- and pretense of holiness in their pretense of preaching Whereby, since pretense , since that he knoweth pretense of favor to God's pretense of Christ's own holy pretense of God's election to pretense of God's only mercy pretense of praising and setting pretense of their excuse teach prettily sprung up, in these prettily , like a maid; yea pretty , proper gear, rattles and pretty sorrow and very shortly pretty sport for them for pretty peccadillos (such as I pretty point of juggling . . . by pretty scoff that "grace" signifieth pretty , small falsehoods, some little pretty , small miracles to be pretty point, lo! For now pretty plays, of likelihood, as pretty sins, but great and pretty boy, but an old pretty man. For joy and prevail " For whatsoever any man prevail ; for whatsoever sin any prevail " do not prove that prevail against the rock of prevail against the rock of prevail against the rock of prevail against the rock of prevail against the rock of prevail against him for lack prevail against the rock of prevail against the rock of prevail against the rock of prevail against it, because faith prevail against them till some prevail , for there shall no prevail against this faith but prevail against faith, as long prevail (that is to say prevail against it, nor till
do nothing till God 
would not fail to 
us in giving . . . so 
this wise: "Saint Paul 
sure that God hath 
and grace, with which he 
will. For as God 
faith in which he 
the seed of God 
help and God's grace 
without his grace both 
turn unto him without 
him by grace . . . which 
for lack of such 
'mutton-mongers,' 
unto the filthy idol 
that filthy idol of 
so great a rich 
him to withdraw the " 
angel of Satan," the " 
Christmas game, that were 
well that this point 
place of Saint John 
shall tread down the 
Saint Augustine saith, of 
Father Frith in his 
the devil had through 
his brittle spectacles of 
master Christ passed in 
that for the same 
all the sons of 
of their own singular 
Scripture, through their own 
the spirit of 
to gluttony, covetousness, and 
a medicine preservative against 
up in a high 
will . . . but some of 
but to avoid the 
and thereby fall into 
fear of any such 
occasion of any such 
so narrowly so long 
example. And therefore, being 

prevent us with his grace 8, 504/ 17
prevent them with his grace 8, 505/ 23
prevent we him in leaving 8, 525/ 19
prevented them, to the intent 8, 369/ 19
prevented them with his grace 8, 504/ 23
prevented and helped in the 8, 547/ 24
prevented of God, and helped 8, 547/ 31
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preventh our good works, and 8, 205/ 17
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pricketh him, shrinketh hither and 8, 272/ 1
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priest , he hath beguiled a 8, 7/ 7
unaware that he is priest. Howbeit, if it be 8, 7/ 9
by George Joye the priest, that was a
acknowled that himself was well baptize as a
confession made to a penance enjoined of the a monk and a
when, being both a one because he was
titles of "Penance" and "not abhor that a
saith after, whether the mercy. Also, the great
and being also the And that Ahimelech the
to him that the farther as the poor
Timothy in making him take penance of the
Order Tyndale By a "in England, because the
fair voloer as any neither they nor the
also that as the meaneth that as the grace neither by the
likewise as if a the standing of the true -- that the
unto children, for the then after that the
only received by the Savior, both being the
helpeth it that the the apparel of the
but only mocketh the a sacrificer, or a as Aaron was a
some other name than "manner is Christ a
more of any such the hands of the because Christ is a
more of any such we need now no that we need no
priesthood . . . believe that the sacrament as the simplest-learned and would have no

priest . . . and, falling to Luther’s 8, 13/ 5
priest, but said that he 8, 14/ 5
priest, were the child in 8, 14/ 15
priest, he said nothing profiteth 8, 14/ 35
priest unto the penitent confessed 8, 14/ 36
priest, which fell to heresy 8, 16/ 18
priest and a monk, he 8, 16/ 29
priest, the other because he 8, 16/ 34
Priest, -- was done to 8, 30/ 33
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priest say Mass in his 8, 57/ 31
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priest say Mass in his 8, 75/ 12
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priest, he received of God 8, 84/ 15
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priest, " in the New Testament 8, 91/ 8
priest saith, "Volo,' 8, 92/ 10
priest within this twenty miles 8, 92/ 11
priest neither well understood their 8, 93/ 25
priest purgeth by preaching of 8, 95/ 1
priest preaching the promises doth 8, 95/ 5
priest nor by the sacraments 8, 95/ 10
priest standing up in the 8, 95/ 17
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priest and sacrificed for the 8, 111/ 17
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priest on earth that should 8, 112/ 1
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priest to offer up daily 8, 113/ 11
priest doth at the Mass 8, 114/ 3
priest in a country teacheth 8, 114/ 32
priest at all, nor the 8, 115/ 15
broken, and that the 
Tyndale For if the 

enough. For if the 
bishop's hand upon the 
congregation," and this word " 
the blessing of the 

had ever heard any 
 is as very a 
a priest as a 
as well as any 

well as may a 
as did a like-learned 

and "Elder," and Not " 
that men call a " 

that Englishmen call a " 

when he called a 
when he calleth a 
change the word of " 
elder" instead of a " 

signifieth no more a 
word and call a 
among whom this word " 
translate "elder" instead of " 
necessity, having this word " 
as well do as " 
manner washing when the 
because he is a 
the hands of a 

the making of him 

"hands" not "of a 
the anointing of the 
the apparel of the 

-- the very inward-anointed 
he be first made 
first made priest . . . and 

since there is no 

the making of a 
the anointing of the 
is as verily a 
of the priesthood, the 
the priest is no 

he granteth that a 
a priest is no 

Tyndale will have a 
in the words "church," " 

own sins to the 
the change of "church," " 

And that he changed " 
good more than the 
every Sunday: if the 

priest eateth with his teeth 
priest should say Mass, baptize 
priest left off his stole 
priest in giving the Sacrament 
priest " into this word "senior 
priest or the bishop. Which 
priest either preach or write 
priest as a priest indeed 
priest indeed, and that every 
priest , and hear confession and 
priest ; and that there is 
priest that throughout all the 

Priest "Tyndale Another thing which 
priest " in English . . . was called 
priest " -- and that the 
priest a "senior," by which 
priest an "elder," by which 
priest " into "senior" of a 
priest ," for that this English 
priest than this Greek word 
priest "senior" -- as appeareth 
priest " was the proper English 
priest " -- which word "elder 
priest " so commonly known and 
priest " into "elder." And then 
priest christeneth a child than 
priest and hath promised perpetually 
priest "). And afterward, in the 
priest . . . and also that God 
priest ," as the Latin is 
priest . And so is there 
priest at Mass, and many 
Priest whom God had anointed 
priest . . . and priest is there 
priest is there none made 
priest made unshaven and unanointed 
priest is not of necessity 
priest a holy ceremony; and 
priest as these that at 
priest is no priest for 
priest for lack of priestly 
priest is no priest at 
priest at all for lack 
priest nothing but an officer 
priest ," "charity," and "grace"; all 
priest (whom God hath there 
priest ," "grace," "charity," "penance," and 
priest " into "senior" . . . because he 
priest himself, were a false 
priest be not at home 

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Confutation Part 1: Concordance of Major Terms 1082

For the captains be -- divers of them, clergy . . . saying that the be abed, as their Old Testament that the whole church of Christ, they had ordained them to wit, for the the apparel of the and consecrating of the same (as he saith he shall induce the saith we be all to serve only for forever, and all we see that whereas the that all we be to be by the so much of the only be there Christian to mean only the such reverent mind to between other folk and bore to "the high word for the Christian among Englishmen to signify did not call the did take the Christian will needs argue that name of "church" and " he should after make before those ceremonies used, them . . . they be no the bishop anointeth his least should be no then of a thousand the least were no that of a hundred that of a thousand things that maketh them therefore they be no be nine hundred no Divine Service that the holy sacraments which the since he saith that when the Jews sent -- which, if the men have been made taketh none to be were, Tyndale then, that priests , monks, and friars that 8, 11/ 12 priests , monks, and friars, not 8, 11/ 16 priests love to reign in 8, 12/ 8 priests wed, I ween, where 8, 14/ 23 priests should not when they 8, 59/ 33 priests and laymen both, call 8, 65/ 14 priests in every church and 8, 69/ 15 priests to whom they had 8, 69/ 21 priests . . . did he tell the 8, 79/ 10 priests with the rites and 8, 79/ 18 priests both may and must 8, 86/ 25 priests to come and pray 8, 87/ 15 priests , both men and women 8, 91/ 16 priests and preachers -- and 8, 104/ 35 priests through him . . . and need 8, 111/ 22 priests in the Old Law 8, 111/ 25 priests through him, man and 8, 111/ 35 priests perpetually offered in his 8, 113/ 13 priests as of the holy 8, 144/ 28 priests and Christian laypeople . . . but 8, 146/ 32 priests , how boldly soever Tyndale 8, 163/ 30 priests as to call them 8, 164/ 25 priests , but all one congregation 8, 165/ 20 priests , scribes, and Pharisees"; but 8, 178/ 22 priests , already received and used 8, 184/ 30 priests . . . and among whom this 8, 185/ 5 priests hereus in Greek, but 8, 188/ 14 priests for no more consecrated 8, 188/ 16 priests be no persons consecrated 8, 188/ 24 priests ," calling the one but 8, 189/ 12 priests . . . And these texts do 8, 192/ 9 priests might consecrate unshaven and 8, 193/ 35 priests nor may not consecrate 8, 194/ 1 priests . . . Let him tell you 8, 194/ 8 priests at all. And Quoth 8, 196/ 6 priests , nine hundred at the 8, 196/ 15 priests at all, for lack 8, 196/ 16 priests , there be not ten 8, 196/ 17 priests , nine hundred be none 8, 196/ 24 priests , and good conditions they 8, 196/ 28 priests at all. But forasmuch 8, 196/ 29 priests at all. For I 8, 197/ 19 priests say, whereof himself saith 8, 198/ 15 priests administereth, and which Tyndale 8, 198/ 18 priests must needs have wives 8, 202/ 11 priests and Levites from Jerusalem 8, 230/ 13 priests would do it truly 8, 304/ 27 priests and kept still their 8, 306/ 9 priests but such as promise 8, 306/ 12 prieth thereupon so narrowly and 8, 175/ 21
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books before. For the Primer and Psalter, prayers and
I hear say, the prince . . . to make any law
for any other Christian prince . . . and cause them thereby
all obedient unto one prince . . . For his rule is
to a good Christian prince that they be bound
And therefore if any prince make a law against
or commandment either of Altar. But if any prince would by any law
stubbornly, too, withstand their prince. Which if any man
the Christian men, a prince that hath the rule
of the Turks . . . a prince or pope, or general
and mother, prelate and prince upon all the sons
where he reigneth as prince would promise every man
sin. For if a prince were of his nature
in how much the bound to obey their prince's "tyranny" if it "be"
openly to obey their prince's "tyranny" in forbearing flesh
in breach of his princely benigneity His Grace had
of Christian zeal and were nothing done among
and upon the temporal princes but that he was
heresies and thereby compelleth princes , and calleth them murderers
people to obey their princes by occasion of their
rebellion -- whereby the princes .They bid the people
die than obey their princes in putting away that
he consequently maketh upon princes . . . and shall for this
they shall obey their princes and other rulers and
the clergy, and toward princes and other temporal rulers
clergy and the temporal princes for men born again
cardinals, the clergy, the princes , the people, and so
that, as evil lords, princes , and emperors have helped
so, likewise, good lords, princes , and emperors have set
men have called upon princes for their aid and
instance and pursuit have princes and emperors both punished
that all emperors, kings, princes , lords, and prelates, and
maketh as though the princes that would repress heresies
people mark that their princes are hypocrites in the
each that good Christian enough that good kings and
as good kings and thinketh but that the principal work and the whole
as a chief and whole pack of the principal fault, that we take
serve him for a principal instrument toward the setting
is one of the principal significations thereof, and whereupon
this another cause more principal than any of both
men were not the principal authors and makers of
nothing make against our principal purpose. For they nothing
so sick, whereof the principal head is Christ.
things be not only
taking it for a
hath destroyed all his
was and is his
no piece of his
neither anything toward his
the proving of his
why he translated In
sent from hence to
hearing thereof, gladly to
any manner English books
any to be sold
neither can be there
tell us that Adam
Sir Thomas More, Knight,
the name of the
by writers, some by
to die before in
he was here in
said before, seemed in
was for heresy in
while he was in
sheriff's officers in the
may, by purse, by
their own liberty, and
other commodity, or for
special revelation of God,
for every man's faith
were like, saving our
priesthood hath an excellent
never exclude the special
us by Scripture that
would approper some special
is any truth, his
William Rastell. 1533 CUM
break all those fasts
is neither openly nor
hast committed this deed
that he knew the
if it happen any
believed: it were very
necessary consequence, nor any
and his desire to
and inward works . . . may
and therefore I shall
besides. Now let us
any other virtue that
little worth . . . since it
Spirit of Truth that
see it proved . . . he

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<td>ground, whereabout his master</td>
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<td>ground and foundation, whereof</td>
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<td>print</td>
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point handleth he so properly preached here to little
to the reprobates; by properly that ever he telleth
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which Paul requireth to ten that have the
proprieties of any natural thing ten that have the
in the nature and properties that shall have been found
planted that nature and property therein? Which answer shall
the matter than the properties that Saint Paul requireth
is given thee by way of the book of this prophecy,
was given thee by prophecy, with the putting-upon the
the books of this prophecy, with the putting upon the
hardy to write any the books of this prophecy.
prophecy of whom Moses was given thee by prophecy, and promised in the
was given thee by prophecy, and bade they should
the same prophet, in prophecy of the Sacrament of
a beginning yet. The prophet of whom he
the month of the mouth of the prophet
of a heretic." The prophet, as it is
forth. Lo, here the prophet exhorteth to fasting, as
third chapter of the prophet Ezekiel soundeth to the
the mouth of the prophet, in prophesying of the
the mouth of his prophet call it clean water
open words of the prophet Zechariah. "There shall go
And why calleth the prophet this water "quick" and
the mouth of the prophet Elijah, as it is
of the same prophet, in prophet Ezekiel as of the
"Art thou a prophet?" And he answered, "No
whether he were a prophet?" and that he answered
whether he was a prophet?" And he answered, "No
that he was a prophet and "more than a
English, "Art thou a prophet and "more than a
whether he were a prophet; that is to wit
whether he were the
to wit, the great
the Deuteronomy. Of which
Christ, but a great
John, "Art thou the
-- meaning that special
himself to be any
prophet, but that special
Christ nor Elijah nor
article made the word "
to signify not a
general, but a special
preacher and that false
shall make the false
people perceive the false
preacher and the false
article as the false
undisputable for any false
possible for the false
say, that some false
preacher and the false
hundred years: the false
again as the false
and then the false
to remember the false
more if this false
Scripture of the false
confusion of his true
there should come another
the mouth of the
these words of the
and so did the
as well of the
the contrary. For the
every day a new
every day a new
every day a new
believe or obey any
him . . . except only the
might they think that
the church whereof the
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in this one holy
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proud

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thereof. But the better
proud

he would wax too
and theref. But the better
proud

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and with as malicious
proudly

and find himself cavillations
prove

because they find and
prove

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prove

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prove

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prove

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prove

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prove

would he should therefore
prove

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prove

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prove

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prove

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plain and evident Scripture,
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prove

would put me to
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prove

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prove

and finally did I
prove

shall anon so clearly
prove

that shall suffice to
prove

I shall yet farther
prove

the true doctrine doth
prove

which he shall never
prove

and that sufficeth to
prove

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prove

0
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he say that they
well able alone to
rule, but if he
him. For I may
his preaching, and to
are never able to

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miracle. For till he
nor Tyndale shall never

For if he will
me that . . . he must
than ever he shall
many . . . he must then
one miracle sufficed to
not that they should
that he shall never
Erasmus yet could not
here, or Luther himself,
I say, bid them
they preached, they did

Tyndale goeth about to
written therein, suffice to
contendeth and laboreth to
these folk may not
to the purpose to
with which he would
while -- shall they
son ere I can

whose days we cannot
he saith I cannot
faith: he must himself
new son ere I
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new sons ere Tyndale
Tyndale be able to
before, it would not
he shall so largely
hard for him to
the preachers did always
he would seem to
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which he shall never
it if he could
and whereby he can
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provesth not: let him
hath any scripture to
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prove it by Scripture, in
prove himself a devil. Now
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prove him by plain Scripture
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prove their saying true, as
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prove me that by Scripture
prove it. For if he
prove me that . . . he must
prove me true not only
prove true -- that is
prove me two things: one
prove them all, since it
prove every sermon with a
prove ; which thing yet I
prove that any of them
prove us every article of
prove us that the apostles
prove by miracle. Then, further
prove : that the miracles as
prove the apostles God's true
prove that we be bound
prove by Scripture . . . if they
prove you that every necessary
prove that the apostles left
prove when our Lady hath
prove that there was not
prove that their faith was
prove that they had no
prove that they had Scripture
prove that they had no
prove that some of those
prove that the faithful people
prove me that some of
prove that there was Holy
prove me by plain Scripture
prove that the preachers did
prove , all that while, their
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prove while he liveth. And
prove it . . . the worse should
prove it. But that am
prove you that point first
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prove you this well first
prove it . . . and all reason
prove that everything is opened
but tell us, and
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nor goeth about to
were not effectual to
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and bid us go
that he can never
things that Tyndale must
must prove or else
therewith and could not
it enough if I
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by Barnes do nothing
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purpose. For they nothing
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right belief, and to
in many things to
the Church nor to
that Luther laid anything
touch the purpose to
forth ere this, to
him as little to
nor never shall he
in hand -- to
liveth, so well to
so well able to
enough for him to
by which he may
truth that he cannot
will then bid us
will bid us go
truth that he cannot
will bid us go
tell him that we
say further that we
this, I say, we
see well he cannot
farther than it can
not only unable to
and would seem to
error prevail" do not
But then must he
point he shall never
which he shall never
which he shall never
here three things, to
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perceive how plainly they
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prove that all is written
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prove clean against his purpose
prove the point that Barnes
prove by them. For he
prove Barnes' purpose; that is
prove between them both, now
prove you that those words
prove that every necessary thing
prove that the apostles have
prove them clearly that the
prove their matters by those
prove that everything necessary to
prove the contrary, nor anything
prove that all the necessary
prove that we must believe
prove his purpose as himself
prove while he liveth, neither
prove that divers things which
prove by Scripture that a
prove that any man falling
prove that all thing that is
prove that all such things
prove his own part; but
prove our own part, and
prove him that for our
prove his own part, and
prove ours -- then shall
prove ours by the manifold
prove our part -- that
prove to Tyndale by the
prove ), believe the Church the
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prove it true by Scripture
prove that point nothing at
prove us by Scripture that
prove while he liveth, but
prove ) that whoso have it
prove ) that whosoever once have
prove thereby that whoso get
prove as in this point
prove you that whoso get
prove these texts to be
prove his purpose. "For though
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of Holy Scripture plainly prove the good folk may
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articles . . . but if he prove us that only the
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lack of Scripture, he prove himself to be appointed
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be believed though he prove us them by Scripture
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reason may most perfectly prove us. And therefore I
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This should he prove that Saint Peter sinned
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very fondly defended), to prove that "the church
wherein he laboreth to prove that "the apostles left
yet doth he not prove that this is the
the Holy Ghost, do prove it; which I will
thing that he should prove ) -- that hath he
him and professed to prove , that is to wit
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his coming been plainly proved in his face . . . and
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conversion here known and proved , may thereby bring himself
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<td>themselves holy men and</td>
<td>8, 255/ 22</td>
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<tr>
<td>proved</td>
<td>every sermon with a</td>
<td>8, 256/ 7</td>
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<tr>
<td>proved</td>
<td>by miracle: it followeth</td>
<td>8, 256/ 13</td>
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<tr>
<td>proved</td>
<td>by miracle because it</td>
<td>8, 256/ 16</td>
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<tr>
<td>proved</td>
<td>by one miracle . . . and</td>
<td>8, 256/ 27</td>
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<tr>
<td>proved</td>
<td>by miracles themselves, and</td>
<td>8, 256/ 28</td>
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<tr>
<td>proved</td>
<td>. . . which point thus reproved</td>
<td>8, 257/ 8</td>
</tr>
<tr>
<td>proved</td>
<td>by plain and evident</td>
<td>8, 257/ 26</td>
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<tr>
<td>proved</td>
<td>his part well thereby</td>
<td>8, 267/ 19</td>
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<tr>
<td>proved</td>
<td>by Scripture? Are not</td>
<td>8, 268/ 13</td>
</tr>
</tbody>
</table>
and killed: ye see 

And though it were 

writing that must be 

as well and largely 

Is not this well 

I have reproved and 

purpose never the more 

those both articles is 

that article is not 

high reasons Tyndale hath 

take his part for 

should take it as 

so often so plainly 

false): this have I 

he therein too plainly 

say, shall never be 

I intend thereby is 

Mass" . . . Tyndale hath not 

have answered before . . . and 

how worshipfully Tyndale hath 

he had therewith utterly 

Nor Tyndale hath not 

is, that the apostles 

in which I have 

as hath been plainly 

now that I have 

yet is there nothing 

prophets" -- had this 

of this work, well 

point that must be 

well, I have now 

that he neither hath 

which would plainly have 

the world's end. "God 

Englishman, hath long ago 

but if it be 

And when it was 

by the plain Scripture 

work, well and plainly 

in my former books 

that his faith is 

as though it were 

were well and sufficiently 

he do although they 

have by plain Scripture 

ween he had plainly 

conclusion is so clearly 

daily. And as he 

though he had clearly 

by his own words

proved

plainly that Tyndale's second

proved

(as it is not

proved

or else all that

proved

. Which when he shall

proved

, now! He showeth us

proved

unreasonable before, he saith

proved

. For where he saith

proved

by plain Scripture . . . and

proved

by very plain Scripture

proved

you the thing that

proved

. . . and well and worshipfully

proved

that the other five

proved

unto them that they

proved

to Tyndale ofter, I

proved

false. For every man

proved

to have understood the

proved

by his deed. And

proved

yet, nor will not

proved

it a great folly

proved

. I were loath to

proved

his part and clearly

proved

that the Scripture is

proved

every point by a

proved

that they take him

proved

them; and that himself

proved

that those words of

proved

that they were not

proved

that allthing that Christian

proved

this point; whereunto when

proved

. And therefore, as Friar

proved

him as little to

proved

nor never shall he

proved

Tyndale a fool and

proved

," will Tyndale say, "their

proved

that point unto Luther

proved

by Scripture . . . be not

proved

them by plain and

proved

. And besides that, unlearned

proved

you -- yet shall

proved

and reproved) not only

proved

very plainly false and

proved

true, Tyndale And this

proved

, goeth he forth with

proved

it with miracles . . . if

proved

already before. We see

proved

that whosoever had once

proved

false that it leteth

proved

the first part by

proved

the thing whereof he

proved

you, maketh mocks and
have after amended and
but if it be
this point cannot be
but if it be
that it cannot be
though it cannot be
church... which church hath
reader, since it is
not plain and evidently
and hath it plainly
that that cannot be
should) if reason plainly
seeth it not sufficiently
also, this is not
his tale as fully
as I have before
as ye see it
hath, as ye see,
piece of his purpose
to God turned again,"
had well declared and
what thing he hath
at the least (for
the contrary to him
is in many places
have in mine answer
his elects are unknown,
heresies, as I have
he should first have
he with all that
that hath he neither
now hath he nothing
his own part, nothing
had well and plainly
of his promise:" How
see that this text
prove. And when he
ask him how he
his word; which clearly
part as is true
miracles, and false doctrine
they did so, and
it, nor any reason
say; for then himself
see how plainly he
properly the good man
wherewith he full properly
of Holy Scripture that
of Maccabees because it
everall that he

proved  full virtuous men; and  8,468/9
proved  by plain Scripture. Now  8,472/16
proved  by plain and evident  8,473/6
proved  by plain and evident  8,473/9
proved  by plain and evident  8,475/18
proved  by Scripture, no more  8,475/22
proved  itself by millions of  8,476/6
proved  plainly upon Tyndale's own  8,478/24
proved  ... the sure truth and  8,478/35
proved  unto him, upon his  8,479/34
proved  by Scripture ... One of  8,480/22
proved  us the thing that  8,508/6
proved  for God's word (as  8,508/33
proved  to be always true  8,532/23
proved  as is any part  8,533/5
proved  in another chapter by  8,537/24
proved  ... he proceedeth forth from  8,540/28
proved  us nothing ... but hath  8,551/34
proved  , and make men ween  8,553/27
proved  clearly that Saint Peter  8,559/30
proved  us which is the  8,560/7
proved  us therein, or at  8,560/12
proved  hath he nothing) what  8,560/12
proved  ; besides that it is  8,563/3
proved  that the sacraments which  8,563/3
proved  ; and therein he spendeth  8,563/34
proved  thereby no piece of  8,564/3
proved  ... yet is it also  8,564/15
proved  that the elects only  8,564/36
proved  his purpose? He hath  8,571/6
proved  nor anything brought effectual  8,571/21
proved  which is the church  8,571/24
proved  us that his false-framed  8,572/26
proved  it which he hath  8,572/33
proved  Tyndale that? Because that  8,96/36
proved  Tyndale's purpose nothing at  8,97/9
proved  these few things ... then  8,158/6
proved  that Saint Peter was  8,192/34
proved  that Christ's Catholic Church  8,240/17
proved  his purpose false. And  8,241/3
proved  the false miracles; by  8,246/5
proved  it not yet ... but  8,254/28
proved  it: I may well  8,254/33
proved  that it needed not  8,255/18
proved  his holy doctrine by  8,258/33
proved  it. These are his  8,262/9
proved  us that the apostles  8,263/18
proved  against their purpose --  8,265/16
proved  purgatory and prayers for  8,265/17
proved  is as good unproved  8,273/20
should believe; and he
yet the better he
what worshipful wise Tyndale
that he saith, and
book Saint Jerome neither
by Scripture . . . but only
ask him how he
unwritten. And now he
thing unwritten . . . and Tyndale
in the epistle that
Rosseus impugneth, and plainly
significations. And that he
his uttermost whereby he
be known. Which he
to it. Which he
reason. For first, how
allthing is open? How
it. For when Tyndale
him to counsel. Tyndale
it him. Nor he
of heretics. Nor he
man or devil. Tyndale
endure forever. For he
knoweth that the Scripture
often saith, and never
say they, "but this
For first, those words
means by which Tyndale
words by which he
us see how he
not. Lo, thus he
damnable error - - and
us see how he
faith can sin. He
point, ye remember, he
the thing whereof he
wotteth, and whereby he
by what reason, he
ask him whereby he
not. Which when he
in which he neither
so false . . . but Tyndale
wit -- whereof experience
after found again . . . how
faith nor love? He
and see how he
tell us whereby he
not, and ever he
say, always still he
faith indeed -- Tyndale
proveth it because God did 8, 277/ 11
proveth it if he could 8, 277/ 37
proveth all his purpose. But 8, 279/ 9
proveth not: let him prove 8, 279/ 27
proveth nor goeth about to 8, 286/ 15
proveth that the places of 8, 286/ 17
proveth that. For we see 8, 289/ 13
proveth it by that that 8, 294/ 35
proveth it thus: "In the 8, 304/ 26
proveth that Saint Paul therein 8, 315/ 9
proveth that saving for the 8, 316/ 37
proveth thus . . . Tyndale Paul commandeth 8, 327/ 3
proveth us that they wrote 8, 333/ 15
proveth not, as ye see 8, 333/ 17
proveth by a deduction upon 8, 333/ 19
proveth he that allthing is 8, 336/ 8
proveth he that he understandeth 8, 336/ 8
proveth not that the thing 8, 338/ 11
proveth not that God hath 8, 338/ 15
proveth not that God hath 8, 338/ 17
proveth not that the points 8, 338/ 33
proveth us not, neither, that 8, 339/ 9
proveth not by Scripture that 8, 339/ 10
proveth not the perpetual virginity 8, 343/ 7
proveth , nor never can -- 8, 346/ 10
proveth that the church should 8, 350/ 5
proveth no such thing at 8, 350/ 9
proveth us that he knoweth 8, 380/ 10
proveth that "against the rock 8, 410/ 23
proveth the other: that a 8, 419/ 38
proveth it . . . Tyndale Furthermore, he 8, 419/ 40
proveth it by that none 8, 420/ 6
proveth his antecedent, that no 8, 420/ 9
proveth it thus . . . Tyndale For 8, 420/ 10
proveth by the words of 8, 424/ 9
proveth nothing, concludeth against me 8, 458/ 26
proveth , that every manner error 8, 462/ 26
proveth that every person which 8, 467/ 23
proveth , then, his difference between 8, 474/ 31
proveth you, believe him; and 8, 474/ 34
proveth anything thereof nor anything 8, 485/ 32
proveth it as foolishly, as 8, 497/ 25
proveth many times the contrary 8, 510/ 18
proveth Tyndale here that David 8, 534/ 8
proveth it us in this 8, 534/ 11
proveth that David was fallen 8, 535/ 36
proveth the contrary. "I prove 8, 536/ 24
proveth us that they lost 8, 542/ 16
proveth that they kept it 8, 542/ 18
proveth us, after his manner 8, 544/ 22
And that thing he
proveth thus . . . Tyndale There was
proveth Tyndale's purpose . . . which is
proveth he nor anything so
proveth it by his bare
proveth yet nothing which is
proveth us by the examples
proveth , but telleth, and looketh
proveth that. Thereto peradventure he
provide a man or twain
provide the fox a pulpit
provide that his church should
provide against heresies which they
provide twain. One, that they
provide them their excuse in
provide , in that His Highness
provide that every man should
provide and had. And therefore
provide upon Tyndale's counsel that
provide that his name is
provide by God, if he
provide by which man should
provide the Scripture to serve
provide yet willy somewhat for
provide for it as ever
provide them so plenteously that
provide that in his own
provide to be well and
provide that among them all
provide alike against all heresies
provide and left some such
provide that they shall not
provide so sufficiently to be
provide sleep for man's rest
provide useth temporally to punish
provide so foreseeth what he
provide of God! Tyndale may
provideth that the scripture which
provideth a starting hole, stepping
provideth that his grace is
providing always that yourselves, the
province . . . and if so, then
proving that all is written
proving his exposition false. Finally
proving that abomination and sin
proving his final salvation. Then
proving of his principal purpose
provision of God. When he
provision , he may change "chin
provision , that they could not
provision of God's mercy, humble

And so, with such
himself, by own special
we should, for the

Church, or every particular
sufficient for their part,
and evident, and clearly
me not with any
any plain, evident scripture
he far from the
light by the very
And so, with such
must needs move and
her own . . . they might
sorry therefor, that to
written by the holy
too, wherein the seven
-- both in the
prophets and in the
oft out in his
and then the whole
Psalter, too. After the
For the Primer and
other but heretics. The
every place in the
that despised the poor
more holily, than this
taken as paynims and
to eat a poor
scruple to eat a
would beware of that
willing, I shall so
remained in their hearts)
that ye remember to
helpeth the devil to
wherein he mocketh me . . .
himself fallen, he would
all Tyndale's purpose: to
down the roof, and
the word . . . if he
faith. Let no man
hell is able to
her needle, and then
Christ, and fain would
yet than all three
draweth in pieces and
but that the devil
standing up in the
the priest in the
provide the fox a
or stand before the
in dispicions in two
providence useth temporally to
sickness, and mortality . . . to
and contagious pestilence to
not to pursue and
authority to correct and
any wise pursue and
we should do to
shall be content to
the Ninevites chastise and
true repentance of heart,

proveke among any people that
proveke our Lord to pity
proveke our Lord to mercy
Psalms: "Owe ye and pay
psalms be set in without
Psalms and many other places
psalms were and must be
psalms , saying that he had
Psalter , too. After the Psalter
Psalter, children were wont to
Psalter, prayers and all . . . were
Psalter was translated by George
Psalter , every place in Saint
publican , though he were proud
publican " . . . and said not, "I
publicans -- and in many
pudding . But his church is
pudding though he see it
puddle and come no more
pull off their gay, painted
pull down the ribald by
pull him back . . . by the
pull it down again and
pull up Cerberus into the
pull down other men into
pull down the sacraments and
pull up the groundsel, to
pull from me that word
pull her from thy protection
hell is able to
pull them back. Now, as
pull away the candle or
pull that down too, and
pulled the root of right
pulleth into sundry parts because
pulleth him back by his
pulleth to preach . . . do there
pulpit that standeth there and
pulpit . Here endeth the Second
pulpit with a faggot in
pulpits on high, that all
punish the whole people for
punish in the flesh that
punish them, according to justice
punish by all the means
punish . And his mind he
punish any man specially for
punish at the full our
punish ourselves. And that fasting
punish themselves with fasting and
punish their body with fasting
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
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<tbody>
<tr>
<td>punish</td>
<td>the flesh with fasting</td>
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<td>punish</td>
<td>their sins and humble</td>
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<td>punish</td>
<td>their sins themselves and</td>
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<td>punish</td>
<td>ourselves anything for our</td>
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<td>punish</td>
<td>it. In which thing</td>
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<td>punish</td>
<td>the people for their</td>
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<td>himself, why may he</td>
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<td>-- would punish us</td>
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<td>us . . . and then without</td>
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<td>, and especially by bodily</td>
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<td>them and made many</td>
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<td>King David for his</td>
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<td>after this life, some</td>
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<td>therfore, neither in hell</td>
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<td>nor suffer any pain</td>
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<td>so cruelly the Christian</td>
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<td>in hell, purgatory, nor</td>
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<td>punishers</td>
<td>God hath maintained and</td>
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<td>punisheth</td>
<td>the sin notwithstanding the</td>
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<td>himself and taking pain</td>
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<td>as he hath sent</td>
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<td>of any theft, or</td>
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<td>of his offense, hath</td>
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<td>; and for that cause</td>
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<td>. . . and not drive His</td>
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<td>as, following thereupon, doth</td>
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<td>, their evangelical liberty should</td>
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<td>and peril of rebellion</td>
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<td>which else he feared</td>
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<td>God, at the respect</td>
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<td>, by fasting and other</td>
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<td>that was at hand</td>
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<td>of themselves for their</td>
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<td>of such sins as</td>
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<td>in purgatory for lack</td>
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<td>punishment</td>
<td>or pain, either in</td>
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<tr>
<td>punishment</td>
<td>-- here he teacheth</td>
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toward satisfaction, and all
the devil, to the
temporal laws and bodily
father's love, and of
then, without force of
an effectual thing is
works shall have any
endless plague for the
venial, so changed the
is to wit, the
purge and redeem that
translated, and the temporal
to get remission and
a means also to
their sins, and therewith
that repent, and a
fondly such a high,
appointed thereunto preached the
for preaching of the
he saith the true,
continued, and done of
were they never so
those detestable deeds of
the more clean and
chastity that the very,
the true preachers preached
we keep the faith
all the souls in
book of Frith against
confessed, is nothing necessary.
heaven or soul in
of the poor man's
for any soul in
hath Frith already concerning
souls that are in
in a day. Neither
of their bodies in
their penance, pilgrimages, pardons,
and some were against
against their purpose concerning
after this world in
wit, neither hell nor
pain due therefor in
Maccabees because it proveth
that he putteth, of
for the belief of
both the better for
for the belief of
But I say that
of the belief of punishment for any sin repented
punishment of their bodies in
punishment, to finish the infinite
punishment, wrestle with the trust
punishment, only teach and preach
punishment, where bare teaching will
punishment, either in this world
punishment thereof? -- till by
punishment from endless into ending
punishment from eternal to temporal
punishment too . . . and therefore fasted
punishment reserved -- by this
purchase us pardon and release
purchase grace with remission and
purchased pardon -- which Tyndale
purchasing of whatsoever they can
pure , spiritual process accordeth with
pure word of God only
pure word of God --
pure preaching was used that
pure malice, and such other
pure and perfect, they were
pure malice to any other
pure . . . and advise them also
pure Scripture of God they
purely the bare word of
purely, and the law of
purgatory beg all about for
purgatory -- the errors of
Purgatory he denied; and said
purgatory, or in hell either
purgatory . . . and setting the merits
purgatory, nor kiss any relic
purgatory clearly lost the field
purgatory -- and give us
purgatory need to be feared
purgatory, but also upon that
purgatory, praying to posts, dumb
purgatory, and some against almost
purgatory . And part they let
purgatory . . . but if they be
purgatory ); but that deadly sin
purgatory shall be worn all
purgatory and prayers for them
purgatory. Tyndale What am I
purgatory? More In good faith
purgatory and the farther from
purgatory to fear men with
purgatory is ordained for the
purgatory there cometh these profits

of the fear of purgatory . For likewise as, though 8, 288/ 30
cause to fear both purgatory and hell too, lest 8, 288/ 33
discharge a man of purgatory . . . yet may there be 8, 288/ 37
out of fear of purgatory , but ever hath cause 8, 289/ 4
if the fear of purgatory were so clear gone 8, 289/ 8
experience that hell and purgatory too be scant enough 8, 289/ 14
us that there is purgatory . And that have they 8, 289/ 16
of our Lady and purgatory : he must add unto 8, 289/ 24
they wrote. And again purgatory , confession in the ear 8, 290/ 35
of all . . . and that purgatory and the sacraments were 8, 292/ 2
both in heaven, hell, purgatory , paradise, and limbus patrum 8, 365/ 8
and the pains of -- both Saint Augustine 8, 373/ 35
that there is any purgatory after this present life 8, 394/ 13
never a word of purgatory . Now doubt I not 8, 406/ 2
quench the fire of purgatory clean. Then will we 8, 406/ 6
rather a belief of purgatory than of hell, for 8, 406/ 32
on him or in purgatory punish him the less 8, 416/ 11
that there is no purgatory ; and that friars may 8, 417/ 36
impenitence, or punishment in purgatory for lack of penance 8, 423/ 35
or pain, either in purgatory after this world or 8, 425/ 31
he denieth not only purgatory but also all punishment 8, 425/ 37
passed before, neither in purgatory nor in this world 8, 448/ 2
therefor, neither in hell, purgatory , nor in this world 8, 457/ 24
in this world or purgatory . . . but that so to 8, 470/ 27
pain and all, in purgatory or in this world 8, 474/ 14
of our mind, believing purgatory , and the equal Godhood 8, 481/ 18
both in hell and purgatory and in this world 8, 495/ 35
this world or in purgatory , no, nor in hell 8, 516/ 6
temporary pain endured in purgatory , to set the merits 8, 516/ 20
neither in this world, purgatory , nor the merits. The 8, 540/ 16
change of hell into purgatory . . . into which the one 8, 548/ 29
never punished in hell, purgatory , nor in this life 8, 567/ 1
better will instead of purgatory , which they now mock 8, 571/ 2
that he should sufficiently purgatory , which they now mock 8, 571/ 2
than of nature, to the child with preaching 8, 95/ 37
his promise assistant to purge and cleanse the soul 8, 98/ 21
at the time to purge the soul and to 8, 98/ 28
the fire either to purge the soul . . . as well 8, 102/ 23
had liefer sustain) to purge it or punish it 8, 102/ 24
and cleansed clean and purge and redeem that punishment 8, 540/ 4
that as the priest purged from all spots -- 8, 212/ 9
made a means of purgeth by preaching of the 8, 95/ 1
in the administering he purgath but as he doth 8, 95/ 33
the significations, then he purgath not -- then were 8, 95/ 34
his truth -- which Spirit purgath us, as from all 8, 402/ 24
of the expiation or purging of the tabernacle, and 8, 79/ 16
be God's instrument in purging and cleansing of the 8, 101/ 27
be it in cleansing, purging , or punishing -- as 8, 103/ 30
and instruments in the purging or cleansing of the 8, 104/ 20
made a means of purging the soul from sin 8, 194/ 33
did it not of purpensed purpose doth it yet 8, 217/ 8
man and for what purpose -- I never declared his most Catholic purpose and intent . . . but also in this point -- invading them as ever purpose of my present labor purpose to answer good young purpose to return again unto purpose and shameth all his purpose , and intent serve God purpose to serve God. Then purpose serve with all other purpose , but also for a purpose translated: the books, I purpose of amendment, is one purpose ordained for mankind, as purpose to make the child purpose . For when Saint Peter purpose nothing at all. But purpose of working of good purpose , this I say: that purpose and effect of Tyndale's purpose . If any man have purpose . For I never called purpose , because that here the purpose serveth all his defense purpose to give his heresies purpose concerning purgatory. And part purpose to set forth those purpose , but that argument is purpose that Saint Luke, whereof purpose , but utterly against it purpose for his pleasure, and purpose -- I would never purpose he translateth it false purpose , to set forth his purpose that I find in purpose was not so much purpose , and this one place purpose . . . because I said that purpose ? Should he therefore leave purpose this reason serveth Tyndale purpose not here to fall purpose . He saith here very purpose . More In these few purpose as long as he purpose while he liveth. And purpose . For if he grant purpose fall to sin again purpose , but unwittingly, by chance
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Confutation Part 1: Concordance of Major Terms 1117

more, willingly and of calleth "willingly" and "of purpose" by "willingly" and "of purpose" tell what he calleth "willingly" make it done of more, willingly and of again willingly, and of it not of purposed again willingly and of that the intent and this being the only he somewhat to his to a full shrewd of man. "To this bringeth forth for his is true proveth his saying is nothing to also nothing serve his good reader, that Tyndale's it of an evil for what intent and the declaration of his he cometh to the that proveth against their were it for my maketh little to the this is all Tyndale's things prove his ghostly destroyeth all his whole Tyndale proveth all his point whereupon his whole he saith, and his to prove his malicious pray you for what not written? To what another mad reason? His the proof of his that God beside their prove him the same babblery, part to no his words be to anywhere saith against my if of charity their a tale to little I wit to what those words for this speaketh of an ungracious his fellows) for that had not been to purpose " -- then riseth there purpose " . " He hath, as it purpose " . " For he is wont purpose " -- how long time purpose . But this I wot purpose -- since he that purpose , too . . . and he that purpose doth it yet, for purpose . . . and that they that purpose did never repent in purpose of my Dialogue was purpose and intent of my purpose indeed . . . but he cometh purpose . For by these words purpose hath he brought forth purpose . The words spoken by purpose false. And forasmuch as purpose . For God doth reveal purpose . For, whatsoever Tyndale say purpose is to prove us purpose . For his master Martin purpose he putteth in his purpose in drawing and deducing purpose to prove you that purpose -- as they deny purpose sufficient that the true purpose ; if of worldly things purpose : to pull down the purpose . He saith that from purpose . And therefore, to answer purpose . But now will we purpose hangeth. And indeed it purpose never the more proved purpose against the common-received faith purpose ? More Now have ye purpose , I pray you, should purpose is to prove that purpose serveth him worth a purpose provided that among them purpose by the word of purpose and part plain heresy purpose or not . . . I pray purpose in this matter. And purpose was to write against purpose . For surely, so many purpose , if all that were purpose . For where he saith purpose . . . willing to bring in purpose , which he leaveth out purpose to bring in those

some folk for this purpose
matter less to the words of Moses
Moses to our present matter
that serve unto their use
use it unto this
that layeth for that
words neither prove his
prove clean against his
do nothing prove Barnes'
make for their own
only nothing for their the laws, against their
make against our principal thereunto...do for this
that text for this
another text for this
is there for this
never serve for his
Barnes nothing helpeth his
King's Highness concerning this men,"serve to no
nor anything touch the a fresh, for the same little to prove his
in the prescience and he speak to the the whole matter and
matter to any substantial Baptism sin once of and spilled all his
not and be in consider the cause and he further for his he saith nothing to
are they to no knowledge good deeds or speakeh little to the sin of malice or
any deadly sin of now, for our present find that the whole
plainly they prove his hate his brother of willingly sin, and of of malice nor of
can never sin of nuns, of long words nothing to his them to sin of them to sin of

| purpose | the words of Moses  | 8, 348/ 22 |
| purpose | than the words before-rehearsed | 8, 348/ 26 |
| purpose | For first, if Moses | 8, 349/ 16 |
| purpose | in our matter? May | 8, 350/ 1 |
| purpose | . For first, those words | 8, 350/ 9 |
| purpose | the words of our | 8, 351/ 17 |
| purpose | in the first, and | 8, 351/ 30 |
| purpose | in the second. For | 8, 351/ 30 |
| purpose | ; that is to wit | 8, 352/ 38 |
| purpose | ; for then they will | 8, 354/ 2 |
| purpose | against the laws of | 8, 355/ 14 |
| purpose | : I shall not need | 8, 355/ 15 |
| purpose | . For they nothing prove | 8, 355/ 18 |
| purpose | nothing advance the matter | 8, 356/ 14 |
| purpose | -- yet Tyndale perceived | 8, 359/ 21 |
| purpose | : the words of Saint | 8, 359/ 23 |
| purpose | , in that text of | 8, 360/ 22 |
| purpose | , neither concerning any forbidding | 8, 363/ 11 |
| purpose | , but rather, greatly hindereth | 8, 363/ 18 |
| purpose | , or speaking against the | 8, 363/ 23 |
| purpose | in this matter against | 8, 363/ 24 |
| purpose | to prove that all | 8, 363/ 27 |
| purpose | , in his new frantic | 8, 364/ 4 |
| purpose | as himself seeth well | 8, 364/ 20 |
| purpose | of God before the | 8, 391/ 18 |
| purpose | ), then are there therein | 8, 392/ 5 |
| purpose | of his book. And | 8, 393/ 8 |
| purpose | . But yet that it | 8, 393/ 37 |
| purpose | (willingly, and not only | 8, 399/ 16 |
| purpose | -- let us now | 8, 399/ 27 |
| purpose | to do...else shall | 8, 402/ 13 |
| purpose | of Tyndale in bringing | 8, 404/ 11 |
| purpose | say that not only | 8, 404/ 27 |
| purpose | , except he say (which | 8, 411/ 25 |
| purpose | spoken, nor have no | 8, 413/ 33 |
| purpose | of good works, neither | 8, 416/ 31 |
| purpose | ), men might peradventure lay | 8, 419/ 36 |
| purpose | , but that all the | 8, 425/ 19 |
| purpose | -- that is to | 8, 426/ 11 |
| purpose | , to touch his heresies | 8, 427/ 10 |
| purpose | of Saint John in | 8, 434/ 10 |
| purpose | ."For though it be | 8, 435/ 19 |
| purpose | , and so to do | 8, 435/ 27 |
| purpose | maliciously impugn the known | 8, 437/ 34 |
| purpose | , but of frailty only | 8, 442/ 2 |
| purpose | , and therefore never sin | 8, 442/ 36 |
| purpose | , and still persevere therein | 8, 442/ 39 |
| purpose | , as it appeareth openly | 8, 444/ 30 |
| purpose | , but all the horrible | 8, 447/ 27 |
| purpose | , and therefore never deadly | 8, 448/ 9 |
penitents, what mind or
sin willingly and of
wise, nor no malicious
could in his traitorous
do them not of
make nothing to the
the proof of his
indeed somewhat for their
and do penance, and
I not consent of
minds the profession and
they never sin of
they cannot sin of
neither of malice nor
damnable . . . be it of
though he missed his
his baptism sin of
commandments willingly and of
all, or of any
that against his whole
deceive for some filthy
of malice nor of
tale is to little
deeds willingly or of
them willingly nor of
deeds willingly nor of
his teeth, against his
well to his ghostly
little maketh for his
albeit that I shall
Dialogue -- where I
hitherto said nothing to
little he saith to
here is for his
preached here to little
In pursuing of which
persecution nor by the
we that impugn his
his purpose! For his
won he not his
this maketh to Tyndale's
And also, to what
election . . . whereof the whole
Christ, nothing proveth Tyndale's
any piece of his
For whereas all his
witness against his own
he bringeth all his
nothing at all to
nothing at all to

purpose
soever they had before
8, 450/ 11
purpose
, and plainly saith that
8, 450/ 13
purpose
. And therefore of this
8, 450/ 33
purpose
against him, he should
8, 451/ 4
purpose
nor willingly, nor do
8, 451/ 16
purpose
; for they were never
8, 454/ 30
purpose
-- where he saith
8, 455/ 7
purpose
. For if it so
8, 455/ 12
purpose
toward the law of
8, 458/ 19
purpose
, nor hold any error
8, 460/ 10
purpose
, but of weakness and
8, 461/ 8
purpose
, nor frailty, nor weakness
8, 461/ 32
purpose
and malice, or of
8, 461/ 36
purpose
oftentimes before -- and
8, 469/ 18
purpose
nor willingly, and the
8, 471/ 10
purpose
shall never after be
8, 471/ 13
purpose
thereof, other than bare
8, 474/ 16
purpose
he is upon his
8, 479/ 10
purpose
. . . they would never break
8, 481/ 13
purpose
, but of frailty only
8, 485/ 27
purpose
. For if by "faith
8, 486/ 34
purpose
, but only for weakness
8, 490/ 6
purpose
, or at the leastwise
8, 492/ 36
purpose
, or at the leastwise
8, 493/ 23
purpose
compelled to say the
8, 494/ 38
purpose
. . . and, turning the example
8, 495/ 21
purpose
concerning that final or
8, 498/ 13
purpose
to treat of this
8, 502/ 6
purpose
, God willing, to touch
8, 512/ 17
purpose
; and now shall ye
8, 518/ 2
purpose
in this that after
8, 518/ 3
purpose
of elects a tale
8, 521/ 14
purpose
, since it serveth as
8, 527/ 17
purpose
he would make it
8, 528/ 8
purpose
of much manslaughter at
8, 529/ 20
purpose
! For his purpose is
8, 541/ 31
purpose
is to prove us
8, 541/ 32
purpose
. For they might keep
8, 541/ 35
purpose
in this point not
8, 545/ 18
purpose
telleth Tyndale us that
8, 545/ 23
purpose
is, in effect, that
8, 549/ 29
purpose
. . . which is and must
8, 551/ 10
purpose
proved, and make men
8, 553/ 27
purpose
of this chapter of
8, 559/ 19
purpose
, all his whole matter
8, 559/ 33
purpose
. After his defense of
8, 562/ 3
purpose
. Moreover, since he bringeth
8, 562/ 20
purpose
. Finally, since he speaketh
8, 562/ 25
nothing maketh for his purpose, but also rather seemeth 8, 562/32

For both is his purpose on his part unproved 8, 563/2

... nor yet, which is at all... forasmuch as 8, 564/17

" or "willingly." For willingly, without any dependence or 8, 566/16

, that is to tell 8, 567/18

-- and yet the 8, 567/21

and willingly, shall never 8, 568/2

and willingly" -- and 8, 568/10

? He hath told us 8, 571/6

himself long before upon 8, 216/32

or no, therefore it 8, 217/5

to show. For he 8, 219/16

mistranslate Christ's holy Gospel 8, 3/36

translated false, to the 8, 31/5

looked for them in 8, 196/37

leave his part any 8, 436/22

, serveth for satisfaction of 8, 65/34

Tyndale asketh me now 8, 187/10

to continue good, that 8, 453/11

, by prison, by bodily 8, 28/16

and punish by all 8, 28/16

the children of Israel 8, 29/10

and punish any man 8, 57/14

and hated. At which 8, 128/32

any man is no 8, 57/15

these words of the 8, 331/20

of which purpose he 8, 528/8

thereupon, all had he 8, 537/30

have princes and emperors 8, 136/23

trust in the devil 8, 3/31

in writing? Or what 8, 4/12

to these plagues sevenfold 8, 5/17

out men's eyes that 8, 6/19

in writing. Then have 8, 6/29

forth, as it is 8, 136/23

out for him the 8, 216/32

them to their proofs 8, 18/29

out of question that 8, 25/29

in and mingled among 8, 35/5

in oblivion. Howbeit, since 8, 35/17

in their minds, I 8, 36/18

away two parts thereof 8, 42/6

in "faith alone" that 8, 42/9

forth and avow for 8, 45/4

forth your pain to 8, 58/24

yourself out of suspicion 8, 59/2

in ure that they 8, 59/7
for forgiveness, but also

tore his garments and

other affliction willingly to

-- else would he

it pleased God to

child again and never

the means so to

fire or frozen water

without any outward thing

gown, whereof I did

pray to it, neither

shall pray thereto nor

to the Sacrament nor

of the Altar, nor

put any faith therein.

and faith to be

did of late, that

God and them, to

good mind labor to

left out, or else

of God's justice, and

that those heresies were

and the writing doth

all is written . . . be

one word or two

by this word "congregation"

is, wheresoever he hath

hath in every place

translation, he had not

hath caused Tyndale to

I that Tyndale had

or if he would

questions be so solemnly

is fetched that is

need was it to

well enough; but yet,

that he should never

so, pretending liberty, they

there be no pain

no: then shall we

and say: yet to

nations, that be neither

that the devil hath

the New Testament was

word but if he

the"; by which article

take in "not" and

thing that it is

I say that to
that it is here
receive his record hath
God to have it
that they shall be
into every truth, and
God promised, not to
because Saint Paul did
truth . . . which hath now
old. And we shall
Penance be able to
or deduced thereupon . . . and
then I cannot but
saith, the audience to
of Christ when they
is falling is soon
then I cannot but
up the signification or
believe thereby, or else
the ceremony, or to
the ceremonies, and to
whether we change or
shall neither need to
the significations again or
at that collation to
unto himself, as God
that chapter, not to
mouth . . . but only to
clear proof thereof: he
of the wine . . . or
but he would have
it great peril, to
durst, I say, have
why the water is
cause wherefore it was
him, a man might
is evil done to
well left out as
that blessed sacrament, did
the Saturday, than to
Saturday but only to
draft of his poison
why may I not
the vengeance of God
token of the blood
peace. But I must
must, therefore, I say,
every truth . . . which should
Maundy. He must also
necessity so sore to
writing. He must also
for to signify the
his seal thereto that
in writing . . . and that
to flight and fain
them in remembrance of
allthing in writing, but
in this word "one
away the darkness of
him some others as
away the eternality of
the examples of the
confidence therein that the
confidence therein that the
trust in the sacraments
over), the friar made
some other signification of
it down. For it
it down if need
them down, too; meaning
donw ceremonies and sacraments
down ceremonies and sacraments
them down, alter, nor
donw the ceremonies, upon
it in some one
in his mind and
in writing allthing that
them in remembrance that
them in remembrance that
to after a ceremony
great doubt, and have
any water in. For
thereto anything else . . . and
in. And though he
in; wherein he sought
into the wine what
it in. For he
in. But whatsoever Tyndale
water into wine; though
difference between us and
a "difference between us
forth under the sweet
on my shoes? Why
from the house at
upon the posts? Why
Tyndale again in remembrance
him in remembrance that
all the necessary truth
in that they saw
altogether in writing. He
in that all their
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<th>Term</th>
<th>Line(s)</th>
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<td>over this must he put</td>
<td>1123</td>
<td>8, 334/19</td>
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<tr>
<td>almost forgotten, he must put</td>
<td>1123</td>
<td>8, 334/23</td>
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<tr>
<td>And finally must he put</td>
<td>1123</td>
<td>8, 334/35</td>
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<tr>
<td>or do than was put</td>
<td>1123</td>
<td>8, 335/1</td>
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<tr>
<td>apostles drove them to put</td>
<td>1123</td>
<td>8, 335/16</td>
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<td>seen it good to put</td>
<td>1123</td>
<td>8, 343/24</td>
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<td>believe any. Let him put</td>
<td>1123</td>
<td>8, 346/3</td>
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<td>these things . . . God shall put</td>
<td>1123</td>
<td>8, 348/3</td>
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<td>less he meaneth to put</td>
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<td>8, 351/10</td>
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<td>not commanded, yet, to put</td>
<td>1123</td>
<td>8, 353/19</td>
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<td>but themselves will not hear them not, but put</td>
<td>1123</td>
<td>8, 358/19</td>
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<td>were by Christ's apostles put</td>
<td>1123</td>
<td>8, 363/29</td>
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<td>saith that Moses did put it into all truth,</td>
<td>1123</td>
<td>8, 365/14</td>
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<td>that the apostles did put all in writing Ye</td>
<td>1123</td>
<td>8, 376/6</td>
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<td>believe in Christ, and put all their trust and put any faith in the</td>
<td>1123</td>
<td>8, 379/28</td>
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<tr>
<td>present life, or that put the people in certainty</td>
<td>1123</td>
<td>8, 390/10</td>
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<td>and condemn him, and put a proud trust and put</td>
<td>1123</td>
<td>8, 394/13</td>
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<tr>
<td>shall I then be put no proud confidence in put</td>
<td>1123</td>
<td>8, 396/24</td>
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<tr>
<td>that no man should put it in jeopardy of put</td>
<td>1123</td>
<td>8, 396/36</td>
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<td>be well taught to put out and quench the</td>
<td>1123</td>
<td>8, 403/1</td>
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<tr>
<td>be sore afraid to put away his &quot;if&quot; . . . and put away his &quot;if&quot; . . . and put</td>
<td>1123</td>
<td>8, 404/19</td>
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<td>will he say, will put a man in surety put</td>
<td>1123</td>
<td>8, 411/9</td>
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<tr>
<td>manner, he must then put in, for shame, repentance put</td>
<td>1123</td>
<td>8, 411/33</td>
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<tr>
<td>as I said before, put in surety by them put</td>
<td>1123</td>
<td>8, 413/2</td>
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<td>this faith. &quot;Tyndale to put of the body having put</td>
<td>1123</td>
<td>8, 415/34</td>
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<td>else. For though he put the Spirit from him</td>
<td>1123</td>
<td>8, 417/14</td>
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<td>Christ . . . with an example put fall from charity, and put</td>
<td>1123</td>
<td>8, 422/30</td>
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<td>God, when man hath put him out of his put</td>
<td>1123</td>
<td>8, 423/5</td>
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<tr>
<td>in a dark night, put out the candle and put</td>
<td>1123</td>
<td>8, 424/30</td>
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<tr>
<td>of Christ -- and put therewith as great a put</td>
<td>1123</td>
<td>8, 428/33</td>
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<td>that I before did put , neither the man nor put</td>
<td>1123</td>
<td>8, 439/19</td>
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<tr>
<td>them, she began to put forth one of hers put</td>
<td>1123</td>
<td>8, 443/19</td>
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<tr>
<td>believe in God, and put their whole hope and put</td>
<td>1123</td>
<td>8, 446/17</td>
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<tr>
<td>yet be they not put in surety before, that put</td>
<td>1123</td>
<td>8, 450/19</td>
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<tr>
<td>never be able to put him in such a put</td>
<td>1123</td>
<td>8, 453/13</td>
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<tr>
<td>then is the yoke put on again . . . as an put</td>
<td>1123</td>
<td>8, 455/31</td>
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<tr>
<td>his bridle to be put on again. Now, if put</td>
<td>1123</td>
<td>8, 455/34</td>
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<tr>
<td>bed with her, and put it about her neck put</td>
<td>1123</td>
<td>8, 457/15</td>
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<tr>
<td>his recreation -- I put him my riddle too put</td>
<td>1123</td>
<td>8, 458/33</td>
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<tr>
<td>I will, therefore, but put you in remembrance that put</td>
<td>1123</td>
<td>8, 460/29</td>
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<tr>
<td>Christ doth not quite put away shift and all put</td>
<td>1123</td>
<td>8, 467/25</td>
</tr>
<tr>
<td>folly for him to put that for &quot;tyranny&quot; now put</td>
<td>1123</td>
<td>8, 470/25</td>
</tr>
<tr>
<td>no more but to put this difference between the put</td>
<td>1123</td>
<td>8, 472/4</td>
</tr>
<tr>
<td>by the devil and put forth by heretics when put</td>
<td>1123</td>
<td>8, 473/17</td>
</tr>
<tr>
<td>no better thing to put us in remembrance of put</td>
<td>1123</td>
<td>8, 474/21</td>
</tr>
<tr>
<td>opinions. For except they put trust in such opinions put</td>
<td>1123</td>
<td>8, 480/16</td>
</tr>
<tr>
<td>if a friar should put any trust in chastity put</td>
<td>1123</td>
<td>8, 481/11</td>
</tr>
</tbody>
</table>
and they also that
the whole Catholic Church
Christ's church, because they
Christian brethren. And do
This chapter hath Tyndale
us clearly behold it,
age. Then let Tyndale
-- but let him
deeds that we did
and then the maid
boy . . . he should have
utterly concerning faith to
did with good will
be so foolish to
so -- he should
but if he should
gluttony were not to
a plague of temptation
away the candle or
well expressed. And, finally,
and never denieth to
second, nor till he
after that he had
Christ himself came, death
felt him fully, and
he felt him and
that word, when he
this once forget to
strengthen thy brethren." Now
parts -- let us
in his translation had
therefore he now hath
God before), and hath
neither gone out nor
in such wise been
believe in Christ, and
believe in Christ, and
remember that Tyndale hath
any repenting be both
repent. And therefore I
all this while expressly
good" folk now, and
not gone out nor
he gape while thou
that is a heretic,
of the world, and
his obedience, as he
a good surgeon he
fasting and other affliction
day, of which he
put trust in their own
put trust in be not
put trust in their own
put also their trust in
put in for no great
put his examples in great
put in him for example
put for example that his
put for example -- yet
put on his biggin and
put into the example of
put away the work of
put forth his hand to
put any endeavor of his
put elects and reprobates all
put some difference between them
put them in mind and
put upon him that he
put it out, and bid
put for two false intents
put it forth unto us
put his finger in God
put unto him the parable
put off and overcome. Yea
put his finger in his
put his finger into his
put once thereto maliciously. And
put him in mind of
put this wise gloss thereto
put that in the fourth
put in this word "converted
put out here this word
put in the stead thereof
put out; and that the
put by us, and that
put all their trust and
put all their trust and
put you by the way
put and granted that he
put now that he so
put out of "the church
put out of his "elect
put out is a church
puttest sand as holy salt
puttest for a rule of
puttest that for either the
puttest it for the only
puttest pain of tribulation unto
puttest the body to pain
puttest no more but the
country, as a man
knowledge of them, or
Tyndale of the sacrament
church of Christ, and
the church, and finally
third is that he
city, as he there
other. More Tyndale here
in this; that he
such other like. He
And yet where he
sin committed after Baptism . . .
First, this word "that"
chief" . . . but that he
ye see that Christ
intent and purpose he
prophet should, as Tyndale
the examples that he
other example that he
faith and slight repenting
things more as himself
serveth him. And now
priest in the Consecration
instead of preaching he
bound, neither!" -- then
believe. And here he
he by and by
chapter after, that he
against his mercy . . . and
of a wanton woman,
So that, as he
sin and damnable . . . so
marvelous difference that he
as be no promises,
into his old tale
wot well, as Tyndale
dead vessel, whereinto Tyndale
loveth and chooseth God
man's own will, he
God would, as Tyndale
while asleep, as he
thy brethren" -- Tyndale
obey their princes in
they both together, by
do true penance with
the deacons by the
Acts that by the
by prophecy, with the
by the imposition" (or "
the outward sacrament of
putteth his hand here upon
putteth us in mind of
putteth two parts away, and
putteth it in question which
putteth for the church of
putteth also in question whether
putteth London for his example
putteth many questions to me
putteth out "charity" where it
putteth another example by this
putteth his example of "standing
putteth a man in that
putteth Tyndale for the article
putteth it in himself because
putteth not all in his
putteth in his deducing and
putteth his case, come forth
putteth be old. And we
putteth, of purgatory. Tyndale What
putteth out that fire clean
putteth in the same case
putteth he after it his
putteth water into the wine
putteth example of statutes-making --
putteth he away, quite, all
putteth for faith enough, the
putteth example of the perpetual
putteth faith alone for sufficient
putteth almost all Christian people
putteth that suggestion in their
putteth in all other points
putteth he concerning the promises
putteth between the belief of
putteth the perpetual virginity of
putteth Tyndale of new in
putteth his example by. But
putteth and poureth his beer
putteth a plain necessity --
putteth in the course and
putteth, withdraw his hand from
putteth here his example by
putteth out "converted," and maketh
putteth away that book that
putteth himself in danger to
putteth himself to any pain
putteth of the apostles' hands
putteth of the apostles' hands
putteth upon of the hands
putteth upon") "of my hands
putteth the bishop's hand upon
from them both . . . and, whom I contend for amend his sight by in thee by the of Obedience that the but a custom of received grace by the he saith for his he acquiesced himself in against the truth; and, the; the second in shorten his days . . . and, grace given with the Obedience, saying that the unto him by the laid against him the fall therefrom. And then properly pertained to the Catholic Church for the by prophecy, with the it is "with the is given with that earnest remembrance of the Body out of the Christ out of the falleth from one contrary them, die in the of peace, of every Spurn Point, Cobnut, or assemble," saith that good never be able to Spirit of God to fire . . . which thou mayest will put out and water with sorrow, and devil daily laboreth to is not so lightly because it might be cool and clean be mind, are not utterly love is not utterly fear of death hath fear of death hath that as the water the cloths, fell in that asked him any and things of great of great doubt and clearly put out of to bring them in putting away from both that putting in "congregation" instead of putting out the other. This putting of mine hands upon putting on of Saint Paul's putting a man's hand upon putting of his hands upon putting out of "grace" and putting out of "grace." Against putting me in mind again putting in this word "no" putting strength and miracle together putting upon of the hands putting of the hands was putting of his hands upon putting of the water into putting the fault of his putting away of that fear putting out of evil folk putting upon the hands of a putting upon the hands" not "of putting upon of the hands . . . is putting upon of the hands . . . is putting upon of the hands (which pyx -- then, after that pyx } that God shall justly quality for the defense of quarter of his realm, then Quating ]; let us leave, I queen , "all the Jews that quench . Another is there also quench the foul firebrand of quench almost for three halfpence quench the fire of purgatory quench that rage! For without quench it, as he laboreth quenched that folk should upon quenched with the cost of quenched -- as is the quenched , but lie hidden, as quenched . . . and therefore he is quenched the heat of their quenched the heat of their quencheth the fire, so doth question with him and searched question , but covered and hid question -- or had been question -- then would I question that it is plain question -- I never purpose
is to wit, the
all these fasts in
sacrament was no small
if Tyndale bring in
of Christ -- this
matters of doubt and
and puttest it in
he puttest also in
Scripture, and that the
book, they bring in
and so riseth that
leaving that point in
not see wherein the
the blessed sacraments in
would bring it in
before the Church. Which
in answering to a
this. "Nay" answereth the
-- lo, to this
But and if the
English?" -- to this
yes." For if the
burned?" -- to this
But, now, if the
burned?" -- to this
asked Saint John the
that by their own
seem that, by their
of God written, the
more with that troublous
so. For since our
us. For upon this
some part thereof in
none answer to that
Tyndale's deduction, a greater
well about his first
without any doubt or
man would ask this
thing that is in
Church is out of
afraid. And therefore that
name he answereth his
it his great, solemn
we, if any new
nor nothing that this
saith that every new
know well all our
false heretics bring in
Church, never ask farther
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<td>up when were dead</td>
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<td>raise</td>
<td>him else? Now, where</td>
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<td>raised</td>
<td>up and sinfully set</td>
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<td>raised</td>
<td>up a hundred sorts</td>
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<td>raised</td>
<td>by Abraham and sent</td>
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<td>raised</td>
<td>afterward by Christ, and</td>
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<td>raiseth</td>
<td>him out of sin</td>
<td>8, 519/ 14</td>
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<tr>
<td>ran</td>
<td>out of his order</td>
<td>8, 7/ 20</td>
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<td>ran</td>
<td>out of religion and</td>
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<td>ran</td>
<td>out of the Charterhouse</td>
<td>8, 125/ 11</td>
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<td>ran</td>
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<td>ran</td>
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<td>8, 493/ 9</td>
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<td>ran</td>
<td>unyoked a good while</td>
<td>8, 538/ 20</td>
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<tr>
<td>ran</td>
<td>to the sepulchre, and</td>
<td>8, 545/ 7</td>
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<tr>
<td>ransacked</td>
<td>up the very bottom</td>
<td>8, 179/ 22</td>
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<td>though by ransacking up her house and</td>
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<tr>
<td>restore him</td>
<td>again the ransom that he redeemed us</td>
<td>8, 372</td>
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<tr>
<td>the sacrament of</td>
<td>which the ransom of ours, thine handmaid</td>
<td>8, 372</td>
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<tr>
<td>which</td>
<td>that signification were very rare and seldom, whereas of</td>
<td>8, 146</td>
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<td>the rabble of that</td>
<td>wit, but only a ransom</td>
<td>8, 156</td>
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<td>that</td>
<td>to say</td>
<td>8, 218</td>
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<td>altars</td>
<td>blaspheming of saints, men -- my brother</td>
<td>8, 484</td>
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<td>and apportioned</td>
<td>after such ransom of ours, thine handmaid</td>
<td>8, 372</td>
</tr>
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<td>no less is it</td>
<td>that signification were very rare and seldom, whereas of</td>
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<td>good friar's book</td>
<td>called</td>
<td>8, 372</td>
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<td>and pretty,</td>
<td>proper gear, much help that she</td>
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<td>sight is taken</td>
<td>and cockbells and gay</td>
<td>8, 599</td>
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<td>fall to play, is</td>
<td>as delighteth them, be</td>
<td>8, 484</td>
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<tr>
<td>as delighteth them</td>
<td>by the rabble of that blaspheming of saints, men -- my brother</td>
<td>8, 372</td>
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<td>fall</td>
<td>and hath allto</td>
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<td>riseth up, and</td>
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<td>host</td>
<td>oblacion, and sacrifice . . .</td>
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<td>afterward that</td>
<td>Tewkesbury had</td>
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<td>by him while he</td>
<td>say but that he</td>
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<td>upon a bill and</td>
<td>and such blind affection</td>
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<td>the thing that they</td>
<td>and longing therefore to</td>
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<td>and longing</td>
<td>to very good while they</td>
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<td>should need to</td>
<td>way were neither to</td>
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<td>therefore neither</td>
<td>vouchsafe to</td>
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<tr>
<td>nor other folk to</td>
<td>nor vouchsafe to</td>
<td>8, 110</td>
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<tr>
<td>any man neither to</td>
<td>any other folk to</td>
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<td>in any wise to</td>
<td>grace but if they</td>
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<td>whoso shall happen</td>
<td>to turn again to them.</td>
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<td>ever I heard or</td>
<td>&quot;For I never Scripture,&quot; saith he. &quot;Where to it . . . when they</td>
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<td>we. &quot;For I never</td>
<td>tongues. And when they</td>
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<td>They</td>
<td>mind, when they had</td>
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<td>as I have</td>
<td>fast as I have</td>
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<td>he lieth when they</td>
<td>and could perceive, but</td>
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<td>either never</td>
<td>none had</td>
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<td>divers to be</td>
<td>reverently</td>
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<td>them that could but</td>
<td>read in the Divine Service</td>
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<td>read and speak</td>
<td>yet read in the Divine Service</td>
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<td>re-presenting</td>
<td>the same sacrifice in</td>
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<tr>
<td>read</td>
<td>unto him Wycliffe's &quot;Wicket&quot;</td>
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<td>read</td>
<td>his revocation himself . . .</td>
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<td>read</td>
<td>his revocation so softly</td>
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<td>read</td>
<td>it . . . but they said</td>
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<td>read</td>
<td>that grace was by</td>
<td>8, 231</td>
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<tr>
<td>read</td>
<td>the Gospel of God</td>
<td>8, 113</td>
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<tr>
<td>read</td>
<td>in the Divine Service</td>
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</tr>
<tr>
<td>read</td>
<td>and speak and yet</td>
<td>8, 160</td>
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</table>

*Thomas More Studies 12.1 (2017)*
Confutation Part 1:

Concordance of Major Terms 1133

not, therefore, Tyndale, good reader, with his gay, glorious
therefore, to carry the reader, farther off from the
And thus, lo, good reader, these new spiritual men
But now remember, good reader, that Tyndale saith here
clearly see, good Christian reader, that the holy and
More Lo, good Christian reader, this holy "spiritual" man
and so lead the reader, more than a mile

is it, good Christian end. Tyndale Wherefore, beloved reader, inasmuch as the Holy

Tyndale Judge, therefore, Christian Tyndale Judge, whether the pope with

More Judge here, good reader, whether that Tyndale play
More Judge, good Christian reader, whether it be possible
Mark now, good Christian people. For surely, good reader, though men may have
of truth, good Christian reader, it is high time
must needs remit the trifle. Remember now, good reader, to make the English
But yet consider, good reader, would willingly make the I will desire the

Here may the Christian reader, well perceive the poison
Tyndale, to blind the reader, with, hath corrupted in
image" . . . to make the reader, ween that Saint Paul
I think, find no reader, so slenderly witted to
enchant and charm the reader, and make him ween
elder. More Heard ye, reader, such another? Is presbyters
manner conjureth also, the he would make the
neither . . . but an indifferent reader, in our Lord God
the more learning the reader, look aside, that himself
come now, good Christian reader, that understandeth English and
man): I require the reader, hath, the more madness
More Now consider, good reader, unto that matter which
the reading without a reader, to consider well what
may have a true reader, may soon fall into
necessary that every wise reader, where shall I seek
More Consider now, good reader, that Tyndale telleth us
of every good Christian reader, mark well and consider
yet, lest an unlearned reader, that he cometh forth
in him." Lo, good reader, how many things here
Is not here, good reader, a goodly defense and
But mark well, good reader, driven of necessity . . . but
blood. More Consider, good reader, , since it is proved
Tyndale now, good Christian reader, upon this, that Tyndale
naught. Now, good Christian reader, consider who make sects
it further, good Christian reader, expound very well, and
their brethren. Now, good reader, in these words of

These words, lo, good reader, that Tyndale hath told
reader, though men may have
reader, it is high time
reader, unto the Dialogue itself
reader, that these be the
reader, if the true preaching
reader, to take it for
reader, to take them wrong
reader, to look upon the
reader, well perceive the poison
reader, with, hath corrupted in
reader, ween that Saint Paul
reader, so slenderly witted to
reader, and make him ween
reader, such another? Is presbyters
reader, in our Lord God
reader, look aside, that himself
reader, that understandeth English and
reader, hath, the more madness
reader, unto that matter which
reader, to consider well what
reader, may soon fall into
reader, where shall I seek
reader, mark well and consider
reader, that Tyndale telleth us
reader, .Then teacheth he, on
reader, might hap anything to
reader, whereas he said before
reader, a goodly defense and
reader, that he cometh forth
reader, how many things here
reader, , driven of necessity . . . but
reader, , since it is proved
reader, , upon this, that Tyndale
reader, , consider who make sects
reader, , expound very well, and
reader, , in these words of

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8, 131/ 27
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<td>canst . . . and thou shalt</td>
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<td>whoso shall happen to</td>
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<td>readers</td>
<td>examine him . . . and then</td>
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<td>here ye plainly see</td>
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<td>readers</td>
<td>well know that he</td>
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<td>that this malicious man</td>
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<td>since Holy Scripture hath</td>
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<td>readers</td>
<td>that this one place</td>
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<td>readers</td>
<td>yourselves, whether of two</td>
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<td>in what worshipful wise</td>
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<td>readers</td>
<td>ye see to what</td>
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<td>readers</td>
<td>to read mine own</td>
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<td>but ye remember well</td>
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<td>nothing letted, partly to</td>
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<td>ye see that this</td>
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<td>that it is enough</td>
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<td>the reason that Tyndale</td>
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same. And thus, good readers, ye see that of

catheth. More Lo, good readers, here ye see that

this sun." Lo, good readers, here see ye very

And thus, good Christian readers, ye may clearly see

More Lo, good Christian readers, here hath Tyndale taught

sin. And thus, good readers, ye see how well

Is not here, good readers, a wise and well-told

them. Now, good Christian readers, I doubt not, very

do you, good this ye see, good

now shall you, good hitherto. Remember first, good

church. Now, good Christian readers, since ye now plainly

not God, as thou any good Christian man

with what fruit Tyndale he not learned, that

More Lo, he that

consider well what he shall he that there

er not -- and that Tyndale, when he may soon perceive that it. And surely Tyndale

learned man which advisedly pain, the bringing in, me as the tedious

prayer, good meditation, and tongue . . . but by the sinning." And for the never sinning," set upon

that the devil is ere he escaped, was ye shall find me himself will abhor, they

that there be treacle and so present, always God because he is and he is always

plenteous of mercy, and his Baptist, to make of God being more

head, and therefore are in the morning, and

and that he is his grace is ever

elects, and is as way. Was he not

some brought into this

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ready to have, in word 8, 17/ 6
ready to my power, even 8, 18/ 32
ready to abjure again if 8, 24/ 37
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realm , and kept in hugger-mugger 8, 5/ 36
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<td>In that book the...</td>
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<td>realm</td>
<td>by safe-conduct, which at...</td>
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<tr>
<td>realm</td>
<td>, or any to be</td>
<td>8,10/33</td>
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<td>realm</td>
<td>, but if the name</td>
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<td>realm</td>
<td>. . . and labor and enforce</td>
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<td>realm</td>
<td>for heresy a few</td>
<td>8,11/10</td>
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<td>realm</td>
<td>thither . . . and that for</td>
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<td>realm</td>
<td>, to set forth here</td>
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<td>realm</td>
<td>, then assembled before His</td>
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<td>realm</td>
<td>for his rate, right</td>
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<tr>
<td>realm</td>
<td>, nor the peril spiritual</td>
<td>8,38/4</td>
</tr>
<tr>
<td>realm</td>
<td>; the truth of which</td>
<td>8,142/15</td>
</tr>
<tr>
<td>realm</td>
<td>, have burned up their</td>
<td>8,143/5</td>
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<tr>
<td>realm</td>
<td>, and is by the</td>
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<tr>
<td>Realm</td>
<td>&quot; hath made a law</td>
<td>8,145/20</td>
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<tr>
<td>realm</td>
<td>. And for this cause</td>
<td>8,167/7</td>
</tr>
<tr>
<td>realm</td>
<td>by his untrue translating</td>
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<tr>
<td>realm</td>
<td>specially called thereto) hath</td>
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<td>realm</td>
<td>, and a new evangelist</td>
<td>8,180/23</td>
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<tr>
<td>realm</td>
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<td>8,290/19</td>
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<tr>
<td>realm</td>
<td>no law bindeth that</td>
<td>8,324/11</td>
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<tr>
<td>realm</td>
<td>, by the Parliament too</td>
<td>8,357/28</td>
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<td>realm</td>
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<td>already killed by schisms</td>
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<td>8,179/13</td>
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<td>reap</td>
<td>it in due season</td>
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<td>reareth</td>
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<td>reason</td>
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<tr>
<td>reason</td>
<td>only, and good congruence</td>
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<tr>
<td>reason</td>
<td>. . . as to make a</td>
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<td>reason</td>
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<td>reason</td>
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<td>! And Luther, indeed, maketh</td>
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<td>reason</td>
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<td>reason</td>
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<td>reason</td>
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<td>why in the nature</td>
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<td>reason</td>
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<td>reason</td>
<td>and of necessity. But</td>
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<td>reason</td>
<td>for every word, of</td>
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<td>excuseth the default of</td>
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<td>reason</td>
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<td>reason</td>
<td>we must needs be</td>
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<td>reason</td>
<td>bound to obey it</td>
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<td>reason</td>
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<td>reason</td>
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<td>reason</td>
<td>proveth it: I may</td>
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<td>reason</td>
<td>, till the Gospels were</td>
<td>8, 262/19</td>
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<tr>
<td>reason</td>
<td>have sent him his</td>
<td>8, 263/1</td>
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<td>reason</td>
<td>wherewith he full properly</td>
<td>8, 263/18</td>
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<tr>
<td>reason</td>
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<td>with which he would</td>
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<td>reason</td>
<td>that he agree also</td>
<td>8, 274/13</td>
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<td>reason</td>
<td>of his goodness required</td>
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<td>reason</td>
<td>than find it written</td>
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prove it . . . and all
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of Christ was by
is as false; and
hath any spark of
wise and a worshipful
might therefore with good
so far from all
I said before, by
some. For of his
Now, yet in this
with Scripture nor with
and then ground my
be good, for any
none; and by this
not here another mad
made -- not by
upon them, but by
the book, but in
doth nor can by
he can see no
very well, and that
feeleth neither faith, learning,
and by the same
at all? And that
and by the same
destroyeth he his whole
could not know the
defying, nor for any
any ceremony whereof the
should do; but the
should not understand the
or some one necessary
had there, almost, one
left unanswered his chief
consequence, nor any probable
This is a substantial
authority thereof by the
Tyndale concerning his high
God's law, nor against
God's law or good
open and declare the
arguments strive against this
may not look of
It had been good
by words against all
show you, with evident
ever shall be by
which yet, by the
great disease . . . by the
imperfect, and by the
as have use of
Savior Christ is by
So that by that
contrary -- by what
to enter. And the
Saint John's words, the
great disease . . . by the
imperfect, and by the
God in them, by
Saint Sim, a proper
them oft by the
ye, good readers, the
scripture, or by what
to teach him . . . by
he can neither bring
er not in wit,
judgment of a man's
how beetle-blind is fleshly
er not in wit,
judgment of a man's
is a "beetle-blind," "fleshly"
captivating and subduing his
have the use of
not here a high
I can see no
nor ghostly, in this
but of beetle-blind fleshly
good Christian readers, the
a counsel of beetle-blind
say, but that his
that feeble and unlawful
unlawful reason. Tyndale's other
antecedent made of this
it as full of
though my wit and
for our belief (the
anything against our own
saith it should) if
perceive any such as
enough to captivate his
rest upon his own
either saying that his
of his wit and
err not in wit,
judgment of a man's
the judgment of the
follow the judgment of
his wit and his
reason whereof our deeds are
reason whereof also, when occasions
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reason whereof also, when occasions
reason whereof, they can never
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reason of their weakness. And
reason and the cause wherefore
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that I will not is to wit, I receive it, but refuse it
maketh him say "I receive none because no man
say that he would man receiveth. Whosoever do
words of Christ, "I receive no witness of man labor to revoke and
how, then, should we he saith that to he saith if we
pounds, yet shall he the world would not the world could not
the world could not to be shriven, or himself whereby he might
towardness endeavor himself to as be willing to there be swine that
them, that they could have since his escape hands, Bilney before he
benefits which we have benefits which we have respect unto God's benefits
especially to the sense making him priest, he Lord is not only
whereof Christ’s church hath in a manner, newly
sacraments which they find the Christian priests, already
saith plainly that Timothy saith not of Moses all was
manner . . . but that he -- which notwithstanding, he
-- then all was since all was then follow that all was
of Moses all was him that they then prove that then they Tyndale All was then
was increased," so fully sore eyes if we he saith if we
received not of man. received not of man received , " instead of this word received no record of man received no witness of man received it, but refuse it received none because no man received no witness of man received his record hath put received no witness of man received again into the port received a new article of received a new article of received "a new article" . . . and received no pardon at all received the books." To this received the books that should received the books" -- why received any penance at the received it if he would received the gift of God received it. For he that received no learning but to received no comfort, either of received them. And it may received it said the Collect received , it is also lawful received is a good cause received and also to come received of the whole Catholic received of God a special received by the priest himself received many by the blessed received ; and they contended upon received and believed, used and received and used -- what received grace by the putting received not his chief record received and accepted for a received in Scripture . . . More Here received in Scripture among the received by Scripture among Christian received in Scripture. But since received Scripture; but he must received all in Scripture . . . and received in Scripture; insomuch that received all things necessary to received any new articles of received a new article "without
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<td>record</td>
<td>of man.&quot; In the</td>
<td>8, 232/34</td>
</tr>
<tr>
<td>record</td>
<td>of man;&quot; and not</td>
<td>8, 232/37</td>
</tr>
<tr>
<td>record</td>
<td>of man.&quot; He maketh</td>
<td>8, 232/38</td>
</tr>
<tr>
<td>record</td>
<td>of man&quot; -- we</td>
<td>8, 233/1</td>
</tr>
<tr>
<td>record</td>
<td>of man,&quot; the Greek</td>
<td>8, 233/10</td>
</tr>
<tr>
<td>record</td>
<td>,&quot; the article that is</td>
<td>8, 233/11</td>
</tr>
<tr>
<td>record</td>
<td>,&quot; that word there, in</td>
<td>8, 233/13</td>
</tr>
<tr>
<td>record</td>
<td>in general, but a</td>
<td>8, 233/15</td>
</tr>
<tr>
<td>record</td>
<td>-- as the Greek</td>
<td>8, 233/15</td>
</tr>
<tr>
<td>record</td>
<td>of man&quot;; whereas with</td>
<td>8, 233/21</td>
</tr>
<tr>
<td>record</td>
<td>,&quot; that article &quot;the&quot; --</td>
<td>8, 233/22</td>
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<tr>
<td>record</td>
<td>of man,&quot; though he</td>
<td>8, 233/24</td>
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<tr>
<td>record</td>
<td>of man.&quot; But now</td>
<td>8, 233/26</td>
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<tr>
<td>record</td>
<td>of man,&quot; he hath</td>
<td>8, 233/27</td>
</tr>
<tr>
<td>record</td>
<td>of man.&quot; And this</td>
<td>8, 233/29</td>
</tr>
<tr>
<td>record</td>
<td>of man,&quot; that yet</td>
<td>8, 234/1</td>
</tr>
<tr>
<td>record</td>
<td>of man&quot; -- of</td>
<td>8, 234/2</td>
</tr>
<tr>
<td>record</td>
<td>of man&quot; -- he</td>
<td>8, 234/31</td>
</tr>
<tr>
<td>record</td>
<td>I receive not of</td>
<td>8, 234/32</td>
</tr>
<tr>
<td>record</td>
<td>I took not of</td>
<td>8, 234/35</td>
</tr>
<tr>
<td>record</td>
<td>at all; as I</td>
<td>8, 234/36</td>
</tr>
<tr>
<td>record</td>
<td>of man,&quot; to change</td>
<td>8, 236/34</td>
</tr>
<tr>
<td>record</td>
<td>I receive not of</td>
<td>8, 236/35</td>
</tr>
<tr>
<td>record</td>
<td>: rather than to do</td>
<td>8, 236/36</td>
</tr>
<tr>
<td>record</td>
<td>I receive not of</td>
<td>8, 237/2</td>
</tr>
<tr>
<td>record</td>
<td>of man&quot; and to</td>
<td>8, 237/31</td>
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<tr>
<td>record</td>
<td>of man.&quot; For the</td>
<td>8, 237/31</td>
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<tr>
<td>record</td>
<td>of man; and then</td>
<td>8, 238/6</td>
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<tr>
<td>record</td>
<td>of man . . . and that</td>
<td>8, 238/10</td>
</tr>
<tr>
<td>record</td>
<td>of man. For Tyndale</td>
<td>8, 238/11</td>
</tr>
<tr>
<td>record</td>
<td>I take not of</td>
<td>8, 239/12</td>
</tr>
<tr>
<td>record</td>
<td>of man, because he</td>
<td>8, 239/27</td>
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<tr>
<td>record</td>
<td>than man -- that</td>
<td>8, 239/28</td>
</tr>
<tr>
<td>record</td>
<td>hath put his seal</td>
<td>8, 240/7</td>
</tr>
<tr>
<td>record</td>
<td>that it was Christ</td>
<td>8, 312/21</td>
</tr>
<tr>
<td>recover</td>
<td>his health, as David</td>
<td>8, 60/5</td>
</tr>
<tr>
<td>recover</td>
<td>his health; and thereof</td>
<td>8, 60/34</td>
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<tr>
<td>recovered</td>
<td>out of a great</td>
<td>8, 419/19</td>
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<tr>
<td>recovered</td>
<td>out of a great</td>
<td>8, 444/39</td>
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<tr>
<td>recovered</td>
<td>of his frenzies as</td>
<td>8, 554/29</td>
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<tr>
<td>recreation</td>
<td>-- I put him</td>
<td>8, 458/33</td>
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<tr>
<td>redargution</td>
<td>of his folly &quot;sophistication&quot;</td>
<td>8, 183/32</td>
</tr>
<tr>
<td>redeem</td>
<td>us; and it</td>
<td>8, 329/25</td>
</tr>
<tr>
<td>redeem</td>
<td>mankind must needs be</td>
<td>8, 406/12</td>
</tr>
<tr>
<td>redeem</td>
<td>us, not from hell</td>
<td>8, 406/16</td>
</tr>
</tbody>
</table>
sustain) to purge and
and that we were
spoken that mankind is
the ransom that he
Son, and to have
of God and our
applied conveniently toward the
in inferno nulla est
and long for the
and died for our
his Passion for our
and revelation of his
Passion have wrought our
of Christ, and of
of Christ, and the
the Sacrifice of our
it hurteth not the
it hurteth not the
they "hurt not the
it hurteth not the
of their hearts should
of his heart so
posts made of rotten
many manner wise plainly
and so we finally
no wise be helped,
you not then '
confidence in them, but
of God -- I
therefore be all thank
the spiritual elder brother "
appearance natural by the
except folk begin to
but came himself to
till Christ shall finally
or withdrawn, nothing neither
the body . . . and either
elect person would be
taught, return and be
between them both, to
his friends must needs
about men's heads to
is the bridle that
labor, and for his
fain for the surest
might have always some
touching Tyndale's other goodly
might ever have some
the other should hap
mock the sacrament and
redeem
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Redeemer
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that punishment too . . . and
to heaven with his
by Christ's Passion, and
us with?To the
us, also, by his ), and because they have
of his temporal pain . . . and the wretches lie
of God's elect. Amen
, and that we were
-- would those infidels again than we find
although he had wedded
by him, before the
by him, and the
was offered for her
that is in Christ's that is in Christ's
that is in Christ's that is in Christ's
that is in Christ's
into their bodies . . . and
into the body that . One is that all
and confuted in the
all the thank and
the punishment to the
the punishment to the
all the thank of
it unto the wisdom
-- which liveth and
their punishment to the
of the sun . . . I that fault the sooner it and begin his the world and finish
nor changed." Saint Hilary
and cured, or else
at the first . . . it
at the first, were
folk from sin. We
him," might not mean them from boldness of
our boldness; whereas Tyndale again to labor. And
to bless himself with
at some starting hole
-- that the horrible into a starting hole
him . . . or that he
the grace because God
writing. For first they
not receive it, but
of his own nor
but forbidding them to
that if they would
have us reject and
still in sin, and
side, he might frowardly
death would forbear and
In his examination he
it likely that he
Jews and paynims that
out, as though God
those words rejected and
now faulty when they
every man might have
seem that Christ utterly
Catholic Church, which he
often and so fully
condemn the Church --
authentic scripture. For he
impenitence, finally rejecteth and
it appeareth that Tyndale,
this: Every Christian man
to fall therefrom, by
man may as slightly
-- but that ye
and that for the
her; and not once
that a translator must
general councils had no
that point that they
far that they neither
full forgiveness, without any
without any respect or
save man without any
us all respect and
heresy itself (against all
either, and without any
and negligence so slightly
in the respect and
law, and for the
contrary; that the over-great
be saved, without any
councils, in their conclusions,
chief, and that he
all said . . . he neither
and occasion of slight
Sacrament of Baptism, which
her devout anthem Salve
refuse to observe them because
8, 155/ 36
refuse it though it be
8, 237/ 35
refuse our deductions if we
8, 257/ 36
refuse to fulfill the commandment
8, 352/ 12
refuse at his bidding to
8, 354/ 26
refuse all that God hath
8, 381/ 37
refuse the grace of God
8, 421/ 37
refuse it, or of sloth
8, 502/ 37
refuse to die for him
8, 543/ 35
refuse to be sworn to
8, 13/ 30
refused the oath rather of
8, 13/ 33
refused him and his true
8, 43/ 39
refused all manner witness of
8, 237/ 1
refused the witness of his
8, 237/ 23
refused to believe on him
8, 241/ 37
refused all the doctrine of
8, 262/ 20
refuseth and rejecteth all manner
8, 233/ 31
refuseth . And then shall we
8, 285/ 24
refuseth to take for sacraments
8, 303/ 28
refuseth to hear, believe, and
8, 345/ 16
refuseth to believe the Church
8, 346/ 27
refuseth them? Among which fatherly
8, 522/ 33
refusing all witness of man
8, 240/ 25
refusing to hear, believe, and
8, 345/ 12
refusing the Gospel of Christ
8, 549/ 18
regard Whitsun Sunday as Hock
8, 4/ 21
regard therewith his fowl feet
8, 42/ 34
regard of the man’s good
8, 97/ 37
regard wherefore the holy day
8, 125/ 17
regard ; but it is a
8, 167/ 26
regard to miracles. And if
8, 340/ 34
regard not God's word but
8, 366/ 27
regard his word nor his
8, 366/ 29
regard or respect of man’s
8, 400/ 25
regard unto their deserving; as
8, 402/ 1
regard of good works . . . but
8, 402/ 10
regard of deserving any reward
8, 402/ 33
regard of good works), they
8, 403/ 20
regard of any good work
8, 474/ 15
regard it that he were
8, 503/ 1
regard that God hath to
8, 508/ 1
regard of his goodness to
8, 512/ 4
regard of his mercy turneth
8, 512/ 6
regard of good works; and
8, 566/ 23
regarded no miracles but only
8, 339/ 35
regardeth Christ’s Passion and our
8, 104/ 8
regardeth miracle nor Scripture neither
8, 347/ 1
regarding sin: Tyndale would expound
8, 425/ 6
regenerateth us and maketh us
8, 213/ 34
Regina ), so would he not
8, 313/ 13
non potest introire in regnum Dei" ("Whoso be not false liar in his rehearsal of the matter . . . wherein may at the bare rehearsal of this brief text would it be to rehearse you all their books was taken, And to rehearse his heresies needeth little but lies; but I rehearse you his letter because a man may well rehearse . And to this, at it were overlong to rehearse them. But forasmuch as which things . . . I shall a long work to rehearse you his own words -- whereof I shall rehearse many of their words I in my Dialogue rehearse you part anon. And I should here again rehearse Luther's heresies, and among -- did yet falsely rehearse him in their anger did then wittingly false rehearse you his own very it not, I shall Jerome and Saint Augustine rehearse, did write against heretics such matter, let him rehearse it . . . and I warrant in the Second Book), men since, I shall rehearse you both the words a lost labor to rehearse you divers others above to doubt, I shall rehearse . And yet, lest an such cases wont to rehearse his . . . it would (and he mocketh, let him rehearse it right, is such shall not need to rehearse you. For both have or not. And yet rehearsed they themselves certain things only those evil things And when I had good work." I have rehearsed up a Ragman's roll gathered divers together, and rehearsed you Saint Paul's words any that I have rehearsed in the same matter apostles, as I have rehearsed, in the New Law if Tyndale had here rehearsed you my very words of this work, neither rehearsed them all nor taken these that he hath rehearsed, but answered also and Timothy, whereof himself also rehearsed, he mocketh, let him rehearsed part -- which whosoever read, and whereof himself rehearseth also part, do manifestly Savior Christ that he rehearseth, written in the fifth of man, as Tyndale rehearseth, but he both meaneth the hands (which he rehearseth as earnestly as Baptism remnant out. For he rehearseth no more but that the sins that he rehearseth, he saith that "our had, as Tyndale well rehearseth, given him a churlish fair mocking manner in rehearsing of that holy sacrament of his matter and rehearsing him by patches and the priests love to reign in men's conscience. But the people hypocrites shall reign in a man's conscience the Lord in his reign . And of these I -- which liveth and reigneth in eternal glory. To
into hell, where he reigneth as prince upon all 8, 268/ 28
withstand it yet and reject it -- it is 8, 9/ 29
themselves be able to reject and confound any devil 8, 38/ 24
as would have us reject and refuse all that 8, 381/ 37
last that God shall reject him and cast his 8, 429/ 30
seed of God, and reject his grace, and neglect 8, 440/ 22
Christ by those words rejected and refused the witness 8, 237/ 23
maketh as though Christ rejected , while he falsely translateth 8, 238/ 2
belief . . . be reprobated and rejected and left unchosen, and 8, 499/ 37
Christ utterly refuseth and rejecteth all manner witness of 8, 233/ 31
assistant, whereby it both rejecteth the superstitious marvels and 8, 246/ 24
their final impenitence, finally rejecteth and refuseth them? Among 8, 522/ 33
he may. And therefore, rejecting the remnant by and 8, 82/ 37
abhorring from shrift, and abstaining from the Sacrament of Penance 8, 570/ 39
man they so highly rejoiced therein. And when his 8, 33/ 4
heart, to delight and rejoiced Tyndale in the death 8, 12/ 22
body and soul. Thus also that Tyndale highly rejoiceth in the burning of 8, 19/ 37
no tyrant . . . and therefore not neither that God we say that God rejoiceth not in our pain 8, 71/ 22
say also that God rejoiceth and delighteth in the 8, 72/ 3
to wit, by the relation of the Catholic Church 8, 295/ 26
remission of the sin, released of the more pain 8, 65/ 11
purchase us pardon and release of pain, and may 8, 65/ 21
written, is that bond released and discharged, and where 8, 379/ 9
puratory, nor kiss any relic , nor creep to Christ's 8, 32/ 28
with images . . . then with relics , then with saints, that 8, 117/ 30
sense rob out the relics and ornaments of the 8, 163/ 1
images, or their holy relics , out of reverence. Nor 8, 177/ 13
the reverence of images, relics , and pilgrimages, and worshipping 8, 250/ 35
impugn -- as images, relics , and pilgrimages, and the 8, 346/ 20
flesh remaining, as the relics , of original sin, whereby 8, 444/ 3
motions of sin, the relics of original sin, remaining 8, 447/ 12
did reverence to their relics , images, and kept holy 8, 481/ 22
despited the saints' images, relics , the crucifix, and the 8, 482/ 27
images, casting out their relics , despoting our Lady, defiling 8, 484/ 21
but rail upon their relics , and despise their images 8, 572/ 10
them through God's goodness relieved . And this, I say 8, 210/ 1
own penance helped and relieved with the good deeds 8, 213/ 26
and enter into any religion approved by the law 8, 15/ 3
all that enter into religion sin in so doing 8, 15/ 4
him run out of religion and fallen to flesh 8, 40/ 31
despite of marriage and religion a spouse of Christ 8, 47/ 36
lawfully run out of religion both, liveth with her 8, 48/ 2
and ran out of religion and lie together when 8, 50/ 11
lawfully run out of religion and wedded fleeing Cate 8, 86/ 22
and ran out of religion and living in lechery 8, 130/ 2
Confutation Part 1: Concordance of Major Terms

run out of their religion, cast their vow at 8, 140/8
is run out of religion, nor by casting aland 8, 190/20
to run out of religion and waste out their 8, 191/12
should run out of religion and do foul, stinking 8, 206/19
may run out of religion and wed harlots at 8, 249/16
good works, against all religion, fasting, prayer, devotion, saints 8, 337/18
and nuns repent their religion and waste out their 8, 394/36
to run out of religion and go wed a 8, 395/7
devotion brought them into monasteries, casting out of religion. And yet can now 8, 437/24
most that be most most abominable sort, deflowering -- that is, good
religion women. And Tyndale himself 8, 443/3
and namely against all religious friars, and especially the
past, ever said that religious men . . . but if they
all good men, both religious men might run out 8, 367/7
you have spoken as religiously that live here in
taught unwritten and yet remain observed unwritten . . . as that 8, 154/13
the words necessary to remain and be known, which 8, 157/17
in some words that remain still untranslated into Latin 8, 161/8
these few that yet remain . And of them, some 8, 272/19
bread and wine still remain , as Tyndale saith that 8, 293/5
fall, there shall it remain ." But here saith Tyndale 8, 428/21
not whether Tyndale's love remain or no . . . but I 8, 487/36
spark of Christian zeal remained in their hearts) pull 8, 42/2
ever the true judgment remained , and the right-savored taste 8, 44/22
such as lived and remained after their time . . . were 8, 244/11
there yet one text remain , whereof many of them 8, 363/34
writing but that there remained in the people's minds 8, 365/4
favor -- yet there remaineth a temporal pain, or 8, 210/8
is in this that remaineth . And then must he 8, 334/17
of that writing that remaineth , some corrupted by writers 8, 334/32
in the remnant that remaineth yet unwritten; or for 8, 381/8
of the sin which remaineth in our members breaketh 8, 419/22
of the sin which remaineth in our members breaketh 8, 445/3
fruit of sin which remaineth in our members breaketh 8, 445/30
fruit of sin that remaineth in their members breaketh 8, 447/30
of the sin which remaineth breaketh out, but yet 8, 454/12
but the sin that remaineth in their members . . . and 8, 456/24
of the sin that remaineth in their flesh" against 8, 456/30
of the sin that remaineth in their sinful members 8, 459/29
of the sin that remaineth in their flesh and 8, 485/29
the wit lacketh and remaineth imperfect may by the 8, 509/3
motion toward sin which remaineth of original sin is 8, 528/12
of all Christian realms remaining in the faith of 8, 219/5
by the whole church remaining still in the former 8, 341/35
world) -- his faith remaining -- fall from charity 8, 422/30
fruit of the sin remaining in their members, and 8, 441/37
motions in the flesh remaining , as the relics, of 8, 444/3
relics of original sin, remaining in the flesh, yet 8, 447/12
fruit of the sin remaining in their mischievous members 8, 454/ 21
fruit of the sin remaining in their flesh breaketh 8, 455/ 8
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old, true, Catholic church remaining. And therein shall they 8, 478/ 16
fruit of the sin remaining in his flesh and 8, 492/ 4
and then is he remediless, he saith. And therefore 8, 547/ 35
more than men can remedy or fully find out 8, 2/ 22
before, there is no remedy with me but death 8, 20/ 9
their pain, having their remedy so pleasant and so 8, 63/ 12
is ordained for a remedy and to increase the 8, 84/ 32
hath he yet his remedy provided by God, if 8, 212/ 24
it might be a remedy against heresies; as it 8, 333/ 6
two . . . there is no pleasant poetry entitled "The Remedy that I see no 8, 521/ 23
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to compel men to remedy but that Tyndale must 8, 556/ 28
all his holy tale . . . away but that ye remember their souls, which else 8, 3/ 2
man in the meanwhile remember again the friar and 8, 47/ 24
divers others. But now remember to pull him back 8, 47/ 30
point. Mark well and remember and consider what ungracious 8, 48/ 12
cometh to judge. And remember that he which is 8, 138/ 33
threat . . . bidding men to remember now that "he which 8, 139/ 32
works -- he must remember again that many a 8, 152/ 33
but some wanton trifle. Remember now, good reader, that 8, 158/ 5
good faith, I neither remember them nor find them 8, 196/ 36
the English. And yet remember I not that caritas 8, 200/ 29
be believed. And remember that as yet he 8, 254/ 27
and exhort him to remember the false prophet Balaam 8, 267/ 31
And that reason ye remember that we have answered 8, 324/ 9
both might preach and remember to the people as 8, 356/ 3
learned . . . stand fast and remember of whom we have 8, 360/ 36
him very effectually to remember her in his Mass 8, 371/ 20
as read this may remember at thine altar thy 8, 372/ 35
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sin. This point, ye as far as I remember, he proveth by the 8, 424/ 9
first charity. And therefore remember ) that there like (as 8, 425/ 35
wrought I will none remember from whence thou art 8, 429/ 20
matter. For ye will remember ; in the righteousness which 8, 432/ 8
us read false. Ye remember that all our matter 8, 479/ 25
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we must here yet remember that all this tale 8, 521/ 13
For here ye must remember, lest we mistake Tyndale 8, 530/ 28
as far as I remember that to provide them 8, 531/ 3
from the beginning hitherto. Remember first, good readers, that 8, 560/ 15
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-- wrote, as is remembered in the fifteenth of 8, 322/ 9
done shall none be remembered me, and kept the 8, 368/ 21
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Paul. Finally, yet, he remembered himself at last and 8, 145/ 1
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farther off from the remembrance that neither themselves should 8, 37/ 34
to put us in remembrance thereof . . he letteth go 8, 48/ 15
so do" in the " remembrance that we be now 8, 64/ 7
figure ordained for a remembrance of Christ, and not 8, 117/ 18
represent . . . and in the remembrance of Christ do creep 8, 149/ 5
two put them in remembrance what things they be 8, 157/ 12
we put him in remembrance of many places in 8, 209/ 12
this thing in your remembrance, take now the pain 8, 226/ 27
and put them in remembrance of all that himself 8, 258/ 11
so serious and earnest remembrance of the putting-upon of 8, 296/ 30
in his mind and remembrance , wrote his own gospel 8, 310/ 23
to put them in remembrance that the thing which 8, 315/ 13
he put them in remembrance that as he had 8, 315/ 16
put Tyndale again in remembrance , because he believeth nothing 8, 331/ 3
say, put him in remembrance that I brought in 8, 331/ 5
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to have her in remembrance at thine altar, to 8, 372/ 13
but put you in remembrance that all his matter 8, 460/ 29
his church after in remembrance of his Passion, and 8, 466/ 6
to put us in remembrance of every point of 8, 480/ 16
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is ravished of his remembrance . . and, forgetting father and 8, 491/ 13
Tyndale's tragical process of remembrance of his "old profession 8, 491/ 24
recomforted himself with the remembrance of his father's old 8, 496/ 33
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are come up in remembrance before God." And our 8, 527/ 28
man of so good remembrance , and so good heed 8, 544/ 24
without repentance, or any remembrance after, of that sin 8, 551/ 18
astonied" and past all remembrance -- therefore he now 8, 558/ 20
both in suing for remission and pardon of his 8, 16/ 24
abused the King's gracious remission and pardon given him 8, 17/ 14
warning, with his gracious remission of their former offense 8, 27/ 12
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wrought . . help to get remission and purchase us pardon 8, 65/ 20
sin and procuring of remission , grace, and pardon -- 8, 65/ 35
to purchase grace with remission and pardon, and also 8, 67/ 27
but it availeth for remission of sin and for 8, 68/ 20
at all toward the remission of sins -- why 8, 87/ 22
of sudden and short assistant with them in their repentance and his the penitent, and the the repentance and the and that penance and other than grace and getheth him forthwith full of mercy, toward the to heaven or to remission toward heaven, or or desire toward any Tyndale, concerning his full them, because by God's repentance he may have word, give me full bare repentance, always full hear that voice of of his Father granting the other shall have, willingly, shall never have an utter impossibility of things I must needs right and reason, than at the leastwise may must have his sins we shall reckon the ground of all the for infection of the whose fall undoubtedly the one summer, and the And therefore, rejecting the seen in all the Christian people and the wrong, and all the points, and all the I will order the few . . . though all the many away that the of any of the he saith that the the Altar . . . all the this chapter unto the Jerome and all the quum venero disponam" ("The morrow, but rather the it out unto the when one speaketh, the " why he left the

remission, that he shall force
remission of sins (as by
remission too . . . as in the
remission of his displeasure: then
remission both -- and Christ's
remission of sins should be
remission of sins, or peradventure
remission both of sin and
remission of the debt of
remission any sacramental shrift, or
remission of sins, is heresy
remission either of sin or
remission , of sin and pain
remission and pardon it is
remission -- why should he
remission of sin and pain
remission of sin and pain
remission . If he mean any
remission set his heart at
remission and forgiveness of that
remission after. The other, that
remission . But now let us
remission the reader unto the
remission and forgive; and that
remission his sin and save
remission and be saved; and
remission . These fellows that naught
remnant , most especial repentance and
remnant -- am I by
remnant will in conclusion follow
remnant the worse treated ever
remnant by and by . . . he
remnant . And now, since he
remnant infidels; and such were
remnant in like wise. And
remnant unproved. For if Tyndale
remnant when I come myself
remnant that had heard thereof
remnant which were left were
remnant . . . the apostles have not
remnant of the sacraments besides
remnant be no true sacraments
remnant . . . so that whoso consider
remnant say wrong, because their
remnant ," or "all the other
remnant burned? Why unleavened bread
remnant ." And therefore Tyndale's comely
remnant " -- that is, the
remnant out. For he rehearseth
little and left the remnant out. Yet bringeth in
they do all the remnant of the Scripture, unto
any of all the remnant . If the Spirit of
the less in the remnant that remaineth yet unwritten
and expound all the remnant in such false, foolish
any more wisely the remnant of his goodly matter
they list . . . and the remnant but as they list
alike changeable through the remnant of their lives, saving
may prove all the remnant for him . . . then may
Christ's Passion for the remnant, and sought the lost
sheep, and left the remnant would not then serve
belief whereof all the remnant for him . . . then may
as I say, the remnant pass (as now not
he had a special remorse of that article. For
most especial repentance and remove thy candlestick out of
thee, and I will do at all in removing an obstinate leaning to
his light; "Nisi quis renatus fuerit ex aqua et there be dogs that
tend all good learning with rend all good learning with
indeed there be, that rend all good learning with
will, not learn, but rend all good learning with
divers times iterated and ) and finally in his
men born again and renewed with the Spirit of
for so far forth renewed with the Spirit of
not "born again" nor " renewed with the Spirit"; all
slidden down, should be renewed again by penance, crucifying
by penance to be renewed again; that is to
we be so fully renewed , and the old sin
fallen down, should be renewed again to penance . . . crucifying
of new -- both renewed their old and added
fallen down . . . should be renewed again by penance . . . forasmuch
for them to be renewed again by penance. What
is "impossible to be renewed by penance," that it
to be by penance renewed unto the state of
tarry still here and renewed his heresies again, and
that at the one renounce his devilish heresies, and
up his heresies and renounce his former errors . . . and
the penance to the renovation of baptism; or else
seams, and some seem rent between. And in like
here again rehearse and repeat , and in like wise
at every third word repeat a whole tale, where
nothing letted, partly to repeat again his words written
concordiam," he divers times repeated those words, with tunsions
wily hypocrites. More He repeateh here and heareth up
so sure that he repent and revoke his heresies
 grace so fully to repent . For as for going
no more but only repent and come into the
as soon as we repent a little and run
sin again and then repent the doing of their
he will that men
deal; but they that
any sin else, but
not only bade them
reap it," except we "
any man should so
hath and "repentance" and "
I forthink," and "I
So, now, the saith, "
needeth no more but
will follow if I
or else that whoso
shall never cease to
grant that though he
he may cease to
never after cease to
though he cease to
sin again did heartily
see that such as
saith -- that whoso
sin again, that they "
of purpose did never
nuns . . . but if they
death's sake all that
as a man only
sins of which they
also some that yet
thing whereof they should
he would have us
to be such as
have friars and nuns
must not be to
if a man must
if we may, or
sin of all that
sin of all that
-- so that we
hath committed . . . if he
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have committed, if he
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shall be sure to
safe enough whether he
which he shall never
but then if he
not say, "If he
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repent ," or "It repenteth me
Repent ," (or "Let it forthink
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repent at one time, he
repent at another, and then
repent as long as ever
repent , shall yet, as long
repent before . . . and then that
repent fall again to sin
repent in heart shall never
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repent in heart, is very
repent , and leave their heresies
repent and believe therein should
repent , though he be never
repent . . . and that he forgiveth
repent them not; and some
repent -- as was our
repent that ever we were
repent that ever they were
repent their religion and run
repent heresies. If not . . . then
repent his heresies, then ask
repent that we did not
repent , and a purchasing of
repent -- so that we
repent aright and effectually, by
repent and come to this
repent and come to this
repent and come to the
repent . And therefore, if Tyndale
repent his sin, or, finally
repent or not. For else
repent . In like wise, where
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repent his error and return
repent his error and return
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rage once past, they repent always, and forthwith be 8, 451/ 24
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be better taught, they repent -- even so, as 8, 467/ 14
be saved shall repent their error and believe 8, 467/ 15
shall always so soon repent as soon as ever 8, 467/ 24
is past he shall repent and return, had need 8, 467/ 35
he is better taught, repent his errors at the 8, 468/ 16
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also very sure to repent , and then to be 8, 566/ 36
sins of which they repent , and . . . all the motions 8, 567/ 31
after, by God's help, he shall never again 
understood than "except he and the same sinner him if he so that he may so that he so shall which deeds yet they
he shall never again repent; nor that he shall repent: it may, therefore, I repent . And therefore I put . . . and then ask I repent not always till the repent the right belief of repent better will instead of repent in hell this foolish

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what thing he calleth "repentance", and believing in Christ
he cometh forth with repentance, at the leastwise one
say there must be repentance too -- they say
feeling faith," and their repentance following), yet they may
saved, but all his repentance after, though he trust
put in, for shame, repentance thereunto, with ifs, as
alone for sufficient, and repentance as a shadow that
he may not, besides repentance and belief, use any
can that knowledge nor repentance , neither, serve us for
of God, on our repentance and sorrow, that we
difficulty of returning to repentance , or the degrees of
be forgiven, notwithstanding any repentance and penance taken and
never have grace of repentance after offered unto him
his favor, that no repentance , no penance, no faith
of God, on our repentance and sorrow that we
God, and on our repentance and sorrow that . . . we
Savior Christ, for the repentance and sorrow, and for
God, and unto our repentance and sorrow that . . . we
the deed they take repentance and sorrow therefor. Now
doth afterward, upon their repentance and sorrow taken for
the death upon his repentance , if death were not
the time of their repentance after their evil deed
promises, that upon their repentance they shall have their
the promise that upon repentance he shall have pardon
him to take such repentance as the pardon shall
they shall undoubtedly take repentance and so get their
certain and sure of repentance , and thereby of remission
saith that through such repentance he may have remission
to be by sorrowful repentance made partner of pardon
committed, at their bare repentance , always full remission of
thereof, other than bare repentance and faith in the
after saved but by repentance of that error: he
and by due repentance divers times in their
upon the people to repentance be spoken only to
only, peradventure, the last repentance before the death), but
not likely after his repentance and rising again to
is he after his repentance likely to fear that
be forgiven at their repentance and penance as well
-- till by his repentance and his humble confession
prophet had before his repentance and confession said unto
-- forthwith after his repentance and his confession made
he teacheth that after repentance , all is forthwith forgiven
old Judas in his repentance had, with the looking
never after, by any repentance , be forgiven his sin
the foresight of his repentance , change, and penance, was
did; and yet by repentance and penance received to
died in them without repentance of them, they should
tale of Saint Peter's repentance and sorrow after his
Saint Peter before his repentance sinned not deadly, at
after, and was by repentance restored to the state
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<td>after, and was by</td>
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<td>repented</td>
<td>after. Which is the</td>
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<td>repented</td>
<td>. . . but the sin of</td>
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<td>repented</td>
<td>it, the more bitterly</td>
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<td>repented</td>
<td>him that he had</td>
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<td>repented</td>
<td>by help of God's</td>
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<td>repented</td>
<td>, and attained thy faith</td>
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<td>never a deal; but</td>
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confutation part 1: concordance of major terms

repenting is that. He repenteth every morning, and to 8, 91/ 2
I repent," or "It repenteth me," and "I am repenting in his heart shall 8, 210/ 38
long as he so repenteth ; or else that whoso the man which once will do so no 8, 214/ 32
second manner, that whoso repenteth will do so no 8, 214/ 38
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' . . . and he then repenteth -- but also be repenteth and is sorry for 8, 445/ 36
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the deed done, he repenteth at the first rebuke 8, 532/ 24
But he that finally repenteth without of all the body 8, 68/ 12
that, after Tyndale's doctrine, was difference between the repenting in the Old Law 8, 70/ 34
-- neither himself, which Tyndale tell me what : a little, short sorrow 8, 90/ 24
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Tyndale what calleth he repenting or forthinking only, but 8, 211/ 17
 Tyndale tell me what repenting in the heart": whether 8, 214/ 30
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First, how Tyndale taketh " repenting in the heart": whether 8, 214/ 30
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forthwith, at the bare
whole multitude of all
whole multitude of all
I say, without any
deeds, and before the
again which in his
much pleasant matter of
till I come to
that place in the
Christian answer . . . as they
against his own conscience
would also, because he
synods and councils do
the things which they
saints whom those images
and general councils that
the devil that it
such words as then
and whom those idols
likewise as a parliament
of the councils general
the princes that would
their hands to the
trouble, and for the
wedded her himself in
be open gluttons without
first, were a final
he were a plain
about him . . . yet a
he therefore was a
promise were a final
Tyndale meaneth that no
sin) waited upon the
wait anymore upon any
in heaven unto some
from any elect or
well. Then if a
if he be a
of the belief . . . be
church of the final
and to the final
such folks be finally
be verified in the
thus do the final
differences of elects and
elects, but very wretched
to the elects and
therefore shall be, final
and that all the
repenting of his former error
repenting , without shrift or penance
repenting sinners that believe in
repenting sinners that believe in
repenting be both put and
repenting of them, which may
repentation here he seemeth to
replication . For if I had
reply to his Answer made
replying to his several answers
report and testify that were
report himself to every other
reporteth him so much to
represent the whole Church. As
represent . . . and in the remembrance
represent . Wherefore it followeth that
represent that whole body of
represented , and, being so reputed
represented the matter? But that
represented ? But so it is
representeth the whole realm, and
representing that whole Church, whereof
repress heresies were as Absalom
repressing of heresies. But if
repressing of their inemendable malice
reproach of wedlock, called her
reproach -- and also with
reprobate and should never be
reprobate , that finally should be
reprobate , though he turn not
reprobate of God, that finally
reprobate . . . and then should let
reprobate , that is to wit
reprobate too . . . but if he
reprobate or not. If he
reprobate wretch that will for
reprobate either, in the time
reprobate had done the like
reprobate . . . then when he cometh
reprobated and rejected and left
reprobates in hell . . . according to
reprobates too. For both the
reprobates , foreknown unto God, before
reprobates , that is to wit
reprobates , and be by due
reprobates all brought to this
reprobates accused out of God's
reprobates . For all this God
reprobates . For God of his
reprobates that shall be damned
the evil people and
faithful folk, neither final
him rise; as many
the elects and the
should put elects and
too; and then the
elects and to the
appertain properly to the
well to the final
elects and in the
them, and that from
tell us of the
show his elects and
it serveth as well
both for elects and
the sins of the
as we may, both
truth, thus do some
glory and his eternal
oiled," in mockage and
speak (especially for the
the matter for any
as I say, the
anywhere else. The plain
sore as these heretics
at his coming should
side to rebuke and
the Scripture seem to
doth merrily touch and
such things as directly
also part, do manifestly
texts do so plainly
trifle . . . these places plainly
in Christ's church clearly
with plenteous miracles to
that Luther and he
profitable to teach, to
faithful folk, and to
other men, whom they
no known congregation to
church of Christ shall
his malicious folly is
before, the Scripture hath
doubly proved and doubly
they see them so
makenth as though I
proved . . . which point thus
reproveth and ever hath
reasons which I have

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reprobates nor final elects (for 8, 507/23
reprobates do upon whom God's 8, 518/23
reprobates -- alleging that the 8, 519/6
reprobates all in one case 8, 519/12
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<td>in that point too</td>
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<td>which proofs I have reproved</td>
<td>piecemeal altogether . . . and so</td>
<td>8, 303/ 16</td>
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<td>upon them is already reproved</td>
<td>altogether. But yet for</td>
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<td>true. For Saint Paul reproved</td>
<td>but the superstitious trust</td>
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<td>his part and clearly reproved</td>
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<td>8, 330/ 32</td>
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<td>Which point I have reproved</td>
<td>before; and yet I</td>
<td>8, 346/ 12</td>
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<td>which I have already reproved</td>
<td>that fond opinion in</td>
<td>8, 387/ 32</td>
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<td>And then being therein reproved</td>
<td>plainly by Saint Paul</td>
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<td>be controlled, noted, and reproved</td>
<td>by the whole body</td>
<td>8, 398/ 16</td>
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<td>they, as I say, reproved</td>
<td>openly by the body</td>
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<td>former books proved and reproved</td>
<td>) not only that men</td>
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<td>when his folly were reproved</td>
<td>, would then say that</td>
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<td>his heresies known and reproved</td>
<td>. And now ye see</td>
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<td>, cry out upon me</td>
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<td>for the not observing</td>
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<td>and all his words reproved</td>
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<td>Scripture. By which is reproved</td>
<td>Tyndale's other heresy that</td>
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<td>he seeth so plainly reproved</td>
<td>by the Scripture . . . and</td>
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<td>to this matter, and reproved</td>
<td>in mine first part</td>
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<td>read in the Scripture reproved</td>
<td>in their deeds, as</td>
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<td>already otherwise impugned and reproved</td>
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<td>thing that Tyndale here reproveth</td>
<td>-- that is to</td>
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<td>Saint Paul so plainly reproveth</td>
<td>all these heretics that</td>
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<td>thus reproved answereth and reproveth</td>
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<td>and ever hath reproved</td>
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<td>in which Saint Paul reproveth</td>
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<td>the things which Tyndale reproveth</td>
<td>the sacraments of the</td>
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<td>the things which he reproveth</td>
<td>and would have you</td>
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<td>and thereto so plainly reproveth</td>
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<td>the one, and is</td>
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<td>the sacraments which he reproveth</td>
<td>be written in the</td>
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<td>and all: albeit I repugn</td>
<td>not theareth, yet I</td>
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<td>catch, and how they repugn</td>
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<td>these two be plain repugnant</td>
<td>: that God receiveth some</td>
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<td>, the one to the</td>
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<td>and priesthood be not repugnant</td>
<td>but compatible of their</td>
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<td>pestilent heresies and most repugnant</td>
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<td>and his good angel, repugneth</td>
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<td>his church to take, reputed</td>
<td>, and judge a thing</td>
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<td>represented, and, being so reputed</td>
<td>and worshipped for God</td>
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<td>and have always hitherto reputed</td>
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<td>those holy fathers were reputed</td>
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<td>the church&quot; should be reputed</td>
<td>and taken as paynims</td>
<td>8, 387/ 11</td>
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<td>his conscience, which his request</td>
<td>was granted him, and</td>
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<td>that upon this humble request</td>
<td>and prayer . . . he was</td>
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much at that wretch's
those folk at his
again, at good folks'
riddle herself . . . after long
and then that he
me, that we may
writing of man): I
and where any need
upon our part is
the contrary had been
reason of his goodness
that should be necessarily
things that she anything
and that very repentance
bring forth when time
the properties which Paul
properties that Saint Paul
darkness and confusion), reason
the holy day, need
were not of necessity
such wise as is
of his justice since
outward tokens had such
of the body a
of Baptism when he
of Holy Orders he
the matter that he
elect."Yet, since he
royally play the ribald,
much the less, by
faith," which I shall
work. Whereunto I shall
writing is kept and
and the temporal punishment
in himself, but was
in all his threats
of his. But yet
the Holy Ghost's perpetual
Spirit would forever be
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well arm them to
bold occasion to disobey,
extcept we "repent, and
cannot find wherein I
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arguments . . . ye seem to
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sin not while they
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but, albeit that he

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| require  | the reader to consider    | 8, 254/ 12 |
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| required | of necessity. And Saint    | 8, 160/ 28 |
| required | that he should. And       | 8, 275/ 18 |
| required | . . . and that if it       | 8, 333/ 12 |
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evil as others that  
members . . . and that they  
and the Spirit, they  
their error and not  
believe the truth, and  
did for all that  
himself to do, but  
of their own feigning,  
their own feigning," and "  
in Christ," because they  
forthwith and will never  
them no power to  
biddeth them, strive and  
is to wit, not  
and come again without  
again" to chastity "without  
repent upon rebuking, without  
and meekly returneth without  
the rebellion thereof so  
helped them while they  
when his doctrine is  
and that all such  
the while that he  
that by the valiant  
deeds after a while  
God's grace, and in  
what his final and  
had in the while  
men "were wont" to  
the old time to  
as Christian people did  
while. But when they  
frowardness than of any  
right well that the  
And surely as the  
them and for the  
one of them, with  
then lawfully with like  
for us for such  
content to have a  
punishment God, at the  
should have no more  
generation used only for  
the New Law in  
the old time in  
hundred years is, in  
my name . . . without any  
tongue a congregation, without  
any city with that  
-- yet is in  
resist  
the devil nothing at  
resist  
the deed all the  
resist  
manfully first, and a  
resist  
. More Here have ye  
resist  
not; and for that  
resist  
it . . . made Tyndale surely  
resist  
their doctrine . . . God, which  
resist  
the righteousness of God  
resist  
the righteousness of God  
resist  
Tyndale's unrighteous heresies --  
resist  
. So he that hath  
resist  
, and so no blame  
resist  
the temptation. Which till  
resist  
, but endeavor himself to  
resistance  
. More Here maketh Tyndale  
resistance  ". But evermore I would  
resistance  
. And thirdly (which most  
resistance  
, though David so did  
resisted  
by the soul that  
resisted  
. And as it were  
resisted  
at the first, he  
resisters  
of the truth come  
resisteth  
, and doth not, the  
resisting  
thereof, it may have  
resisting  
. . . by which, by God's  
resisting  
of temptation, too, and  
resolute  
sentence is, ye shall  
resort  
unto an anchoress . . . and  
resort  
in "old time" to  
resort  
at times convenient, for  
resort  
together among themselves to  
resort  
unto her and talk  
respect  
that he had either  
respect  
of God's benefits is  
respect  
of his benefits which  
respect  
of God's commandment . . . and  
respect  
unto God's benefits received  
respect  
, purpose, and intent serve  
respect  
, intent, and purpose to  
respect  
to the benefits that  
respect  
of the king's humble  
respect  
unto Christmas Day or  
respect  
of God's commandment, had  
respect  
of the sacraments of  
respect  
of this new time  
respect  
of now, a meetly  
respect  
of honesty fell in  
respect  
of either good or  
respect  
that they were citizens  
respect  
unto his creature his
<table>
<thead>
<tr>
<th>Concordance of Major Terms</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>not both one, in respect</td>
<td>8,203/12</td>
</tr>
<tr>
<td>to give every diverse respect</td>
<td>8,205/27</td>
</tr>
<tr>
<td>they have without all respect</td>
<td>8,390/16</td>
</tr>
<tr>
<td>have they without all respect</td>
<td>8,399/30</td>
</tr>
<tr>
<td>unto sin, without any respect</td>
<td>8,400/17</td>
</tr>
<tr>
<td>without any regard or respect</td>
<td>8,400/25</td>
</tr>
<tr>
<td>may work without any respect</td>
<td>8,402/1</td>
</tr>
<tr>
<td>away from us all respect</td>
<td>8,402/33</td>
</tr>
<tr>
<td>might have any such respect</td>
<td>8,508/1</td>
</tr>
<tr>
<td>of Christ, without any respect</td>
<td>8,563/30</td>
</tr>
<tr>
<td>part, standeth in the respect</td>
<td>8,563/31</td>
</tr>
<tr>
<td>and feel &quot;without any respect</td>
<td>8,567/33</td>
</tr>
<tr>
<td>and only for the respect</td>
<td>8,571/33</td>
</tr>
<tr>
<td>should have therein no respects . . . and of every each</td>
<td>8,205/21</td>
</tr>
<tr>
<td>diversely considered after diverse every each of those respects</td>
<td>8,205/22</td>
</tr>
<tr>
<td>I dare give him respite till Doomsday, then must rest</td>
<td>8,157/21</td>
</tr>
<tr>
<td>flesh were in temperate rest</td>
<td>8,71/12</td>
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<tr>
<td>come where they might rest</td>
<td>8,72/33</td>
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<tr>
<td>and playeth out the rest under silence with signs</td>
<td>8,108/36</td>
</tr>
<tr>
<td>whereof there is no rest nor stability,&quot; and so</td>
<td>8,165/4</td>
</tr>
<tr>
<td>they sleep now and rest in hope, as the</td>
<td>8,267/10</td>
</tr>
<tr>
<td>' My flesh shall rest in hope,' they rest upon the Scripture, and</td>
<td>8,267/10</td>
</tr>
<tr>
<td>plainest proof, conclude and rest , but also to eternal</td>
<td>8,321/19</td>
</tr>
<tr>
<td>body not only to rest his bones in the</td>
<td>8,397/19</td>
</tr>
<tr>
<td>at a stake and rest , though never no man</td>
<td>8,406/30</td>
</tr>
<tr>
<td>brought unto peace and rest and settle himself; and rest till the pain be</td>
<td>8,489/26</td>
</tr>
<tr>
<td>wist where he would rest until the pain be</td>
<td>8,495/18</td>
</tr>
<tr>
<td>set his heart at rest , and that voice be</td>
<td>8,495/30</td>
</tr>
<tr>
<td>set his heart at rest . . . and then he went</td>
<td>8,496/36</td>
</tr>
<tr>
<td>set his heart at rest upon his own reason</td>
<td>8,508/32</td>
</tr>
<tr>
<td>himself cavillations proudly to rest from labor, and for rest better grown in heart</td>
<td>8,534/17</td>
</tr>
<tr>
<td>provided sleep for man's rest</td>
<td>8,552/37</td>
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<tr>
<td>be with meat and rest</td>
<td>8,337/34</td>
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<tr>
<td>the Doom there yet rest</td>
<td>8,496/24</td>
</tr>
<tr>
<td>that in teaching only, rest</td>
<td>8,501/19</td>
</tr>
<tr>
<td>that in teaching only, rest</td>
<td>8,511/18</td>
</tr>
<tr>
<td>that in teaching only, weekly celebrated with the resting day drawn from worldly</td>
<td>8,321/20</td>
</tr>
<tr>
<td>the pain, and full restitution to God's favor --</td>
<td>8,210/7</td>
</tr>
<tr>
<td>our sin, after the restitution to God's favor, and</td>
<td>8,210/30</td>
</tr>
<tr>
<td>man, and also make restitution of stolen goods, and</td>
<td>8,433/10</td>
</tr>
<tr>
<td>the pledge, and make restitution of the robbery that</td>
<td>8,569/2</td>
</tr>
<tr>
<td>and the other no restitution by the penance to</td>
<td>8,569/26</td>
</tr>
<tr>
<td>of the calendar and restoring the blessed bishop Saint</td>
<td>8,16/15</td>
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<tr>
<td>for his? Who can restore him again the ransom</td>
<td>8,372/20</td>
</tr>
<tr>
<td>the same wicked man restore the pledge that he</td>
<td>8,433/9</td>
</tr>
<tr>
<td>in grace to be restored again to the state</td>
<td>8,213/32</td>
</tr>
</tbody>
</table>
the Sacrament of Penance
be by any repentance
pardon and mercy and
times in their lives
and was by repentance
of that part that
their governors would they
shameless . . . and then they
they think that that prophet
our belief, over strictly

Unto which promises Tyndale
Howbeit, of truth, Tyndale
his second definition he
put unto, and in
as an imprisonment and
our Lord in his
at the Incarnation, Death,
showed more, save the
showed more, save the
untrue (for besides the
shall come before the
be fulfilled saving the
they teach than the
unto Christ's burying and
day of his own
of Christ, and his
Passion, descension into hell,
of Christ's death, descension,
truth . . . saying that the
not? Now, if the
it shall after the
they could believe his
could not believe the
the belief of his
the belief of his
who so believe not the
the belief of the
Blessed Sacrament after his
Paul when after the
his doctrine, and his
warn thee that thou
epistle: "Admoneo te ut
Tyndale a little to
flee by night and
to my book, he
mammering whether he would
Frith . . . I purpose to
-- and that to
The manner how to
with which man should

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return
return

unto the state of
again . . . but that there
to life, if he
again to the state
to the state of
unto those things only
unto this eight
by those words, in
of our evangelical liberty
all our necessary faith
it therein too sore
his "elect" church unto
the word from its
of liberty, if the
into a new manner
, and all? Lo, thus
; yea, and seeing that
" Now, this shorer is
, there are yet unfulfilled
, and all those things
? Doth that prove that
, and that Christ was
, and of the Sacrament
. Which glorious rising of
, and his ascension into
, nor of his ascension
, ascension, and of the
is past already; and
of our own body
, when we be in
, he was "fain" to
... and excuseth them thus
... without the belief whereof
, at the first, that
of Christ . . . yet all
as ever was Saint
... yet dare I be
of Christ, and the
, and all that ever
and stir up the
gratiam Dei quae est
since and set a
themselves in the dark
so far back that
again over the sea
again unto Tyndale's book
to God and clean
to God every man
to God again after
Confutation Part 1: Concordance of Major Terms

sin: "The Lord saith, not your garments, and if he repent and repent his error and repent his error and he shall repent and sure to repent and surely shall repent and they die before they be sorry therefor, and so soon repent and he were better taught, away, rather than to with his leman, and that error afterward, and first rebuke, and meekly that like a dog hear thereof at his lack of repenting and very great occasion of concerning the difficulty of purpose. For God doth at his liberty to if it please him would never show nor by God appointed thereunto, to do, show, and any other thing to never any other thing but that God may come that shall be that the Spirit had the same church is that he hath now truths which God hath than he hath already every necessary truth of things as God hath that all the articles and blood hath not words of the Spirit come, that shall be any man, except certain some larger promise and For no man, except hath caused by special here (except some special but if any special have them by special so certain and open

Return to me with all 8, 214/ 20
Return to your Lord God 8, 214/ 22
Return again thereto, he shall 8, 411/ 7
Return again to the rock 8, 411/ 10
Return again to it - - 8, 411/ 24
Return again; for else the 8, 411/ 27
Return again and so shall 8, 411/ 32
Return, and so by repenting 8, 411/ 35
Return by grace and good 8, 424/ 1
Return again from her to 8, 457/ 19
Return , had need to come 8, 467/ 35
Return and be reformed at 8, 468/ 34
Return unto his father again 8, 489/ 15
Return again to Jack Slouch 8, 493/ 18
Return to repentance, or the 8, 423/ 34
Return, without resistance, though David 8, 532/ 24
Return to his vomit, and 8, 16/ 19
Return hither. I hear also 8, 19/ 36
Return . And then, yet further 8, 411/ 29
Return to God at his 8, 421/ 31
Return to repentance, or the 8, 423/ 34
Return his truths not always 8, 247/ 11
Return a thing when he 8, 249/ 18
Reveal and show us any 8, 283/ 15
Reveal anything to his Church 8, 334/ 36
Reveal it; which things shall 8, 336/ 31
Reveal -- shall then 8, 336/ 35
Reveal . And much less he 8, 348/ 10
Reveal if him list; nor 8, 348/ 11
Reveal and man be bound 8, 378/ 36
Reveal and showed upon us 8, 53/ 10
Reveal him the right sense 8, 126/ 7
Reveal and taught unto it 8, 245/ 18
Reveal this new article to 8, 249/ 19
Reveal , and showed by writing 8, 284/ 19
Reveal or commanded in Scripture 8, 335/ 12
Reveal faith, be they in 8, 398/ 8
Reveal and made open to 8, 407/ 27
Reveal further by Christ unto 8, 407/ 39
Reveal this unto thee, but 8, 418/ 5
Reveal unto Saint John against 8, 429/ 15
Reveal in us"), yet such 8, 508/ 19
Revelation of God, to take 8, 61/ 4
Revelation of his redemption again 8, 155/ 3
Revelation , can be sure whether 8, 289/ 4
Revelation divers to be sought 8, 365/ 27
Revelation thereof so sure of 8, 424/ 37
Revelation be given to some 8, 437/ 12
Revelation of God, privately showed 8, 476/ 13
Revelation were unto the man 8, 507/ 27
against all good spiritual
of God and high
and all their holy
marvelous greatness of his
he mean of spiritual
before taught, but other
he away, quite, all
greatness of his high
might through the great
Lord likewise againward, to
and by penitential deeds;
for God, robbed the
sacrament any honor or
done moderately and with
custom to withdraw the
we shall receive with
while take away the
thereby and have less
in good opinion and
bitter Passion. Though we
custom to withdraw the
their own part and
their own humility and
holo relics, out of
nor ill; that to
miracles. As in the
both is there greater
did not use such
Dialogue), pertaining to the
Christian man that any
have all honor and
the knowledge to do
for the love and
holo saints, and did
Lord Cardinal, and the
brought before the Most
Lordship as by the
ribald raileth against the
honoring of saints and
cause of all this
pleaseth him, of his
should have any such
prayer doth, and all
undoubtedly whoso have a
and holy living, and
works divers to be
themselves thereafter the more
we with perpetual observance
while he read his
that he read his
revelations . And then, bymen that 8, 45/23
revelations , how special a thing 8, 64/31
revelations and miracles taketh but 8, 64/39
revelations -- which though some 8, 159/22
revelations , it maketh little to 8, 272/38
revelations farther that were not 8, 280/25
revelations . . . which I never heard 8, 378/34
revelations might have set him 8, 453/2
revelations that he had had 8, 524/2
revelations it with, beginneth to 8, 2/19
revering our sins upon ourselves 8, 409/2
reverence and devout honor from 8, 3/27
reverence but only take it 8, 11/22
reverence . But many such spiritual 8, 49/13
reverence from the holy day 8, 74/28
reverence , and that every man 8, 76/37
reverence from the very promise 8, 105/7
reverence thereunto, "It were a 8, 116/12
reverence . But I am glad 8, 138/24
reverence these in honor of 8, 149/4
reverence and full devotion 8, 161/13
reverence toward them, used to 8, 164/10
reverence toward the spirituaty -- 8, 164/18
reverence . Nor if there were 8, 177/13
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reverence that he beareth him 8, 456/10
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Reverend Father in God the 8, 13/25
Reverend Father the Bishop of 8, 13/27
Reverend Father my Lord Bishop 8, 324/15
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reverent behavior is because that 8, 110/21
reverent Christian mind, to call 8, 148/36
reverent mind to priests as 8, 164/25
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reverent care thereof, and right 8, 316/24
reverent handling of Holy Scripture 8, 337/4
reverently read in the Divine 8, 153/17
reverently . For lack whereof he 8, 315/19
reverently fulfill, in such wise 8, 370/22
reverently himself . . . that they had 8, 22/34
revocation so softly that they 8, 22/36
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<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
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<td>revocation</td>
<td>or not. And yet</td>
<td>8, 23/3</td>
</tr>
<tr>
<td>revocation</td>
<td>could not save his</td>
<td>8, 358/9</td>
</tr>
<tr>
<td>revoke</td>
<td>it too. As soon</td>
<td>8, 20/26</td>
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<td>revoke</td>
<td>his heresies that he</td>
<td>8, 24/24</td>
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<td>revoke</td>
<td>them, then should Tyndale</td>
<td>8, 176/24</td>
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<td>revoke</td>
<td>it and call it</td>
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<td>revoke</td>
<td>and receive again into</td>
<td>8, 249/3</td>
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<tr>
<td>revoke</td>
<td>his lie and call</td>
<td>8, 513/5</td>
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<tr>
<td>revoked</td>
<td>that point, he would</td>
<td>8, 20/26</td>
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<tr>
<td>revoked</td>
<td>, abhorred, and detested such</td>
<td>8, 22/27</td>
</tr>
<tr>
<td>revoked</td>
<td>his heresies at all</td>
<td>8, 22/30</td>
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<td>revoked</td>
<td>his errors, albeit that</td>
<td>8, 23/5</td>
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<tr>
<td>revoked</td>
<td>.Yet was there another</td>
<td>8, 23/17</td>
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<td>revoked</td>
<td>his heresies. The thing</td>
<td>8, 23/22</td>
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<td>revoked</td>
<td>from Tyndale's heresy ere</td>
<td>8, 25/6</td>
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<tr>
<td>revoked</td>
<td>he his heresies and</td>
<td>8, 358/9</td>
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<tr>
<td>revokedeth</td>
<td>almost all that ever</td>
<td>8, 3/17</td>
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<td>reward</td>
<td>for them coming toward</td>
<td>8, 4/16</td>
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<td>reward</td>
<td>in heaven, though they</td>
<td>8, 6/12</td>
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<td>reward</td>
<td>. . calling this manner of</td>
<td>8, 51/2</td>
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<tr>
<td>reward</td>
<td>, and where he biddeth</td>
<td>8, 52/26</td>
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<tr>
<td>reward</td>
<td>of man’s good works</td>
<td>8, 53/12</td>
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<tr>
<td>reward</td>
<td>our works in such</td>
<td>8, 53/15</td>
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<tr>
<td>reward</td>
<td>of our good works</td>
<td>8, 53/17</td>
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<tr>
<td>reward</td>
<td>in heaven is not</td>
<td>8, 68/23</td>
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<tr>
<td>reward</td>
<td>already. But when thou</td>
<td>8, 69/30</td>
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<td>reward</td>
<td>thee openly.&quot; Lo, doth</td>
<td>8, 69/33</td>
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<td>reward</td>
<td>all them that for</td>
<td>8, 69/34</td>
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<td>reward</td>
<td>of faith. And thus</td>
<td>8, 106/26</td>
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<td>reward</td>
<td>to good works. And</td>
<td>8, 147/35</td>
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<td>reward</td>
<td>: why shall not, then</td>
<td>8, 159/29</td>
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<td>reward</td>
<td>that I should have</td>
<td>8, 178/19</td>
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<td>reward</td>
<td>the bringer of their</td>
<td>8, 195/21</td>
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<td>reward</td>
<td>in heaven for charity</td>
<td>8, 199/29</td>
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<td>reward</td>
<td>their virtuous diligence with</td>
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<td>reward</td>
<td>to be given for</td>
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<td>reward</td>
<td>in heaven too. But</td>
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<td>reward</td>
<td>of worldly praise, or</td>
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<td>reward</td>
<td>meriteth toward God . . . or</td>
<td>8, 394/23</td>
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<td>reward</td>
<td>it . . and yet would</td>
<td>8, 400/10</td>
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<td>reward</td>
<td>it so, saving for</td>
<td>8, 400/10</td>
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<td>reward</td>
<td>in heaven . . except the</td>
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<td>reward</td>
<td>in heaven, in sundry</td>
<td>8, 401/9</td>
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<td>reward</td>
<td>but of God’s liberal</td>
<td>8, 401/33</td>
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<td>reward</td>
<td>, or thank, the rather</td>
<td>8, 402/34</td>
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<td>reward</td>
<td>than to punish</td>
<td>8, 403/9</td>
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<td>reward</td>
<td>us for the having</td>
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<td>reward</td>
<td>him the more or</td>
<td>8, 416/10</td>
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<td>reward</td>
<td>, so upon like peril</td>
<td>8, 463/19</td>
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<td>reward</td>
<td>in heaven nor that</td>
<td>8, 516/4</td>
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deeds well done be rewardable, yet every man may 8, 52/ 35
grace is not, yet, rewardable with heaven of the 8, 53/ 5
seemeth, neither thankworthy nor rewardable . Now doth God with 8, 507/ 29
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be now long ago rewarded in heaven with God 8, 159/ 2
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good works be highly rewarded in heaven . . . and that 8, 325/ 14
good works be not rewardable with heaven of the 8, 53/ 5
him or be anything rewarded -- and also that 8, 401/ 32
we merit and be rewardeth for our belief the (the 8, 507/ 36
other like as God rewardeth in heaven. Now, forasmuch rewardeth for worthy through the 8, 508/ 20
high goodness accepteth and rewards , and beguileth the law 8, 124/ 6
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Forsooth, save for the rhyme , that I deny and 8, 328/ 29
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so very a stark ribald , in all this fifteen 8, 45/ 14
and royally play the ribald , resembling the salt to 8, 78/ 16
and sometimes the outright ribald -- ye will not 8, 140/ 30
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jesting, scoffing, and outrageous looketh holily and preacheth ribaldry -- not only against 8, 26/ 7
content with his blasphemous ribaldry hath great cause in 8, 135/ 1
plainly see such open ribaldry with his own eyes 8, 139/ 22
so bold in such ribaldry , either faith or credence 8, 140/ 2
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before used, both to Richard Bayfield and George Constantine 8, 9/ 3
at London, of late, Richard Bayfield, late a monk 8, 16/ 18
abjured before -- namely Richard Necton, which was by 8, 17/ 19
and deepness of the riches of the wisdom and 8, 49/ 5
through corrupting with their riches (whereof they have infinite 8, 135/ 7
inheritance of all his riches . . . testify all the apostles 8, 410/ 5
the inheritance of all the things are opened so 8, 413/ 23
of the Old Testament, opened richly , and all fulfilled that 8, 281/ 21
the body would be richly in the New Testament 8, 282/ 4
He hath of likelihood rid of it -- since 8, 102/ 13
ridden many miles to find 8, 181/ 28
not this another goodly
ye hear his worshipful
other part of his
the reading of that
mean to read his
he asoileth his strange
and said, "Read my
her to declare her
surely Tyndale readeth his
he understand by his
not here a wise
doubt but that his
Tyndale, to prove his
as touching his royal
cannot read his own
I put him my
his, with his royal
were, in a dark
is but a fond
cometh his other goodly
aread (upon his dark
wrappeth us up with
-- and readeth his
ashamed to read such
for their sport, proposing
set upon reading of
pass, first his royal
for me, when he
rebellion, and fall to
and call them the
it is said) is
hell either. Nor the
and of either party
purpose, being in my
therein, but that a
realm for his rate,
heresies teacheth for the
And here he saith
years, all were he
serve to love him
of man which are
of man, which are
give themselves is the
were well ordained and
is much less than
do signify, and that
and come into the
but that Tyndale saith
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sure, this is a

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riddle . . . in the first part 8, 443/27
riddle , that every true member 8, 443/31
riddle , he saith that the 8, 445/21
riddle on this fashion, then 8, 446/13
riddle as bluntly as an 8, 446/14
riddle , what is that I 8, 446/18
riddle herself . . . after long request 8, 446/21
riddle much like, if he 8, 446/25
riddle "they sin and yet 8, 446/26
riddle , ween ye, and well 8, 446/31
riddle of the true member 8, 448/28
riddle true that "though he 8, 451/12
riddle of "sinning and sinning 8, 453/15
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riddle too: that he and 8, 458/33
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riddles after following) which of 8, 391/23
riddles that he giveth us 8, 393/3
riddles himself, also, so fondly 8, 393/5
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riddles among them, she began 8, 446/17
riddles for his recreation -- 8, 458/33
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right and which tyranny. More 8, 56/22
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right ; but any man to 8, 59/28
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right way again, and unto 8, 89/9
right well and reasonable, and 8, 93/18
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right solemn reason! And Luther 8, 109/35
words out of their right frame, to juggle and
had revealed him the right sense, and that the
in falling from the right faith, so would he
the Scripture in its right sense; and all that
nations out of the right faith . . . till now that
the places, to make right mean-learned folk, and mean-witted
his fellows understand it right, or else the whole
told us that the right faith is heresy and
is heresy and heresy right faith . . . never trust his
run out of the that serve him of the right
that serve him of the before this time a
nations out of the right faith . . . till now that
the places, to make right mean-learned folk, and mean-witted
indifferent judges for a right substantial witness . . . if I
times and places in right great rage, yet in
order of priesthood is right naught . . . but that every
which we know the right and proper signification of
them they worshipped devils: right so do the Christian
but also of the right virtuous and especially well
beareth himself for a right apostle that were sent
of his mouth a right good tale evil worth
I give not the right English unto the Greek
the cross at Christ's right hand. And if Tyndale
pulled the root of right belief out of his
shall never in my right wit wish to die
earth, which hath the right faith, and which we
here again, that the right faith which Adam had
that whoso have a right belief, and not a
for that cause, some right holy men, and very
it might be understood right . But Tyndale by the
very words, with the right understanding of the same
word, but upon the right understanding thereof, wherein while
shine and show the right way to heaven. And
the Scripture after the right understanding . . . taught and inspired
swear that it is right enough. I shall give
hath alleged the scriptures right , and construed them in
more left that believed right but those that were
earth because of the right belief, although that of
preaching. More This is right well said and very
that the Scripture, understood right , is never thereto contrary
Paul . . . brought forth a right good example. For thus
the Church, into the right belief of every necessary
first had, into the right understanding of Holy Scripture
heretics fare by the right faith at this day
of truth, I am right credibly informed (by a
over that, ye shall right easily judge what pith
reverent care thereof, and right faith of the sacrament
never one of the right . For proof whereof: Luther
New Law -- the right faith -- in the
Scripture . . . when of the right understanding thereof there can
wrong, and himself only right ?This is a substantial
you so." I know the Scripture always the right understanding. But that many articles of the now, sitting at thy error instead of the professing of the very, all this while the hitherto, were in the they were of the them -- by the men out of the following), yet they may be sure of the deceived, nor of the and false, concerning the the discerning of the a man have the be fallen from the -- out of the that once believed full be elects have the -- out of the might seem to mean -- out of the man may have a man may have a whosoever get once the in grace and God's spoke as became the that once hath the man may have a because it hath the of God by the man may have a I said, that a thereby that the true, opinion taken against the which I call the faith is not the saith he, never so else hath he no that is indeed a which himself calleth the him to call a " that belief that is church") as have the " yet, for all their all that while, their  

right well that those words right faith of Christ, which right understanding. But that right belief, and thereby that right belief, and to prove right hand, doth call upon right faith? Take away that right , catholic faith of Christ right congregation of Tyndale's church right belief before holy Luther's right belief, and such as right rule of the word right faith, the church of right often do sin, in right belief. Whereunto we shall right faith can we not right faith and the discerning right understanding of the Scripture right faith idle and workless right belief in many great right way, and not of right , till the spirit of right belief which Saint Peter right way, and not of right ; nor never will I right way, and not of right faith joined with all right faith joined with all right faith of Christ -- right special favor, yet said right evangelist of Christ. But right faith is born of right faith joined with all right faith . . . and so is right faith (that is, as right faith joined with all right faith joined with all right faith joined with all right faith joined with all right faith joined with all right faith may stand and right belief may stand and right belief of all the right belief: now cometh Tyndale right faith is not the right faith. For though a right , without any wrong opinion right faith. And so Tyndale right faith . . . but that abominable right faith . . . because it pleaseth right faith" that belief that right enough and hath none right faith, fall into abominable right faith doth continue, and
Concordance of Major Terms

- stand together with the right faith -- that is 8,459/34
- not only with the right belief alone, as I 8,459/34
- affirmed, but with the right belief and with good 8,459/35
- is royally run to the right naught. How a Christian 8,460/4
- full well, that a right good man may be 8,468/19
- shall fall into the right way again, and very 8,468/30
- of both sorts, many right good and virtuous), do 8,479/39
- except heresy. For the right belief and other deadly 8,486/36
- and do falsely, believe right and live wrong, believe 8,487/1
- hope is no very right hope, though it be 8,487/22
- a fever is a right natural heat, though the 8,487/23
- is royally run to right naught. How a Christian 8,460/4
- and the law his a right good man may be 8,468/19
- his sins in a right hangman tormenteth his conscience 8,489/12
- reason, whether he judge right or wrong. So that 8,496/24
- reason, whether he judge right or wrong; so that 8,501/18
- the way of the right belief . . . and that he 8,505/8
- reason, whether it judge right or wrong: we shall 8,511/36
- they had it before right lively. And yet of 8,517/15
- well and followed the right way of God in 8,528/27
- no less, of very right and reason, than remit 8,529/37
- For ye touched yourself right now the very point 8,535/9
- and had once the right belief, of likelihood, as 8,549/15
- let him rehearse it right , is such as he 8,555/1
- that whereas they believe right and love God also 8,556/21
- them all nor taken right almost any one of 8,561/12
- them to repent the right belief of Christ's sacraments 8,570/36
- sacraments, and therein the right rule and order of 8,570/37
- judgment remained, and the right-savored taste; and never lost 8,44/23
- damnation is just and right-savored . And thus, as I 8,363/6
- But truly, if the righteous man turn himself away 8,432/12
- like wise, whencesoever the righteous man sin, his former 8,432/21
- The righteousness of the righteous man shall not save 8,432/25
- hurt him. And the righteous man cannot live through 8,432/27
- would say to a righteous man that he shall 8,433/3
- he that is not righteous is not the child 8,434/40
- that doth righteousness is righteous is not of God 8,441/26
- eternal ordinance and most righteous , and he that doth 8,441/28
- that neither are we righteous predestination. And yet are 8,502/2
- God in betraying the righteous by saying with our 8,542/2
- himself . . . and is so righteous blood." And surely, though 8,548/18
- and deal justly and rightously disposed that he will 8,261/33
- and deal justly and rightously: he shall live, and 8,432/7
- hath dealt justly, and rightously , and deliver again the 8,569/2
- your members to serve rightously he shall live in 8,569/6
- none remember; in the righteousness , that ye may be 8,409/32
- righteousness which he hath done 8,432/9
himself away from his
live? Of all the
man sin, his former
in this wise: "The
cannot live through his
then, trusting in his
wickedness -- all his
you. He that doth
pope-holy . . . which, following a
own feigning, resist the
they make themselves a " feigning," and "resist the
mercy, taketh away God's
for breaking hedges, and
man let fall his
ever" our "sins be
process pass -- of
vengeance and reapers of
ungodly sinners be full
except himself be well
the Spirit,' to
be full unlikely to
doubts . . . but as many
that divers doubts yet
use thereof . . . their minds
to suffer and to
that list not to
is once past, then
he saith they will
were never able to
suffer all things; and
Zwinglians have begun to
so fall that they
but that he shall
the elect must needs
him and biddeth him
others, if they would
but that they shall
and stir him to
therefore they must needs
them, therefore they shall
that was likely to
that a man should
impossible that he should
they had seen him
but that he shall
sundry great heresies have
tidings that he was
believed that he was
believe that Christ was

righteousness, and work wickedness in 8, 432/ 12
righteousness, that he hath done 8, 432/ 14
righteousness, shall not save him 8, 432/ 21
righteousness, of the righteous man 8, 432/ 24
righteousness, in what day soever 8, 432/ 28
righteousness, commit and do wickedness 8, 433/ 5
righteousness, shall be forgotten; and 8, 433/ 6
righteousness, is righteous, and he 8, 441/ 27
righteousness, of their own feigning 8, 515/ 30
righteousness, of God in Christ 8, 515/ 31
righteousness, of their own feigning 8, 516/ 10
righteousness, of God in Christ 8, 516/ 11
righteousness, . . . and not only that 8, 516/ 13
righteousness, ring, them for rooting, and 8, 514/ 33
righteousness, ring, in the main sea 8, 533/ 36
righteousness, ripe, lest the voice of 8, 179/ 10
righteousness, ripe, sins, and ascending to 8, 180/ 35
righteousness, ripe, sins -- leaving Tyndale 8, 181/ 2
righteousness, ripe, that God may reap 8, 528/ 33
righteousness, ripened, in the matter, may 8, 224/ 21
righteousness, rise, and rebel against your 8, 58/ 26
righteousness, rise, . For truly if they 8, 76/ 20
righteousness, rise, thereupon, and many more 8, 155/ 16
righteousness, rise, upon the writing, we 8, 155/ 28
righteousness, rise, and be lifted up 8, 159/ 3
righteousness, rise, again from death the 8, 238/ 21
righteousness, rise, may lie still in 8, 354/ 36
righteousness, rise, up like lusty galliards 8, 447/ 37
righteousness, rise, and "fight afresh and 8, 454/ 29
righteousness, rise, again alone. And if 8, 454/ 30
righteousness, rise, against their neighbors (whom 8, 481/ 9
righteousness, rise, and ruffle in rebellion 8, 483/ 13
righteousness, rise, not again, because that 8, 518/ 5
righteousness, rise, again, he meaneth that 8, 518/ 17
righteousness, rise, again, through the mercy 8, 518/ 18
righteousness, rise, ; as many reprobates do 8, 518/ 23
righteousness, rise, , and that the malice 8, 518/ 26
righteousness, rise, , by the reason that 8, 519/ 7
righteousness, rise, out of his sin 8, 519/ 11
righteousness, rise, after their fall . . . but 8, 519/ 31
righteousness, rise, . But this point he 8, 519/ 32
righteousness, rise, of his virtue (whereof 8, 524/ 22
righteousness, rise, again of his own 8, 541/ 11
righteousness, rise, again, because they thought 8, 542/ 28
righteousness, rise, . And now that Tyndale 8, 550/ 8
righteousness, rise, again. But yet he 8, 565/ 29
righteousness, risen, and sundry more there 8, 424/ 12
righteousness, risen, The sword of temptations 8, 541/ 17
righteousness, risen, . . . yet they could not 8, 545/ 8
righteousness, risen, . . . nor well, in a 8, 552/ 1
there written; and so of purpose" -- then a fall; but it shortly how angrily he his sepulchre, and the kind and manner of own resurrection. Which glorious last, with much work, the cause of the after his repentance and and occasion of one the priests with the blasphemous beast, to whose heretics now not only that is to wit, the plain, literal sense and worshipped for God, when they have thus us, as he hath of the sacraments, and saith the "popo" hath that one which had Which rose there and the whole country -- and the Blessed Sacrament; and thereby cause the and fall to rifling, make restitution of the Thou abhorrest idols, and whom the bishops of Father the Bishop of Rastell, the Bishop of the good Bishop of have to that answered as my Lord of my Lord Bishop of answered my Lord of that my Lord of whom my Lord of once again upon the sure pitched upon the this faith is the Christ answered, "Upon this -- "and against the and come to this and saith, "Against the and come to this and cometh to the proveth that "against the and come to the

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<td>riseth</td>
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<td>rolling football that men walk</td>
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<td>Rom 7) saith,&quot;That good</td>
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<td>roof , and pull up the</td>
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<td>root and been more spread</td>
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<td>root of right belief out</td>
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<td>rose there and robbed, burned</td>
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<td>rose of anger or evil</td>
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<td>Rosseus and Luther in those</td>
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<td>rotten heresies, too, which they</td>
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<td>rotten , elder stick, and though</td>
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<td>rotten house should fall, would</td>
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<td>rought not so much for</td>
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they left off and
deserving; as though he
circumstances and say, “This
the while snore and
to run out at
For will waw forbade
in his own most
Tyndale, as touching his
of his, with his
pleasant pass, first his
err” . . . and after, his
rail and scoff and
that both Friar Barnes
world to see how
and not sinning,” is
no man saw it . . .
he riseth up, and
ween it was Friar
sin cannot otherwise be
man, I suppose, so
the Obedience where the
wot well. For the
abide without debate and
begun to rise and
the fashion is more
and bait out the
drive the other to
the great fall and
giveth other occasion of
layeth forth for a
their prince. For his
heretic, putteth for a
say that this his
obedience by the only
their obedience by Tyndale’s
then by his own
he by his own
too, by this spiritual
them, against his master’s
Tyndale hath here another
prince that hath the
put it for a
him, by his own
which, by Luther’s own
uncertain by Luther’s own
wit, his own spiritual
even now also doth
and this holdeth the
-- by the right
For all his own

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<td>. Of Satisfaction He will</td>
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<td>triumphed with them against</td>
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<td>royally</td>
<td>he runneth forth in</td>
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<td>royally</td>
<td>run to right naught</td>
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<td>royally</td>
<td>triumpheth and boasteth in</td>
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<td>rayed in dirt, because</td>
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<td>out of the flesh</td>
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<td>rude</td>
<td>ribald raieth against the</td>
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<td>rude</td>
<td>fellow had, as Tyndale</td>
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<td>ruffle</td>
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<td>ruffle</td>
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<td>ruffling</td>
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<td>bear the devil --</td>
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<td>at length of many</td>
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<td>ruin</td>
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<td>rule</td>
<td>they can and do</td>
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<td>rule</td>
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<td>rule</td>
<td>, that he so much</td>
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<td>rule</td>
<td>all faithful hearts with</td>
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<td>rule</td>
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<td>rule</td>
<td>of the word of</td>
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<td>rule</td>
<td>whereby he teacheth that</td>
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Confutation Part 1: Concordance of Major Terms

according to his own rule
he by his own rule
mind of his own rule
never bound under any rule
and therein the right it . . . which as it day than should their
John, translated, "The chief ruler
unto their sovereigns and obey the powers and through the powers and against their heads and to the powers and that the governors and their princes and other be their governors and and rebelled against their princes and other temporal he meant unto their well enough. And the to wit, the only clergy thereof, but to that many times signified have called presbyteros the "many preachers and also Law), and were the the commandment of their a man write certain it ruled them, so the cause, and then gathered together upon a liberty" that they may of Christian liberty to of his country, and sect, and see him all their vow, lawfully repent a little and or five fond friars since Tyndale is thus or nun . . . should afterward Luther is, that is fallen at last to but if they will consecrated unto God should chastity to God may part were proved, they flight and fain to their own part they that religious men might and corrected . . . except he bring forth plain and besides, teach them that that we need not of his ordinary justice and order of repentance them, so ruleth it in many years, all of this world cometh although they should suffer of the world . . . he of the world, and pretending that they be of the world . . . and of the world should and governors because that , and because that God , and thereby disobeyed God's ?We see, pardie, through , so it is already of the world he or heads of the and governors. Since Tyndale and governors. Now, if , " 'governors," or "officers," or temporal -- then all and governors of the whereof there were no to his household servants it the Church in allthing by some cause , and not after their out a-caterwauling, and so into the devil's bondage into the danger and out of religion and out of religion and out of religion and to the ale and out of religion and out of the right out of their religion out of religion, nor out of religion and out of religion and out of religion and on farther and will away . . . and therefore wilily to the hard places out and wed nuns away as Tyndale doth
Repent their religion and
unto perpetual chastity to
their vowed chastity and
thou hast done evil;
virtuous vows of chastity,
like unbridled colts, to
at all, but rather
unto God and yet
not sinning," is royally
a great while to
hell, into which thou
the sure-grounded faith. Whoso
see how royally he
church. More Here Tyndale
sometimes the bridle and
made to God, and
not have set a
is not worth one
seveth him worth a
would not give a
frantic Collins and picked
lord even over the
and lord of the
God hath sanctified the
was lord of the
by Scripture that the
the change of the
Tyndale As for the
be lords over the
the change of the
was "lord of the
be lords of the
the lords of the
lord even over the
made and ordained the
not man for the
of serving, not the
but God upon the
as lord of the
discharge them of the
change and make our
keep for his own
word called in Latin
interpreter this Latin word
and slept in a
and slept in a
make it of a
like together, with great
God in the Holy
hersy thither, concerning the
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<td>too</td>
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<td>necessary to salvation. Howbeit</td>
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<td>or not, he said</td>
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<td>nay</td>
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letted God in the
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what special signification every
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were then become the
of Baptism, and the
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why. Moreover, of the
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to worship the Blessed
church in that holy
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Baptism, and by the
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or to remission any
to believe that the
they that despise Christ's
and set his holy
he said be no
false faith against the
holy ceremonies and blessed
in all ceremonies and
sacrament . . . well perceiveth that how
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places proved that the
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that all the seven
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<td>Safe</td>
<td>enough . . . because that work</td>
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<td>Safe-conduct</td>
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<td>, and lawfully might be</td>
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<td>upon, in the people</td>
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<td>Paul were in the</td>
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<td>Saint</td>
<td>Paul . . . whereas Saint Paul</td>
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<td>Saint</td>
<td>Paul saith himself that</td>
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<td>Saint</td>
<td>John in such wise</td>
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<td>Saint</td>
<td>Paul's epistle to the</td>
<td>8, 7/ 12</td>
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<td>Saint</td>
<td>Thomas the Martyr.&quot; A</td>
<td>8, 10/ 28</td>
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<tr>
<td>Saint</td>
<td>Paul saith, they might</td>
<td>8, 12/ 16</td>
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<td>Saint</td>
<td>Thomas the Martyr,&quot; in</td>
<td>8, 12/ 30</td>
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<td>Saint</td>
<td>Matthias, the twenty-third day</td>
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<tr>
<td>Saint</td>
<td>Polycarp, the blessed bishop</td>
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*Thomas More Studies 12.1 (2017)*
and the disciple of Saint John the Evangelist; for

versed, this new saint of Tyndale's canonization, in

appointed to him that Saint Polycarp must give him

restore the blessed bishop Saint Polycarp again into his

pestilent heretic . . . and though Saint Augustine saith that it

there were either any saint in heaven or soul

when heresy springeth, as saint Augustine saith, of pride

should pray to any saint, nor pray for all

commandment pray to any saint, nor for any soul

brought many a blessed saint, so mote his mercy

it were written from of the blessed apostle Saint Paul himself. But would

it Tyndale taketh here a his pleasure. For is very false. Tyndale

these folk of whom from the taste of

taste of Saint Augustine, Saint Augustin, Saint Jerome, Saint

Saint Jerome, Saint Ambrose, Saint

Saint Ambrose, Saint Cyprian, all things. And whereas

elects and predestinates, whereof to the words of

heaven. For as holy in the epistles of

by the hands of church -- for which

a kitling. And whereas -- that matrimony, whereas

sacrament -- he answereth pertly and saith that

do, men would believe in the epistle of

anclling doth nothing; for sure argument! "Lo, because

sins -- why would that Tyndale see that

sore! This place in epistle was never of

out the words of make a mock at

allege the words of also the words of

also the word of For the words of

to the words of sacramentum." But Tyndale, because

His text also of his purpose. For when

Saint John the Evangelist; for 8, 12/ 33

saint ofTyndale's canonization, in 8, 12/ 37

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Son. The words of Saint James also, that "God therefore needs be that the very words of signs and tokens? If things themselves . . . as saith And when they read in the Gospel of of Christ's garment, wherefore the ninth chapter of we will not believe not believe Saint Jerome, Saint Augustine, Saint Augustin, Saint Ambrose, we be commanded by man well wotteth that manner of penance-doing did fantasy framed . . . which neither Baptist nor such ten followed the counsel of cannot let it pass, appeareth not only by yet lack charity (as Saint Paul saith, and layeth many places of I am sure when this new apostle now, forth when time requireth: time requireth: Saint Augustine, Saint Augustine, Saint Jerome, Saint Cyprian, me, and swore by old shoes -- because man (and among those, and yet think, albeit none of them; but it otherwise appeareth in doth the Epistle of Did not God answer required of necessity. And all the matter that as well appeareth by for his purpose that gathered in Ephesus against would Tyndale have had idols." Now -- whereas the fifth chapter of to the Corinthians, where he well enough that same epistle -- where This only text of Saint James also, that "God Saint James in that place Saint James were that God Saint James said that God Paul: "Omnia in figura Paul writing to Timothy John, where at the Luke speaketh in the John, did take the Jerome, Saint Augustine, Saint Augustine, Saint Ambrose, Saint Gregory, and Gregory, and the other Paul "thereby to preach John the Baptist did John the Baptist teach John the Baptist nor John the Baptists, nor Paul . . . while one would Gregory Nazianzen, the great Chrysostom and other old Paul saith, and Saint James too, every one Paul. Finally, yet, he Paul spoke of "the Tyndale, take this thing Augustine, Saint Jerome, Saint Jerome, Saint Cyprian, Saint Cyprian, Saint Chrysostom, and a great Simkin that he was Jerome found some faults Pamphilus, the blessed martyr Jerome thought otherwise (as Jerome, that so narrowly Jerome's works that he Jerome, Saint Augustine, Saint Jerome, Saint Cyprian, Saint Chrysostom, and a great Saint Paul, when he thrice Paul in his epistle Paul spoke. For many Paul in his first Luke, whereof Tyndale so Paul. For that was Luke tell the tale Paul preached there against Paul to the Corinthians Paul saith, "I have Paul spoke not of Paul, speaking of the Paul is enough to
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said yes . . . either should
And therefore they asked
the Jews that asked
and his answer, either
this selfsame text of
in that place of
the very beginning of
in the fifteenth of
offered the witness of
figure called hyperbole, as
the twenty-fourth chapter of
of the witness of
than the witness of
also the witness of
the fifteenth chapter of
by the mouth of
the third chapter of
by these words of
the good, holy man
in the fifth of
the fifteenth chapter of
therefor the seventeenth of
in the fifteenth of
he will neither believe
believe Saint Peter nor
by the words of
matrimony . . . he saith that
own errors . . . and, as
by the authority of
in the words of
In the first because
one; and thereby maketh
the second text because
the third text, because
Altar too. Now, when
deny the Epistle of
stories anything sib to
were stories which, as
been of them?) neither
old holy popes (as
popes (as Saint Gregory,
old holy doctors (as
doctors (as Saint Jerome,
of Scripture than of
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he said either by
not so much of
the old holy doctor

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8, 280 / 16
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Jerome so far forth
8, 286 / 13
In which virtuous book
subtlety, or, as holy
out), that not only
the tenth chapter of
with false understanding of
Tyndale himself doubteth upon
say nay -- yet
would write all; whereof
contrary, and so doth
it. Of Confirmation writeth
the Acts plainly . . . and

Of Matrimony and Priesthood,
other to Timothy. Aneling,
Saint James -- and
10:16-17 signs . . . as
the sixth chapter of
Paul unto the Hebrews . . .
is the thing which
both call the apostles:
the apostles: Saint Peter,
Saint Peter, Saint Paul,
not holy . . . contrary to
by the authority of
as we find that
near this place of
in those words of
that I juggle. For
not nay but that
deny not but that
that second place, where
make us wcen that
word "did" . . . in that
night." And therefore, since
is not written in
Tyndale would grant that
good for Tyndale that
one left out in
he cannot say that
he cannot say that
sect expressly denieth that
in the sentence of
me that word of
by the word of
Savior Christ himself; and
Savior, lo, as witnesseth
well ye wot, that
for this authority of
with them . . . and that
that Saint Augustine and
plainly appeareth both by

Saint Jerome neither proveth nor
Saint Augustine saith, for lack
Saint Peter so did, in
Saint John. Now, since ye
Saint Paul . . . brought forth a
Saint Paul's words, whether he
Saint Paul said yes himself
Saint John professeth plain the
Saint Paul too. Now, yet
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Saint Paul manifestly; the one
Saint James -- and Saint
Saint Mark in the Gospel
Saint Paul did of Baptism
Saint Paul unto the Hebrews
Saint Paul would not have
Saint Paul so sore reproveth
Saint Peter, Saint Paul, Saint
Saint Paul, Saint James, and
Saint James, and their fellows
Saint Paul and our Savior
Saint John the Evangelist in
Saint Paul had conference with
Saint John priceth him . . . if
Saint John might be understood
Saint John, he saith, meant
Saint John meant of miracles
Saint John meant of Christ's
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Saint John left not unwritten
Saint John saith Christ "did"
Saint John's whole book was
Saint John's Gospel; or Tyndale
Saint John had not written
Saint John say so as
Saint John . . . and in each
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Saint John speaketh anything of
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and martyrs who, as
as Saint Jerome and
Dialogue the words of
well likely that of
epistle that proveth that
it appeareth well that
And in that chapter
whatsoever Tyndale say, that
where Tyndale saith that
better than by that
Gospel written. And holy
the cross. And holy
our Savior did (as
of God; as holy
Dialogue the words of
of those words of
it appeareth plainly that
that the things which
all the while that
we will prove, by
of those things that
his false understanding of
by those words of
altogether. But he maketh
his juggling stick. For
and good works . . . as
These words also, of
among those points that
whereby he knoweth that
that time companion to
cannot tell althing that
concludeth nothing but that
to the learning of
saith not true. For
let Tyndale bring of
them all, in which
point to prove that
a long tale that
words more, some of
of the Altar. Nor
as Tyndale saith himself,
is very likely that
quicken and exercise, as
the plain words of
among those things that
and might sit at
upright the charity of
of Saint Andrew nor
at all; nor of

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in writing less than  
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Gospel, every place in  
Scripture . . . except none of  
the Arians of old.

Saint and his master by  
those words, said that  
"wit, the words of  
translated, I trow, by  
Saint Jerome; and in  
forth these words of  
Now, the words of  
have it seem that  
as himself doth. But  
and commodity. Of whom  
is the mind of  
the forty-sixth treatise upon  
those words of  
For the thing that  
Old Law . . . with which  
thereunto the words of  
Now, the words of  
the matter. For when  
Barnes, "these words of  
well the words of  
the said words of  
only "mercenaries," of whom  
written or not. Nor  
do or believe. Whereof  
it is not written,  
Quodvultdeus. And so doth  
of Christ nor of  
purpose: the words of  
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I have rehearsed you  
see ye well that  
he had learned of  
to be considered that  
in that text of  
be considered: that where  
to be noted that  
and all good men.  
warning given to Timothy,  
of this text of  
Barnes another text of  
in great doubt what  
that by exposition of  
exposition of Saint Ambrose,  
in another manner: that
in the person of
of the Gospel of
to the epistles of
them easily; notwithstanding that
world, by writing, that
Those hard things," saith
that are written by
their own perdition." And
is not written by
therefore this text of
was the saying of
he saw well that
text saith not that
unto us without writing.
by their institutions unwritten.
neither reformed nor changed." upon these words of
it is evident that
never ask farther question." saith in this wise: 
their nature indifferent: therefore
have we,' said
These words, therefore, of
received by the Church.
and understand them wisely." was delivered of old." unto us by themselves.
of the apostles' tradition." not found in writing." husband lay . . . showed unto
the next chapter after,
of the same book,
The old holy doctor
they wrote; which thing
of purgatory -- both
both Saint Augustine and
I have rehearsed yet,
-- the disciple of
said, the authority of
this book"? Or of
let go the letter.
men." Those words of
things there were which
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a great threatening unto
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Saint Paul prevented them, to 8, 369/ 19
Saint Paul said, 'We 8, 369/ 29
Saint Paul, 'this custom 8, 369/ 32
Saint Paul . . . may make the 8, 369/ 36
Saint Leo (also a holy 8, 369/ 39
Saint Augustine, in the book 8, 370/ 8
Saint Augustine in the 118th 8, 370/ 24
Saint Augustine in the Fourth 8, 371/ 3
Saint Augustine in the Fifth 8, 371/ 8
Saint Augustine in the eleventh 8, 371/ 12
Saint Augustine, then present with 8, 371/ 18
Saint Augustine saith these words 8, 371/ 24
Saint Augustine prayeth for his 8, 371/ 31
Saint Chrysostom, in his homily 8, 373/ 11
Saint Paul saith also himself 8, 373/ 31
Saint Augustine and Saint Chrysostom 8, 373/ 35
Saint Chrysostom, and other holy 8, 373/ 35
Saint Polycarp -- the disciple 8, 374/ 5
Saint John! -- which wrote 8, 374/ 6
Saint John himself in his 8, 374/ 12
Saint Paul writing himself to 8, 374/ 14
Saint Paul also to Timothy 8, 374/ 25
Saint Paul do very plainly 8, 374/ 31
Saint Paul taught Timothy, and 8, 374/ 32
Saint Ambrose saith, secret mysteries 8, 374/ 34
Saint Peter of loss of 8, 375/ 27
Saint Cyprian did in his 8, 375/ 32
Saint Paul for taking away 8, 376/ 14
Saint Paul circumcised Timothy himself 8, 376/ 17
Saint John and of Saint 8, 380/ 1
Saint Paul) . . . and might yet 8, 380/ 1
nothing; but that, as
wit, the faith that
have believed and taught . . .
and taught . . . Saint Jerome,
Saint Jerome, Saint Augustine,
Saint Augustine, Saint Ambrose,
Saint Ambrose, Saint Chrysostom,
Chrysostom, Saint Gregory, and
the church of which
was a doctor, and
and Saint Augustine, and
and Saint Gregory, and
therein reproved plainly by
by Saint Paul and
certainty. For which cause
whether the successor of
of God. For as
apostles built upon . . . but
in this confession of
enough, the faith that
in this faith that
This faith might, peradventure,
coming. And thus might
belief of either other.
that the faith which
to be considered that
of the faith that
For he saith that
to the counsel of
still in sin." But
of this faith that
can be false. For
charity, and is as
the right belief which
believe the faith that
without this faith that
without the faith that
having that faith that
many things more than
of all these did
than this faith that
his faith now than
our Savior said unto
once the faith that
by the words of
in this epistle of
make us believe that
gathereth and affirmeth upon
this chapter -- that
the First Epistle of

| Saint     | Paul saith, the Church                          | 8, 382/8 |
| Saint     | Peter professed should not                       | 8, 389/2 |
| Saint     | Jerome, Saint Augustine, Saint                 | 8, 389/8 |
| Saint     | Augustine, Saint Ambrose, Saint         | 8, 389/8 |
| Saint     | Ambrose, Saint Chrysostom, Saint       | 8, 389/8 |
| Saint     | Chrysostom, Saint Gregory, and          | 8, 389/9 |
| Saint     | Gregory, and Saint Cyprian                   | 8, 389/9 |
| Saint     | Cyprian do well and                           | 8, 389/9 |
| Saint     | Jerome was a doctor                          | 8, 395/2 |
| Saint     | Augustine, and Saint Gregory                | 8, 395/2 |
| Saint     | Gregory, and Saint Ambrose                   | 8, 395/3 |
| Saint     | Ambrose, and all the                         | 8, 395/3 |
| Saint     | Paul and Saint James                         | 8, 395/14|
| Saint     | James both . . . yet stand                   | 8, 395/14|
| Saint     | Paul saith that "the"                         | 8, 396/25|
| Saint     | Peter be his vicar                           | 8, 398/1 |
| Saint     | Paul saith, the passions                     | 8, 401/19|
| Saint     | Paul preached the contrary                   | 8, 403/28|
| Saint     | Peter's faith . . . where he                 | 8, 404/12|
| Saint     | Peter confessed. And in                      | 8, 404/35|
| Saint     | Peter confessed is never                     | 8, 406/1 |
| Saint     | Peter have, for anything                     | 8, 406/26|
| Saint     | Peter have rather a                          | 8, 406/32|
| Saint     | Peter also nothing there                    | 8, 406/34|
| Saint     | Peter confessed then, were                  | 8, 407/7 |
| Saint     | Peter in confessing Christ                  | 8, 408/8 |
| Saint     | Peter confessed! And so                     | 8, 408/22|
| Saint     | Peter was not aware                          | 8, 408/27|
| Saint     | John the Baptist, not                        | 8, 409/6 |
| Saint     | Paul, against Tyndale's doctrine            | 8, 409/23|
| Saint     | Peter there confessed, I                    | 8, 411/4 |
| Saint     | Paul saith plainly that                     | 8, 412/13|
| Saint     | Paul said of wanton                         | 8, 412/24|
| Saint     | Peter confessed . . . and they               | 8, 412/31|
| Saint     | Peter confessed: I cannot                   | 8, 413/16|
| Saint     | Peter professed -- then                     | 8, 413/32|
| Saint     | Peter confessed. Now, if                    | 8, 414/3 |
| Saint     | Peter confessed, we go                      | 8, 414/5 |
| Saint     | Peter did there confess                     | 8, 414/10|
| Saint     | Peter make any mention                      | 8, 414/14|
| Saint     | Peter confessed . . . the same              | 8, 416/5 |
| Saint     | Peter confesseth then? And                 | 8, 416/20|
| Saint     | Peter at the confession                     | 8, 418/3 |
| Saint     | Peter confessed can never                   | 8, 420/21|
| Saint     | John in the third                           | 8, 424/9 |
| Saint     | John . . . by which he                      | 8, 425/7 |
| Saint     | John teacheth divers of                    | 8, 425/8 |
| Saint     | John's epistle -- in                        | 8, 425/14|
| Saint     | John teacheth them all                      | 8, 425/16|
| Saint     | John, he is come                            | 8, 425/34|
in the Gospel of Matthew, the twelfth chapter 8, 426/ 18
and hard words of Paul, which places of 8, 426/ 20
abominable heresy, better than Cyprian, Saint Jerome, Saint 8, 426/ 27
better than Saint Cyprian, Jerome, Saint Augustine, Saint 8, 426/ 28
Saint Cyprian, Saint Jerome, Augustine, Saint Ambrose, Saint 8, 426/ 28
Saint Augustine, Saint Ambrose, Saint Gregory, and 8, 426/ 28
Saint Gregory, and all the Gregory, and all the 8, 426/ 28
Saint John . . . where is no John . . . where is no 8, 427/ 7
in that epistle of John whereby Tyndale would John whereby Tyndale would 8, 427/ 12
souls. The words of John be these: Every John be these: Every 8, 428/ 16
the aforesaid words of John, that man can John, that man can 8, 428/ 26
understand these words of John in such wise John in such wise 8, 428/ 32
any good man understood John so before, but John so before, but 8, 429/ 3
of these words of John, better than all John, better than all 8, 429/ 6
the Spirit revealed unto John against the bishop John against the bishop 8, 429/ 15
amended, should. Doth not Paul say, "He that Paul say, "He that 8, 429/ 34
cannot fall deadly. But Paul there meant deadly Paul there meant deadly 8, 430/ 5
but fear." There showeth Paul effectually, by a Paul effectually, by a 8, 430/ 11
some persons." Here showeth Paul plainly that men Paul plainly that men 8, 430/ 22
sellsame, too, seemeth by Paul that it may Paul that it may 8, 430/ 35
never after be forgiven. Paul's words are these Paul's words are these 8, 431/ 5
speaketh of "feeling" faith . . . Paul speaketh here of Paul speaketh here of 8, 431/ 12
the "word of God" . . . Paul here speaketh of Paul here speaketh of 8, 431/ 14
again of the Spirit" . . . Paul here in like Paul here in like 8, 431/ 17
here to say to Paul? Surely for the Paul? Surely for the 8, 431/ 24
himself with that that Paul here seemeth to Paul here seemeth to 8, 431/ 28
and gloss Ezekiel by Paul, as Saint Paul, as Paul, as Saint Paul 8, 432/ 33
by Saint Paul, as by Ezekiel? Namely by Ezekiel? Namely since 8, 432/ 33
Namely since very sure that, as very sure that, as 8, 432/ 34
and saints that expound and saints that expound 8, 433/ 22
the whole purpose of the whole purpose of 8, 433/ 25
clearly the contrary. For clearly the contrary. For 8, 434/ 10
his children. And that his children. And that 8, 434/ 13
Son of God," saith Son of God," saith 8, 434/ 23
dissemble the weight of John, "came into this John, "came into this 8, 434/ 29
doctrine" meant John's words that he John's words that he 8, 435/ 8
and open words of John before alleged . . . where John before alleged . . . where 8, 435/ 31
that the words of John which I have John which I have 8, 436/ 11
peccatum ad mortem, that John speaketh of; and John speaketh of; and 8, 438/ 3
old holy expositors of John's epistle before, make John's epistle before, make 8, 438/ 9
to perceive surely that John did never mean John did never mean 8, 438/ 10
sin enter after. For John himself, in the John himself, in the 8, 438/ 13
in these words of John in this point John in this point 8, 434/ 23
every word. And whereas John, "came into this John, "came into this 8, 434/ 29
manner of wise meant John's words that he John's words that he 8, 435/ 8
error, and say that John before alleged . . . where John before alleged . . . where 8, 435/ 31
casting on water enough. John which I have John which I have 8, 436/ 11
seed of God" (whether John speaketh of; and John speaketh of; and 8, 438/ 3
cannot sin deadly -- John's epistle before, make John's epistle before, make 8, 438/ 9
But Tyndale -- telling John did never mean John did never mean 8, 438/ 10
whether John himself, in the John himself, in the 8, 438/ 13
cannot sin deadly -- John in those words John in those words 8, 439/ 8
But Tyndale -- telling John plainly meant "that John plainly meant "that 8, 439/ 15
error, and say that John, therefore, writing those John, therefore, writing those 8, 439/ 27
casting on water enough. John took it for John took it for 8, 439/ 33
seed of God" (whether John, I say, so John, I say, so 8, 439/ 35
cannot sin deadly -- John's tale and meaning John's tale and meaning 8, 439/ 36
make us ween that after Tyndale's understanding of it. And thus meant as to ween that many other places of expounded that epistle of good, wholesome counsel of fond and frantic imagination . . . these only words of his false exposition of other words. For when and false exposition of said true . . . then should still within them -- mark we know," saith fulfill their vows -- the two better understood -- whether Tyndale, or ye may believe here by the words of by the words of as ever he construed Saint John. For whereas we should ween that in him. And while should take it that and self-slaughter too. And plainly that Tyndale taketh his before-rehearsed words of make it seem that the First Epistle of the faith confessed by the First Epistle of God is faithful," saith wield it." And when for answer look how And there was, by at all. For as and make them, as all the meditations of the true faith that for so far go that Christ said of child perceiveth. And therefore him -- that thing his Passion. That thing well. And truly, if never should have converted than one. For though wholesome counsel. For as
the first preaching of
never thought upon by
in the works of
works of Saint Augustine,
Saint Augustine, Saint Jerome,
Saint Jerome, Saint Cyprian,
Saint Cyprian, Saint Ambrose,
Saint Ambrose, Saint Basil,
Saint Basil, Saint Gregory,
follow the example of
with sin. For as
the first Epistle of
the fifteenth chapter of
of persons, as said
the first chapter of
-- for, as saith
Father of lights." And
as did Cornelius when
as that holy pope
and worthy (for as
and evident. Doth not
knowledge. And therefore saith
should be proud. Lo,
after the sentence of
head, the deed of
of God himself. And
pass, as against which
blessed apostles . . . and specially
faith that worketh, as
mouth. For as holy
by the mouth of
them thereupon. Nor yet
Resurrection as ever was
deal more, too, that
and the stoning of
this one example of
he cometh particularly to
the First Epistle of
that Tyndale's tale of
and must be that
And to prove that
this wise reason, that
thereby still . . . that though
our Savior spoken unto
a gay game, that
that the faith which
we may not say
between our Lady and
playeth his pageant between
Savior is because that
Saint Peter, when there were
Saint Peter nor any of
Saint Augustine, Saint Jerome, Saint
Saint Jerome, Saint Cyprian, Saint
Saint Cyprian, Saint Ambrose, Saint
Saint Ambrose, Saint Basil, Saint
Saint Basil, Saint Gregory,
Saint Paul . . . and, as he
Saint Paul saith, "What fellowship
Saint John), and therefore in
Saint John) which Tyndale allegeth
Saint Peter. But then goeth
Saint Mark. For though it
Saint James, "Every good, perfect
Saint Paul saith, "What hast
Saint Peter was sent unto
Saint Gregory saith it should
Saint Paul saith, all the
Saint Paul unto the Hebrews
Saint Paul also that we
Saint Paul, though God withdrew
Saint Paul to the Romans
Saint Mary Magdalene -- though
Saint Paul saith, "What hast
Saint Paul plainly speaketh, and
Saint Thomas of India, which
Saint Paul saith, by love
Saint Paul saith, "In heart
Saint Paul: "God is faithful
Saint Thomas, which, as Tyndale
Saint Thomas of India . . . came
Saint Paul when after the
Saint Stephen, persecuted and punished
Saint Paul are in the
Saint Peter, and saith . . . Tyndale
Saint John, as by all
Saint Peter's repentance and sorrow
Saint Peter before his repentance
Saint Peter sinned not deadly
Saint Peter's faith "failed not
Saint Peter did fall and
Saint Peter, "I have prayed
Saint Peter's faith should be
Saint Peter confessed may both
Saint Peter's faith was in
Saint Peter, and to toss
Saint Peter and our Lady
Saint Peter's faith never failed
| Saint | Peter . . . I shall not | 8, 555/ 6 |
| Saint | Peter or no. And | 8, 555/ 7 |
| Saint | James as Saint Paul | 8, 555/ 21 |
| Saint | Paul, and the very | 8, 555/ 22 |
| Saint | Peter wept sorrowfully therefor | 8, 555/ 33 |
| Saint | Peter in that time | 8, 555/ 37 |
| Saint | Peter had held on | 8, 556/ 3 |
| Saint | Peter had continued his | 8, 556/ 9 |
| Saint | Peter had in such | 8, 556/ 29 |
| Saint | Peter, he saith unto | 8, 557/ 29 |
| Saint | Peter was once from | 8, 559/ 30 |
| Saint | Peter, and Saint Thomas | 8, 566/ 1 |
| Saint | Thomas of India, and | 8, 566/ 1 |
| Saint | Paul "It is impossible | 8, 568/ 17 |
| Saint | , nor any one text | 8, 571/ 9 |
| saint | image is idolatry; that | 8, 221/ 5 |
| saintly | speak of "repenting" . . and | 8, 394/ 31 |
| saintly | of their "feeling faith | 8, 442/ 34 |
| saints | and reverent behavior used | 8, 3/ 8 |
| saints | and images none honor | 8, 3/ 12 |
| saints | but for the sake | 8, 3/ 13 |
| saints | . And the Dirge is | 8, 10/ 21 |
| saints | should be thrown out | 8, 15/ 11 |
| saints | , and that he believed | 8, 20/ 19 |
| saints | in heaven, and against | 8, 26/ 9 |
| saints | that are already with | 8, 39/ 7 |
| saints | . . . be with thee, O | 8, 40/ 8 |
| saints | " -- as earnest as | 8, 42/ 23 |
| saints | , that any of them | 8, 42/ 26 |
| saints | since Christ's days unto | 8, 49/ 35 |
| saints | , that we may worship | 8, 117/ 31 |
| saints | and all good Christian | 8, 129/ 31 |
| saints | -- what excuse could | 8, 130/ 14 |
| saints | which wrote of these | 8, 134/ 7 |
| saints | in heaven. For as | 8, 140/ 36 |
| saints | and our Blessed Lady | 8, 149/ 1 |
| saints | , and the common faith | 8, 156/ 13 |
| saints | which have used them | 8, 159/ 1 |
| saints | and bait out all | 8, 161/ 32 |
| saints | . And as they call | 8, 172/ 3 |
| saints | -- do worship thereby | 8, 172/ 37 |
| saints | whom those images represent | 8, 173/ 1 |
| saints | . And now ye see | 8, 173/ 6 |
| saints | , to make them seem | 8, 174/ 16 |
| saints | . And now -- using | 8, 175/ 4 |
| saints | have both used, allowed | 8, 206/ 34 |
| saints | dead before these days | 8, 221/ 19 |
| saints | of every age, and | 8, 239/ 19 |
| saints | in every age . . . and | 8, 246/ 34 |
| saints | have not all agreed | 8, 247/ 9 |
all the old holy 
saints , while they say now 8, 248/ 1
they may yet be 
saints too, and so I 8, 248/ 4
and all the holy 
saints of every time, but 8, 249/ 11
those holy, wise, well-learned 
saints all this fifteen hundred 8, 250/ 4
pilgrimages, and worshipping of 
saints , and his holy sacraments 8, 250/ 35
daily doth for his 
saints , both while they were 8, 252/ 1
of the old holy 
saints whose faith was approved 8, 255/ 31
the consent of holy 
saints approving and allowing the 8, 260/ 20
apostles, and other holy 
saints after them. But as 8, 270/ 6
ever since sent holy 
saints into his church, as 8, 275/ 17
most common heresies, against 
saints and sacraments, with daily 8, 275/ 24
or to pray to 
saints , or to believe in 8, 289/ 29
deeds, and praying to 
saints , with such like . . . as 8, 290/ 37
by the other holy 
saints and martyrs who, as 8, 314/ 5
cunning men and blessed 
saints also have thought upon 8, 318/ 29
in Christian hearts. Holy 
saints and cunning doctors of 8, 337/ 12
Scripture, against all holy 
saints , ceremonies, and sacraments . . . and 8, 337/ 19
religion, fasting, prayer, devotion, 
saints ) had many things to 8, 340/ 2
honor and worship for 
saints . . . of whom himself hath 8, 365/ 26
bodies of any other 
saints , and the knowledge that 8, 365/ 31
also the praying to 
saints , and of our Savior 8, 366/ 9
the images of holy 
saints , he saith that many 8, 368/ 15
of holy 
saints in heaven -- and 8, 373/ 24
and which be holy 
saints , say that the things 8, 373/ 36
Chrysostom, and other holy 
saints that are living in 8, 382/ 24
here in earth and 
saints (ifTyndale's doctrine be 8, 387/ 28
service and praying to 
saints , and all Holy Scripture 8, 416/ 13
men, and all holy 
saints that have written against 8, 426/ 29
all holy 
saints , and all the whole 8, 427/ 3
all the old holy 
saints that in this exposition 8, 429/ 1
of the old holy 
saints that expound Saint Paul 8, 433/ 25
old holy doctors and 
saints and the Catholic faith 8, 434/ 5
all holy doctors and 
saints that ever expounded that 8, 441/ 2
all the old holy 
saints had been of Tyndale's 8, 469/ 3
old holy doctors and 
saints , of every time this 8, 477/ 32
and him, those holy 
saints had the same faith 8, 477/ 34
all the old holy 
saints some one that said 8, 478/ 2
old holy doctors and 
saints , and good Christian people 8, 480/ 2
her and other holy 
saints , and did reverence to 8, 481/ 21
old holy doctors and 
saints in every age of 8, 481/ 29
of altars, blaspheming of 
saints , rashing down their images 8, 484/ 20
his holy doctors and 
saints , and by all the 8, 486/ 8
his offense, seeketh unto 
saints as his Father's friends 8, 497/ 15
old holy doctors and 
saints ? And who be more 8, 515/ 17
-- how that the 
saints must be patient and 8, 528/ 32
that they serve no 
saints , but rail upon their 8, 572/ 9
images but for the 
saints' sake, nor saints but 8, 3/ 13
we have in holy 
saints' lives so many examples 8, 64/ 36
so is those holy 
saints' expositions, with the virtues 8, 141/ 2
Christian worshipping of holy life to have holy more. And thy ' they found; despitely the man, or as Tyndale amended . . . according as he Paul . . . whereas Saint Paul that, as Saint Paul I had heard, he and though Saint Augustine of Israel. But now springeth, as Saint Augustine say untruly. And then him well where he were well. Our Savior is it that Paul Spirit of God; but, their judgment . . . but he place alleged by Tyndale, search upon height . . . and for that that Tyndale his fellows. Take example good reader, that Tyndale naught. And here he good occasion, where he lovingly spoken, and he prologue . . . in which he well done; for he care not, as Tyndale sort be, as Tyndale cause. And then he were true that Tyndale of Matthew, where he priest of God Eliachim liberty? "Go and assemble," then all in. What What saith Tobias? "Prayer," fasting is good." He as holy Saint Augustine chapter: "And therefore now, their flesh, as Tyndale of Matthew, where he Jesus Christ, where he gifts of grace. Nay the flesh, as Tyndale man, as our Savior it. For the Scripture despite. Now, where he the sacraments he plainly little setteth by, and
have "served," as he saith, "visible things." Is not 8, 80/ 7
can content him; for he saith plainly that whosoever do 8, 82/ 7
signs and tokens, and saith that they profit nothing 8, 83/ 3
-- as he plainly saith that of the 8, 83/ 20
these five which he saith be no sacraments at 8, 83/ 27
of an answer? He saith that the Scripture and 8, 84/ 25

Of Matrimony Tyndale Matrimony, for which Saint Paul
for those holy significations saith that it is a 8, 85/ 12
to his teeth . . . and saith that matrimony is a 8, 85/ 35
is no grace therein," saith he. "And why?" say he. "Because,"
why?" say we. "Because," saith he, "Where read you 8, 86/ 4
read it in Scripture," of Babylonica, where he saith as Tyndale now saith
matrimony, whereas Saint Paul as Tyndale now saith it is a great 8, 86/ 12
well and pertly and that Saint Paul said 8, 86/ 14
the same (as he) priests both may and 8, 86/ 25
For upon this Tyndale saith, "There is not any 8, 87/ 7
be forgiven him." "Nay," nothig; for Saint James
nothing; for he saith that the ' prayer 8, 87/ 19
shall naught; for he it is but a 8, 87/ 36
amendeth the matter, and shall hear what he of the parts. Of 8, 88/ 4
our neighbor also, as it is the very 8, 88/ 25
he doth naught, and John in his epistle 8, 89/ 21
in this wise he still he doth well 8, 91/ 1
women too. For he we be all priests 8, 91/ 15
Now, in that he in the same book 8, 91/ 16
others. And after, he "the sacraments that Christ 8, 91/ 30
England, because the priest further: Baptism is called 8, 92/ 8
which only cause he , "Volo,' say 8, 92/ 10
fruitless, too. For he that the baptism is 8, 92/ 15
other sacraments, which he they be now in 8, 92/ 17
and therefore are (he ) superstitious. And lo, thus 8, 92/ 18
faults for which he that the sacraments be 8, 92/ 32
is fruitless. One, he because of the false 8, 92/ 33
of Tyndale, since he that the baptism is 8, 93/ 1
poetry. Now, since he , then, that the baptism 8, 93/ 13
not but that Tyndale right well and reasonable 8, 93/ 18
then say as he , that for lack of 8, 93/ 33
altogether, and therein he false; another, that himself 8, 94/ 4
Christ's promise. For he that the sacraments be 8, 94/ 23
the sacraments is (he ) nothing else but to 8, 94/ 25
Saint Peter where he in the first of 8, 94/ 30
his epistle, where he , "Of his good will 8, 94/ 35
truth" -- "that is," Tyndale, "with the word 8, 94/ 36
word of promise." He also, "Thou seest that 8, 94/ 37
us, through faith." He also that as the 8, 95/ 1
none otherwise . . . because he that the sacraments be 8, 95/ 3
| bare signs (as he)                             | saith                      | 8, 95 / 20 |
| signify certain things, he                    | saith                      | 8, 95 / 21 |
| but preaching, as Tyndale                     | saith                      | 8, 96 / 1  |
| Tyndale, because Saint Paul                   | saith                      | 8, 96 / 16 |
| For when Saint Peter                         | saith                      | 8, 96 / 23 |
| word of truth,"                                | saith                      | 8, 96 / 35 |
| of himself where he                           | saith                      | 8, 97 / 7  |
| at all . . . but he                           | saith                      | 8, 97 / 25 |
| very things themselves . . . as               | saith                      | 8, 99 / 3  |
| the same . . . where he                       | saith                      | 8, 99 / 32 |
| of Baptism our Lord                          | saith                      | 8, 100 / 1 |
| shall go forth,"                              | saith                      | 8, 100 / 15|
| so, and no scripture                          | saith                      | 8, 102 / 25|
| his own fashion. He                          | saith                      | 8, 106 / 15|
| with our faith; Tyndale                       | saith                      | 8, 106 / 24|
| that believed as Tyndale                     | saith                      | 8, 107 / 12|
| he believeth. And he                         | saith                      | 8, 107 / 13|
| good reason as he                            | saith                      | 8, 109 / 2 |
| Holy Sacrifice. Which he                      | saith                      | 8, 109 / 6 |
| superstitious . . . because, as he            | saith                      | 8, 109 / 7 |
| we need, therefore, he                       | saith                      | 8, 112 / 1 |
| the people. For he                           | saith                      | 8, 112 / 3 |
| living. Howbeit, when Tyndale                | saith                      | 8, 112 / 25|
| eyes with. For he                            | saith                      | 8, 113 / 4 |
| meet sacrifice; but he                       | saith                      | 8, 113 / 6 |
| a mock -- "Yea,"                             | saith                      | 8, 115 / 19|
| holy salt. What availeth                      | saith                      | 8, 115 / 22|
| the same sacrament? Why                      | saith                      | 8, 115 / 27|
| in another place, he                         | saith                      | 8, 116 / 10|
| them." And afterward he                      | saith                      | 8, 116 / 14|
| in his blood," and                           | saith                      | 8, 117 / 9 |
| any faith therein. He                        | saith                      | 8, 117 / 22|
| of Christ, as Tyndale                        | saith                      | 8, 118 / 14|
| here "the world," and                        | saith                      | 8, 120 / 24|
| captivated and bound, he                     | saith                      | 8, 121 / 17|
| against them . . . where he                   | saith                      | 8, 123 / 27|
| themselves. For no man                        | saith                      | 8, 131 / 31|
| must be, as Luther error. And thereto he     | saith                      | 8, 133 / 9 |
| all. For so long, this eight hundred years,  | saith                      | 8, 133 / 18|
| are gathered "against Christ,"               | saith                      | 8, 135 / 20|
| charity (as Saint Paul                       | saith                      | 8, 135 / 20|
| him far, for he                              | saith                      | 8, 137 / 5 |
| none heed" -- he                              | saith                      | 8, 137 / 12|
| Greek do, as he                               | saith                      | 8, 137 / 12|
| God -- and, he                                | saith                      | 8, 137 / 12|
| to pray." Then, he                            | saith                      | 8, 138 / 7 |
| but that is, he                               | saith                      | 8, 139 / 33|
| A third signification, he                    | saith                      | 8, 143 / 31|
| ) and serve of nothing                       | saith                      | 8, 144 / 22|
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saith he farther . . . Tyndale By
saith as he saith, and
saith, and then let him
. . . Tyndale And by the
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that by the Scripture
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that by the Scripture
that by the Scripture
. . . Tyndale And by the
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have it, as he
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And Paul (Rom 7)
I that do it,"
albeit in that he
ever sinneth (as he
the first, where he
God, as he now
the Apocalypse, where he
is also (as he
faith (that is, he
to wit (as he
For every such sin,
Holy Ghost . . . which shall,
it remain." But here
in him . . . therefore, he
and after appeareth. He
default fall from it.
from the faith'?? He
to come" -- yet
Is it my will,
his words following, and
Paul, in that he
be bad, as Tyndale
the Son of God,"
brother." And after he
in him: here he
before alleged . . . where he
in him.' He
hath it'; but he
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him.' And he
eyth were, as Tyndale
And whereas Saint John
in him; for he
sinful deed. For Tyndale
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<td>he, &quot;but sin that</td>
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<td>saith that every true member</td>
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<td>saith he ` cannot sin</td>
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<td>saith that whoso is born</td>
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<td>saith after, in another place</td>
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<td>saith , sure by their feeling</td>
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<td>saith that the child of</td>
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<td>saith that he which once</td>
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<td>saith himself that though the</td>
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<tr>
<td>saith , &quot;By this shall ye</td>
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not of God." And 

For when Saint John 

thereupon, by which he 

say untrue where he 

because that the Spirit, 

them -- Saint John 

that mark we know," 

quip against me, and 

sin . . . "therefore it is,"

And Paul (Rom 7) 

I that do it,"

And while Saint Paul 

great" . . . and yet he 

of that riddle, he 

to the sin, he 

by these that he 
present chapter, where he 

faith is, as he 

by which faith he 

deadly . . . for the Spirit ( 

for this cause he 

battle; and then is ( 

committing of them, he 

sin deadly indeed. "Nay," 

of purpose, and plainly 

the sin, as Tyndale 

seeking, as holy David 

them. "God is faithful," 

these words where he 

Tyndale's word, when he 

deeds -- which he 

words following, where he 

purpose -- where he 

hath once gotten he 

sorrow? For as himself 

For as Saint Augustine 

them, as Saint Paul 

agreed; and that he 

say not as he 

be agreed. For he 

though a man believe, 

charity therewith also, which, 

cometh forth after and 

charity too, as Tyndale 

chapter after -- whoso ( 

why? For two causes, 

that error be written, 

no deadly sin? Because, 

very Gospel, as he 

are in Christ," he 

also, "Little children, let 

here himself that the 

that the true members 

that by the outward 

he, dwelleth still within 

, in the very end 

Saint John, "that there 

that because every man 

he, "a false conclusion 

"That good which I 

he, "but sin that 

the words of himself 

that for all that 

that the true members 

they never do. By 

"the Spirit calleth us 

"we cast never off 

hereafter, but "historical," faint 

that they feel themselves 

he) shall never suffer 

that though the motion 

he) all forgiven them 

they never sin deadly 

Tyndale, "for afterward we 

that they shall never 

, "breaking out in their 

, excuses for their sin 

Saint Paul, "which shall 

that they yield not 

plainly that whosoever do 

they fall in upon 

they will rise and 

that though they "fall 

he can never lose 

that through such repentance 

, if it be done 

the members of a 

as I say, and 

. For whereas I said 

that the thing which 

he, never so right 

he, must needs ensue 

that himself and such 

; which I say is 

he) hath once in 

Tyndale. One, because that 

Tyndale, even in the 

Tyndale, that an elected 

after too. By this 

that a true member
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saith he, whatsover he saith that we be bound 8, 467/ 34
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neither nother. But Tyndale
Tyndale say. But yet
wit, both where he
and also where he
believe himself. Now, then,
not do as he
now confess that he
word quite that he
good living, as Tyndale
he there, and this
by and by, and
so boasteth, wherein, he
and calleth "pope-holy," and
of them thus he
this man. Here he
Here he saith (and
this that he now
that as little he
foolish-wilily. For where he
which only thing, he
be open. For he
them. And therein he
he ensemble it . . . and
he say nay, he
is thereof (as Tyndale
they "repent," as Tyndale
he say thus, he
and not, as Tyndale
withdraw. For as God
best. For as himself
God, as he there
the lukewarm. And therefore
use that condition, and
himself. And Saint Paul
not received it?" He
upon that foundation, and
godly reasons. First he
they were, as Tyndale
him" away. Which he
Paul plainly speaketh, and
did so, as he
do it. For thus
God. And therefore he
to speak. For he
worketh, as Saint Paul
too. "This shall I" (this world, but only
these things willingly? "No," contrary. "I prove it,"
man else that Tyndale

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<td>saith</td>
<td>, &quot;What hast thou that</td>
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<td>saith</td>
<td>not, &quot;... as though it</td>
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<td>saith</td>
<td>. . . Tyndale God laid so</td>
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<td>unto us, &quot;God is</td>
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<td>saith</td>
<td>. . . Tyndale Now, in all</td>
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<td>saith</td>
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<td>, by love -- that</td>
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<td>saith</td>
<td>Tyndale) &quot;defend you well</td>
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<td>Tyndale. I say no</td>
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<tr>
<td>saith</td>
<td>, &quot;There is no man</td>
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David’s deeds, whereas Tyndale saith he could not sin 8, 538/12
Hittite. And therefore thus our Lord: Behold, I saith that David in all 8, 539/11
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help!" for the manner sake

that God for Christ's sake

for sand as holy sake

puttest sand as holy sake

Mass, and by the hibald, resembling the

used for a ceremony saith

lief "sand as holy saith

comparing sand with holy salt

for sand than holy salt

lack of a little salt

the board of the salt

good a sacrament of salt

therefore, whereas for the salt

beginneth with a holy salutation
little by his holy salutation . And when they consider 8, 40/ 23
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<td>whereof were necessary to</td>
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<td>a necessary article for</td>
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<td>the cause of his</td>
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<td>is not necessary to</td>
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<td>his brains, . . . and to</td>
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<td>make no matter to</td>
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<td>have believed pertaineth to</td>
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<td>thought them necessary unto</td>
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<td>their final election to</td>
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<td>he moveth, whether unto</td>
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<td>his pleasure and the</td>
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<tr>
<td>to bring man to</td>
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<td>8,509/39</td>
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<td>as is requisite unto</td>
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<td>8,512/1</td>
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<td>work. Wherein as concerning</td>
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<td>8,518/30</td>
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<td>have elected them to</td>
<td></td>
<td>8,519/26</td>
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<tr>
<td>in this world toward</td>
<td></td>
<td>8,522/38</td>
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<tr>
<td>David was elected to</td>
<td></td>
<td>8,536/35</td>
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<tr>
<td>scripture proving his final</td>
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<td>8,537/6</td>
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<tr>
<td>elect to the final</td>
<td></td>
<td>8,537/9</td>
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<tr>
<td>believed wrong, of whose</td>
<td></td>
<td>8,537/14</td>
</tr>
<tr>
<td>sure as of the</td>
<td></td>
<td>8,537/15</td>
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<tr>
<td>confess it for our</td>
<td></td>
<td>8,542/1</td>
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<tr>
<td>then serve them to</td>
<td></td>
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<tr>
<td>to the state of</td>
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<td>8,551/15</td>
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<tr>
<td>have letted him from</td>
<td></td>
<td>8,551/17</td>
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<tr>
<td>faith alone sufficient for</td>
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<td>8,555/15</td>
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<tr>
<td>in anything necessary to</td>
<td></td>
<td>8,560/21</td>
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<tr>
<td>that were necessary to</td>
<td></td>
<td>8,562/36</td>
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<tr>
<td>misliketh her devout anthem</td>
<td></td>
<td>8,313/13</td>
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<tr>
<td>all Jewry, and in</td>
<td></td>
<td>8,238/32</td>
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<tr>
<td>confusion, that by the</td>
<td></td>
<td>8,285/25</td>
</tr>
<tr>
<td>persona Filii,&quot; &quot;persona Spiritus Sancti&quot;</td>
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<td>8,201/9</td>
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<tr>
<td>hath, by the secret</td>
<td></td>
<td>8,100/24</td>
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</tbody>
</table>
Christ; and the things saith that God hath the Sabbath day was sanctified "the Sabbath day unto only to God himself 8, 189/ 3 8, 74/ 4 8, 74/ 9
Christian people sacred and that ye may be sanctified by Tyndale And Christ answered 8, 409/ 33
hersy. Tyndale . . . John 17, "of the tabernacle, and sanctifying of all the vessels 8, 79/ 17
ark, and altar, apparel, in simulation of like sanctifying , and sacrifice, our Lord 8, 79/ 28
ex aqua et Spiritu Sancto non potest introire in sanctity with their holy salutations 8, 40/ 18
as soon "gape" for Sancto as holy salt, and 8, 377/ 8
sandal as holy salt in 8, 57/ 32 8, 75/ 15
resembling the salt to sand and the holy oil 8, 78/ 16
salt than sand while sand is so 8, 78/ 32
sand is so good a 8, 78/ 33
he had as lief " mocks and jests, comparing sand as holy salt," and 8, 81/ 35
more meet indeed for sand with holy salt, and 8, 105/ 1
in many places, they sand than holy salt. What 8, 115/ 20
himself, "O altitudo divitiarum sapientiae et scientiae Dei! ("O 8, 49/ 4
professeth not himself a Saracen , nor I know him 8, 252/ 14
with either paynim, Turk, Saracen , or Jew, and would 8, 504/ 34
the sign of the Saracens' head. But now consider 8, 277/ 7
were Turks, Jews, or Saracens , or, that worse were 8, 93/ 28
infidels as Turks and Saracens would learn of Tyndale 8, 109/ 33
unto Jews, Turks, and Saracens , and paynims . . . as, for 8, 110/ 4
all the Jews, Turks, Saracens , and other infidels hold 8, 110/ 9
as Jews, Turks, and Saracens , were present at the 8, 110/ 16
and the church of Saracens , too (since Tyndale will 8, 131/ 14
peradventure Jews, Turks, and Saracens too, that be not 8, 146/ 33
they were Jews or Saracens , though they were so 8, 167/ 4
among the Turks or Saracens -- since Tyndale is 8, 252/ 13
thereunto -- as Jews, Saracens , or Turks, not yet 8, 392/ 18
and misery -- "I sat down and wept and 8, 67/ 14
because thou hast long sat still in sin." But 8, 409/ 22
God sit where he sat, should have like luck 8, 483/ 20
a pastime if he sat sadly by frantic Collins 8, 554/ 27
verily a work of Satan , and that the falsest 8, 88/ 7
every man have served Satan all the while they 8, 88/ 15
the very "work of Satan ," and they therefore serve 8, 88/ 25
and they therefore serve Satan and work his work 8, 88/ 26
suffered the angel of Satan to vex him lest 8, 159/ 20
devil," "the church of Satan ," "the church of wretches 8, 166/ 10
so: "the church of Satan ," "the church of wretches 8, 167/ 20
be the synagogue of Satan and servants of the 8, 223/ 9
defail) the false invention of Satan ) and would have us 8, 394/ 33
him the "angel of Satan ," the "prick of the 8, 444/ 23
goodness the "angel of Satan ," the "prick of the 8, 453/ 4
craft and invention of Satan . And this is, lo 8, 496/ 4
Luke 22), "Simon, Simon, Satan seeketh you to sift 8, 553/ 12
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<th>Definition</th>
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<tr>
<td>Satan</td>
<td>Seeketh to sift you</td>
<td>8, 553/ 16</td>
</tr>
<tr>
<td>satchel</td>
<td>, nor shoes upon their</td>
<td>8, 328/ 6</td>
</tr>
<tr>
<td>satisfaction</td>
<td>; and whereas he speaketh</td>
<td>8, 42/ 7</td>
</tr>
<tr>
<td>satisfaction</td>
<td>&quot; -- not meaning that</td>
<td>8, 65/ 15</td>
</tr>
<tr>
<td>satisfaction</td>
<td>,&quot; for the devoir that</td>
<td>8, 65/ 24</td>
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<tr>
<td>satisfaction</td>
<td>of sin and procuring</td>
<td>8, 65/ 34</td>
</tr>
<tr>
<td>Satisfaction</td>
<td>He will that we</td>
<td>8, 88/ 30</td>
</tr>
<tr>
<td>satisfaction</td>
<td>: this thing Tyndale calleth</td>
<td>8, 89/ 5</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for his sins to</td>
<td>8, 89/ 13</td>
</tr>
<tr>
<td>satisfaction</td>
<td>and ever-sufficient.</td>
<td>8, 208/ 25</td>
</tr>
<tr>
<td>satisfaction</td>
<td>to Godward for their</td>
<td>8, 208/ 14</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for our sins!</td>
<td>8, 208/ 15</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for our sins --</td>
<td>8, 208/ 20</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for our sins is</td>
<td>8, 208/ 22</td>
</tr>
<tr>
<td>satisfaction</td>
<td>also for the eternality</td>
<td>8, 210/ 7</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for the same: then</td>
<td>8, 210/ 9</td>
</tr>
<tr>
<td>satisfaction</td>
<td>of that pain, because</td>
<td>8, 210/ 13</td>
</tr>
<tr>
<td>satisfaction</td>
<td>of the temporal pain</td>
<td>8, 210/ 29</td>
</tr>
<tr>
<td>satisfaction</td>
<td>by good deeds. For</td>
<td>8, 211/ 20</td>
</tr>
<tr>
<td>satisfaction</td>
<td>that it so dischargeth</td>
<td>8, 213/ 36</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for sin to Godward</td>
<td>8, 290/ 36</td>
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<td>satisfaction</td>
<td>for the sin of</td>
<td>8, 408/ 30</td>
</tr>
<tr>
<td>satisfaction</td>
<td>for the sin of</td>
<td>8, 408/ 36</td>
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<tr>
<td>satisfaction</td>
<td>of Christ maketh worthy</td>
<td>8, 409/ 8</td>
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<tr>
<td>satisfaction</td>
<td>of altogether, that we</td>
<td>8, 409/ 11</td>
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<tr>
<td>satisfaction</td>
<td>; and so his whole</td>
<td>8, 410/ 20</td>
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<tr>
<td>satisfaction</td>
<td>. For himself cannot say</td>
<td>8, 413/ 37</td>
</tr>
<tr>
<td>satisfaction</td>
<td>?The knowledge of this</td>
<td>8, 416/ 24</td>
</tr>
<tr>
<td>satisfaction</td>
<td>shall not only nothing</td>
<td>8, 425/ 27</td>
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<tr>
<td>satisfaction</td>
<td>, and all punishment for</td>
<td>8, 470/ 26</td>
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<tr>
<td>satisfactory</td>
<td>and justifying. And because</td>
<td>8, 134/ 26</td>
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<tr>
<td>satisfied</td>
<td>. . . he amplifieth and enhanceth</td>
<td>8, 47/ 14</td>
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<tr>
<td>satisfied</td>
<td>and mock no more</td>
<td>8, 110/ 10</td>
</tr>
<tr>
<td>satisfied</td>
<td>by the only merits</td>
<td>8, 210/ 32</td>
</tr>
<tr>
<td>satisfied</td>
<td>with our doubtful disputations</td>
<td>8, 389/ 30</td>
</tr>
<tr>
<td>satisfied</td>
<td>that he believe it</td>
<td>8, 537/ 16</td>
</tr>
<tr>
<td>satisfy</td>
<td>them that will needs</td>
<td>8, 35/ 26</td>
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<tr>
<td>satisfy</td>
<td>for their sin --</td>
<td>8, 90/ 13</td>
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<tr>
<td>satisfy</td>
<td>for all the sins</td>
<td>8, 209/ 22</td>
</tr>
<tr>
<td>satisfy</td>
<td>for that pain . . . since</td>
<td>8, 210/ 12</td>
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<tr>
<td>satisfy</td>
<td>not himself . . . he is</td>
<td>8, 272/ 3</td>
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<tr>
<td>satisfy</td>
<td>. . . but with which we</td>
<td>8, 409/ 9</td>
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<tr>
<td>Saturday</td>
<td>, than to put difference</td>
<td>8, 320/ 11</td>
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<tr>
<td>Saturday</td>
<td>but only to put</td>
<td>8, 320/ 23</td>
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<tr>
<td>Saturday</td>
<td>, And therefore these causes</td>
<td>8, 320/ 35</td>
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<tr>
<td>Saturday</td>
<td>was ordained by God</td>
<td>8, 322/ 19</td>
</tr>
<tr>
<td>Saturday</td>
<td>to Sunday, himself without</td>
<td>8, 322/ 24</td>
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<tr>
<td>Saturday</td>
<td>changed into the Sunday</td>
<td>8, 366/ 1</td>
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<tr>
<td>Saul</td>
<td>did . . . or between the</td>
<td>8, 49/ 16</td>
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</tbody>
</table>

they agree together: "Simon, neither bear wallet nor wit, both confession and laymen both, call " by the Church called " godly purposes, serveth for waw forbade rowning. Of which the Church calleth goeth about to make Christ is an everlasting which they must make Christ hath made full in Scripture that Christ's both -- and Christ's good, holy works, other every man for the toward God, for the contrition of heart, and of Christ for our the ear, penance and and blood is a the cross is a but such as the death for so full through good works toward of their pain and deeds of charity toward -- so that any all penitential works toward their dumb disguisings; their of penance-doing, or other And with this not other infidels hold themselves common course to be of unlearned hearers be myself for this time though they shall not a thing sufficient to had been sufficient to penance-doing endeavor themselves to here, because they all which we could nothing change it from the to change it from the Jews do the himself that, as the made, I say, from have we also the commandments with themselves as...
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<td>Saul</td>
<td>was deceived in saving</td>
<td>8, 49/ 19</td>
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<td>Saul</td>
<td>in his rageous fury</td>
<td>8, 160/ 11</td>
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<tr>
<td>save</td>
<td>his life, I had</td>
<td>8, 12/ 25</td>
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<tr>
<td>save</td>
<td>a young innocent babe</td>
<td>8, 19/ 8</td>
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<tr>
<td>Save</td>
<td>you yourself and abjure</td>
<td>8, 20/ 7</td>
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<td>save</td>
<td>his soul. For so</td>
<td>8, 22/ 9</td>
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<tr>
<td>save</td>
<td>their life, their sects</td>
<td>8, 25/ 1</td>
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<tr>
<td>save</td>
<td>his own soul --</td>
<td>8, 31/ 3</td>
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<td>save</td>
<td>heretics . . . which Catholic church</td>
<td>8, 61/ 12</td>
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<tr>
<td>save</td>
<td>twain -- that is</td>
<td>8, 91/ 32</td>
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<tr>
<td>save</td>
<td>us if we knew</td>
<td>8, 92/ 5</td>
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<tr>
<td>save</td>
<td>his coat. For that</td>
<td>8, 114/ 15</td>
</tr>
<tr>
<td>save</td>
<td>his coat. Of which</td>
<td>8, 114/ 36</td>
</tr>
<tr>
<td>save</td>
<td>A worshipful</td>
<td>8, 115/ 19</td>
</tr>
<tr>
<td>save</td>
<td>his coat.&quot;</td>
<td>8, 127/ 19</td>
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<tr>
<td>save</td>
<td>faith. And now ye</td>
<td>8, 158/ 22</td>
</tr>
<tr>
<td>save</td>
<td>an appointment to preach</td>
<td>8, 165/ 21</td>
</tr>
<tr>
<td>save</td>
<td>for lack of a</td>
<td>8, 176/ 15</td>
</tr>
<tr>
<td>save</td>
<td>the man!) with the</td>
<td>8, 178/ 33</td>
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<tr>
<td>save</td>
<td>gratia gratis data --</td>
<td>8, 204/ 19</td>
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<tr>
<td>save</td>
<td>In which doing</td>
<td>8, 207/ 25</td>
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<tr>
<td>save</td>
<td>they that at the</td>
<td>8, 220/ 31</td>
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<tr>
<td>save</td>
<td>one -- and the</td>
<td>8, 223/ 27</td>
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<tr>
<td>save</td>
<td>one. And therefore, though</td>
<td>8, 246/ 3</td>
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<tr>
<td>save</td>
<td>for the Church we</td>
<td>8, 254/ 9</td>
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<tr>
<td>save</td>
<td>the faith upright --</td>
<td>8, 264/ 19</td>
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<tr>
<td>save</td>
<td>miracles to confound false</td>
<td>8, 265/ 2</td>
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<tr>
<td>save</td>
<td>those few -- yet</td>
<td>8, 272/ 12</td>
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<tr>
<td>save</td>
<td>only these few that</td>
<td>8, 272/ 19</td>
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<tr>
<td>save</td>
<td>the Jews, in their</td>
<td>8, 281/ 11</td>
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<tr>
<td>save</td>
<td>the resurrection; yea, and</td>
<td>8, 281/ 23</td>
</tr>
<tr>
<td>save</td>
<td>the resurrection.&quot; Now, this</td>
<td>8, 282/ 17</td>
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<tr>
<td>save</td>
<td>himself and say that</td>
<td>8, 305/ 31</td>
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<tr>
<td>save</td>
<td>us without good works</td>
<td>8, 308/ 26</td>
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<td>save</td>
<td>only to the priest</td>
<td>8, 316/ 19</td>
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<td>save</td>
<td>for the rhyme, I</td>
<td>8, 326/ 15</td>
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<td>save</td>
<td>the Doom, and because</td>
<td>8, 338/ 4</td>
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<td>save</td>
<td>only the Day of</td>
<td>8, 338/ 16</td>
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<td>save</td>
<td>his body, yet revoked</td>
<td>8, 358/ 9</td>
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<tr>
<td>save</td>
<td>his soul. Now here</td>
<td>8, 358/ 10</td>
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<td>save</td>
<td>such as be by</td>
<td>8, 361/ 27</td>
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<tr>
<td>save</td>
<td>Origen only, Tyndale dissembleth</td>
<td>8, 367/ 30</td>
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<tr>
<td>save</td>
<td>him, and getteth him</td>
<td>8, 377/ 13</td>
</tr>
<tr>
<td>save</td>
<td>such as may work</td>
<td>8, 401/ 35</td>
</tr>
<tr>
<td>save</td>
<td>all such as him</td>
<td>8, 402/ 2</td>
</tr>
<tr>
<td>save</td>
<td>man without any regard</td>
<td>8, 402/ 9</td>
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<tr>
<td>save</td>
<td>any man that once</td>
<td>8, 410/ 32</td>
</tr>
<tr>
<td>save</td>
<td>Tyndale's tale from plain</td>
<td>8, 415/ 30</td>
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<tr>
<td>save</td>
<td>him from damnation. And</td>
<td>8, 432/ 21</td>
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<tr>
<td>save</td>
<td>him in what day</td>
<td>8, 432/ 25</td>
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</tbody>
</table>

*Confutation Part 1: Concordance of Major Terms*
then would he fain
it pleaseth him to
other error in anything
that the promise should
chapter all were well
ways to win and
fasted and prayed to
the same: "Whoso will
and unto every man
boldly believe it, and,
remit his sin and
or penance shall sufficiently
midwives of Egypt that
all that might have
as they say) be
to be the rather
the rather to be
please him and be
their pleasure and be
should never have been
that he shall be
he shall not be
Ghost, he should be
yet might he have
there was no man
because ye should be
because ye should be
unfaithfulness never shall be
believed we cannot be
but those that were
and we might be
and confidence to be
our faith to be
a martyr may be
such as shall be
he shall never be
that trust to be
sinners shall never be
therefore never the more
be never the less
every man to be
repenting and faith be
his saying might be
that shall be finally
therefrom, they shall be
that believeth to be
not die but be
by penance never be
Christ he shall be

save
save
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save
to save his worship with saying
us for our obedience
the promises can be
them and get them
it. For surely this
them that he useth
the child, until the
his soul in this
his life in this
himself so inopinable, and
his own bare worshipful
him if he so
them . . . so that they
the children of Israel
his life.
only by Christ's blood
and come to heaven
and come to heaven
the rather -- so
all with ease,
but had utterly lost
except sin after let
, except right special cases
. . . and that except a
us though he had
. And when a man
" . . . giving them knowledge that
," it appeareth that Tyndale
. Now, albeit that I
. . . there were one miracle
in the ship.
well enough though our
by the works of
by . . . but we believe
and brought to heaven
in the kind of
, but all his repentance
in Christ's Passion, if
by his Passion, as
; neither yet the less
, though the contrary were
by . . . but we be
. And thus, good readers
. And thus, good readers
by the mean of
, and none of all
after. We may be
. . . and believe not that

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8, 463/ 7
8, 466/ 25
8, 474/ 12
8, 497/ 20
8, 522/ 36
8, 540/ 5
8, 543/ 30
8, 556/ 17
8, 565/ 12
8, 569/ 7
8, 571/ 36
8, 19/ 5
8, 20/ 5
8, 52/ 9
8, 54/ 2
8, 54/ 7
8, 54/ 17
8, 67/ 1
8, 76/ 30
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<td>any angel is eternally saved</td>
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<td>That we shall be saved</td>
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<td>that mankind shall be saved</td>
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<td>therefore never the more</td>
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<td>be never the less saved</td>
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<td>is elected to be saved</td>
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<td>and should never be saved</td>
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<td>shall never after be saved</td>
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<td>no man shall be saved</td>
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<td>at all . . . but be saved</td>
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<td>and so, to be saved</td>
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<td>that finally should be saved</td>
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<td>heart; nor shall be saved</td>
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<td>that they shall be saved</td>
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<td>sins remitted and be forgiven, and so never saved</td>
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<td>whether he shall be saved</td>
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<td>if they would be plunging in the water saveth</td>
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<td>itself, without the promise, now them that he saveth, he</td>
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<td>meaneth not very well, let these wretches alone . . . saveth</td>
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<td>Saul was deceived in saving</td>
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<td>holy Catholic, Christian people, the hill of joy, saving</td>
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<td>we should have none, saving that like a good</td>
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<td>and so would he, saving for his godly delight</td>
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<td>setteth all at nothing saving only Christ's promises made</td>
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<td>but in good faith, saving for the worshipful name</td>
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<td>married monks and friars . . saving for the worshipful name</td>
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<td>therefore he lived solitary, saving that his virtues caused</td>
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<td>them have eaten any, saving some such as have</td>
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<td>he now leaveth out, saving that he seeth well</td>
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<td>so foolishly defendeth that, saving for pity to see</td>
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<td>can I nothing see, saving only for one thing</td>
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<td>and with good grammar, saving for his poetry, for</td>
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<td>signified among the paynims . . saving that they gathered together</td>
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<td>bark against images . . that saving they be shameless, they</td>
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<td>would call a lie . . . saving that it is more</td>
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<td>seeth Tyndale well enough ( saving that he winketh and</td>
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<td>shrift&quot; and &quot;shriving &quot; For, saving that the goodness of</td>
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<td>his defense at all, saving to make, as I</td>
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<td>alehouse is all one, saving for such holy preaching</td>
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<td>spendeth but in waste . . saving , as I said, for</td>
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<td>the English word -- saving that ye should see</td>
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<td>be not well spoken, saving that we understand thereby</td>
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<td>vouchsafe to speak of, saving that he doth it</td>
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<td>a greater question yet, saving for the custom of</td>
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<td>their sins for need . . saving that I see the</td>
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<td>undoubtedly the sorest pinch, saving for the more, and</td>
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<td>is past this world), saving that &quot;our Lady never</td>
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<td>any such other things . . saving that they should serve</td>
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<td>the promises be fulfilled saving the resurrection? Doth that</td>
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<td>and plainly proveth that saving for the tradition of</td>
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<td>and all was gone . . saving for as far forth</td>
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<td>none among the Arians . . saving in the taking of</td>
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<td>and the third mode . . saving that the minor carrieth</td>
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<td>have been so long, saving that both Friar Barnes</td>
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<td>should for the same, saving for their &quot;feeling faith</td>
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<td>not reward it so, saving for the Passion of</td>
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<td>as touching the faith ( saving his only difference and</td>
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<td>diffuse and almost inexplicable . . saving that they all expound</td>
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<td>of their members -- saving my charity, sir, I</td>
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<td>the means of the saving , that it should be</td>
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<td>turning of him. And saving my charity, I beshrew</td>
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<td>Law; which things our</td>
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<td>believed. And therefore our</td>
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as soon as he 
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appeareth that while he 
tongue perceiving the article . . . 
he should though I 
marvelous, miracles that themselves 
write thereof that ever 
not fail, if he 
against heresies which they 
others' writing, and so 
pit in that they 
it now), but they 
as they did. They 
out. And likewise he 
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left it out. Tyndale 
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have done farther. Tyndale 
too, in that they 
a place where he 
in conclusion, when he 
I had when I 
them by fire . . . and 
to bear? For he 
dark whom he never 
thoughts. For though they 
and when they first 
they did when they 
not believe" till he 
as though no man 
would (and that he 
this, after that he 
forswear that ever he 
already brought it in 
now see it in 

Saxony 
; for there is now 

Saxony 
, where they that were 

English, heresy. And, I 
and this knoweth, I 
on the other side, 
expounded that I dare 
nothing now need to 
now; and, I hear 
and friars that neither 

savored 
always those meats to 

saw 
the contrary so plainly 

saw 
he many more, peradventure 

saw 
that for aught he 

saw 
his country prepare themselves 

saw 
and perceived the other 

saw 
his apostles dead, and 

saw 
my conscience clear, far 

saw 
him; or if he 

saw 
himself fallen, he would 

saw 
well enough that he 

saw 
him not; nor if 

saw 
or believed done on 

saw 
it before. Nor if 

saw 
the people frame all 

saw 
should come; and that 

saw 
that all was written 

saw 
that without writing, God 

saw 
also that the common 

saw 
also that God did 

saw 
that it had not 

saw 
yet that they would 

saw 
well would not serve 

saw 
well also that anything 

saw 
well that Saint Paul 

saw 
also that the text 

saw 
him deliver the man 

saw 
a hart, and shot 

saw 
the world wax in 

saw 
her once . . . I then 

saw 
that if he died 

saw 
the woman as he 

saw 
in the light. But 

saw 
him raise up others 

saw 
him, they were astonished 

saw 
the miracle of himself 

saw 
Christ . . . neither did believe 

saw 
it . . . neither did believe 

saw 
well!) royally triumpheth and 

saw 
himself shamefully confuted concerning 

saw 
him than to suffer 

Saxony 
; for there is now 

Saxony 
, where they that were 

say 
, that God now beginneth 

say 
, Tyndale himself so well 

say 
plainly unto them that 

say 
that blessed apostle, rather 

say 
, because the confutation of 

say 
, the Primer too, wherein 

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<td>so solemnly put: I say that if a bishop</td>
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<td>the other. But I say that the oil being</td>
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<td>had he more to say than that God had</td>
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<td>the sick: thereto I say that the bishop sendeth</td>
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<td>he affirmeth that I say -- how the oiling</td>
<td>8, 195/ 27</td>
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<td>do, and therefore I say it yet. More It</td>
<td>8, 195/ 29</td>
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<td>well content that he say it yet, and I</td>
<td>8, 195/ 32</td>
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<td>yet, and I will say the same. But I</td>
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<td>stark heresy though Tyndale said it myself, to say that they be both</td>
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<td>had happed me to say that I said wrong</td>
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<td>To the matter I say it myself . . . but that</td>
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<td>at all. For I say , therefore, that it is</td>
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<td>a mock thereat and say that oiling and shaving</td>
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<td>for true also, I say it was but like</td>
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<td>-- so might he say that it is false</td>
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<td>evil love. And I say &quot;Love thy neighbor&quot;; nor</td>
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<td>born. Tyndale Finally, I say &quot;Charity thy neighbor,&quot; nor</td>
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<td>let him not to say there &quot;Give thy neighbor</td>
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<td>I bid him not say &quot;Bear thy neighbor good</td>
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<td>yet as he may say a man ought to</td>
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<td>if it please him say also in some grace</td>
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<td>charity.&quot; Tyndale Though we say , &quot;He standeth well in</td>
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<td>-- as when we say of a stubborn body</td>
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<td>one, in respect, I say , of the &quot;dannability&quot;) belonging</td>
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<td>relieved. And this, I say that we take in</td>
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<td>and &quot;forthink&quot;; as we say that the word &quot;penance</td>
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<td>us therewith, we may say -- by the authority</td>
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<td>sacrament; or we may say that never any which</td>
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<td>pain. But else I suddenly. Now, if he say that if he do</td>
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<td>other men have. We say , where a man hath</td>
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<td>pain. But else, I say that he sinneth deadly</td>
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<td>we willingly done, and say : yet to put it</td>
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<td>so to think and say that Saint Peter loved</td>
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<td>God's commandments. I dare say, that as I say , I needed none answer</td>
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<td>in the open street, say there were no cause</td>
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<td>good faith, much better say then than he may</td>
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<td>than he may now say that there is no</td>
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also there, and yet they think as they say no sin? I dare say general. As when I say be so unwise to say. But when I say must answer "Yes," and say if Saint John should say either should Saint John say either Saint John should say yet he shall not say for. And therefore I say no"; for he cannot say If a man would say of Israel," he should say But if he would say of Israel," he should say not all one to say Greek. And therefore I say kind. A man may say him, he must then say here," and may not say the field, ye may say But ye may not say I was about to say would in English rather say were as much to say all three. Howbeit, I say be borne; but I say more clear. And I say not all one to say of man" and to say Savior and maketh him say man. For Tyndale cannot say that Christ did not say what is that to say man . . . but yet I say besides all these, I say looketh for. For I say not; nor if I say the Truth, would not say spoken. And this I say of God's words: I say not because he will say And if he will say believed . . . he must, I say Now, if Tyndale will say of their doctrine: I say apostles themselves, though Tyndale say false. And if he say

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<td>they think as they</td>
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<td>say no sin? I dare</td>
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<td>say general. As when I</td>
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<td>say be so unwise to</td>
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<td>say. But when I</td>
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<td>say if Saint John should</td>
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<td>say either should Saint John</td>
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<td>say either Saint John should</td>
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<td>say yet he shall not</td>
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<td>say for. And therefore I</td>
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<td>say no&quot;; for he cannot</td>
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<td>say If a man would</td>
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<td>say of Israel,&quot; he should</td>
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<td>say But if he would</td>
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<td>say of Israel,&quot; he should</td>
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<td>say not all one to</td>
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<td>say Greek. And therefore I</td>
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<td>say kind. A man may</td>
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<td>say him, he must then</td>
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<td>say here,&quot; and may not</td>
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<td>say the field, ye may</td>
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<td>say But ye may not</td>
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<td>say I was about to</td>
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<td>say would in English rather</td>
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<td>say were as much to</td>
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<td>say all three. Howbeit, I</td>
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<td>say be borne; but I</td>
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<td>say more clear. And I</td>
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<td>say not all one to</td>
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<td>say of man&quot; and to</td>
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<td>say Savior and maketh him</td>
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<td>say man. For Tyndale cannot</td>
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<td>say that Christ did not</td>
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<td>say what is that to</td>
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<td>say man . . . but yet I</td>
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<td>say besides all these, I</td>
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<td>say looketh for. For I</td>
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<td>say not; nor if I</td>
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<td>say the Truth, would not</td>
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<td>say spoken. And this I</td>
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<td>say of God's words: I</td>
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<td>say not because he will</td>
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<td>believed . . . he must, I</td>
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<td>Now, if Tyndale will</td>
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<td>of their doctrine: I</td>
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<td>say apostles themselves, though Tyndale</td>
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-- who durst, I
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world wit what to
in. But whatsoever Tyndale
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-- I will not
day -- he, I
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ween that none will
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may break it: I
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say that these sacraments and 8, 323/35
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say no further here but 8, 324/31
say -- I would ask 8, 325/20
say yea: then destroyeth he 8, 325/23
say nay . . . but that all 8, 325/26
say nothing but Tyndale stood 8, 326/1
say that therein Tyndale saith 8, 326/19
say , and the proper significations 8, 328/11
say that I will be 8, 328/22
say , Moses either, understood all 8, 328/33
say Tyndale cannot prove that 8, 329/6
say that the people understood 8, 329/8
say that thou art Christ 8, 329/17
say that they might at 8, 329/31
say as Tyndale saith -- 8, 329/32
say , how worshipfully Tyndale hath 8, 330/25
say "the Holy Ghost writeth 8, 330/37
I must, therefore, I say, put him in remembrance not the use to inspireth the writer": I say, that we will not not excuse ourselves and this Will Tyndale haply say, "In that word he me somewhat forth, and -- that is to say, that like as my but if he will for any man to authority that whatsoever he should suffice him to be as bold to been so bold to shall God, as I have we heard him his mouth. And we God. And if Tyndale For though the Scripture no story that shall And if he will And if he will left at liberty to as he might before, Arian and arrant heretic every foolish heretic may said, and yet I bring authentic scripture": I say, for them all? I say, are shamefully driven to say, that doth them. I say, not let to say, that not, then will he in, overturned; beware, I say, after their ceremonies and say, not meant as I say, not meant as I say, of the Altar? "Yea,"

him wrong. Secondly, I say, that at all. Thirdly, I say, of God. For we play his part and so clear. Fourthly, we God's words. For we things that ever they should be hidden, should in all that they doctrine and preaching, do never wise man would the things that they As though he would

say, "the Holy Ghost writeth again that the Scripture » In that word he more than I could -- that is to say, that like as my say, that the Scripture, albeit that allthing was so say, that the word of say, that the general councils say, that the stories tell say, that the stories do say, that he knoweth by say, that it is not say, that the Church understandeth say, that thou seek not say, 'As these people say, (and as the circumstance say, but precisely forbidden them say, they, "but this proveth say, that if Moses had say, that in the things say, that they be the say, nay still, be the say, that any such thing say, that it is God's say, unto you, observe them say, "Show me that written well and according to say, and confirm in like say otherwise. But the thing say to them. And that say, "Since they sit upon
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<th>Original Text</th>
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<td>to kneel down and say certain prayers with him</td>
<td>8, 354/ 26</td>
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<td>that doubteth not, I say, of this (of which he is not bound</td>
<td>8, 354/ 31</td>
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<td>in his bed, and say he is sick. Upon</td>
<td>8, 355/ 1</td>
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<td>be, some man may say he is sick. Upon</td>
<td>8, 355/ 4</td>
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<td>hear him, if they say, that all that was</td>
<td>8, 358/ 15</td>
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<td>they cannot for shame -- it is, I say</td>
<td>8, 359/ 16</td>
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<tr>
<td>as though he would say that every man and</td>
<td>8, 362/ 9</td>
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<td>call them plain, and say, these heretics lay forth</td>
<td>8, 362/ 29</td>
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<td>And thus, as I say, be the traditions of</td>
<td>8, 363/ 7</td>
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<td>Catholic faith which we say, in this matter --</td>
<td>8, 364/ 24</td>
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<tr>
<td>hath said or can say, in the contrary, as in</td>
<td>8, 365/ 23</td>
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<td>and let not to say, Mass, and what thing</td>
<td>8, 366/ 6</td>
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<td>to consecrate, how to say the truth, never Tradition</td>
<td>8, 366/ 11</td>
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<td>to which yet, to shame. For sometimes they say all is corrupted. And</td>
<td>8, 367/ 3</td>
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<td>past, in which they say, that we will not</td>
<td>8, 367/ 5</td>
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<td>truth ... and then they say, nothing, but fare as</td>
<td>8, 367/ 8</td>
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<td>nuns: to that they say, only; that is to</td>
<td>8, 369/ 12</td>
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<td>none of them should ye see that they say, &quot;Where is this</td>
<td>8, 369/ 20</td>
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<td>and other holy saints, And discharge, as I say that the apostles taught</td>
<td>8, 373/ 29</td>
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<td>God proved,&quot; will Tyndale say, their doctrine with miracles</td>
<td>8, 376/ 25</td>
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<td>miracles. So doth he, if the Church would say, I, the doctrine of</td>
<td>8, 376/ 26</td>
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<td>contrary, yet would he say, they were true. For</td>
<td>8, 376/ 35</td>
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<td>in derision.&quot; If Tyndale But yet this I say, that he can so</td>
<td>8, 377/ 35</td>
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<td>ours. And therefore, I say, taking away the credence</td>
<td>8, 378/ 2</td>
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<td>credence, therefore, as I say, taken from the Catholic</td>
<td>8, 378/ 7</td>
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<td>-- as well, I say, &quot;No more may any</td>
<td>8, 378/ 12</td>
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<td>And if he will say, the whole Church in</td>
<td>8, 378/ 28</td>
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<td>aught that he can answer this argument and</td>
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<td>his proof, so we say, that they did leave</td>
<td>8, 379/ 29</td>
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<td>our part, and will say, that else he is</td>
<td>8, 379/ 32</td>
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<td>Tyndale will, as I say, confess the truth that</td>
<td>8, 379/ 34</td>
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<td>word again. And I say, further that we prove</td>
<td>8, 380/ 6</td>
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<td>Scripture -- this, I say, we prove to Tyndale</td>
<td>8, 380/ 8</td>
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<td>For if he will say, as he saith in</td>
<td>8, 380/ 11</td>
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<td>of God -- I say, that we know the</td>
<td>8, 380/ 15</td>
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<td>same Spirit. But then did before. And I say, we farther that the</td>
<td>8, 380/ 17</td>
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<td>which church -- I say, that God by his</td>
<td>8, 380/ 26</td>
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<td>and known: then I say, Tyndale is as blind</td>
<td>8, 380/ 36</td>
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<td>is very Truth, to very false where he</td>
<td>8, 387/ 5</td>
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<td>further. Moreover, if Tyndale say, that all this known</td>
<td>8, 387/ 7</td>
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<td>true virtues. If he say, that it hath been</td>
<td>8, 387/ 21</td>
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living. For if he say, that we need no heresies. If he then say, whether that preacher say so too, that we say, that Christ's elect church showed us, as I also believe that to considereth this shall, I to gloss it and for all that they too. For where they Scripture, I think they now -- since they alone sufficeth, and yet charity too . . . and now repentance too -- they them," saith Tyndale. So God." But thereto I Now, then, if he first point again and are they, as I rable of their sect faith. And yet they fruitless -- dead, I except our Savior himself us." And if he might he as well and boast it, and all faithful folk will them all, saying, "I further for his purpose merrily laugh thereat and that faith, will he hell. If Tyndale will whatsoever he would further of the elects. Then -- it followeth, I own sin, Tyndale will his "if" . . . and not -- that is to to purpose, except he yet further, if he his "if" . . . and not repent," but he must if Tyndale gloss and boast of him to prevail' (that is to as though he would satisfaction. For himself cannot
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<td>it is heresy to say</td>
<td>that besides the belief</td>
<td>8,415/33</td>
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<tr>
<td>is no more to say</td>
<td>but whosoever besides the</td>
<td>8,416/6</td>
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<td>heaven, &quot; so will he say</td>
<td>to Tyndale, for confessing</td>
<td>8,418/6</td>
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<td>have no cause to say</td>
<td>that I deface his</td>
<td>8,418/25</td>
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<td>Jn 1), &quot;If we say</td>
<td>we have no sin</td>
<td>8,419/8</td>
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<td>And again, if we say</td>
<td>we have not sinned</td>
<td>8,419/9</td>
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<td>as if he would say</td>
<td>that because he was</td>
<td>8,421/2</td>
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<td>as if he would say</td>
<td>that &quot;the body alone</td>
<td>8,421/11</td>
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<td>were reproved, would then</td>
<td>say : that if the seed</td>
<td>8,421/23</td>
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<td>pass, this will say</td>
<td>alone, that is to</td>
<td>8,421/30</td>
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<td>falling to sin: I say</td>
<td>that it is very</td>
<td>8,422/10</td>
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<td>the faithful man, I say</td>
<td>that the Spirit dwelleth</td>
<td>8,422/25</td>
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<td>the Spirit. But I say</td>
<td>that the man may</td>
<td>8,422/27</td>
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<td>contrary. And yet I say</td>
<td>not that all sins</td>
<td>8,423/32</td>
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<td>only for that I say</td>
<td>&quot;by the sacraments and</td>
<td>8,427/32</td>
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<td>the children of God, I say</td>
<td>I. And when they</td>
<td>8,428/11</td>
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<td>hell. Let Tyndale, I say</td>
<td>we by the words</td>
<td>8,428/37</td>
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<td>rehearse you some. What</td>
<td>&quot;He that thinketh that</td>
<td>8,429/14</td>
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<td>Doth not Saint Paul</td>
<td>that he speaketh only</td>
<td>8,429/34</td>
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<td>sin. Peradventure Tyndale will</td>
<td>say I that he calleth</td>
<td>8,430/24</td>
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<td>spoken of elects. Thereto</td>
<td>say that he meaneth of</td>
<td>8,430/30</td>
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<td>Then will he peradventure</td>
<td>say to Saint Paul? Surely</td>
<td>8,431/24</td>
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<td>hath Tyndale here to say</td>
<td>at all, that any</td>
<td>8,431/25</td>
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<tr>
<td>nothing hath he to say</td>
<td>&quot;Why should you not</td>
<td>8,432/32</td>
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<td>yet lest Tyndale might</td>
<td>, that our Lord will</td>
<td>8,432/35</td>
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<td>-- it appeareth, I say</td>
<td>to a righteous man</td>
<td>8,433/3</td>
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<td>and though I would say</td>
<td>to a sinner, '</td>
<td>8,433/7</td>
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<td>die. But if I God&quot; (that is to say)</td>
<td>&quot; that is God's child</td>
<td>8,434/32</td>
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<td>as though he would say</td>
<td>, &quot;... for if he fall</td>
<td>8,434/34</td>
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<td>open&quot; (that is to this will Tyndale peradventure</td>
<td>say , &quot;By this may ye</td>
<td>8,434/38</td>
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<td>it not,&quot; will Tyndale say</td>
<td>that I pass over</td>
<td>8,435/17</td>
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<td>I prove,&quot; will Tyndale</td>
<td>, &quot;that he that hath</td>
<td>8,435/23</td>
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<td>epistle . . . avoideth,&quot; will Tyndale say</td>
<td>, &quot;by the plain and</td>
<td>8,435/30</td>
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<td>this is so, I say</td>
<td>, &quot;mine exposition nothing at</td>
<td>8,435/38</td>
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<td>anything that himself might</td>
<td>say yet again that the</td>
<td>8,436/11</td>
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<td>dare I neither, I say</td>
<td>. But, now, to this</td>
<td>8,436/24</td>
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<td>and these examples, I say</td>
<td>despair of any of</td>
<td>8,437/36</td>
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<td>every man that would say</td>
<td>with the consent of</td>
<td>8,438/8</td>
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<td>Or if one would say</td>
<td>, &quot;An honorable man's child</td>
<td>8,438/29</td>
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<td>-- he meant, I say</td>
<td>, &quot;A man that taketh</td>
<td>8,439/1</td>
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<td>in his error, and once,&quot;To this I say</td>
<td>that Saint John plainly</td>
<td>8,439/14</td>
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<td>once,&quot;To this I say</td>
<td>that in the example</td>
<td>8,439/19</td>
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<td>-- Saint John, I say</td>
<td>, so saying and so</td>
<td>8,439/35</td>
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<td>it is true to say</td>
<td>that &quot;he which hath</td>
<td>8,440/24</td>
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<td>is it true to say</td>
<td>that &quot;whoso have the</td>
<td>8,440/26</td>
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<td>as he that would say</td>
<td>, &quot;Whoso sitteth by the</td>
<td>8,440/29</td>
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<td>so he that would say</td>
<td>that &quot;whoso have the</td>
<td>8,440/31</td>
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Saint John, though he say, "Whosoever confess that Jesus
should Saint John himself say untrue where he saith
-- Saint John -- that, say, , declareth against Tyndale's doctrine
Jn 1), "If we say they what they will
And again, if we say we have no sin
-- let Tyndale, I say we have not sinned
is no more to say , tell us whether he
he so meaneth, I say it seemeth by his
peradventure answer us and say it is no deadly
indeed; in this meantime, say, I, they sin deadly
Tyndale will yet hAPly say that the thief was
follow? Hereto shall Tyndale say that himself and his
and pardon, as they say they be. This would
than this. Tyndale will say that his fellows and
except he will peradventure say, , they do them not
will -- therefore, I say that it is never
again. Now, if Tyndale say , when they do those
deadly sin? If he say true that he consented
him if that he say, , but work well) standeth
which cannot, as they say to God and themselves
way they go, they say , needs have some such
-- they must, I say , and yet I say
he saith as I say, not as he saith
say, and yet I say
Tyndale saith; which I say is plainly false. For
hath he other to say but because that every
Yea, and whatsoever Tyndale say, , when the great rage
way? I dare boldly say that Tyndale himself, if
at the last. Now say I, then, to Tyndale
bring him: then I say that since he will
-- if Tyndale, I say , find such a man
because that, if himself say true that none elect
-- because Tyndale, I say , for his example of
seek some shift, and say that he meaneth no
thus must Tyndale needs say , for aught that I
Scripture -- still, I say, , standeth it stiffly against
dare be bold to say that they were never
For they were, I say , never taught that they
promises. I dare well say they died, all that
they died. If he say to this that though
fly. If he will say that the children baptized
article; that is to say , of every article which
contrary, but if he say that himself have them
And then if he say, so, he must either
to salvation. He cannot say that he learned it
but if he will say that this whole multitude
be learned. Also, to say that he therein believeth
not for very shame say nay but that, against
Wherein if Tyndale dare say that I lie . . . let 8,478/1
And therefore, as I say , saving that I will 8,480/6
what evil we might say by them, we could 8,480/15
Scripture . . . Here should he say , "as, for example, they 8,480/21
them: such men, I say , are fallen from Christ 8,481/10
sects, that is to say , sundry parties and divisions 8,481/15
fellows, the heretics, I say , themselves began first that 8,483/10
work alone -- then say I that Tyndale's holy 8,486/29
clean dead" -- I say that his tale is 8,486/34
faith, that is to say , the true belief, and 8,487/4
heat." And yet I say that with these sins 8,487/31
Christ and Belial?" I say also that all his 8,488/4
devilish deeds -- I say that as far forth 8,488/7
damnable, haply Tyndale will say they be not, be 8,490/3
let us leave, I say , this good child at 8,491/20
judge in such case say to him for very 8,494/14
same thing that we say . And so is Tyndale 8,494/37
his purpose compelled to say the same that we 8,494/38
always denied. But then say we one thing further 8,495/1
word were then, I say , already, before the deed 8,495/36
he doth now, and say , "Even so goeth it 8,497/12
upon me then and say that I mistake him 8,498/5
And therefore, as I say , the man layeth the 8,498/31
him as he would say if his wit would 8,498/33
if there were, I say , no such thing in 8,503/1
him again that we say not that man's endeavor 8,504/19
without God. But we say that when men endeavor 8,504/21
faith, though Tyndale would say nay thereto. I would 8,504/29
to God . . . should, I say , by his advice, use 8,506/12
nor do nothing, nor say nothing, nor think nothing 8,506/13
I doubt not, I say , but that his reason 8,506/21
of this reason, and say , "My wit must first 8,506/34
my will. But I say that albeit God is 8,507/21
list -- yet I say that ordinarily into his 8,507/22
us. And therefore I say that God doth not 8,508/11
tenderly beloved Son. Then say I now that since 8,508/23
faith are not, I say , in such wise showed 8,509/1
belief. And this, I say , for the time of 8,509/7
commonly let not to say "man may do this 8,510/6
grace. Like as we say that "a man may 8,510/10
in both, whatsoever Tyndale say . But yet saith Tyndale 8,511/28
-- if this, I say , be truth, as it 8,514/27
as much as to say that the will of 8,518/34
than as he might say that the will of 8,518/35
or not. If he say nay, he saith against 8,519/37
-- he must then say that all the words 8,520/8
by the same reason say that all the commandments 8,520/13
whether he mean, I say , that mercy calleth upon 8,520/30
he rather seemeth to say that God not awaketh 8,520/33
too? Now, if he say that he speaketh here 8,522/24
always -- if he say thus, he saith untrue 8, 522/27
And therefore, as I say, God withdraweth his hand 8, 523/25
fall. For this, I say, God doth it -- 8, 523/31
-- he were, I say, likely not to take 8, 525/8
dark -- let Tyndale say, what he will . . . we 8, 525/29
as though he would say, farther, "than so to 8, 526/12
I was about to say, in such a person 8, 526/15
Woe to them that say, ' Let us do 8, 527/13
ashamed to confess and say boldly that to be 8, 529/25
tale is Tyndale, I say, somewhat ashamed to tell 8, 529/31
therefore since, as I say, the reproof of this 8, 532/9
And if he so say, that he did . . . then 8, 533/5
heresies. And except he say, it of his own 8, 533/6
I suppose, as to say that if a man 8, 533/36
again. The common people say among that "nothing can 8, 534/3
wrought evil . . . except Tyndale say in sport, "He can 8, 534/4
his deeds. But now say that all his lechery 8, 534/35
No," saith Tyndale. I say, I that David did 8, 535/14
answer? He will not say no more but it 8, 536/23
does. But now say, I am sure, because 8, 536/36
this dare I surely say : that whencesoever the best 8, 538/8
will well appear, I say, by plain and evident 8, 538/31
-- that is to say, the life of their 8, 542/12
by the selfsame, I say, always still he proveth 8, 542/18
that no more to say but like as David 8, 542/32
it." But let Tyndale say for excuse of their 8, 543/13
not believe" . . . if he say true, the lack of 8, 543/18
Tyndale would seem to say well for the apostles 8, 543/20
if we come and say, "By my faith, good 8, 544/17
Who can more plainly say that they were fallen 8, 544/33
it. At that time say I that since they 8, 545/21
believe it. And I say plainly: Whosoever, being informed 8, 546/13
part, God would, I say, not fail on his 8, 546/20
a man may thereto say, "What then?" he goeth 8, 546/28
so far forth to say, "He was a deceiver 8, 547/20
upon his mercy to say, that if that old 8, 548/23
anywhere so mad to say, that the chosen and 8, 550/18
well, as much to say, as that they do 8, 550/27
deadly; that is to say, such as if the 8, 550/29
failed for ever. I say, this word "deadly sin 8, 551/7
strengthen thy brethren." How say ye? Is not this 8, 553/20
wherefore we may not say Saint Peter's faith was 8, 554/16
well as we may say Wycliffe's heresies are in 8, 554/17
yet reserving, as I say, the farther answer to 8, 554/31
I be bold to say that if there any 8, 554/37
that gloss, as I say, till I come to 8, 555/3
he is convicted, to say that he took this 8, 555/10
with love. If he say yea . . . then since the 8, 555/29
him . . . I ask, I say, of Tyndale, if Saint 8, 556/9
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<td>say</td>
<td>his belief with well-working</td>
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<td>say</td>
<td>no . . . then will it</td>
<td>8, 556/12</td>
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<td>say</td>
<td>I, then, since Tyndale</td>
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<td>say</td>
<td>, those that are named</td>
<td>8, 557/7</td>
<td></td>
</tr>
<tr>
<td>say</td>
<td>, &quot;I have prayed for</td>
<td>8, 557/32</td>
<td></td>
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<tr>
<td>say</td>
<td>, by mine help and</td>
<td>8, 558/4</td>
<td></td>
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<tr>
<td>say</td>
<td>, &quot;When thou art come</td>
<td>8, 558/14</td>
<td></td>
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<tr>
<td>say</td>
<td>, the remnant pass (as)</td>
<td>8, 561/13</td>
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<tr>
<td>say</td>
<td>that he meant that</td>
<td>8, 561/20</td>
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<tr>
<td>say</td>
<td>that he defined it</td>
<td>8, 561/21</td>
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<tr>
<td>say</td>
<td>the contrary thereof . . . in</td>
<td>8, 562/18</td>
<td></td>
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<tr>
<td>say</td>
<td>he may not. Then</td>
<td>8, 568/15</td>
<td></td>
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<tr>
<td>say</td>
<td>that the words of</td>
<td>8, 568/17</td>
<td></td>
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<tr>
<td>say</td>
<td>yet at the uttermost</td>
<td>8, 568/22</td>
<td></td>
</tr>
<tr>
<td>say</td>
<td>that if he might</td>
<td>8, 568/26</td>
<td></td>
</tr>
<tr>
<td>say</td>
<td>that forasmuch as those</td>
<td>8, 568/34</td>
<td></td>
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<tr>
<td>say</td>
<td>to a sinner, '</td>
<td>8, 568/39</td>
<td></td>
</tr>
<tr>
<td>say</td>
<td>, without any repenting be</td>
<td>8, 569/9</td>
<td></td>
</tr>
<tr>
<td>say</td>
<td>yea, he destroyeth his</td>
<td>8, 569/13</td>
<td></td>
</tr>
<tr>
<td>say</td>
<td>say, then he destroyeth</td>
<td>8, 569/16</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>that the priests love</td>
<td>8, 12/8</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>at his examination that</td>
<td>8, 21/24</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>that being a layman</td>
<td>8, 25/20</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>, Tyndale is now the</td>
<td>8, 43/8</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>&quot;the spiritual&quot; judgeth all</td>
<td>8, 47/12</td>
<td></td>
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<tr>
<td>saying</td>
<td>truth were well ordained</td>
<td>8, 59/27</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>that friars may no</td>
<td>8, 73/11</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>in his heart, &quot;Thus</td>
<td>8, 89/14</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>that Christian men think</td>
<td>8, 109/16</td>
<td></td>
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<tr>
<td>saying</td>
<td>that the &quot;Gospel of</td>
<td>8, 113/32</td>
<td></td>
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<tr>
<td>saying</td>
<td>, &quot;That that is broken</td>
<td>8, 116/6</td>
<td></td>
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<tr>
<td>saying</td>
<td>that they followed the</td>
<td>8, 126/4</td>
<td></td>
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<tr>
<td>saying</td>
<td>, Tyndale and his fellows</td>
<td>8, 142/16</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>that of Christ's promises</td>
<td>8, 147/21</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>. For as they say</td>
<td>8, 162/19</td>
<td></td>
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<td>saying</td>
<td>this . . . I do not</td>
<td>8, 167/13</td>
<td></td>
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<tr>
<td>saying</td>
<td>that I in my</td>
<td>8, 196/13</td>
<td></td>
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<tr>
<td>saying</td>
<td>that &quot;every favor is</td>
<td>8, 202/23</td>
<td></td>
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<tr>
<td>saying</td>
<td>the same -- I</td>
<td>8, 221/21</td>
<td></td>
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<tr>
<td>saying</td>
<td>that &quot;Lira delirat,&quot; yet</td>
<td>8, 232/18</td>
<td></td>
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<tr>
<td>saying</td>
<td>, &quot;The works which my</td>
<td>8, 241/27</td>
<td></td>
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<tr>
<td>saying</td>
<td>of the Church the</td>
<td>8, 242/29</td>
<td></td>
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<tr>
<td>saying</td>
<td>of Christ the cause</td>
<td>8, 242/30</td>
<td></td>
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<tr>
<td>saying</td>
<td>, but the truth of</td>
<td>8, 242/35</td>
<td></td>
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<tr>
<td>saying</td>
<td>dependeth upon the truth</td>
<td>8, 242/36</td>
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<tr>
<td>saying</td>
<td>is nothing to purpose</td>
<td>8, 247/11</td>
<td></td>
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<tr>
<td>saying</td>
<td>he is worse than</td>
<td>8, 251/23</td>
<td></td>
</tr>
<tr>
<td>saying</td>
<td>true, as ye shall</td>
<td>8, 253/16</td>
<td></td>
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<tr>
<td>saying</td>
<td>it was but a</td>
<td>8, 253/27</td>
<td></td>
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<tr>
<td>saying</td>
<td>that I take it</td>
<td>8, 269/2</td>
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<tr>
<td>Term</td>
<td>Usage</td>
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<tr>
<td>man Nicholas de Lyra</td>
<td>saying, “Lira delirat.” But it</td>
<td>8, 272/8</td>
<td></td>
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<tr>
<td>of Tyndale's folly</td>
<td>saying that Christ for all</td>
<td>8, 281/9</td>
<td></td>
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<tr>
<td>of our Lady</td>
<td>saying that it is nothing</td>
<td>8, 286/6</td>
<td></td>
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<tr>
<td>it were a foolish</td>
<td>saying to say, “Tyndale is</td>
<td>8, 287/36</td>
<td></td>
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<tr>
<td>was overseen in so</td>
<td>saying . . . and that I cannot</td>
<td>8, 291/15</td>
<td></td>
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<td>the second manner . . . his</td>
<td>saying shall be as shameless</td>
<td>8, 296/21</td>
<td></td>
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<tr>
<td>his book of Obedience,</td>
<td>saying that the putting of</td>
<td>8, 296/25</td>
<td></td>
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<tr>
<td>followeth further that Tyndale,</td>
<td>saying that Moses received all</td>
<td>8, 299/5</td>
<td></td>
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<tr>
<td>which &quot;all&quot; he meaneth,</td>
<td>saying all &quot;of which mention</td>
<td>8, 303/23</td>
<td></td>
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<tr>
<td>for a fool in</td>
<td>saying that God's holinesses strive</td>
<td>8, 305/30</td>
<td></td>
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<tr>
<td>of miracles by name,</td>
<td>saying &quot;Jesus wrought many other</td>
<td>8, 311/3</td>
<td></td>
</tr>
<tr>
<td>in special . . . and concludeth</td>
<td>saying &quot;Caetera autem quum venero</td>
<td>8, 315/24</td>
<td></td>
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<tr>
<td>of the Consecration, and</td>
<td>saying of the Mass, that</td>
<td>8, 316/15</td>
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<tr>
<td>devise a manner of</td>
<td>saying of the Mass, in</td>
<td>8, 316/30</td>
<td></td>
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<tr>
<td>manner of consecration, and</td>
<td>saying, &quot;I say that thou</td>
<td>8, 329/17</td>
<td></td>
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<tr>
<td>answered for them all . . .</td>
<td>saying that the general councils</td>
<td>8, 340/33</td>
<td></td>
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<tr>
<td>us forth his stories</td>
<td>saying that neither themselves nor</td>
<td>8, 353/32</td>
<td></td>
</tr>
<tr>
<td>people coming unto Christ;</td>
<td>saying , in the person of</td>
<td>8, 362/14</td>
<td></td>
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<tr>
<td>addeth a third thereto,</td>
<td>saying of Saint Paul . . . which</td>
<td>8, 363/35</td>
<td></td>
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<tr>
<td>And that was the words of the Apostle</td>
<td>saying , &quot;When we willfully sin</td>
<td>8, 377/23</td>
<td></td>
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<tr>
<td>Paul preached the contrary,</td>
<td>saying that vowed widows willing</td>
<td>8, 403/29</td>
<td></td>
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<tr>
<td>answered for them all,</td>
<td>saying , &quot;I say that thou</td>
<td>8, 404/3</td>
<td></td>
</tr>
<tr>
<td>words, by which his stark heretic, in so</td>
<td>saying might be saved and</td>
<td>8, 412/3</td>
<td></td>
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<tr>
<td>fallen from the truth . . .</td>
<td>saying . For all these will</td>
<td>8, 414/9</td>
<td></td>
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<tr>
<td>John, I say, so</td>
<td>saying that the resurrection is</td>
<td>8, 430/19</td>
<td></td>
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<tr>
<td>them he setteth himself . . .</td>
<td>saying and so meaning, spoke</td>
<td>8, 439/35</td>
<td></td>
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<tr>
<td>him and his fellows,</td>
<td>saying of himself and his</td>
<td>8, 445/23</td>
<td></td>
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<tr>
<td>save his worship with</td>
<td>saying , &quot;We fall, when the</td>
<td>8, 454/10</td>
<td></td>
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<tr>
<td>him to prove his</td>
<td>saying not, and therefore he</td>
<td>8, 459/6</td>
<td></td>
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<tr>
<td>Tyndale joyneth this chapter . . .</td>
<td>saying true, especially taking the</td>
<td>8, 473/37</td>
<td></td>
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<tr>
<td>word of God . . . either</td>
<td>saying , &quot;Even so goeth it</td>
<td>8, 497/4</td>
<td></td>
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<tr>
<td>out in his psalms,</td>
<td>saying that his reason seeth</td>
<td>8, 508/33</td>
<td></td>
</tr>
<tr>
<td>they never understood that</td>
<td>saying that he had lived</td>
<td>8, 528/27</td>
<td></td>
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<tr>
<td>are we righteous by</td>
<td>saying of his death, because</td>
<td>8, 541/2</td>
<td></td>
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<tr>
<td>it but that in</td>
<td>saying with our mouth that</td>
<td>8, 542/2</td>
<td></td>
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<tr>
<td>May Err&quot; -- Tyndale</td>
<td>saying that there was a</td>
<td>8, 552/16</td>
<td></td>
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<tr>
<td>long lying in sin,</td>
<td>saying that the Catholic Church</td>
<td>8, 564/6</td>
<td></td>
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<tr>
<td>own holy prophet Ezekiel,</td>
<td>saying once &quot;Christ, help!” for</td>
<td>8, 567/3</td>
<td></td>
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<tr>
<td>and cover their pocky,</td>
<td>saying , &quot;Though I should say</td>
<td>8, 568/38</td>
<td></td>
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<tr>
<td>devout contemplative book of</td>
<td>scabbed skins with, much worse</td>
<td>8, 163/3</td>
<td></td>
</tr>
<tr>
<td>and blown his empty</td>
<td>Scala Perfectionis, with such others</td>
<td>8, 36/31</td>
<td></td>
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<tr>
<td>for a very short,</td>
<td>scalp full of busy, frantic</td>
<td>8, 559/9</td>
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<tr>
<td>all the sacraments, saving</td>
<td>scant repenting at the first</td>
<td>8, 106/22</td>
<td></td>
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<tr>
<td>and purgatory too be</td>
<td>scant one and a half</td>
<td>8, 156/9</td>
<td></td>
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<tr>
<td>heretics (and yet sometimes)</td>
<td>scant enough, between them both</td>
<td>8, 289/14</td>
<td></td>
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<tr>
<td>our sore eyes can</td>
<td>scant one in ten years</td>
<td>8, 482/23</td>
<td></td>
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<tr>
<td>a young beginner can</td>
<td>scant attain to perceive how</td>
<td>8, 490/13</td>
<td></td>
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<tr>
<td>all so cunning that</td>
<td>scant perceive one letter from</td>
<td>8, 491/5</td>
<td></td>
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<tr>
<td>scantly come any to hear</td>
<td></td>
<td>8, 126/13</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>own offer -- and</td>
<td>scantly would acknowledge them when</td>
<td>8, 207/ 36</td>
<td></td>
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<tr>
<td>a long length very</td>
<td>scantly perceive . . . except his words</td>
<td>8, 390/ 31</td>
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<td>bring it to a</td>
<td>scar . I could for my</td>
<td>8, 214/ 8</td>
<td></td>
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<tr>
<td>the great dearth and</td>
<td>scarcity of the other. For</td>
<td>8, 2/ 10</td>
<td></td>
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<tr>
<td>counsel of Ahithophel</td>
<td>scatter theirs. More Mark now</td>
<td>8, 136/ 29</td>
<td></td>
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<tr>
<td>the company, and so</td>
<td>scatter them and make them</td>
<td>8, 137/ 33</td>
<td></td>
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<tr>
<td>of unknown chosen heretics</td>
<td>scattered abroad in corners and</td>
<td>8, 165/ 26</td>
<td></td>
</tr>
<tr>
<td>not only a secret,</td>
<td>scattered company unknown, but also</td>
<td>8, 465/ 35</td>
<td></td>
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<tr>
<td>that secret sect and</td>
<td>scattered &quot;congregation&quot; . . . till finally, at</td>
<td>8, 517/ 30</td>
<td></td>
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<tr>
<td>the sedition that every at length of many realms already killed by</td>
<td>schism and division must needs</td>
<td>8, 29/ 23</td>
<td></td>
</tr>
<tr>
<td>debate and ruffle . . . where to sow debate, dissension, that have not by out by their willful shrewd seed of heretics, departing out by seditious matter, though now his own rule, Luther's own</td>
<td>schismatical sects . . . whose fall undoubtedly</td>
<td>8, 29/ 1</td>
<td></td>
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<tr>
<td>scantly would acknowledge them when to their words except his words</td>
<td>schisms and war thousand</td>
<td>8, 11/ 1</td>
<td></td>
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<td>scantly perceive . . . except his words</td>
<td>schisms and factious heresies are</td>
<td>8, 28/ 28</td>
<td></td>
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<tr>
<td>scar . I could for my</td>
<td>schisms , strife, and sedition . . . and</td>
<td>8, 58/ 25</td>
<td></td>
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<td>scarcity of the other. For</td>
<td>schisms and heresies departed and</td>
<td>8, 130/ 27</td>
<td></td>
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<tr>
<td>scatter theirs. More Mark now</td>
<td>schisms and plainly professed heresies</td>
<td>8, 223/ 5</td>
<td></td>
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<tr>
<td>scatter them and make them</td>
<td>schisms , and and seditions among the</td>
<td>8, 357/ 34</td>
<td></td>
</tr>
<tr>
<td>scattered abroad in corners and</td>
<td>schisms : then seeth he the</td>
<td>8, 386/ 29</td>
<td></td>
</tr>
<tr>
<td>scattered company unknown, but also</td>
<td>scholar passeth him. While that</td>
<td>8, 90/ 36</td>
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<td>scattered &quot;congregation&quot; . . . till finally, at</td>
<td>scholar may not look to</td>
<td>8, 273/ 29</td>
<td></td>
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<tr>
<td>scantly would acknowledge them when to their words except his words</td>
<td>scholar , he seeth his master</td>
<td>8, 317/ 5</td>
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<td>schismatical sects . . . whose fall undoubtedly</td>
<td>scholar Tyndale will be nothing</td>
<td>8, 318/ 19</td>
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<td>schisms and war thousand</td>
<td>scholars shortly and be soon</td>
<td>8, 10/ 11</td>
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<td>schisms and factious heresies are</td>
<td>scholars (as Tyndale here, and</td>
<td>8, 41/ 4</td>
<td></td>
</tr>
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<td>schisms , strife, and sedition . . . and</td>
<td>scholars , yet have I been</td>
<td>8, 70/ 3</td>
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<td>schisms and heresies departed and</td>
<td>scholars Luther, Huessgen, and Tyndale</td>
<td>8, 205/ 34</td>
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<td>schisms and plainly professed heresies</td>
<td>scholars ; which signifieth that the</td>
<td>8, 331/ 32</td>
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<td>schisms , and and seditions among the</td>
<td>scholars of Oxford that sojourned</td>
<td>8, 446/ 15</td>
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<td>schisms : then seeth he the</td>
<td>scholar myself, and bestowed as</td>
<td>8, 25/ 34</td>
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<td>schismatical sects . . . whose fall undoubtedly</td>
<td>scholar laugheth it to scorn</td>
<td>8, 87/ 9</td>
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<td>schisms and war thousand</td>
<td>school with Tyndale to learn</td>
<td>8, 186/ 27</td>
<td></td>
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<td>schisms and factious heresies are</td>
<td>school with Tyndale to learn</td>
<td>8, 211/ 12</td>
<td></td>
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<td>schisms , strife, and sedition . . . and</td>
<td>school with Christ, understand as</td>
<td>8, 329/ 27</td>
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<td>schisms and heresies departed and</td>
<td>school with Christ, and the</td>
<td>8, 362/ 31</td>
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<tr>
<td>schisms and plainly professed heresies</td>
<td>school . And by the way</td>
<td>8, 489/ 1</td>
<td></td>
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<tr>
<td>schisms , and and seditions among the</td>
<td>school . . . and would have us</td>
<td>8, 490/ 35</td>
<td></td>
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<td>schisms : then seeth he the</td>
<td>school . . . finding yet by the</td>
<td>8, 491/ 12</td>
<td></td>
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<tr>
<td>schismatical sects . . . whose fall undoubtedly</td>
<td>school with his master with</td>
<td>8, 491/ 21</td>
<td></td>
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<tr>
<td>schisms and war thousand</td>
<td>school , and he, like a</td>
<td>8, 496/ 29</td>
<td></td>
</tr>
<tr>
<td>schisms and factious heresies are</td>
<td>school , and teacheth him to</td>
<td>8, 533/ 30</td>
<td></td>
</tr>
<tr>
<td>schisms , strife, and sedition . . . and</td>
<td>schoolmaster , and was with him</td>
<td>8, 513/ 26</td>
<td></td>
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<tr>
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won with his merry scoff. Howbeit, if Tyndale had
made his quick, merry scoff wax very dull and
seasoning of his unsavory scoff, he changeth and misrehearseth
since he mocketh and scoffeth out the words of
most merrily mocketh and scoffeth at his adversary --
matter unto their jesting,
Never was there any scoffing Friar Frap, preaching upon
More All this great scoffing ariseth only because that
thinketh that his proper scoffs is sufficient to change
sufficiently against all Tyndale's the Word. There, with
be, for all Tyndale's devil, walking with a
Savior, Tyndale turneth into
to laugh them to
school laugheth it to
blessing and crossing to
short and mock and
laugheth his words to
some such things to
Whereas Tyndale saith in
setteth in himself, in
scorn (as he gladly
manner wise unto such
the belief, and in
'serpents,''
is so good a
but that he may
that they may better
throughout all the Gospels
shrewd, wily lad, hath
sake, where Tyndale hath
yet, but bite and
truer than now. The
to "the high priests,
not, "They have the
are now set the
had showed, that the
Moses" occupied by "the
to teaching of the
Christ said that the
wotteth that neither the
and commandments of the
and office that the
these -- "Whatsoever the
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and therefore believe the
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words of Christ "Scrutamini
than to abuse the
goes straight to
of the Pathway to
the whole sum of
is expressly commanded in
the study of Holy
commanded or forbidden in
all the words of
within the corps of
false translation of the
his false translation of
Tyndale's false translation of
least inculpable, were there
or not. And no
the other, abusest the
meddle with the very
to draw the Holy
heresies, and would with
with Scripture destroy the
devil that alleged the
there falsely wrested the
word unwritten in the
as by his holy
of paint it with
sore studied in the
so sore studied in
many places of Holy
these words of Holy
God hath in Holy
interpret and expound Holy
many places of Holy
by reason and plain
good men, and Holy
and against all Holy
mean, of the Holy
in every part of
see this place of
and other places of
calleth it. For the
they had learned by
special signification that the
manifest places in Holy
Tyndale in alleging Holy
He saith that the
read of in the
a sacrament because the
never read it in

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<td>,&quot; saith he. &quot;Where read</td>
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read you, then, in
evidently written in Holy
this sacrament written in
hath no promise in
have no promise in
be plainly proved by
but plain and evident
by plain and evident
the words of Holy
of many places of
very words of Holy
By these places of
by such places of
so, and no
in my mind the
other places of Holy
in what place of
saith because that the
without plain and evident
heretics did stick upon
Christian writers expounded the
not we perceive the
in the understanding of
commendation, we understand the
and understanding of the
authority be above the
that they teach without
be equal with the
be not above the
understanding of his holy
as so construe the
they would make the
believed, except only the
upon the text of
first with falsifying the
clergy hath falsified the
men, and against all
over that, by plain
had apparent texts in
plain against all Holy
Christian readers, since Holy
that have written upon
the true sense of
hundred years before, the
as Tyndale's interpretation of
evil in translating the
Christ taken in the
For the places of
in any part of
himself also . . . besides the

Scripture ," say we, "that God
Scripture ; which one thing is
Scripture : ergo, there was no
Scripture . For it hath an
Scripture , and therefore are (he
Scripture , and yet will Tyndale
Scripture ; I would he should
Scripture ; for as for these
Scripture , and partly for the
Scripture doth appear), it seemed
Scripture seem to lead them
Scripture and divers others . . . many
Scripture , that God in the
scripture saith the contrary . . . and
Scripture most serveth for that
Scripture ; instead of all which
Scripture Tyndale findeth . . . that men
Scripture doth not command it
Scripture . . . when we see now
Scripture when it was yet
Scripture before them, so as
Scripture as well as you
Scripture , and in the affirming
Scripture in its right sense
Scripture of Christ and his
Scripture ; whether all that they
Scripture be equal with the
Scripture ; whether they erred, and
Scripture and Holy Writ, yet
Scripture written. And thereupon yet
Scripture that they would make
Scripture seem to be contrary
Scripture , and yet that must
Scripture , and that the question
Scripture , then through corrupting with
Scripture , and hired men with
Scripture . . . and so that he
Scripture , too. Tyndale Have they
Scripture that, falsely taken, seemed
Scripture and all good, honest
Scripture hath warned you of
Scripture have given us warning
Scripture as by the plain
Scripture hath reproved and all
Scripture , and the vices built
Scripture into our tongue with
Scripture " -- for "the whole
Scripture seem to speak of
Scripture . Then if Tyndale will
Scripture preached God's word unwritten
and have falsified the Scripture. Now seemeth me that because they preach besides Scripture the word of God God written in Holy Scripture: well, now be Tyndale things whereof in the Scripture his word is yet in any place of Scripture . But we shall not whole book of Holy Scripture that is written . . . and which they grant for Scripture -- yet taketh it errors, and say the Scripture is plainly upon their and swear that the Scripture is plainly for their be written in Holy Scripture . . . and hath in the Scripture given us plain warning hath in the same Scripture , too; for other proof and that by plain by plain and evident Scripture, that all the words in plain and evident Scripture. When Tyndale hath proved by plain and evident Scripture, prove me farther, lo Tyndale agreeth for Holy Scripture; or else must he by plain and evident Scripture showeth it openly -- many other places of reason doubly confirmed with Scripture -- besides dancing, too Scripture -- showeth himself in and shamefully abuseth the Scripture . These are his words and devils to make the scriptur and poetry instead of Holy Scripture which he falsifieth openly construing, of the Holy Scripture all the days of upon any part of Scripture of God . . . most maliciously while to prohibit the Scripture of God to be harm of the very Scripture of God, until men his false translation new Scripture of his own; and scripture apace and exhort Tyndale Scripture -- yet were he Scripture also named the holy Scripture to Tyndale, that forceth Scripture -- and then himself Scripture for it, Tyndale would Scripture showeth it not, to Scripture speaketh of good love Scripture as agape signifieth good Scripture, into such words as Scripture speaketh not of "the Scripture maketh no mention. No Scripture , as they use it Scripture preacheth that Christ hath Scripture preacheth that Christ hath Scripture that Christ's satisfaction for Scripture . . . as well in Exodus Scripture (as Tyndale saith it Scripture knoweth not of. More Scripture knoweth not. The Greek
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in hand that the Scripture speaketh not of "penance"
impossible" sometimes taken in them warning, that by translation, and not the much as the Holy father. For the whole men believe, and the word written in the meet to translate Holy good learning in the of the text in by many places of to the understanding of other places of Holy by these places of in perverting the Holy deceiveth them with false expositions falsely confound the with good mind and they prove it by I say again, the nuns -- either the in that point the upon the exposition of prove it by plain prove him by plain teach and expound the find it not in -- they say the is not commanded in is not written in nothing but the only God, leaving his only Spirit therefrom(1): the very and the fruit of know not the Holy prove me that by plainly. For since neither they should seek in he hath provided the by plain and evident deducing" and "depending" upon off, but that the of Tyndale's deduction upon doctrine by the Holy the Holy Scripture. The his stead . . . because the may not prove by Scripture ) by penance to be scripture of his own false scripture of God) he should Scripture itself, but if we Scripture and all believing hearts Scripture showeth, and Saint Augustine Scripture ; which point is so Scripture into English?" -- lo Scripture into English?" -- to Scripture of God than hath Scripture may be sometimes by Scripture , that it is false Scripture , and said unto them Scripture . . . but also in the Scripture . And likewise in the Scripture of God, as well scripture (as doth the congregation) Scripture . . . since God hath left Scripture and natural wisdom, with Scripture , in that they preach Scripture I know for God's Scripture is plain and easy Scripture is dark and hard Scripture he look to be Scripture , But, now, if I Scripture that there be neither Scripture after the right understanding Scripture , If we speak of Scripture appointeth none. If we Scripture ; and so of every Scripture . We show him plain Scripture ; and take away the Scripture therein, had broken his Scripture itself shall serve every Scripture and all goeth with Scripture of God from unholy Scripture . . . I deny it plainly Scripture teacheth it nor the Scripture till their eyes were Scripture to serve for part Scripture -- now cometh Tyndale Scripture ," their old specially plain Scripture . . . upon every which word Scripture well and clearly maintaineth Scripture , which, as God would Scripture . The Scripture saith, "Love Scripture saith, "Love thy neighbor Scripture saith, "Love thy neighbor Scripture . . . if they may deduce 8, 211/ 2 8, 213/ 8 8, 219/ 28 8, 219/ 30 8, 222/ 7 8, 224/ 8 8, 225/ 16 8, 225/ 33 8, 219/ 28 8, 230/ 26 8, 230/ 30 8, 232/ 20 8, 236/ 30 8, 238/ 5 8, 238/ 19 8, 239/ 23 8, 239/ 32 8, 240/ 29 8, 244/ 19 8, 245/ 21 8, 247/ 18 8, 249/ 22 8, 249/ 23 8, 249/ 32 8, 250/ 2 8, 250/ 7 8, 251/ 33 8, 251/ 34 8, 252/ 25 8, 253/ 9 8, 253/ 10 8, 253/ 12 8, 253/ 24 8, 253/ 34 8, 253/ 36 8, 254/ 1 8, 254/ 7 8, 254/ 11 8, 254/ 31 8, 254/ 32 8, 256/ 5 8, 256/ 36 8, 257/ 26 8, 257/ 29 8, 257/ 32 8, 258/ 24 8, 258/ 31 8, 258/ 34 8, 258/ 35 8, 259/ 12 8, 259/ 14
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by a deduction of
he draweth out of
he findeth it in
conclusion worshipfully deduced upon
faithless faith out of
do is written in
what helped me the
not written in the
what helped us the
needeth no places of
Tyndale spoken against the
of his pleasure without
foolishly spoken against the
false, or else authentic
truth were written in
were written in authentic
with them, in authentic
be written in authentic
the false by the
for the alleging of
of the faith without
them with our authentic
list, deny for Holy
any part of Holy
if they admit the
admit the Scripture for
they denied the very
he not do by
alleged divers texts of
in hope, as the
and rest upon the
make you misunderstand the
case. Were the authentic
nay. For though the
nor heard, neither, any
naught all the false-wrested
shall ever construe the
before those texts of
read nor heard the
perceive that since the
the belief without the
that there was no
be believed but by
that there was not
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that they had no

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all was received in Scripture . . . More Here is his 8, 279/ 13
was then received in Scripture among the Jews . . . so 8, 279/ 16
all was received by Scripture among Christian men. Which 8, 279/ 17
all was received in Scripture . But since that thereupon 8, 279/ 20
that they then received Scripture ; but he must prove 8, 279/ 23
they received all in Scripture . . . and that everything that 8, 279/ 24
then delivered them in Scripture . And therefore, since that 8, 279/ 26
was then received in Scripture ; insomuch that Christ and 8, 279/ 31
have been believed without Scripture , for all their miracles 8, 279/ 32
he neither hath any scripture to prove it . . . and 8, 280/ 2
it. First, as for Scripture , though Christ showed to 8, 280/ 3
truth was, that the Scripture made mention of him 8, 280/ 4
believed else; nor no Scripture so saith. He saith 8, 280/ 5
saith no more of Scripture than of Saint John 8, 280/ 6
he saith that the Scripture bearth witness of him 8, 280/ 7
because Tyndale compareth the Scripture with miracles, and setteth 8, 280/ 10
John or by the Scripture either. For he said 8, 280/ 13
John, nor of the Scripture neither. Now, reason is 8, 280/ 17
great preeminence to the Scripture above the miracles of 8, 281/ 1
why the witness of Scripture helped unto the credence 8, 281/ 4
in him for the Scripture neither. And yet for 8, 281/ 8
believed but for the Scripture : Every fool knoweth that 8, 281/ 11
not led by the Scripture
not Christ for the Scripture but believed the Scripture
people most believed the Scripture, but Christ and Christ
of our faith without Scripture -- of them, and
be believed in Scripture, as profitable unto my
have been believed without Scripture, that Christ himself "might
be believed without Scripture, which thing is very
the book of that Scripture
of necessity believed without Scripture
article of faith without Scripture
articles of faith without Scripture
a new article "without Scripture
in the Peter's faith without Scripture
God gave it without Scripture
is to wit, the Scripture
wrote it in the Scripture
because it is Holy Scripture
that it is Holy Scripture
that he knoweth the Scripture
that the selfsame Scripture
himself, in the same Scripture
her perpetual virginity by Scripture
that the places of Scripture
very sure that the Scripture
a heretic argue by Scripture
true . . . and that the Scripture
faith and by the Scripture
is proved by plain Scripture
proved by very plain Scripture
prove the contrary by Scripture
folk . . . but by the Scripture
understand those places of Scripture
not either written in Scripture
it plainly enough in Scripture
the dispicions of the Scripture
is understood as the Scripture
scripturas" ("Search ye in Scripture
in every part of Scripture
withstand it, neither with Scripture
right understanding of Holy Scripture
man might abuse the Scripture
him. These places of Scripture
them were not in Scripture
would, notwithstanding that the Scripture
if we find in Scripture
unto them in the Scripture
not written in the Scripture
false and against Holy Scripture
Paradise . . . and which Holy Scripture

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not Christ for the Scripture, but believed the Scripture 8, 281 / 13
people most believed the Scripture, but Christ and Christ 8, 281 / 14
of our faith without Scripture -- of them, and 8, 281 / 15
be believed in Scripture as profitable unto my 8, 281 / 16
have been believed without Scripture, that Christ himself "might 8, 281 / 17
be believed written in Scripture, which thing is as 8, 281 / 18
the book of that Scripture
of necessity believed without Scripture
article of faith without Scripture
articles of faith without Scripture
a new article "without Scripture
in the Peter's faith without Scripture
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is to wit, the Scripture
wrote it in the Scripture
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Paradise . . . and which Holy Scripture
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<td>that women may christen</td>
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<td>that he layeth therefor</td>
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<td>, everything necessary to be</td>
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<td>nor &quot;deduced&quot; thereupon (by prove), else if any</td>
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<td>is with them . . . and</td>
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<td>, not well understood, seem</td>
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<td>. And so to my</td>
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<td>how to do it</td>
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<td>in their hands, and</td>
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<td>speaketh but of wine</td>
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<td>was watered with men's</td>
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<td>: thereto he answereth thus</td>
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<td>. . . which we be bound</td>
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<td>obediently to keep and</td>
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<td>. And then for some</td>
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<td>. . . in which texts men</td>
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<td>to him not understood</td>
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<td>And thus ye see</td>
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<td>, and then draweth all</td>
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<td>into God's promises --</td>
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<td>letteth not to speak</td>
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<td>proper for the point</td>
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<td>. He must also set</td>
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<td>; for else he saveth</td>
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<td>, ere I believe him</td>
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<td>. For else they left</td>
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<td>. For else were it</td>
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<td>. . . but if God have</td>
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<td>. Now see you, good</td>
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<td>, and some of them</td>
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<td>Scripture</td>
<td>, against all holy saints</td>
<td>8, 337/ 12</td>
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<td>Scripture</td>
<td>so hard but that</td>
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<td>solemnly, with such open</td>
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<td>should at every such</td>
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<td>this thirteen hundred years</td>
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<td>thereto than needed either</td>
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<td>that the Scripture shall</td>
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<td>shall endure forever. For</td>
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<td>. For he shall find</td>
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<td>was one, and was</td>
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<td>. More I had little</td>
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<td>proveth not the perpetual</td>
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<td>, and the other because</td>
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<td>. And yet see ye</td>
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<td>we judge the councils</td>
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<td>. . . when of the right</td>
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<td>the general councils must</td>
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<td>alleged the apostles for</td>
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<td>laid they for this</td>
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<td>, in the Old Testament</td>
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<td>or miracle -- and</td>
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<td>, he will not let</td>
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<td>, and that they all</td>
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<td>neither, but mocketh both</td>
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is not written in Scripture. And then what proof Christ else but the Scripture alone. For our Savior of him beside the Scripture . . . and that his Father of him beside the Scripture . . . and that his own of him beside the Scripture . . . and that the Holy of him beside the Scripture; and his apostles (as Scripture . . . and now, that all apostles, written in the Scripture -- this seeoth Tyndale us only to the Scripture by those words of Christ "Search you the Scripture " . . . which were spoken of before all the new Scripture, and should serve to well written in Holy Scripture, as hath been plainly be taught but only Scripture. And over that, he Scripture, without any scruple of God contained in the Scripture, where the commandment tended no mention made in Scripture, where the thing that than be written in Scripture. For the thing that some such commandment in Scripture," they were well worthy traditions," nor nothing but nor beside all the Scripture, nor be therein believed as they might the or other books of Scripture, " but he said, "Do any true books of Scripture, but false glosses and and contrary comments upon Scripture, and erroneous books of whereof they abuse the Scripture, and when they list Scripture . . . These be also the Scripture, " but " . . . God's law," he Scripture, which may instruct thee scripture inspired of God is Scripture -- joining to the Scripture always the right faith Scripture or else otherwise of Scripture " -- as he wrote Scripture from his childhood, yet Scripture was good and profitable Scripture, so much as shall Scripture, though all things be Scripture or not . . . and also Scripture, as it could not Scripture, unto their own perdition Scripture . . . but rather, plain the Scripture . . . But thus may ye.
they care but for Scripture alone, and set naught 8, 366/ 36
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precisely to lean to Scripture only" that he will 8, 376/ 31
well to prove by Scripture that a martyr may 8, 377/ 4
precisely stand to the Scripture and the very Scripture itself, too. And unto 8, 378/ 15
the apostles, expositions of Scripture, and the very Scripture abide by which it 8, 378/ 17
must abide if the is already written in Scripture . . . why shall any one 8, 378/ 31
to believe things without be not written in Scripture ? And if he will 8, 378/ 33
nothing believe us without Scripture . And then -- since 8, 379/ 4
more believe him without Scripture , and he may not 8, 379/ 5
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Church continued beside the Scripture foreremembered (both of Saint 8, 379/ 36
that he knoweth the Scripture to be the Scripture 8, 380/ 10
Scripture to be the Scripture . For if he will 8, 380/ 10
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so he knoweth the Scripture by a secret, inward 8, 380/ 14
which was the very Scripture , before it did teach 8, 380/ 18
not believed that the Scripture was the Scripture if 8, 380/ 19
the Scripture was the Scripture if the Church had 8, 380/ 20
believeth less of the Scripture than he did before 8, 380/ 26
know which is the Scripture .Which church let Tyndale 8, 381/ 1
it written in Holy Scripture ; whereas if he believe 8, 381/ 24
of any part of Scripture whether it be Holy 8, 381/ 26
whether it be Holy or not. But his 8, 381/ 26
have nothing believed without Scripture . The cause is none 8, 381/ 28
some part of Holy Scripture for Holy Scripture . . . and 8, 381/ 30
it be proved by Scripture . . . and expound all the 8, 381/ 31
also do handle the Scripture . . . be not only unable 8, 382/ 1
unwritten and never had Scripture itself in such a 8, 382/ 2
a plain text of Scripture at all. And we 8, 382/ 5
man may read the Scripture more, as I have 8, 387/ 12

more . . . which of the Scripture, nor yet the Scripture, nor yet the Scripture, neither, as their own nor yet the Scripture, proved. And besides that Scripture, in a great thing Scripture, seem to speak for Scripture, itself” -- that gap Scripture, of God, as far Scripture, furnished, that no child Scripture, of God be false Scripture, for good works done Scripture, Tyndale Christ asked his Scripture, (whereas the Scripture itself Scripture, itself saith that all Scripture, that privilege given of Scripture, and with signs and miracles Scripture, and signs and miracles Scripture, ; which is a marvelous Scripture, . And therefore he will Scripture, , false. But now goeth Scripture, , is the whole multitude Scripture, to none other intent Scripture, by such others as Scripture, ; and all the plain Scripture, , full and plenteous in Scripture, , Of which two things Scripture, foreremembered, but also by Scripture, to the mischief of Scripture, nothing else but to Scripture, besides . . . which were in Scripture, , written all by one Scripture, plainly contrary to Tyndale's Scripture, . . . he shall allege a Scripture, the contrary, as I Scripture, proved already before. We Scripture, plainly prove that good Scripture, is full of good Scripture, and at our own Scripture, , to make cavillations and Scripture, , but also by many more . . . which of the Scripture, through their own pride Scripture, . . . how solemnly soever he Scripture, What if I be Scripture, be now, by the Scripture, showeth by the ark Scripture, of God. And therefore Scripture, that faith could not Scripture, , I think they say Scripture, , nor yet the Scripture, Scripture, , as I have in Scripture, Scripture, saith Tyndale, ”and thereby Scripture, The true Scripture of God. And therefore Scripture, that faith could not be discerned by the right understanding of the evident reason and plain in heaven . . . except the sundry plain places of prove it true by find written in the the Scripture (whereas the prophets, and all the he prove us by prophets, and all the prophets, and all the be written in Holy tell it him in saints, and all Holy many places of Holy minds as read the and dark places of can be found in and open texts of open texts of Holy and hard places of plainly he misconstrueth the God” is in the open places of Holy the places of Holy these evident places of pretend any places of but we find in I have by plain texts also of Holy and perish. And the plain examples, both in of speech in Holy other plain places of
which hath in Holy Scripture expressly commanded them to
promised, as in plain Scripture appeareth, that he will
forth plain and open Scripture , by which God hath
the speaking of the Scripture , or of the Hebrews
ask him by what Scripture , or by what reason
evident . . . not only in Scripture , but also in every
the speaking of the Scripture , or of the Hebrews
be proved by plain Scripture . Now, though he teach
thing than that the Scripture doth not prove that
not yet by the Scripture teach his true members
but only by the Scripture saith not plain the
by plain and evident Scripture . Ergo, he confesseth here
by plain and evident Scripture . . . and that the apostles
whether they be in Scripture or not; but in
is not written in Scripture -- still, I say
evidently written in Holy Scripture . But now, concerning his
by plain and evident Scripture -- then must Tyndale
cannot be proved by Scripture , or by what reason
not being written in Scripture . Doth Tyndale know them
not taught them by Scripture ? For it were hard
that, for lack of Scripture , he prove the truth
prove us them by Scripture or miracle. And since
agreement they must lack Scripture for those articles (for
by plain and evident Scripture , is not his own
are not in the Scripture either spoken of at
maintain opinions against the Scripture . . . Here should he say
cannot be proved by Scripture . . . One of these things
no matter unto the Scripture . . . He meaneth such things
to be written in Scripture ; and therefore he writeth
these words of Holy Scripture : "They shall from cold
can neither bring reason, Scripture , nor other good authority
any word spoken in Scripture already -- then is
his word written in Scripture ; for then he heard
that the place of Scripture (in the fifteenth chapter
the man layeth the Scripture very far from his
goodness willing, as the Scripture "all men to
very books of the Scripture itself cannot make men
make men believe the Scripture , nor very surely know
were the very, true Scripture of God, and which
us to know the Scripture . . . and the Spirit of
us which is the Scripture and also by which
are written in the Scripture : to this, because I
when we hear the Scripture or read it, if
plain places of the Scripture . But, now, against God
that the very, pure Scripture of God they tread
the words of Holy Scripture by which God called
indeed, against the plain Scripture and all the old
God saith in the Scripture , "Thy fall is of
since he by the Scripture crieth out upon all
remember, any plain, evident Scripture proving his final salvation
that he findeth in Scripture of his faith and 8, 537/ 7
by plain and evident Scripture . For after those horrible 8, 538/ 31
very plain words of Scripture . And yet by the 8, 540/ 11
yet by the same Scripture , for advantage, is there 8, 540/ 11
this open place of Scripture . By which is reproved 8, 540/ 19
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in plain and evident Scripture . But we will tell 8, 549/ 6
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and that by reason, Scripture , or other good authority 8, 553/ 25
yet wheresoever in the Scripture that word "turned" standeth 8, 558/ 30
hath changed), wheresoever in the plain and evident Scripture 8, 558/ 33
plainly reproved by the Scripture . And thou being once 8, 559/ 24
of this text of Scripture ,"And thou being once 8, 559/ 24
the books of the Scripture that we have . . . of 8, 562/ 29
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and unreasonable railing, with scriptures , and unto the words 8, 101/ 15
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the Scripture, without any scruple of conscience . . . so that 8, 375/ 14
yet hath Tyndale no
<table>
<thead>
<tr>
<th>Scrutamini</th>
<th>Scrutamini</th>
<th>Scrutamini</th>
<th>Scrutamini</th>
<th>Scrutamini</th>
</tr>
</thead>
<tbody>
<tr>
<td>scripturas&quot; (&quot;Search ye in Scripture&quot;)</td>
<td>scripturas, quoniam ipsae testimonia</td>
<td>sea, or tarry still here</td>
<td>to be brought into</td>
<td>and such as were</td>
</tr>
<tr>
<td>as it saith plainly, &quot;</td>
<td>sea</td>
<td>And upon those letters</td>
<td>And he that setteth</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>the words of Christ &quot;</td>
<td>sea</td>
<td>. And upon those letters</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>return again over the books printed beyond the sea</td>
<td>sea</td>
<td>. But he that setteth</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>English heretics beyond the sea</td>
<td>sea</td>
<td>Of the Sacrament of the sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>evangelical heretics beyond the sea</td>
<td>sea</td>
<td>. The other half to sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
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<tr>
<td>years been beyond the sea</td>
<td>sea</td>
<td>, and sending from thence</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
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<tr>
<td>being fled over the sea</td>
<td>sea</td>
<td>. But he that setteth</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>milk into the main sea</td>
<td>sea</td>
<td>Of the Sacrament of the sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>blood into the main sea</td>
<td>sea</td>
<td>, the other half to sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>milk into the main sea</td>
<td>sea</td>
<td>, the other half to sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>them to the oriental sea</td>
<td>sea</td>
<td>. These words verily describe sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>to the very uttermost sea</td>
<td>sea</td>
<td>of sin: then hath sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>falleth into the deep sea</td>
<td>sea</td>
<td>of sin: it followeth sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>the whole dead, stinking sea</td>
<td>sea</td>
<td>(after that he fled sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>talked together beyond the sea</td>
<td>sea</td>
<td>. . though well they perceived sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>their hogs into the sea</td>
<td>sea</td>
<td>and caught a haddock sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>went again to the sea</td>
<td>sea</td>
<td>, though he find it sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>ring in the main sea</td>
<td>sea</td>
<td>thereto that God is sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>record hath put his patent under his great seals</td>
<td>as witnesses to the seals, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>belief do set their seals</td>
<td>as witnesses to the seals, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>together, with great sack seams</td>
<td>, and some seem rent seams, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>speaketh not of any search</td>
<td>the second chapter of search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>to find by the search</td>
<td>of God, be he search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>and enhanceth their holy search</td>
<td>upon height . . . and saith search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>of their spiritual sort search</td>
<td>the deep secrets of search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>after Tyndale's high words, search</td>
<td>the deep secrets, and search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>but without any far search</td>
<td>there offer themselves enough search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>went to reason and search</td>
<td>the cause of God's search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>themselves, with their incessant search</td>
<td>, find out false causes search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>simple souls without any search</td>
<td>observe. As for example search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>they have with long search</td>
<td>found out at last search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>men with their deep search</td>
<td>interpret and expound Holy search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>and not so to search</td>
<td>and limit the cause search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>two causes, by any search</td>
<td>, to perceive that he search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>that the spirituals do search</td>
<td>the bottom of God's search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>such others as so search</td>
<td>the causes that they search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>-- ceaseth not to search</td>
<td>the cause. And when search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>Temple, he would anon search</td>
<td>for the cause. And search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>such a deep spiritual search</td>
<td>do keep God's commandment search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>thereby, but if he search</td>
<td>and find the uttermost search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>them well without further search</td>
<td>-- than to do search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>that with his curious search</td>
<td>hath so narrowly so search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>be the spirituals; we search</td>
<td>the bottom of God's search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>of God's secrets, we search</td>
<td>the causes of God's search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>and caused me to search</td>
<td>myself, to see whether search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>his spiritual help, to search</td>
<td>and seek for the search, as witnesses to the</td>
<td>sea, and there lived by</td>
<td>sea, and sending from thence</td>
<td>sea, and there lived by</td>
</tr>
<tr>
<td>saith plainly, &quot;Scrutamini scripturas&quot; (&quot;Search ye in Scripture&quot;), so Search</td>
<td>ye in Scripture&quot;), so Search</td>
<td>you the Scripture&quot; . . . which Search</td>
<td>ye in Scripture&quot; . . . which Search</td>
<td>ye in Scripture&quot; . . . which</td>
</tr>
<tr>
<td>those words of Christ &quot;</td>
<td>Search</td>
<td>you the Scripture&quot; . . . which Search</td>
<td>ye in Scripture&quot; . . . which Search</td>
<td>ye in Scripture&quot; . . . which</td>
</tr>
</tbody>
</table>
pleasure once again to
church, and then, after,
question with him and
then would he have
all those things have
when I had over
I had thus thoroughly
cause than Tyndale hath
set and sought, and
He that is the
things, and his spirit
the "Spirit of God," "
things . . . and his spirit
thine heart": the spiritual
thine heart": the spiritual
neighbor as himself . . . he
have it seem, that
ceremonies and sacraments . . . he
do, he never leaveth
do" . . . they "never leave
secrets, and never leave
too far in the
do, he never leaveth
cause of his own
his own rule of
commandment will never cease
wisdom they use in
much boasteth of, in
which stretcheth to two
sin in the mean
warned in the mean
in lusts for a
calleth it, "for a
reap it in due
lost indeed for a
helped in the mean
them am I so
for the salting and
preaching out of the
all his heresies. The
of any search the
peril. Again, in the
prophet Joel, in the
doctor, writing in his
the First Book. The
saith, it hath a
here left out. The
for "Church" In the
Saint Paul, in the
And afterward, in the

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pulpit. Here endeth the
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the article "the"; the
have none. In the
us proceed to the
I promise you, very
brining false miracles. The
against all contradiction. This
proved plainly that Tyndale's
in the first or
so did, in the
he mean of the
Tyndale, that in that
And so to my
life." And in the
his purpose in the
For, beginning with the
Dialogue and in the
third chapter of the
promised before (in the
Tyndale (in my said
and plainly, in his
the Third Book. The
fond opinion in the
elect church of the
wed, and give a
he mean in the
he saith, in the
born of God. The
God by faith. His
of person as the
Thus, finally, concerning his
now prove us the
as things of a
well follow that the
first nor at the
teaching, nor at the
do; and that the
substance is in the
in the second. The
first speaking nor the
twelfth chapter of the
goeth. Now, for the
Then as touching the
-- and yet the
Lord," afterward, in the
will stand with his
perceive that in his

Second Book of Kings, where
second manner, that whoso repenteth
Second Book, in which is
second singular, where the things
second in putting in this
second text because Saint Paul
second . . . which is, I promise
second, for any fruit that
second thing that I answer
second reason with which he
second generation had any writing
second chapter of the Acts
second manner . . . his saying shall
second place, where Saint John
second argument, ye find his
second of his first epistle
second. For, beginning with the
second . . . those words plainly declare
Second Book of this work
second epistle, where Saint Paul
second Book), rehearse you both
second Book) before. Origen, in
second epistle, in these words
second Part of the Confutation
Second Book of my Dialogue
second manner: that is to
second faith unto man in
second manner -- that is
second chapter following, that there
second is that whoso is
second point is that every
second Person of the Godhead
second point . . . "faith alone” may
second part by the words
second sort -- himself believeth
second is as false and
second time neither, but defend
second neither, bring him from
second sin was not only
second . The second thing is
second thing is that as
second , nor till he put
Second Book of Kings) that
second point, whereas I said
second signification, of the only
second much less than the
second , he saith that it
second heresy. You see well
second definition he restraineth his
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<th>Term</th>
<th>Definition</th>
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</thead>
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<td>second</td>
<td>definition, all this while</td>
<td>8, 570/4</td>
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<tr>
<td>second</td>
<td>than in the first</td>
<td>8, 570/27</td>
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<tr>
<td>secondary</td>
<td>. But the very cause</td>
<td>8, 321/2</td>
</tr>
<tr>
<td>secondly</td>
<td>, and fareth as one</td>
<td>8, 146/19</td>
</tr>
<tr>
<td>Secondly</td>
<td>, I say that if</td>
<td>8, 350/12</td>
</tr>
<tr>
<td>Secondly</td>
<td>, that of all such</td>
<td>8, 425/23</td>
</tr>
<tr>
<td>Secondly</td>
<td>, for after their &quot;horrible&quot;</td>
<td>8, 530/4</td>
</tr>
<tr>
<td>secret</td>
<td>, but folk enough thereat</td>
<td>8, 21/13</td>
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<tr>
<td>secret</td>
<td>corners, and some also</td>
<td>8, 22/12</td>
</tr>
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<td>secret</td>
<td>, unknown church, that he</td>
<td>8, 24/15</td>
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<td>secret</td>
<td>contempt, and spiritual disobedience</td>
<td>8, 30/17</td>
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<td>secret</td>
<td>word unwritten in the</td>
<td>8, 44/9</td>
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<tr>
<td>secret</td>
<td>bottom will not be</td>
<td>8, 48/34</td>
</tr>
<tr>
<td>secret</td>
<td>conscience, to choose their</td>
<td>8, 63/9</td>
</tr>
<tr>
<td>secret</td>
<td>, inward, effectual prayer, when</td>
<td>8, 68/11</td>
</tr>
<tr>
<td>secret</td>
<td>. And thy Father, that</td>
<td>8, 69/32</td>
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<tr>
<td>secret</td>
<td>, shall reward thee openly</td>
<td>8, 69/32</td>
</tr>
<tr>
<td>secret</td>
<td>gift and inspiration of</td>
<td>8, 77/9</td>
</tr>
<tr>
<td>secret</td>
<td>grace given them therein</td>
<td>8, 78/27</td>
</tr>
<tr>
<td>secret</td>
<td>of his counsel as</td>
<td>8, 78/30</td>
</tr>
<tr>
<td>secret</td>
<td>sanctification of God, a</td>
<td>8, 100/24</td>
</tr>
<tr>
<td>secret</td>
<td>company of such as</td>
<td>8, 107/3</td>
</tr>
<tr>
<td>secret</td>
<td>, inward word unwritten, that</td>
<td>8, 132/33</td>
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<tr>
<td>secret</td>
<td>, unknown folk that are</td>
<td>8, 133/16</td>
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<tr>
<td>secret</td>
<td>working of God. And</td>
<td>8, 161/2</td>
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<tr>
<td>secret</td>
<td>congregation of unknown chosen</td>
<td>8, 165/25</td>
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<tr>
<td>secret</td>
<td>, unknown church wherein is</td>
<td>8, 174/37</td>
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<tr>
<td>secret</td>
<td>pangis that pinch the</td>
<td>8, 204/8</td>
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<tr>
<td>secret</td>
<td>sin that he should</td>
<td>8, 206/24</td>
</tr>
<tr>
<td>secret</td>
<td>, hidden sin -- and</td>
<td>8, 207/8</td>
</tr>
<tr>
<td>secret</td>
<td>, unknown sort of evil-living</td>
<td>8, 219/8</td>
</tr>
<tr>
<td>secret</td>
<td>, unknown church of elects</td>
<td>8, 323/3</td>
</tr>
<tr>
<td>secret</td>
<td>sorrow.&quot; And afterward, in</td>
<td>8, 371/29</td>
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<tr>
<td>secret</td>
<td>mysteries. Which things he</td>
<td>8, 374/34</td>
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<tr>
<td>secret</td>
<td>, inward instinct of nature</td>
<td>8, 380/13</td>
</tr>
<tr>
<td>secret</td>
<td>, inward instinct of the</td>
<td>8, 380/14</td>
</tr>
<tr>
<td>secret</td>
<td>, inward instinct of the</td>
<td>8, 380/16</td>
</tr>
<tr>
<td>secret</td>
<td>heresies of their hearts</td>
<td>8, 398/20</td>
</tr>
<tr>
<td>secret</td>
<td>sight of God that</td>
<td>8, 401/31</td>
</tr>
<tr>
<td>secret</td>
<td>, unknown faith and frailty</td>
<td>8, 442/10</td>
</tr>
<tr>
<td>secret</td>
<td>, hidden, and unknown whether</td>
<td>8, 442/11</td>
</tr>
<tr>
<td>secret</td>
<td>, scattered company unknown, but</td>
<td>8, 465/35</td>
</tr>
<tr>
<td>secret</td>
<td>, unknown church of elects</td>
<td>8, 476/37</td>
</tr>
<tr>
<td>secret</td>
<td>seed of Tyndale's chief</td>
<td>8, 497/21</td>
</tr>
<tr>
<td>secret</td>
<td>sect and scattered &quot;congregation&quot;</td>
<td>8, 517/30</td>
</tr>
<tr>
<td>secret</td>
<td>sin whereby he had</td>
<td>8, 524/26</td>
</tr>
<tr>
<td>secretis</td>
<td>mulierum. And yet if</td>
<td>8, 211/32</td>
</tr>
<tr>
<td>secretly</td>
<td>conveyed in his coat</td>
<td>8, 13/22</td>
</tr>
<tr>
<td>secretly</td>
<td>, and sending over for</td>
<td>8, 16/26</td>
</tr>
</tbody>
</table>
those heretical books and
before. And being there
anchoress . . . and there began
at their "evangelical liberty"
them in hugger-mugger, and
may fortune to be
if they shrieve themselves
causd to be also
his confessor show it
diligence with leading them
that he do it
yet would he now
advertised of all the
spirit searcheth the deep
spirit searcheth the deep
sort searcheth the deep
words, search the deep
searching of the deep
shall find the deep
priest as in the
speaketh not all the
very bottom of God's
judge our Holy Father's
the bottom of God's
and, falling to Luther's
after that to the
folk be, whose whole
that vary from their
thousand of his wretched
of that whole holy
father of their whole
archheretics of his ungracious
of their new spiritual
and all their whole
saving only their own
the custom of his
fellows of his own
surely there was never
been of old . . . every
condemning all his whole
of himself and his
Tyndale and all his
of all his whole
for both would every
holy man of his
Barnes was of Zwingli's
all, since that his
heretics of the same
credence of their false
which some of that

secretly set forth those heresies 8, 17/ 16
secretly kept by a certain 8, 22/ 16
secretly to sow his cockle 8, 22/ 17
secretly to do what they 8, 32/ 19
secretly poison themselves, weening the 8, 35/ 21
secretly misled by false, wily 8, 38/ 21
secretly and speak softly at 8, 88/ 27
secretly set in and written 8, 157/ 29
secretly . This can Tyndale in 8, 206/ 25
secretly into the consent and 8, 247/ 21
secretly , where there were no 8, 351/ 28
secretly steal back again. Not 8, 481/ 5

secrets . . . and that so far 8, 8/ 22
secrets of God”; so that 8, 46/ 7
secrets of God. And with 8, 47/ 13
secrets of God so far 8, 47/ 16
secrets , and never leave searching 8, 48/ 5
secrets of God, and wade 8, 48/ 30
secrets of God so deep 8, 48/ 34
Secrets of that Holy Sacrifice 8, 109/ 6
Secrets of the Mass aloud 8, 111/ 1
secrets , that is to say 8, 129/ 21
secrets , and not to be 8, 129/ 23
secrets , we search the causes 8, 130/ 5
sect , and after that to 8, 13/ 6
sect of Friar Huessgen, and 8, 13/ 6
sect is nothing else but 8, 19/ 13
sect ; as there are of 8, 28/ 18
sect , being in number to 8, 29/ 8
sect , and consider their livings 8, 40/ 29
sect , and see him run 8, 40/ 30
sect . . . which, when they have 8, 42/ 38
sect , be needs one of 8, 47/ 28
sect , in that they hold 8, 50/ 36
sect , with as venomous words 8, 56/ 30
sect now grown in Germany 8, 74/ 36
sect , sitting and blaspheming God 8, 116/ 22
sect of heretics yet that 8, 119/ 10
sect had some one heresy 8, 119/ 12
sect . For I never said 8, 227/ 5
sect . For since it is 8, 227/ 9
sect be set all upon 8, 227/ 13
sect be the dark air 8, 227/ 19
sect of heretics wrest it 8, 254/ 8
sect .” Now, if against all 8, 267/ 14
sect against the Sacrament of 8, 301/ 10
sect expressly denieth that Saint 8, 312/ 12
sect said therein very well 8, 313/ 25
sect , as were some Sadduces 8, 342/ 24
sect bring forth full solemnly 8, 347/ 37
the rabble of their sect say that faith of 8, 400/27
company, making a shameful sect thereof and an abominable 8, 437/29
be all the whole sect of Jews. So that 8, 464/34
man's change to his sect, either because himself shall 8, 469/38
him still to his sect -- and then, in 8, 470/7
good and his own sect for naught -- or 8, 470/8
man . . . and his own sect for good, to which 8, 470/10
heretics of his own sect . Which rose there and 8, 482/20
praise of that secret sect and scattered "congregation" . . . till 8, 517/30
of Doom (for Tyndale's sect believeth not that he 8, 537/10
afterward by the new sects sprung out of his 8, 5/33
are of these evil sects an innumerable sort . . . there 8, 6/2
save their life, their sects so desperate that either 8, 25/1
sundry sorts of diabolical sects than a man may 8, 28/19
experience that though their sects be but false heresies 8, 28/23
length of many schismatical sects . . . whose fall undoubtedly the 8, 29/1
that are of diverse sects , although they were all 8, 29/25
of any of their sects . They begin their epistles 8, 40/14
Almaine among their holy sects , where they were in 8, 125/29
of all their frantic sects , have left off a 8, 138/27
hundred sorts of new sects of heretics, much more 8, 223/17
sort of a hundred sects of heretics, and no 8, 223/25
all their whole hundred sects that are their offspring 8, 242/13
that of so many sects as they be, they 8, 246/2
new Pharisees, these manifold sects of heretics, both now 8, 275/19
he were of sundry sects . For Friar Barnes was 8, 301/10
of his hundred new sects he calleth his "we 8, 341/17
Luther and all the sects in Almaine call for 8, 341/20
zeal of them make sects , breaking the unity of 8, 481/7
reader, consider who make sects , that is to say 8, 481/15
and make new, fond sects of their own foolish 8, 481/34
Church, and make sundry sects , and kill their Christian 8, 484/1
others of their sundry sects , be fallen from Christ 8, 484/6
faith, by making of sects and sowing sedition and 8, 484/11
royal railing of "making sects ," "breaking of unity," "killing 8, 484/29
against good works by sects dissolving the unity, and 8, 561/32
heresies, delivered to the secular hands and burned. In 8, 13/29
his obstinacy, to the secular hands, and burned up 8, 15/33
at last unto the secular hands and burned, as 8, 20/34
was delivered unto the secular hands . neither while he 8, 21/1
Howbeit -- besides the sedition that every schism and 8, 29/23
soon seek occasion of sedition , and thereof do themselves 8, 55/22
set the people in sedition . . . and under color of 8, 56/33
dissent, schisms, strife, and sedition . . . and cause your ' 8, 58/25
and authors of such sedition and rebellious bloodshed, get 8, 58/30
and infidels should with sedition or open war kill 8, 123/31
of sects and sowing sedition and dissension to stir 8, 484/11
in Almaine already) begin sedition and rebellion, and fall 8, 514/14
strive together, and by seditions the one drive the 8, 28/26
traitorous setting forth of seditions to raise rebellions, as 8, 137/7
of heresies, schisms, and
I call their books
then (say they) be
that Luther's books be
willfulness departing out by
in avoiding of their
as ye shall hereafter
answer . . . but shall also
that ye may somewhat
I shall let you
thing which ye shall
plainly proved. But ye
letter because ye should
Tewkesbury; but I can
I was glad to
dealing every man may
may. But thus ye
have . . . and that I
read their books and
thief, and bid him
heresies. And thus ye
insolubles, which ye shall
us. He increaseth, I
oblivion. Howbeit, since I
sorrow and heaviness to
-- so, since I
that some such I
of his Spirit to
of the Spirit to
their whole sect, and
fashion as ye shall
yet have, as ye
And therefore thus ye
by likelihood, for we
charity. Wherefore I cannot
other temporal rulers? We
his fellows, as ye
to this end we
year, as ye now
But forasmuch as we
For therein shall he
there shall he specially
loth to let you
seem -- ye shall
And so may ye
Ye may here clearly
Here may ye clearly
cause he delighteth to
which he loveth to
for aught that I

<p>| seditious                  | among the people first              | 8, 357/ 34 |
| seditious                  | . For they counsel, they            | 8, 29/ 13 |
| seditious                  | ? Surely, to make men               | 8, 29/ 16 |
| seditious                  | , as I now say                      | 8, 31/ 14 |
| seditious                  | seditious: then seeth he            | 8, 386/ 29 |
| seditious                  | , prove sure, and for the           | 8, 482/ 1 |
| see                       | when we shall come                  | 8, 3/ 20  |
| see                       | that he showeth himself             | 8, 7/ 34  |
| see                       | what good Christian faith           | 8, 12/ 36 |
| see                       | Luther's own words in               | 8, 16/ 8  |
| see                       | so plainly proved. But              | 8, 16/ 11 |
| see                       | that of this holy                   | 8, 16/ 13 |
| see                       | what truth there is                 | 8, 19/ 14 |
| see                       | no very great cause                 | 8, 20/ 1  |
| see                       | him in that point                   | 8, 20/ 22 |
| see                       | that he rought not                  | 8, 21/ 6  |
| see                       | that Tyndale hath no                | 8, 24/ 35 |
| see                       | not hitherto these matters          | 8, 25/ 36 |
| see                       | the thing themselves, be            | 8, 26/ 21 |
| see                       | he steal not. Howbeit               | 8, 29/ 22 |
| see                       | how fain he would                   | 8, 30/ 37 |
| see                       | proved very frantic follies         | 8, 34/ 9  |
| see                       | well, as fast as                     | 8, 34/ 15 |
| see                       | the devil in these                  | 8, 35/ 17 |
| see                       | the world wax so                    | 8, 36/ 5  |
| see                       | well that that thing                | 8, 37/ 11 |
| see                       | already -- yet have                 | 8, 38/ 32 |
| see                       | and to judge true                   | 8, 40/ 5  |
| see                       | &quot;true repentance,&quot; he then          | 8, 40/ 20 |
| see                       | him run out of                      | 8, 40/ 30 |
| see                       | Tyndale do here. For                | 8, 41/ 38 |
| see                       | well, shamefully showed themselves  | 8, 43/ 1  |
| see                       | that by Tyndale's holy              | 8, 46/ 21 |
| see                       | well they lacked no                 | 8, 50/ 16 |
| see                       | but that Tyndale, as                | 8, 54/ 16 |
| see                       | , pardie, through all their         | 8, 56/ 26 |
| see                       | , so lovingly put in                | 8, 59/ 6  |
| see                       | that their spiritual doctrine        | 8, 62/ 27 |
| see                       | it in Saxony, where                 | 8, 63/ 2  |
| see                       | well that Tyndale maketh            | 8, 64/ 38 |
| see                       | that fasting serveth not            | 8, 65/ 3  |
| see                       | the thing that he                   | 8, 65/ 6  |
| see                       | : that fasting and other            | 8, 65/ 6  |
| see                       | too manifestly proved by            | 8, 65/ 37 |
| see                       | this place of Scripture             | 8, 66/ 23 |
| see                       | this pestilent opinion of           | 8, 67/ 8  |
| see                       | , good Christian reader, that       | 8, 69/ 18 |
| see                       | a man so delight                    | 8, 72/ 4  |
| see                       | man follow by fasting               | 8, 72/ 14 |
| see                       | , know that well enough             | 8, 73/ 25 |</p>
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<tr>
<th>Term</th>
<th>Page</th>
<th>See Term</th>
<th>Page</th>
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<tbody>
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<td>can I not well see that Tyndale is in</td>
<td>8,73/32</td>
<td>-- for all his</td>
<td>8,75/22</td>
</tr>
<tr>
<td>him. For here you see -- for all his</td>
<td>8,79/11</td>
<td>that he did, as</td>
<td>8,79/31</td>
</tr>
<tr>
<td>why? Of some we see that he did, as</td>
<td>8,83/6</td>
<td>not that God taught</td>
<td>8,83/9</td>
</tr>
<tr>
<td>the same: that I see that as for children</td>
<td>8,86/10</td>
<td>to what a devilish</td>
<td>8,87/18</td>
</tr>
<tr>
<td>naught. And so ye see what men may say</td>
<td>8,90/35</td>
<td>that the aneling doth</td>
<td>8,91/25</td>
</tr>
<tr>
<td>neither. Lo, thus ye see that as long as</td>
<td>8,93/36</td>
<td>that Tyndale's mind</td>
<td>8,97/8</td>
</tr>
<tr>
<td>every man may soon see somewhat of Tyndale's mind</td>
<td>8,99/31</td>
<td>that this text proveth</td>
<td>8,103/17</td>
</tr>
<tr>
<td>Tyndale, &quot;here we may see that he leaveth them</td>
<td>8,104/10</td>
<td>what manner of fashion</td>
<td>8,104/22</td>
</tr>
<tr>
<td>with. More Here ye see that he might almost</td>
<td>8,108/36</td>
<td>, in mocking these holy</td>
<td>8,109/4</td>
</tr>
<tr>
<td>were a-shriving!Ye may see that it is so</td>
<td>8,111/37</td>
<td>nothing but such ape's</td>
<td>8,109/26</td>
</tr>
<tr>
<td>repentant sinners!Will ye see that they have weighed</td>
<td>8,119/15</td>
<td>that they they weigh</td>
<td>8,110/7</td>
</tr>
<tr>
<td>twain, and ye shall lo, thus first ye</td>
<td>8,125/29</td>
<td>, good Christian readers, that</td>
<td>8,110/30</td>
</tr>
<tr>
<td>is it good to life&quot;?Thus may ye see it the more clearly</td>
<td>8,130/31</td>
<td>that the priests</td>
<td>8,113/36</td>
</tr>
<tr>
<td>So ye may plainly see that he mocked at</td>
<td>8,137/19</td>
<td>by Luther himself and</td>
<td>8,111/25</td>
</tr>
<tr>
<td>For albeit that we see further that as fair</td>
<td>8,138/25</td>
<td>that in this point</td>
<td>8,119/11</td>
</tr>
<tr>
<td>-- I cannot greatly see that not why we should</td>
<td>8,140/10</td>
<td>not one word by</td>
<td>8,115/7</td>
</tr>
<tr>
<td>of that mind . . . I see that he not only</td>
<td>8,142/31</td>
<td>that he mocketh at</td>
<td>8,116/15</td>
</tr>
<tr>
<td>him to let them things -- yet I</td>
<td>8,144/27</td>
<td>to what point he</td>
<td>8,116/24</td>
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<tr>
<td>And thus ye may readers, here ye plainly</td>
<td>8,145/31</td>
<td>now that Tyndale upon</td>
<td>8,117/26</td>
</tr>
<tr>
<td>playeth himself, as ye see now that Tyndale uttered</td>
<td>8,146/31</td>
<td>that he leaveth them</td>
<td>8,117/29</td>
</tr>
<tr>
<td>us, in that they see the summary purpose and</td>
<td>8,147/31</td>
<td>the Altar?Ye may see the summary purpose and</td>
<td>8,119/2</td>
</tr>
<tr>
<td>so that ye may see the Altar?Ye may see the summary purpose and</td>
<td>8,148/31</td>
<td>that in this point</td>
<td>8,119/37</td>
</tr>
<tr>
<td>all? Lo, thus ye see the Altar?Ye may see the summary purpose and</td>
<td>8,149/31</td>
<td>an occasion to avenge</td>
<td>8,124/3</td>
</tr>
<tr>
<td>that every man may see the Altar?Ye may see the summary purpose and</td>
<td>8,150/31</td>
<td>many live to very</td>
<td>8,125/7</td>
</tr>
<tr>
<td>By these words ye see the Altar?Ye may see the summary purpose and</td>
<td>8,151/31</td>
<td>that they set so</td>
<td>8,128/3</td>
</tr>
<tr>
<td>they, pardeic, as ye see the Altar?Ye may see the summary purpose and</td>
<td>8,152/31</td>
<td>, and not captivate their</td>
<td>8,129/19</td>
</tr>
<tr>
<td>priesthood -- because they see the Altar?Ye may see the summary purpose and</td>
<td>8,153/31</td>
<td>against the whole consent</td>
<td>8,130/1</td>
</tr>
<tr>
<td>But yet shall ye see the Altar?Ye may see the summary purpose and</td>
<td>8,154/31</td>
<td>of Rome in such</td>
<td>8,131/4</td>
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<tr>
<td>him -- and I see the Altar?Ye may see the summary purpose and</td>
<td>8,155/31</td>
<td>See Apostolic. And for conclusion</td>
<td>8,131/8</td>
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<tr>
<td>more proof when we see the Altar?Ye may see the summary purpose and</td>
<td>8,156/31</td>
<td>any man so mad</td>
<td>8,134/18</td>
</tr>
<tr>
<td>ye yet more plainly evident Scripture . . . when we see the Altar?Ye may see the summary purpose and</td>
<td>8,157/31</td>
<td>seven cities burn and</td>
<td>8,137/21</td>
</tr>
<tr>
<td>as men may well see the Altar?Ye may see the summary purpose and</td>
<td>8,158/31</td>
<td>, saving only for one</td>
<td>8,138/4</td>
</tr>
<tr>
<td>to let you plainly see the Altar?Ye may see the summary purpose and</td>
<td>8,159/31</td>
<td>every man with his</td>
<td>8,138/31</td>
</tr>
<tr>
<td>about it till he see the Altar?Ye may see the summary purpose and</td>
<td>8,160/31</td>
<td>none excuse when they confirmed themselves to the</td>
<td>8,130/1</td>
</tr>
<tr>
<td>God be thanked, we see the Altar?Ye may see the summary purpose and</td>
<td>8,161/31</td>
<td>none excuse when they confirmed themselves to the</td>
<td>8,130/1</td>
</tr>
<tr>
<td>the air . . . since we see the Altar?Ye may see the summary purpose and</td>
<td>8,162/31</td>
<td>Latins and to the saving for pity to the Altar?Ye may see the summary purpose and</td>
<td>8,131/8</td>
</tr>
<tr>
<td>none excuse when they confirmed themselves to the Latins and to the saving for pity to the Altar?Ye may see the summary purpose and</td>
<td>8,163/31</td>
<td>any man so mad</td>
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<tr>
<td>confirmed themselves to the Latins and to the saving for pity to the Altar?Ye may see the summary purpose and</td>
<td>8,164/31</td>
<td>seven cities burn and</td>
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<tr>
<td>none excuse when they confirmed themselves to the Latins and to the saving for pity to the Altar?Ye may see the summary purpose and</td>
<td>8,165/31</td>
<td>, saving only for one</td>
<td>8,138/4</td>
</tr>
<tr>
<td>open their eyes to the Altar?Ye may see the summary purpose and</td>
<td>8,166/31</td>
<td>every man with his</td>
<td>8,138/31</td>
</tr>
<tr>
<td>none excuse when they confirmed themselves to the Latins and to the saving for pity to the Altar?Ye may see the summary purpose and</td>
<td>8,167/31</td>
<td>none excuse when they confirmed themselves to the Latins and to the saving for pity to the Altar?Ye may see the summary purpose and</td>
<td>8,130/1</td>
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</table>

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may well and plainly see such open ribaldry with 8, 139/ 21
and must awake and see with his own eyes 8, 139/ 26
abomination; and now ye see that all the captains 8, 140/ 17
on; and since ye see Tyndale now teach and 8, 140/ 22
him such as ye see he is, and let 8, 140/ 32
devilish doctrine, that ye see yourselves is naught, whatsoever 8, 140/ 33
old fathers that ye see be saints in heaven 8, 140/ 36
taken, as ye shall see anon. But first, I 8, 145/ 29
his word when we see all the holy 8, 149/ 23
left none unwritten: we see that this maketh neither 8, 155/ 11
for else cannot I see what he can say 8, 156/ 23
faith. And now ye see that plainly he denieth 8, 158/ 23
all. For as ye see at your eye, he 8, 158/ 24
And they perceive and see also that the holy 8, 159/ 23
kind of tribulation, I see not why it might 8, 159/ 25
more devoutly that they see such godly ceremonies observed 8, 160/ 3
more solemnity that they see therein . . . the more devotion 8, 160/ 5
is so already . . . we see well enough that it 8, 161/ 17
As for song, I see not why he should 8, 162/ 4
piece, and ye shall see what he hath: "M 8, 168/ 9
him. Here ye may see the sincerity and plain 8, 172/ 15
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<td>of God,&quot; whether he</td>
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<td>of life never so</td>
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<td>of God abiding in</td>
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<td>of God in him</td>
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<td></td>
<td>of God. For he</td>
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<td>of God once being</td>
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<td>! -- be suffered to</td>
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<td>of life; but ever</td>
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<td>of everlasting life, preserved</td>
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<td>of God abiding in</td>
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<td>of God is in</td>
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<td>of God once entered</td>
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<td>, that soul cannot</td>
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<td>of God in him</td>
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<td>of God, and reject</td>
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<td>, by the folly or</td>
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<td>of God once had</td>
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<td>shall keep him from</td>
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<td>of God in him</td>
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<td>of God in him</td>
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<td>once had can never</td>
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<td>within them . . . by which</td>
<td>8,449/36</td>
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<td>of thy Spirit that</td>
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<td>should such a Savior</td>
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<td>of God,&quot; that is</td>
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<td>of Tyndale's chief poison</td>
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<td>of God preventeth always</td>
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<td>the King's gracious purpose</td>
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<td>the Ninevites chastise and</td>
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<td>that I see them</td>
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<td>that the oil is</td>
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the resurrection; yea, and to prove. And therefore, writing. And therefore Tyndale, people of Gerasa which, upon great occasions." And to sin. And then make them sit and hurt of themselves to us), they shall soon was ordained -- to him, but bid men help, to search and miracle -- they should to my Dialogue to must of necessity either saith before we must not. If a man and compelled them to in us, and to light a candle and I say, that thou preach of that they not . . . for such men singular pride, and so folk be fain to reader: where shall I wall, and fain to proof of their heresies, to make cavillations and sinneth never deadly," must the same, and then for shame labor to shall not need to shall not need to went not about to Therefore we need to seem, that searcheth and and thither thereat, and And therein when Tyndale that in his preaching and a hired, which see that he nothing plainly see that he father hath thereof, but elect, after his offense, 22), "Simon, Simon, Satan agree together: "Simon, Satan none. But Christ without may see, without farther a very, true shepherd, seeing that Christ and all 8, 281/ 23 seeing that he hath entered 8, 326/ 4 seeing his master Martin Luther 8, 363/ 29 seeing Christ's miracle wrought upon 8, 422/ 31 seeing that a man may 8, 546/ 28 seeing that step will not 8, 546/ 30 seek out heresies, and speedily 8, 11/ 29 seek the destruction of others 8, 12/ 1 seek occasion of sedition, and 8, 55/ 22 seek for God's word; and 8, 125/ 18 seek up his knife and 8, 220/ 14 seek for the truth, and 8, 247/ 19 seek in Scripture till their 8, 256/ 5 seek up some new . . . and 8, 272/ 5 seek up the signification or 8, 307/ 15 seek the significations again or 8, 311/ 34 seek among the other evangelists 8, 333/ 4 seek God's honor in us 8, 333/ 5 seek all means to continue 8, 333/ 4 seek up that himself; for 8, 345/ 8 seek not after their ceremonies 8, 349/ 4 seek for -- that is 8, 352/ 31 seek ", that is theirs and 8, 356/ 24 seek their own and not 8, 358/ 19 seek . Sometimes they come forth 8, 388/ 17 seek him, and whereby shall 8, 388/ 17 seek a shameful shift. For 8, 401/ 15 seek out the hardest places 8, 424/ 25 seek out sophisms upon every 8, 438/ 22 seek some better shift than 8, 451/ 13 seek themselves the way to 8, 452/ 15 seek some shift, and say 8, 473/ 16 seek long for example, since 8, 513/ 25 seek so far as fifteen 8, 513/ 36 seek the truth, and endeavor 8, 546/ 7 seek no glosses for the 8, 553/ 8 seeketh only the means to 8, 63/ 27 seeketh many shifts. And for 8, 272/ 2 seeketh an evasion in his 8, 296/ 24 seeketh nothing but the profit 8, 352/ 22 seeketh his own temporal advantage 8, 352/ 23 seeketh but corners to creep 8, 393/ 25 seeketh nothing but shifts . . . which 8, 401/ 25 seeketh his profit only; and 8, 488/ 35 seeketh unto saints as his 8, 497/ 15 seeketh you to sift you 8, 553/ 12 seeketh to sift you as 8, 553/ 16 seeking for it was offered 8, 238/ 1 seeking for it, all that 8, 309/ 32 seeking only the weal of 8, 356/ 16
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### Confutation Part 1: Concordance of Major Terms 1295

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<td>will call, as it seemeth</td>
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<td>things that he hath</td>
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<td>yet . . . there would, I</td>
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<td>on this and then</td>
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<td>forbear laughing when he</td>
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<td>or make him honored selder than he should. For</td>
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<td>long, and my leisure seldom and short, I cannot</td>
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<td>were very rare and seldom whereas of truth there</td>
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<td>works, for imperfect circumstances seldom perceived by himself. And</td>
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<td>and do together or self it shall peradventure appear</td>
<td>8, 492/20</td>
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<td>and pride, devil-worship, and self-slaughter too. And Saint Paul</td>
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<td>love God, for the selves cause it is lawful</td>
<td>8, 51/20</td>
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<td>he fasted for the selves cause for which he</td>
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<td>and again commiteth the selves sins, what availeth him</td>
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<td>by reason of the selves goodness that made him</td>
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<td>but also in the selves place that Tyndale bringeth</td>
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<td>for it is the selves thing that is in</td>
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<td>and sure by the selves means by which we</td>
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<td>by mouth were the selves things that he wrote</td>
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<td>of Rochester in the selves matter that we have</td>
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<td>it. And by the selves words by which he</td>
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<td>still -- by the selves , I say, always still</td>
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<td>side . . . and by the selves sorrow would make men</td>
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<td>Aneling. But why he selleth it to the curates</td>
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<td>he had at the selves , and thereby to show</td>
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<td>affliction, of our own selves show, by their own</td>
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<td>but that their own semblance , he should else forbear</td>
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<td>in word and outward semblance as though they were</td>
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<td>And yet make they semblance,&quot; but either into &quot;mayor</td>
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<td>it into this word &quot; senate , or peradventure seniores, he</td>
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<td>by the name of senators , and seniores also, into</td>
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<td>he must therefore translate senators ,&quot; nor &quot;elders,&quot; neither, since</td>
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<td>translation call them not &quot; senatus Londinensis, he should not</td>
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<td>there found this word send us now some years</td>
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<td>Christian Reader Our Lord send us as sore punishment</td>
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<td>fault be amended to send them hither. Which books</td>
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<td>out heresies, and speedily send them hither by the</td>
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<td>print them there and send him to the devil</td>
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<td>were then better to send</td>
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<td>invention or means to send him; insomuch that one</td>
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that I can do . . . send word and ye shall
Tyndale and such others send into the realm, to
as I fain would, send out all at once
than methinketh convenient. I send out now, therefore, of
I pray God heartily send that young man the
whereas heprayeth God send them a "fast faith
trifles -- we shall send him to look better
but he would first send you word by writing
seemeth by Tyndale's tale, send home the child again
and that he would send also the Holy Ghost
Luther and intended to send over hither and spread
-- that he would send the Holy Ghost, that
open truth . . . and to send his harvestmen and mowers
and lo, I will send the promise of my
come whom I will send unto you from the
he did not only send into the world his
that he would never send more (which he said
but that he would send his Holy Ghost to
-- that he would send the Holy Ghost to
Savior said, "I shall send the Holy Ghost, that
-- he shall then send no Luthers, nor no
it . . . but he shall send such holy messengers as
about such business to send, that shall not come
And he shall not send such fond fellows as
God, as I say, send none of his errand
no more promised to send the Holy Ghost unto
two were surer to send your souls. Y et is
dwell therewith always, and send his Spirit to teach
good elect, and thereby send him into sin, lest
sin, but even to send them in thereto. And
did spy her, and send for her, and talk
her with child, and send for her husband, and
write the letter, and send the man to his
besides this, somewhere he sendeth war, sickness, and mortality
pestilent books, our Lord sendeth us some lack of
say that the bishop sendeth it to the curates
his apostles: our Lord sendeth and ever hath sent
15. And then he sendeth forth and calleth them
earth), "God," he saith, " sendeth forth and calleth upon
But unto them he sendeth forth, and calleth them
over the sea, and sending from thence Tyndale's heresies
here still secretly, and sending over for more, with
priest" into this word " senior ", and "charity" into "love
Tyndale's Using This Word " Senior ," and "Elder," and Not
word by this word " senior . Of a truth, "
senior " Of a truth, " senior " is not very good
very good English, though " senior " and "junior" be used
were not worse than " senior " . . . he had not found
English . . . was called sometimes senior in Latin. But this
Church also, and sometimes called a priest a "senior";
word of "priest" into "senior"
then translated "elder," but "senior"
For among the Latins,
and call a priest "senior"
these words presbyteros and
the other first but "senior"
he changed "priest" into "senior"
in the Latin text: "Seniores qui in vobis sunt"
find there this word of presbyteros this word
though this Latin word by the old translator
old translator seniores, and
presbyteros into this word
presbyteros into this word
with the Greeks . . . whereas
signifying the office into was, as him thought,
Epistle of Saint Peter: "seniores"
that by this word that if this word
of senatores, or peradventure therefore translate senatores, and
nor the Latin word say that presbyteros and
that both presbyteros and
together of presbyteros or presbyteros in Greek or
presbyteros into this word "seniors" change of presbyteros into "seniors"
were in such a
and especially to the revealed him the right Scripture in its right well by the true church in an allegory in the plain, literal will deny the true them in their true -- "of the true from us the true sacraments as the true as concerning the "true last past . . . which true that the very, proper
and judge the true pass and dissemble any
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<td>punishment as he hath sent into this realm. In</td>
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<td>and maintained with money sent them by some evil-disposed</td>
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<td>heaven. Nor when he sent , never taught his church</td>
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<td>of his high goodness sent into his church out</td>
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<td>hath God ever since sent not only good, virtuous</td>
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<td>8, 457/34</td>
</tr>
<tr>
<td>serve</td>
<td>the sin, in no</td>
<td>8, 457/34</td>
<td>8, 457/34</td>
</tr>
<tr>
<td>serve</td>
<td>it, but continually keep</td>
<td>8, 458/18</td>
<td>8, 458/18</td>
</tr>
<tr>
<td>serve</td>
<td>it: even so, they</td>
<td>8, 460/14</td>
<td>8, 460/14</td>
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<tr>
<td>serve</td>
<td>-- of which two</td>
<td>8, 471/8</td>
<td>8, 471/8</td>
</tr>
<tr>
<td>serve</td>
<td>him. For they be</td>
<td>8, 477/24</td>
<td>8, 477/24</td>
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<tr>
<td>serve</td>
<td>him for his goblets</td>
<td>8, 487/10</td>
<td>8, 487/10</td>
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<tr>
<td>serve</td>
<td>for those which swerve</td>
<td>8, 498/16</td>
<td>8, 498/16</td>
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<tr>
<td>serve</td>
<td>him -- that is</td>
<td>8, 498/33</td>
<td>8, 498/33</td>
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<tr>
<td>serve</td>
<td>and follow faith, praying</td>
<td>8, 500/19</td>
<td>8, 500/19</td>
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<tr>
<td>serve</td>
<td>them to salvation. And</td>
<td>8, 545/4</td>
<td>8, 545/4</td>
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<tr>
<td>serve</td>
<td>&quot; it. And perceiving that</td>
<td>8, 546/31</td>
<td>8, 546/31</td>
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<tr>
<td>serve</td>
<td>him for a pastime</td>
<td>8, 554/27</td>
<td>8, 554/27</td>
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<tr>
<td>serve</td>
<td>of nothing, but be</td>
<td>8, 572/1</td>
<td>8, 572/1</td>
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<tr>
<td>serve</td>
<td>no saints, but rail</td>
<td>8, 572/9</td>
<td>8, 572/9</td>
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<tr>
<td>served</td>
<td>, too, for the sovereign</td>
<td>8, 572/9</td>
<td>8, 572/9</td>
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<tr>
<td>served</td>
<td>for taming of the</td>
<td>8, 63/5</td>
<td>8, 63/5</td>
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<tr>
<td>served</td>
<td>,&quot; as he saith, &quot;visible</td>
<td>8, 80/7</td>
<td>8, 80/7</td>
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<tr>
<td>served</td>
<td>Satan all the while</td>
<td>8, 88/15</td>
<td>8, 88/15</td>
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<tr>
<td>served</td>
<td>for his heresies, must</td>
<td>8, 143/39</td>
<td>8, 143/39</td>
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<tr>
<td>served</td>
<td>when he translated it</td>
<td>8, 165/9</td>
<td>8, 165/9</td>
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<tr>
<td>served</td>
<td>therefor . . . and not be</td>
<td>8, 171/17</td>
<td>8, 171/17</td>
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<tr>
<td>served</td>
<td>in that signification, so</td>
<td>8, 185/6</td>
<td>8, 185/6</td>
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those sacraments and ceremonies why he will be they should both have the time while they it could not have have said, his wit overseer," and "deacon" into " he see that fasting
and great, godly purposes, -- and that it say that the fasting done with devotion, and office wherein the husband the water of Baptism to say that it in the doing, and mind the Scripture most as Tyndale's whole story first, to what purpose little purpose this reason found. And therefore whereof have wives. But whereof his willing behavior that -- how long time for true . . . More Whereof ask us now whereof I say that it they end not. It that I show you God . . . which he saith the best, as he well this wise argument proof of his purpose any law, this text little purpose, since it Mass and all divine to say any Divine and that all Divine or coming to God's of abominable sin and that to be very they persecute the true manner of love and of love, honor, and in that I join he speaketh not of join our love and come to heaven: this and may well do places, they sang the

served them for Books . . . and served in such wise, no served God on one day served , though they knew not served Timothy without the true served him well in leaving

server "? Both which he might served not only to tame served for satisfaction of sin served not only for the served but to keep the served us for obtaining many served the wife, and the served but for a sign served but for a bare served not for a bare served for that first opinion served here all against his served all his defense, when served Tyndale, that agape and served his trifling between the served him this example? Did served the matter than the served , after his reckoning, to served all this, while no served , then, the truth of served to make known or served them but for a served much for our matter served for naught if God served Tyndale here. For these served him. And now putteth served him worth a rush served Friar Barnes a straw served as well reprobates as served . . . and so became an served after the ordinance of served may be left unsaid served on Whitsun Sunday, or served of the devil. The served of God which is served of God; and that served servile bond and mercenary served joined thereunto. Yet am served with love, whereas he served but of love only served toward God together . . . because served is unlawful, displeasant to served to his other gifts served in their mother tongue
he saith of the Service, ceremonies, and observances of the Church, so come together to God's church at the Divine be at the Divine in the beginning the left they still the surely if all the say and hear the they find in the utterly dispraise in God's nor ceremonies and Divine translation openly in Divine the garnishing of the and to the Divine it should instead of and with idolatry do himself . . . for which honorable and occupied in God's that else all their of heaven and acceptable honor God with divine other parts of divine should pertain to the would do him no day missing, to do own judgment, in image be dedicated unto his dumb ceremonies" and "image old, continued books of our understanding into the the obsequy and obedient from consenting to the whole day in God's keep; that the Divine of love and service which fear is but my great "advantage" in "unto certain order of he lamenteth the miserable -- and of the Christ's holy Gospel, to all my commandments, but it. I shall also And who shall less boldness of "only faith," Christ's Catholic Church, and himself another, the people the seven psalms be
devout prayers, they have set us a new saint 8, 10/ 24
after. Him have they set in on Saint Matthias' 8, 10/ 27
his dwelling place were set upon the book. But 8, 10/ 35
have, as I said, set his name in the 8, 12/ 29
heretical books and secretly set forth those heresies. Whereof 8, 17/ 16
not at the fire set forth their opinions, for 8, 25/ 2
into the realm, to set forth here their abominable 8, 26/ 34
-- was done to set their pens to the 8, 35/ 25
devilish heresies so sore set little by his holy 8, 40/ 22
and well-learned men should set naught by the Church 8, 44/ 25
they be good men, set his name in the 8, 45/ 29
and malice made them set his name in the 8, 46/ 32
now will not Tyndale set a new gloss thereto 8, 55/ 32
holy "spiritual" sort shall set all the holy ceremonies 8, 78/ 8
like a spiritual man, set all such bodily ceremonies 8, 79/ 5
would he not have set a rush by all 8, 80/ 5
taken away and all set thereby, but if he 8, 80/ 13
or ceremony of anything set the water in that 8, 80/ 32
what proper signification God set to signify that grace 8, 85/ 18
marriage, which he hath set not so little by 8, 90/ 19
available, to them that set the baptism at so 8, 97/ 32
surely when our Savior set this order therein -- 8, 98/ 4
of heaven -- God set it to serve for 8, 98/ 8
may . . . since God hath set the sacraments as means 8, 104/ 6
careth not how he set his words, so that 8, 113/ 10
he would have folk set less thereby and have 8, 116/ 11
all extreme abomination hath set his poisoned barrel abroach 8, 119/ 33
from which they have set them all a-work . . . and 8, 58/ 35
newelty passed, and they set a-work!!" And lo, thus 8, 59/ 4
raised up and sinfully set it out to the 8, 59/ 18
and hath so spiritually set not their own sins 8, 66/ 30
he to them that set not so little by 8, 86/ 20
to wit, the faith set the baptism at so 8, 97/ 32
that the body were set off to a sign 8, 96/ 37
it is hard to set the baptism at so 8, 97/ 32
surely when our Savior set this order therein -- 8, 98/ 4
of heaven -- God set it to serve for 8, 98/ 8
may . . . since God hath set the sacraments as means 8, 104/ 6
of the faith, or set his words, so that 8, 113/ 10
set to their hands to set less thereby and have 8, 116/ 11
he would have folk set less thereby and have 8, 116/ 11
all extreme abomination hath set his poisoned barrel abroach 8, 119/ 33
from which they have set themselves in such a 8, 120/ 35
newelty passed, and they set forth his master's former 8, 122/ 36
him stark blind and set somewhat less thereby than 8, 125/ 35
Huessgen and their fellows set him in a corner 8, 126/ 33
we see that they set little by the Sign 8, 128/ 2
Christ's death hitherward . . . hath set so little by an 8, 128/ 4
whose faces enough is set much by that kind 8, 128/ 7
doctrine of the faith, or set to judge by, if 8, 129/ 18
princes, and emperors have set to their hands to 8, 136/ 14
they have thereby now set to their hands to 8, 136/ 18
is naught, whatsoever he set out their gear so 8, 139/ 20
as to plant and set therewith to make it 8, 140/ 34
he seemeth but to set into this book mine 8, 143/ 24
a specification of his set a specification of his 8, 146/ 9
made Tyndale bold to set Origen as short as 8, 152/ 31
be also secretly set in and written to 8, 157/ 29
how. For he may set such circumstances, of his 8, 164/ 37
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a malicious purpose, to set forth his heresy of 8, 174/ 36
pithy and so perceant, set and couched in such 8, 179/ 17
out of sleep, and set him on husbandry and 8, 180/ 36
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of a heretic to set forth his heresy. For 8, 182/ 35
be in those places set in . . . must needs have 8, 191/ 5
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be fain always to set us a-work is called 8, 204/ 33
God beginneth Gratiapraeveniens to set much the less by 8, 209/ 29
wax the worse and set their study upon Albert's 8, 211/ 31
Lambert have so sore set forth Luther's heresy that 8, 219/ 3
were the church . . . and set forth Luther's heresy teaching 8, 219/ 10
because he intended to set forth Luther's heresy teaching 8, 219/ 13
"repenting" . . . because he would set forth such heresies as 8, 219/ 21
the intent to set thereon, there will no 8, 226/ 8
thereeto, and their hearts set all upon heresies and 8, 227/ 13
Tyndale which he hath set all gloriously forth in 8, 227/ 13
though Tyndale list to set at so short and 8, 232/ 17
word whereto it is set signifieth not a thing 8, 235/ 24
all his sect be set their seals as witnesses 8, 237/ 9
to the intent to set in an obstinate malice 8, 244/ 26
not moved anything to set by them, but condemn 8, 246/ 22
Spirit of God . . . is set upon the high mountain 8, 251/ 12
and was bound to, set his hand unto staying 8, 259/ 19
to baptize, I would set no woman thereto for 8, 260/ 17
saith himself -- "I set not by Jerome, I 8, 266/ 34
not by Augustine, I set not by Jerome, I 8, 266/ 35
his own sight miracles set thereto! But now say 8, 269/ 16
undoubted truth, he shall set at naught all the 8, 269/ 22
by God illustrated and set out with miracles . . . insomuch 8, 275/ 2
bare, simple sign, and set but only to signify 8, 278/ 33
shorer is so surely set that it is shortly 8, 282/ 18
lo, and very surely set , I assure you. For 8, 283/ 6
that hastened forward and set forth that heresy before 8, 301/ 2
else, though God did set things to signify and 8, 301/ 34
here he semeth to set out more open and 8, 303/ 19
of their sort which set so little by that 8, 319/ 9
for a bare sign set but only to signify 8, 319/ 11
how solemnly Tyndale would set it out to the 8, 332/ 31
that Tyndale forgot to
   too. For he must
Scripture. He must also
   and sacraments . . . and to
   he can -- and
If any man anything
   the Bible some have
   of Moses are now
   therefore they should be
   forbidden -- nor to
   all undone, and not
   law of Moses . . . and
great weight, maliciously to
   was yet so sore
for Scripture alone, and
   -- the corpse being
and that dreadful Sacrifice
to such as will
   as he doth --
more esteem and more
   as I shall myself
Christ that we should
   not unwritten, which they
thereon, he may not
   sentence our Lord hath
some others so little
   would not fear to
ever so labored to
   might be bold to
he hath finally so
   high revelations might have
   sinning and never sinning,"
   he shall be soon
this last year, Zwingli
   God amend them and
   a comely flourish to
all the world cannot
   play the master, and
all the world cannot
   his Father granting remission
   voice of forgiveness . . . which
   all. More Let Tyndale
   and reason must first
   endured in purgatory, to
   as a thing far
he would . . . he could
   his heat himself, and
to him that should
Why hast thou, then,
   and willingly" -- and
| set    | in. But yet lacketh                        | 8,333/31 |
| set    | in that they which                         | 8,333/32 |
| set    | in that no more                            | 8,333/35 |
| set    | forth vice in boldness                     | 8,337/19 |
| set    | thereto the cause that                     | 8,346/3  |
| set    | to these things . . . God                  | 8,348/2  |
| set    | solemnly in the margin                     | 8,350/7  |
| set    | the scribes and the                        | 8,351/18 |
| set    | at naught and not                          | 8,351/35 |
| set    | God's law aside                           | 8,352/9  |
| set    | once a finger to                           | 8,353/24 |
| set    | thereunto the words of                     | 8,355/21 |
| set    | forth against Christ's true                | 8,357/8  |
| set    | upon evil preaching that                   | 8,358/2  |
| set    | naught by all those                        | 8,366/37 |
| set    | by the grave, as                           | 8,371/28 |
| set    | forth: how can it                          | 8,373/20 |
| set    | the Church at naught                       | 8,378/5  |
| set    | by his church than                         | 8,381/21 |
| set    | it forth unto them                        | 8,388/1  |
| set    | his holy sacraments at                    | 8,394/8  |
| set    | not by, but the                           | 8,395/17 |
| set    | "if" nor "and" thereunto                  | 8,410/33 |
| set    | so sure that he                           | 8,432/22 |
| set    | by, and so far                            | 8,441/17 |
| set    | his flesh on fire                         | 8,444/17 |
| set    | his words in such                         | 8,448/16 |
| set    | it forth, and should                      | 8,448/21 |
| set    | forth the matter, in                      | 8,448/24 |
| set    | him up in a                               | 8,453/3  |
| set    | upon reading of riddles                   | 8,458/32 |
| set    | in. For then at                           | 8,477/16 |
| set    | his heretics in a                         | 8,482/36 |
| set    | them on that rock                         | 8,484/26 |
| set    | out and furnish his                       | 8,485/21 |
| set    | his heart at rest                         | 8,489/26 |
| set    | all the Catholic Church                   | 8,490/35 |
| set    | his heart at rest                         | 8,495/17 |
| set    | his heart at rest                         | 8,495/30 |
| set    | his heart at rest                         | 8,496/35 |
| set    | his consequent and conclusion             | 8,506/33 |
| set    | my will a-work? Can                      | 8,507/5  |
| set    | the merits of Christ's                    | 8,516/21 |
| set    | and sought, and searched                  | 8,521/20 |
| set    | the hand of his                           | 8,525/35 |
| set    | himself sore afire . . . was              | 8,536/9  |
| set    | him where he should                       | 8,536/18 |
| set    | my word at naught                         | 8,539/5  |
| set    | "maliciously" thereto -- may              | 8,568/10 |
a teacher and a setter-forth of heresies, though he 8, 216/ 15
Malchus' ear that God setteth it on better again 8, 36/ 8
all which he little setteth by, and saith they 8, 80/ 3
Sacrament of Penance he setteth at less than naught 8, 87/ 35
unto God's testament and sea. But he that setteth up another of his 8, 89/ 18
setteth so much by his 8, 90/ 5
the water but for 8, 96/ 17
promises. For whereas he setteth all at nothing saving 8, 108/ 12
of blessing that Tyndale setteth at so little! Wherein 8, 129/ 2
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he would rest and setting himself; and partly because 8, 448/ 13
Primer too, wherein the
-- that of the
faith . . . and of the
-- he would see
pass over six or
grace with all his
sacraments . . . whereas Tyndale of
hundred? Four, five, six,
was not much above
is one of the
know and use for
by the space of
popes of the other
have been, within this
more burned within this
and that of the
sure that all the
the Old Law, this
put to these plagues
have been burned in
Old Law, this seven-year
himself, written in the
and layeth therefor the
And farther, in the
exposition also upon the
and that of the
before, but only their
every sermon with a
his doctrine by a
the replying to his
wrote his own gospel
whereas he might have
thereof, it was never
and heresies departed and
with the frail feminine
and repentance as a
cup a little and
that was all in
figures, images, similitudes, or
his bringing up, and
disobeying of his precept
horrible doing . . . never once
he shall never well
that they had not
as an evil-tached horse
some good, holy Paul
in his trance, and
wise finally confounded with
over at last for
forth their opinions, for
seven psalms be set in
seven holy sacraments five be
seven holy sacraments would take
seven cities burn and warm
seven of the first chapters
seven sacraments . . . whereas Tyndale of
taketh it away from
, eight? Nay, surely he
seven years since. Now, if
seven which the Spirit of
seven sovereign means of very
hundred years next before
hundred years before, or
seven years last past. The
seven years next coming . . . than
seven sacraments, five serve of
seven sacraments serve of nothing
seven-year seventeen times told. But
sevenfold more; and I shall
sevenscore . Where I alleged the
times told. But go
seventeen of Matthew, where he
seventeenth of Saint John --
seventeenth chapter, where it is
seventh chapter of Saint Paul's
seventh all Christian nations be
several assemblies such as I
several miracle made among one
several miracle . . . except as great
several answers made unto the
severally , by himself, and their
severed them and spoken of
severed . And therefore unto all
severed themselves from the corps
sex fall too far in
shadow that never can but
shadoweth the color of his
shadows and darkness of figures
shadows , and the very things
shake off shame and fall
shake off the yoke of
shake off the yoke of
shake it off. Faith Is
shaken that yoke off. But
shakes off sometimes the bridle
shaketh the poisoned adder into
shaketh him out of his
shame . . . that he was in
shame -- as the article
shame , or else of malice
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<td>that hear him! Where</td>
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<td>. But Tyndale, to blind</td>
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<td>. Tyndale Whether the Church</td>
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<td>in him, he might</td>
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<td>say it. Of Confirmation</td>
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<td>two sacraments there at</td>
<td>8, 306/23</td>
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<td>shame</td>
<td>, that ought should be</td>
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<td>shame</td>
<td>of the clergy if</td>
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<td>shame</td>
<td>, as when Arius’ guts</td>
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<td>shame</td>
<td>to bring it in</td>
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<td>say all naught at</td>
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<tr>
<td>shame</td>
<td>. For Tyndale at last</td>
<td>8, 364/6</td>
</tr>
<tr>
<td>shame</td>
<td>. For sometimes they say</td>
<td>8, 366/35</td>
</tr>
<tr>
<td>shame</td>
<td>. For here would I</td>
<td>8, 386/20</td>
</tr>
<tr>
<td>shame</td>
<td>have spoken of. And</td>
<td>8, 424/21</td>
</tr>
<tr>
<td>shame</td>
<td>and fall to naught</td>
<td>8, 438/36</td>
</tr>
<tr>
<td>shame</td>
<td>beguile him, for the</td>
<td>8, 439/3</td>
</tr>
<tr>
<td>shame</td>
<td>if a good man</td>
<td>8, 469/21</td>
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<tr>
<td>shame</td>
<td>labor to seek some</td>
<td>8, 473/16</td>
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<tr>
<td>shame</td>
<td>say nay but that</td>
<td>8, 477/33</td>
</tr>
<tr>
<td>shame</td>
<td>tell us this tale</td>
<td>8, 533/27</td>
</tr>
<tr>
<td>shame</td>
<td>be so mad to</td>
<td>8, 551/6</td>
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<tr>
<td>shame</td>
<td>speak of that foolish</td>
<td>8, 559/10</td>
</tr>
<tr>
<td>shame</td>
<td>for him, anything containeth</td>
<td>8, 564/10</td>
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<tr>
<td>shamefastly</td>
<td>showed in confession, where</td>
<td>8, 206/27</td>
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<tr>
<td>shameful</td>
<td>and filthy lechery the</td>
<td>8, 45/2</td>
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<tr>
<td>shameful</td>
<td>incest and abominable bitchery</td>
<td>8, 48/3</td>
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<tr>
<td>shameful</td>
<td>word spoken by the</td>
<td>8, 84/4</td>
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<tr>
<td>shameful</td>
<td>, incestuous lechery, and call</td>
<td>8, 119/16</td>
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<tr>
<td>shameful</td>
<td>, abominable sin, a monk</td>
<td>8, 134/16</td>
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<tr>
<td>shameful</td>
<td>shameless heresy, and the</td>
<td>8, 139/24</td>
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<tr>
<td>shameful</td>
<td>shameless shift to void</td>
<td>8, 192/11</td>
</tr>
<tr>
<td>shameful</td>
<td>fall. Hear now, therefore</td>
<td>8, 254/15</td>
</tr>
<tr>
<td>shameful</td>
<td>sacrilege and abominable bitchery</td>
<td>8, 265/31</td>
</tr>
<tr>
<td>shameful</td>
<td>for jesting and railing</td>
<td>8, 337/17</td>
</tr>
<tr>
<td>shameful</td>
<td>wise that if other</td>
<td>8, 382/3</td>
</tr>
<tr>
<td>shameful</td>
<td>shift. For what thing</td>
<td>8, 401/15</td>
</tr>
<tr>
<td>shameful</td>
<td>sect thereof and an</td>
<td>8, 437/29</td>
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</tbody>
</table>
up, cannot fall to
chastity into an unclean,
into so vile and
on his part too
as ye see well,
ashamed to lie so
learning and reason and
hath he played also,
here believeth the bishop
defend them . . . nor so
many such ribalds more . . .
teaching open heresies so
they find themselves so
openly therein, they dissemble
as ye see, too
when they see themselves
deny it, but are
point by Rosseus so
that he saw himself
albeit that these bold,
that Tyndale was so
them all, but a
crafts, with his open,
' abominable,'
mouth of such a
the man is somewhat
in Tyndale but a
in their living; these
it out bigly with
everybody well perceiveth how
evidently, openly, and plainly
preach and teach their
thereof for a shameful
Is not this man
that saving they be
to make a shameful
so stiffly defend so
do, nor make so
have sin showed in
yourselves they be so
he show himself too
saying shall be as
bold beast and a
to bind himself to
as would be so
solemnly, with such open,
 Sometimes they come forth
that word were too
it to better, out
Tyndale's foolish tale and
against his purpose and
him, and dread of
I ween, Tyndale's own
that he should not
heretics -- leteth neither
fallen to wrack and
call a "multitude of
saith that "if only
Saint Peter was never
prove that he was
the Sacrament but only 
because they were never
are both anointed and
must believe whatsoever is
believe all that is "
ceremonies of priesthood, as
there among these the
but the ceremonies of
unshaven and unanointed, when
how the oiling and
Wherefore, if oiling and
that if oiling and
that except oiling and
much as oiling and
that if oiling and
say that oiling and
that if oiling and
to feed as to
likened? Yes, by my
steeple to a dagger
saith also, "I shall
broken and his blood
many martyrs stand and
that. For he hath
the victory. Who can
own blood that was
it not for the
Isaac, and then the
the profit of the
one of his hundred
and sought the lost
away the poor man's
he bringeth for the
and should have been
not the very, true
not a very, true
teacheth). But if our
taunt: that "if our
mayor, bailiff, constable, or
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sharply
sharply
shattered
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sheep
sheet-anchor

8, 144/ 27
8, 192/ 29
8, 344/ 12
8, 195/ 35
8, 194/ 18
8, 192/ 29
8, 193/ 14
8, 193/ 31
8, 193/ 36
8, 195/ 27
8, 196/ 5
8, 196/ 14
8, 196/ 23
8, 196/ 27
8, 197/ 18
8, 197/ 20
8, 197/ 24
8, 317/ 19
8, 319/ 24
8, 534/ 14
8, 534/ 15
8, 100/ 2
8, 116/ 30
8, 269/ 31
8, 338/ 23
8, 372/ 20
8, 466/ 11
8, 53/ 16
8, 277/ 30
8, 352/ 22
8, 533/ 32
8, 533/ 33
8, 539/ 1
8, 332/ 34
8, 79/ 32
8, 352/ 21
8, 356/ 16
8, 317/ 18
8, 319/ 24
8, 198/ 11
about him, by the sheriff's officers in the prison 8, 21/ 19
he was in the sheriff's ward, and at the 8, 21/ 28
gainsay this promise) would shift it from the known 8, 107/ 2
we cannot do." What shift shall Tyndale find now 8, 174/ 3
make a shameful shameless shift to void them, such 8, 192/ 11
there were none other shift . . . I would solve after 8, 196/ 9
there were none other shift ," assoil it "after an 8, 196/ 20
he showeth none other shift , he granted both twain 8, 196/ 22
for lack of other shift . . . he shall not need 8, 196/ 31
will find him another shift myself -- and a 8, 196/ 32
and a plain contrary shift -- and assoil it 8, 196/ 32
sheet-anchor of all his shift . . to prove that they 8, 332/ 35
world to see what shift these folk be fain 8, 366/ 31
then find none other shift but to look whether 8, 397/ 23
to seek a shameful shift . . . for what thing is 8, 401/ 15
must seek some better shift than this. Tyndale will 8, 451/ 13
and see his subtle shift , he winneth so much 8, 459/ 20
labor to seek some shift , and say that he 8, 473/ 16
will he make many shifts . . and at the last 8, 151/ 19
thereat, and seeketh many shifts . . And for all the 8, 272/ 2
And for all the shifts that he findeth here 8, 272/ 3
he seeketh nothing but shifts . . which will yet serve 8, 401/ 25
liveth, with all the shifts he can find, he 8, 484/ 34
thereas never sun should shine upon them." But all 8, 128/ 6
light of the doctrine shine and show the right 8, 251/ 15
his faithful, lively works shine bright before the face 8, 429/ 27
of miracles shall never shine among any of their 8, 478/ 14
that would break his shins ere he leapt over 8, 419/ 37
and broken both his shins . . then will he find 8, 526/ 24
of Baptism is the ship , and was figured by 8, 212/ 21
was figured by the ship of Noah, out of 8, 212/ 21
a man breaketh the ship of his baptism in 8, 212/ 23
were saved in the ship . In which place he 8, 272/ 7
were taken into Noah's ship -- yet should always 8, 272/ 25
he showed me the shipman's name that had them 8, 19/ 21
fellows had brought and shipped might come to the 8, 19/ 20
men walk upon and ships sail upon, in the 8, 165/ 4
saveth himself after the shipwreck .Which words of his 8, 212/ 19
London and in other shires , since his abjuration. But 8, 18/ 17
on his body a shirt of hair, he fasted 8, 66/ 7
cockbells and gay golden shoes . . and if the wantons 8, 59/ 13
short as his old shoes -- because Saint Jerome 8, 152/ 32
wallet nor satchel, nor shoes upon their feet, nor 8, 328/ 6
not put on my shoes ? Why may I not 8, 328/ 17
and wildfire that they shoot out at the blessed 8, 157/ 6
out of which he shooteth a sore shot of 8, 186/ 37
it. Howbeit, though every shop were full of treacle 8, 37/ 14
writeth in his master's shop . . but as it signifieth 8, 271/ 34
in all the surgeons' shops were able to attain 8, 103/ 20
he to it another shorer : that allthing is in 8, 282/ 15
the resurrection." Now, this
This is a substantial
a "multitude of shaven,
him straight from the
my leisure seldom and
More Here is a
sure of sudden and
he repenting: a little,
the baptism at so
forgiveness for a very
to set Origen as
But lest that such
the falsehood of his
to set at so
time shall be but
argument, and that but
sixteen syllogisms, bring him
good works at so
and cutting some too
now), but with a
wretch long, but shall
that hath one leg
should be good scholars
pretty sorrow and very
trouble of mind, not
and all were as
of such as fall
point; for I intend
set that it is
else will I come
shall I drive him
and his ambushment came
yet, as ye shall
and shall show you
of mind, not shortly
he shooteth a sore
than an elder." This
likewise as from the
and made glasses, and
I knew one that
saw a hart, and
and lay on your
surely bound on his
them upon other men's
them on other folk's
them on other men's
and lay on men's
we bear upon our
would of his preaching
have made a special

\[ \text{shorer} \quad \text{is so surely set} \quad 8, 282/ 18 \]
\[ \text{shorer} \quad \text{, lo, and very surely} \quad 8, 283/ 6 \]
\[ \text{shorn} \quad \text{, and oiled,} \quad \text{in mockage} \quad 8, 144/ 27 \]
\[ \text{short} \quad \text{fire to the fire} \quad 8, 15/ 36 \]
\[ \text{short} \quad \text{, I cannot, as I} \quad 8, 33/ 17 \]
\[ \text{short} \quad \text{sentence and a false} \quad 8, 86/ 34 \]
\[ \text{short} \quad \text{remission, that he shall} \quad 8, 89/ 31 \]
\[ \text{short} \quad \text{sorrow, or a great} \quad 8, 90/ 24 \]
\[ \text{short} \quad \text{as to say that} \quad 8, 97/ 33 \]
\[ \text{short} \quad \text{, scant repenting at the} \quad 8, 106/ 22 \]
\[ \text{short} \quad \text{as his old shoes} \quad 8, 152/ 31 \]
\[ \text{short} \quad \text{forgiveness, as well of} \quad 8, 209/ 25 \]
\[ \text{short} \quad \text{, sudden conclusion in which} \quad 8, 229/ 10 \]
\[ \text{short} \quad \text{and mock and scorn} \quad 8, 232/ 17 \]
\[ \text{short} \quad \text{, and himself finally by} \quad 8, 270/ 29 \]
\[ \text{short} \quad \text{; but here be two} \quad 8, 305/ 11 \]
\[ \text{short} \quad \text{home. For when he} \quad 8, 346/ 6 \]
\[ \text{short} \quad \text{, he is made thereby} \quad 8, 416/ 35 \]
\[ \text{short} \quad \text{, as Luther, Huessgen, and} \quad 8, 468/ 23 \]
\[ \text{short} \quad \text{repentance after long lying} \quad 8, 567/ 2 \]
\[ \text{shorten} \quad \text{his days . . . and, putting} \quad 8, 270/ 21 \]
\[ \text{shorter} \quad \text{than another to halt} \quad 8, 386/ 8 \]
\[ \text{shortly} \quad \text{and be soon sped} \quad 8, 10/ 11 \]
\[ \text{shortly} \quad \text{done: I would as} \quad 8, 90/ 25 \]
\[ \text{shortly} \quad \text{shot over, but kept} \quad 8, 90/ 27 \]
\[ \text{shortly} \quad \text{gone as Tyndale telleth} \quad 8, 214/ 10 \]
\[ \text{shortly} \quad \text{to sin again, that} \quad 8, 217/ 13 \]
\[ \text{shortly} \quad \text{to show by this} \quad 8, 242/ 10 \]
\[ \text{shortly} \quad \text{blown down quite, if} \quad 8, 282/ 18 \]
\[ \text{shortly} \quad \text{to thee, and I} \quad 8, 429/ 22 \]
\[ \text{shortly} \quad \text{. For I am sure} \quad 8, 431/ 32 \]
\[ \text{shortly} \quad \text{to mischief, if God} \quad 8, 483/ 19 \]
\[ \text{shortly} \quad \text{see, in these words} \quad 8, 499/ 27 \]
\[ \text{shortly} \quad \text{how angrily he riseth} \quad 8, 573/ 1 \]
\[ \text{shortly} \quad \text{over, but kept and} \quad 8, 90/ 27 \]
\[ \text{shot} \quad \text{of serpentines . . . when he} \quad 8, 187/ 1 \]
\[ \text{shot} \quad \text{shall I not now} \quad 8, 187/ 5 \]
\[ \text{shot} \quad \text{of a gun a} \quad 8, 187/ 6 \]
\[ \text{shot} \quad \text{guns, too. Tyndale And} \quad 8, 273/ 6 \]
\[ \text{shot} \quad \text{at a hart and} \quad 8, 446/ 19 \]
\[ \text{shot} \quad \text{thereat, but he hit} \quad 8, 446/ 23 \]
\[ \text{shoulder} \quad \text{be so great and} \quad 8, 353/ 22 \]
\[ \text{shoulder} \quad \text{that as long as} \quad 8, 484/ 34 \]
\[ \text{shoulders} \quad \text{, and will not so} \quad 8, 351/ 22 \]
\[ \text{shoulders} \quad \text{, but themselves will not} \quad 8, 353/ 18 \]
\[ \text{shoulders} \quad \text{. For every man well} \quad 8, 354/ 7 \]
\[ \text{shoulders} \quad \text{the burdens of the} \quad 8, 354/ 9 \]
\[ \text{shoulders} \quad \text{what time we in} \quad 8, 368/ 7 \]
\[ \text{show} \quad \text{himself example. And therefore} \quad 8, 7/ 6 \]
\[ \text{show} \quad \text{of his high worldly} \quad 8, 20/ 20 \]
him well enough to show his justice on him 8, 9/ 30
conscience. But they themselves show that when they have 8, 12/ 9
calendar: I shall somewhat show you what wholesome heresies 8, 27/ 35
duty deeply bound to show you, good readers, the 8, 45/ 17
speaketh run! If Tyndale show you not this, as 8, 47/ 2
things seem well to show that they were born 8, 49/ 1
as I shall hereafter show you when I come 8, 55/ 33
them, as I shall show you, good readers, the 8, 27/ 35
it out to the selves, and thereby to show him no reason thereof 8, 59/ 19
that their own selves show you what wholesome heresies 8, 13/ 3
his mouth, if thou wist well, would somewhat show himself what ghostly spirit 8, 75/ 21
But I shall first then shall I farther show you that he playeth 8, 76/ 1
faith, from which they show you what mischief he 8, 76/ 3
words I shall hereafter and bade them go signification whereupon he might faith, from which they show them, as I will 8, 47/ 2
because God will not him every special thing 8, 81/ 12
by him, I shall by him, I shall show you farther that he 8, 83/ 19
Cate, his nun, to show to the world himself 8, 86/ 23
yet he doth but your filthiness." These words show that the water shall 8, 100/ 4
Savior himself seem to Paul commandeth thereby to show some influence gone forth 8, 103/ 6
and teach heresy, and show or preach the Lord's 8, 116/ 31
his high goodness, to show lechery . . . to turn the 8, 130/ 11
taken upon him to show themselves at last, and 8, 139/ 17
find any that can show us here his high 8, 145/ 26
already, and shall anon show them me, I shall 8, 175/ 19
may see for a into the better and show you many more. Then 8, 176/ 9
such ribalds more . . . shamefully show of holy matrimony Friar 8, 180/ 2
should unto his confessor show us the names 8, 186/ 29
they will willingly go show both the sensible sign 8, 192/ 3
that I purposed to their abominable bitchery, to 8, 206/ 22
into the better and show it secretly. This can 8, 206/ 25
men ween he would show the order of 8, 236/ 29
after shall I so show that he thinketh 8, 236/ 29
matter, but only to show that he thinketh 8, 237/ 32
a match!), I shall show that he thinketh 8, 237/ 32
and plain. I shall show that he thinketh 8, 237/ 32
now go further and show that he thinketh 8, 237/ 32
words, as I shall show that he thinketh 8, 237/ 32
shall go forth and show that he thinketh 8, 237/ 32
tomorrow" but if ye show that he thinketh 8, 237/ 32
say not this to show that he thinketh 8, 237/ 32
I say this . . . to show that he thinketh 8, 237/ 32
Now shall I plainly show you, by many places, him -- yet to show that his only preaching I intend shortly to show you (for the order show us some one man show and make proof that show the right way to show me why there be show his true church -- show him plain scriptures for show you serveth much for show an example of show . . . whereby ye shall see Show me this in writing show false miracles, except the show true miracles against them show their minds therein . . . for show it example of meekness show you an example of show you meekness. . . . where ye shall see show the presence of God show you afterward, surely too show while he liveth. For show me which old holy show , then, which popes of show you, though he said show us any of those show you by which church show you some church which show there that the apostles show himself too shameless. For show you his answers to show in my Dialogue that show him that God made show ! And whereas he now show nor reveal anything to show , and reveal -- he show things whereof we yet show also more things yet show miracles in his Catholic show of the Godhood of show a miracle, or bring show , I suppose. Howbeit, as show , and often before had show me that written in show them "some such commandment show you the thing I show you this, good readers show somewhat that God would show that some things there
| thing if he cannot show | (as he cannot indeed) | 8, 379/ 11 |
| false faith, and so show | which is the church | 8, 382/ 18 |
| see that his solemn show | of such confidence in | 8, 386/ 18 |
| be good men, and show | the fruits of faith | 8, 397/ 2 |
| open marks and tokens show | you, with evident reason | 8, 399/ 7 |
| damned; as I shall show | you further after. And | 8, 399/ 20 |
| out the candle and show | them the way by | 8, 424/ 30 |
| intended there, not to show | them that whoso is | 8, 434/ 13 |
| do plainly and clearly show | . But now seeth every | 8, 451/ 29 |
| we shall now plainly show | you. Let us first | 8, 462/ 15 |
| he doth. He will show | , peradventure, that David did | 8, 467/ 26 |
| will go further to show | you somewhat of his | 8, 480/ 6 |
| nurture us, and to show | us our own hearts | 8, 485/ 7 |
| a very beastly bitchery . . . show | themselves clearly to be | 8, 495/ 9 |
| before and some hereafter, show | most likely that he | 8, 498/ 9 |
| us. . . . My wit must show | me a true cause | 8, 500/ 32 |
| presently forbear somewhat to show | you of his abominable | 8, 502/ 9 |
| Tyndale My wit must show | me a true cause | 8, 506/ 30 |
| Tyndale saith, only to show | me some cause either | 8, 509/ 25 |
| Which he saith to show | also that God giveth | 8, 523/ 26 |
| more. But I shall show | his elects and reprobates | 8, 523/ 31 |
| And finally -- to show | us that they were | 8, 530/ 31 |
| -- yet shall I show | you whom you shall | 8, 543/ 27 |
| and informed. And I show | them that all these | 8, 543/ 33 |
| church, which he will show | you that he hath | 8, 557/ 26 |
| his matter . . . and shall show | there that it is | 8, 560/ 18 |
| him, and his ignorance showed | you, and not the | 8, 560/ 24 |
| he, after much favor showed | you shortly how angrily | 8, 573/ 1 |
| those heresies. Whereof he showed | him, himself did in | 8, 9/ 15 |
| to have had favor showed | him, and much labor | 8, 15/ 31 |
| burned. And therefore he showed | himself so repentant that | 8, 17/ 16 |
| yet amended, and I showed | him. But when that | 8, 18/ 10 |
| open wrath of God showed | me the shipman's name | 8, 19/ 21 |
| ye see well, shamefully showed | him, as the truth | 8, 20/ 23 |
| their lives, and miracles showed | upon their false prophets | 8, 29/ 2 |
| shall be revealed and showed | themselves open incestuous harlots | 8, 43/ 1 |
| after his great kindness showed | for them of God | 8, 46/ 37 |
| cause why that Christ showed | upon us"), and notwithstanding | 8, 53/ 10 |
| ceremonies -- I have showed | , but that their own | 8, 66/ 31 |
| Baptism, when our Savior showed | unto the Jews that | 8, 74/ 6 |
| and baptize -- he showed | him the great and | 8, 77/ 30 |
| other thing . . . but only showed | unto Nicodemos that except | 8, 80/ 24 |
| in their baptizing they showed | them not, as far | 8, 80/ 31 |
| so . . . yet have I showed | them that so he | 8, 80/ 33 |
| to be preached, and showed | unto the people that | 8, 80/ 35 |
| them and by miracle showed | you manifestly that he | 8, 83/ 16 |
| have believed as they showed | what the token and | 8, 96/ 3 |
| , and they have showed showed | himself by their speaking | 8, 99/ 18 |
|
showed, and they have showed that they believed as 8, 107/ 8
think themselves safe: he showed them in himself and 8, 122/ 7
by their filthy "wedding" showed themselves plain, open ribalds 8, 138/ 2
that they taught and showed , the very strait path 8, 142/ 9
of my Dialogue I showed that Tyndale's translation of 8, 144/ 11
burned . . . because it well showed in itself that he 8, 142/ 11
yet more. Now. showed as for example that 8, 143/ 7
such manner changes . . . and showed I there the causes 8, 143/ 17
that Tyndale hath here showed us, doth signify that 8, 145/ 15
don down; for I have showed him here the oldest 8, 150/ 26
our chamber -- yet showed he, for all that 8, 162/ 27
it shall soon be showed him that his consequent 8, 168/ 16
open poetry I have showed you some already, and 8, 176/ 8
rabble of heretics, and showed a shrewd sort that 8, 180/ 30
More Lo, Tyndale here showed himself that by this 8, 185/ 24
thereas the sentence well showed that it signified neither 8, 199/ 1
cause hath he now showed why he so should 8, 202/ 31
And hath he now showed you any cause at 8, 202/ 33
as I have plainly showed in shameless boasting, whereby 8, 206/ 26
would rather have sin showed in confession, where it 8, 206/ 28
and grow . . . than shamefastly showed also that the church 8, 225/ 5
devil. And therefore I showed in my said Dialogue 8, 225/ 28
Highness much more plainly showed in his most erudite 8, 225/ 29
Now that I have showed you somewhat of the 8, 232/ 23
and that I have showed you one example thereof 8, 232/ 27
is, as I have showed you, correspondent unto our 8, 233/ 11
the," whereof I have showed you before; wherein he 8, 235/ 21
-- when he had showed his apostles and others 8, 238/ 16
Thus have I clearly showed you that whereas Tyndale 8, 242/ 6
that truth shall be showed us . . . and that miracles 8, 243/ 21
it -- as he showed Moses what he would 8, 247/ 14
points; another, that they showed the people that the 8, 255/ 11
than as by miracles showed at other occasions beside 8, 255/ 21
hand. Here have I showed you an example of 8, 258/ 22
for Scripture, though Christ showed to the Jews as 8, 280/ 3
of aught to be showed more, save the resurrection 8, 281/ 23
of aught to be showed more, save the resurrection 8, 282/ 17
God hath revealed, and showed by writing before; except 8, 284/ 19
and his apostles have showed us that there is 8, 289/ 16
And that have they showed us not only by 8, 289/ 17
leave them to be showed and disclosed at such 8, 302/ 1
as I have often showed , mention is made of 8, 304/ 7
by his own example showed you! ), that thing is 8, 309/ 22
confute my Dialogue. I showed there in my Dialogue 8, 310/ 4
faith; as I have showed you examples and shall 8, 312/ 2
mystery by mouth . . . and showed them the manner himself 8, 315/ 2
as he had before showed them, our Savior himself 8, 315/ 17
us," and so forth showed what laws they had 8, 322/ 10
when he sent them, showed them; and yet he 8, 328/ 13

the thing done and showed , shall, by his Spirit 8, 336/ 29

shameless without any miracle showed to bid all the 8, 337/ 10

not that God hath showed him that all is 8, 338/ 15

not that God hath showed him that he would 8, 338/ 17

so many as were showed beside, it was a 8, 341/ 2

not that God hath showed him that he never 8, 348/ 12

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and often before had showed you before, Tyndale was 8, 367/ 16

wherewith, as I have showed you before that the 8, 370/ 12

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where her husband lay . . . showed as I have before 8, 387/ 12

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matter more light, had showed us, as I say 8, 392/ 22

come, that shall be showed upon us." And if 8, 401/ 21

in mine other book showed ), but the goodness of 8, 402/ 7

in my First Book showed you, many things against 8, 404/ 33

that I have already showed you . . . since he meaneth 8, 412/ 6

like (as I have showed us that a true 8, 443/ 28

whereof he hath already showed him that it was 8, 453/ 7

away from him . . . but showed him that his grace 8, 453/ 8

revelation of God, privately showed unto himself. And then 8, 476/ 13

perceiveth of the goodness showed him that his father 8, 488/ 32

For whereas I there showed that the very books 8, 500/ 7

the thing were so showed unto my wit, I 8, 507/ 20

so sufficiently to be showed and taught as he 8, 508/ 27

say, in such wise showed , nor the wit in 8, 509/ 1

but comforted him and showed him things which before 8, 528/ 31

if his wit had showed him his fault . . . his 8, 535/ 18

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**Confutation Part 1: Concordance of Major Terms**

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<td>shows, what faces and contrary...</td>
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<td>shrank, back, and said he...</td>
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<td>shrew, &quot;This is the faith...</td>
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<td>shrew, for his master, provided...</td>
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<td>in hugger-mugger, by some</td>
<td>shrewd, masters that keep them...</td>
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<td>shrewd, intent and purpose that...</td>
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<td>heretics, and showed a</td>
<td>shrewd, sort that came to...</td>
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<td>cometh to a full</td>
<td>shrewd, purpose. For by these...</td>
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<td>be suffered to sow</td>
<td>shrewd, seed of heresies, schisms...</td>
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<td>deadly . . . and, like a</td>
<td>shrewd, wily lad, hath scraped...</td>
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<td>thereto that will but</td>
<td>shrewdly, serve them, as I...</td>
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<td>shrewdly, as they commonly do...</td>
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<td>in their hearts full</td>
<td>shrews, except they be well...</td>
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<td>misled by false, wily</td>
<td>shrews, come, and false heretics...</td>
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<td>faithful folk, when false</td>
<td>shrift, or penance, sufficeth . . . and...</td>
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<td>and slight repentance, without</td>
<td>Shrift, in the ear is...</td>
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<td>parts. Of Confession Tyndale</td>
<td>shrift is very necessary and...</td>
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<td>yet confesseth he that</td>
<td>shrift, I warrant you, and...</td>
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<td>such repentance will to</td>
<td>shrift -- repenteth never a...</td>
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<td>and careth for no</td>
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<td>we were shriven (for to remission any sacramental</td>
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<td>with repenting; and that</td>
<td>shrift, or penitential works, or...</td>
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<td>the bare repenting, without</td>
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<td>not quite put away</td>
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<td>the bare repenting, without</td>
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<td>shrinketh, hither and thither thereat...</td>
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<td>shrive, themselves secretly and speak...</td>
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<td>men ought to be</td>
<td>shrive, myself unto, and make...</td>
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<td>that ever we were hath been &quot;shrift&quot; and &quot;</td>
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of those stories anything  
   it not to be
weak consciences of their  
   that if any be
faith shall heal the  
   one that lay sore
werewith they anoint the  
   the Aneling of the
werewith they anoint the  
   should therewith anoint the
sore eyes of his  
   lay their hands upon
their hands upon some  
   why they should anoint
good to smear a  
   God wot, full poor,
you, good readers, how  
   may say he is
   be it never so
   and manners never so
   but they be weak,
that "they be weak,  
   unto God than a
unto God than a  
   in this world very
somewhere he sendeth war,  
   than of a great
dare not complain. The  
   writeth to them that
we cannot forgive. In  
   we, on the other
   so, on the other
   And on the other
   sure and safe, a
   it walk on your
   that on the other
   And on the other
   And on the other
   beginneth on the other
marry, on the other  
   his own blessed, bloody
God, on the other  
   then on the other
sure proof upon our  
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   But on the other
   is, on the other
   But on the other
   And on the other
one example of either

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again, on the other hand, and highly thanketh the word of God, for the truth. But God had on every side so bewrapped his people, if they would, when And on the other side, without the catholic faith. And unto the other side, if the credence of God had on every side so bewrapped his people, if they would, when And on the other side, without the catholic faith. And unto the other side, if the credence of God had on every side so bewrapped his people, if they would, when And on the other side, without the catholic faith. And unto the other side, if the credence of God had on every side so bewrapped his people, if they would, when And on the other side, without the catholic faith. And unto the other side, if the credence of

Howbeit, on the other hand, that, sometimes, on that side, for affection, upon which side he seeth least part But Tyndale excuseth all his finger in his side. And this he did Tyndale on the other side. . . and by the selfsame

do on both the sides agree upon the text. Then speak for both the sides. And therefore it must

lying by their lemans' sides, and think they will Satan seeketh you to sift you, as men sift wheat. But I have sift you, as wheat; but

Satan seeketh you to sift you, as men sift wheat. But I have sift you, as wheat; but

pilgrimage longeth for and sigheth . Good Lord, grant this sighing after the sight of

prayed for you with sighs unspeakable, that ye might sight . . . they shall not force sight of him. " I suppose sight -- I think that

kept the fast in sight of the Elevation, and sight , they feel their passions sight of his face and sight of all the people sight miracles set therto! But sight thereof, or that, it

and praying in the and ceremonies in their sight by putting out the sight of his face and sight of all the people sight miracles set therto! But sight thereof, or that, it

so gave him his one eye . . . amend his perpetual banishment from the plain at the first it himself, in your man, and in the see in his own by the marvelous new

as sure in the may not abide the the world and outward and to deceive our

in the deep, secret of God that they
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<td>sight</td>
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but for a bare
show both the sensible
Timothy was no sacramental
but the sacrament or
it but for a
of circumcision with the
the Mass, to the
such a bare, simple
but only a bare
he saith that "sacrament," "
reckoned for a bare
it is only a
it not only a
of Albert's De modis
one general and common
of God. This common
have this faith and
trow you, cannot this
the great and chief
is the very chief
signified? Nay; nor what
and find the uttermost
but not the proper
telleth, for what proper
allegory and similitude and
signify beside the general
already, and every special
it hath a second
of priesthood. A third
And "in this third
nowadays," yet in this
hath left out one
have it perceived, that
And that is that
it in his third
the whole world. This
specification of his third
-- as though that
of "the church" no
Tyndale handleth his third
the church" in that
and degrees": of this
in this Tyndale's third
ever had a good
a little his first
know more of the
this is yet one
a stews -- which
ignorance of the true
a word without any

... and the thing that
of laying the Apostle's
... nor any other thing
thereof. For circumcision preached
of bodily health, and
of the rainbow... is
of the Saracen's head
, and set but only
, and token, and a
," and "token" be but
set but only to
memorial, and token of
And yet granteth he
because that Friar Luther
of them all, betoken
of the sacraments have
of sacraments, Tyndale cannot
serve Tyndale? Verily because
of all: that is
that all holy doctors
had the sacrament of
thereof. Surely as lightsome
of the water, why
God set the water
whereupon he might show
of invisible grace; for
that the Scripture expresseth
-- but that is
, he saith, it hath
" he saith that, though
is, he saith,"the
or twain that this
of this word "church
by which "the church
for, all a multitude
Tyndale leaveth out clean
, as though he would
were very rare and
neither more great nor
very secondly, and fareth
goeth far otherwise. For
surely few folk have
after his description --
and a holy in
, where he saith it
than that they be
more that Tyndale's master
also Tyndale hath here
of this word "church
of Christendom any more
true of the usual
the right and proper
this is the proper
to go next the
had served in that
was taken in that
not understood in that
that had none holy
that time none holy
tongue before, any holy
the word in one
English words in such
and not in such
word from its general
taken from us the
not besides the common
Scripture what other, special
hath . . . and preach that
perceive (for one general
were: yet if the
either seek up the
or put some other
observe a sacrament without
sin, but if the
it had an evil
list. Devise once some
them, and what special
things, and the proper
than of the very
twain. One, a general
as touching the second
sacraments . . . he searcheth the
but in that the
For as touching the
reasons both of the
the very causes and
the proper causes and
for good and convenient
tell us that those
And besides that, such
not understand all the
tell them further, other
not taught the proper
the declaration of their
naught except their proper
receive them -- other
Paul for those holy
open and declare those
he preacheth not the
sign . . . and without the

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word "church" hath divers significations. And then he maketh some of them thereof, and whereupon the significations of ecclesia that were in a tale beside.

one of the principal significations yet, signify those other may tell us those in English speech divers not taken away the significations concerning as well the Adam to Christ had the Old Testament have Christ's commandment) have also the Altar, and the apostles wrote any proper any special and proper outward tokens, to which those special and proper well that all the knowledge of all these Moses taught all those and understanding of those they read all the tokens so like the able to teach the not, and yet the never knew the special Adam to Christ had sacraments, for lack of Adam to Christ had also that all those told them not the Now, that all the gave them not the and ceremonies having some all good tokens and the Old Testament have Christ's commandment) have also the New Testament have of the Altar, have that these five have saith that all have that these five have because they have no -- which are the to have understood the Tyndale here saith, the twain, without any other we must seek the they knew not the he taught also their . And then he maketh that Tyndale hath here than some of them whereof "mention is made also . And then expondeth . And thus by Tyndale's again or put down . And that he proveth . And that he proveth

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say, and the proper
people understood all their
word "church" hath divers
Lord." All his other
declarations of all the
of these two last
left out the chief
all the outward ceremonies
others, or what he
taught what the water
it seemeth to be
it true that is
the thing that is
yet because "the Church"
whosoever the word before
company is in English
or that ever it
or congregation; nor
the world; whereas it
this word contio, which
you that ecclesia properly
among the Latins, senior
name that many times
at that time nothing
Greek, but presbyteros, which
signification at all, nor
well showed that it
and then the word
that English word that
erc Christ came, and
and though it had
English word "charity" never
Christ, and had then
had then, among them,
time, and so hath
but such as it
is expressed what is
not what the things
an evil signification . . . and
but only a bare
Rationale divinorum . . . showing what
us that a "church"
-- by which it
that this word plainly
burned. "The Church" also
by which "the church"
he saith that it
where he saith it
that it as well
former tongue -- then

significations: all these ceremonies
significations: no, nor Moses neither
significations: among which at last
significations: I let pass, as
significations: he hath, as ye
significations: he hath done his
significations: of all, and whereupon

signified: ? Nay; nor what signification
signified: and meant by every
signified: . And let him say
signified: that the outward washing
signified: thereby (which is the
signified: they call nothing but
signified: a holy name of
signified: of itself. But surely
signified: , and of old hath
signified: any congregation other than
signified: not all the citizens
signified: no such manner of
signified: among the Latin paynims
signified: among the paynims . . . saving
signified: none other; but among
signified: rulers and governors. Now
signified: other than an elder
signified: , he saith, nothing but
signified: there any other thing
signified: neither mercy nor patience
signified: that it meant good
signified: none other hope but
signified: in Latin at that
signified: among us any other
signified: among English infidels an
signified: none other love but
signified: long before our days
signified: ere Christ came. Then
signified: in Latin at that

signified: a "place" or a
signified: the clergy; whom it
signified: . One is that this
signified: sometimes a much less
signified: not, as Tyndale taketh
signified: not only the clergy
signified: a place whereunto "Christian
signified: a company of Turks
signified: it in England none

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it is that ecclesia
this word "church," which
like wise wheresoever it
word of Latin, and
in some universities it
term "congregation," absolutely set,
which word in Greek
the Greek, as it
this English word "elder"
this Greek word presbyteros
translator seniores, and seniores
word is there that
that this word "elder"
word is it that
whereas seniores in Latin
English word "elder," which
word "elder," which nothing
the Latin word seniores
in their stead, which
other English word which
by itself, it commonly
which is indifferent, and
English a word that
godly hope (as "charity"
the word "charity," that
yet this word "charity"
of Scripture as agape
word "love" -- that
this word "charity," that
people too" . . . where it
-- yet since it
pretty scoff that "grace"
is a noun, it
this word "acknowledging" . . . yet
everything, almost; but "the"
whereto it is set
wrote the words himself,
and since the article
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man." For the one
witness of man" --
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he there instituted to signify the conjunction between himself 8, 85/ 9
he hath set to signify that grace; and with 8, 85/ 18
of nothing but to signify certain things, he saith 8, 95/ 21
do, as he saith, signify such things as he 8, 143/ 31
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made a "church" to signify : scilicet, a bordel for 8, 163/ 11
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understand thereby, whatsoever it signify anywhere else. Then say 8, 166/ 31
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men the outward, sensible
the tokens and sensible
Lord chose those outward
God appointed those outward
have made the outward
of all the outward
serve but for bare
First, for the visible
believe that the visible
the sacraments be but
they be but bare
words were but bare
serve but only for
rest under silence with

or superstitious Muhammad, but
health . . . not as bare
taken for bare, simple

1 Cor 10:16-17
our sacraments be effectual
all the Scripture, with
all the Scripture, with
all the Scripture and
but be but bare
out the rest under
to put God to
but put them to
the breadth of a

Demetrius the goldsmith, or
there was, by Saint
that cause a convenient
very convenient allegory and
the Scripture useth the
than between figures, images,

and swore by Saint
faith, "Thou art blessed,
Christ saith (Luke 22), "
saith (Luke 22), "Simon,
how they agree together: 

fear me, more seely
in the training of
books, because many good
that be plain and
soon might a poor
deaths. And unto such
commandments other good, seely,
for so poor and
weak consciences of other
man is of so
intendeth to turn poor
miserable servitude of the

signs in all the sacraments
signs of the sacraments and
signs and fashions that are
signs of water in the
signs of those sacraments if
signs in the sacraments, it
signs and tokens, and saith
signs alone doth altogether, and
signs and tokens that betoken
(as he saith) and
signs and tokens? If Saint
This opinion hath Tyndale
signs and proffers, with nodding
signs of the testament of
signs , but as things well
signs , For surely to couple
signs . . . as Saint Paul did
signs of grace. And it
signs and miracles, and all
signs and miracles, and all
signs and tokens, and utterly
silence with signs and proffers
silence , that he shall never
silence and prohibit them to
silken thread to cover his

silversmith , had gathered a company
Sim , a proper reason and
similitude for the matter shall
similitude and signification whereupon he
similitude of matrimony to express
similitudes , or shadows, and the
Simkin that he was never
Simon the son of Jonah
Simon , Simon, Satan seeketh you
Simon , Satan seeketh you to
Simon , Satan seeketh to sift
simple souls than the famine
simple souls to hell by
simple folk, believing that these
simple may fortune to be
simple soul be led to
simple , gross, carnal people as
simple souls without any search
simple ware as are all
simple souls are absent and
simple wit and understanding but
simple souls out of the
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sin . He held that all 8, 15/ 10
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sin for any help to 8, 53/ 24
sin , release of the more 8, 65/ 11
sin and procuring of remission 8, 66/ 2
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sin of Aaron also -- 8, 66/ 3
sin , to move thereby Almighty 8, 66/ 17
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sin already done. And, now 8, 66/ 27
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sin . Furthermore, in the First 8, 67/ 3
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sin of the people, so 8, 70/ 20
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sin out of the flesh 8, 72/ 12
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<td>little care for his Sin we through fragility never</td>
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<td>all forgiven and forgotten, sin and pain and all</td>
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<td>and wash away the sin, and is so sorry</td>
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<td>so much by his sin . . . woe that Christ had</td>
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<td>pain for his own sin -- that is but</td>
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<td>a blind boldness of sin -- yet here, lest</td>
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<td>up himself, for the sin, and that men kill</td>
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<td>and all is but sin . . . and then peradventure offer</td>
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<td>men offer sacrifice for sin . But to offer up</td>
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<td>and that men kill sin in sacrifice . . . meseemeth it</td>
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<td>themselves, clean depured from sin . . . meseemeth it</td>
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<td>that nor for any sin at all. Now every</td>
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<td>no pain for any sin -- a form and</td>
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<td>deserving of his own sin . For though men in</td>
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<td>as it is: for sin . . . yet to take it</td>
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<td>the Catholic Church do sin , but for holiness and</td>
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<td>take it for no sin , a monk to marry</td>
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<td>was a shameful, abominable sin of the people hypocrites</td>
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<td>degree, that for the sin and beastly bitchery, and</td>
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<td>judge the thing for sin to allege the poets'</td>
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<td>to sorrow for their sin , and infusion of God's</td>
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<td>purging the soul from sin that he should unto</td>
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<td>so repent his secret sin showed in shameless boasting</td>
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<td>he would rather have sin -- and this English</td>
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<td>of the secret, hidden sin unlaid unto us by</td>
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<td>made declaration of our sin . But this is it</td>
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<td>of themselves for their sin , lo: that ever any</td>
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<td>This is a great sin . Now, though the Scripture</td>
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<td>take pain for his sin notwithstanding the repentance of</td>
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<td>that God punisheth the sin : he forgiveth at the</td>
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boldly they fall to sin.

a man for his sin willingly punish himself, why 

is due for our sin, after the restitution to 8, 210/ 16

and sustain for his sin. But this is it 8, 211/ 17

yet fall into deadly sin again. For whose reconciliation 

Baptism fall again to the deep sea of sin 

clean washed away -- sin do lose the fruit 8, 212/ 11

Paul that the deadly sin committed after Baptism . . . putteth 

renewed, and the old sin so fully forgiven, that 
purgatory); but that deadly sin committed after Baptism . . . putteth 

pain due for the all the pain of sin due to our actual 

-- Penance, finding by very well content that 

appointing pain for the sin (and not a bare 
to God again after "The Lord saith, Return 

and ready to forgive sin ." Tyndale And it will 
of purpose fall to sin again: then either of 

all that fall to sin again -- that is 

never any which do sin again did heartily repent

him no time to sin again after his repentance 

repent fall again to sin ; and so, by him 
to that kind of sin : this will not serve 

committing of any other sin that is upon his 
depend upon some other sin of himself done willingly 

no partner in the sin . I wot not what 
circumstances that aggrieve the sin and make it more 
as fall shortly to sin again, that they "repent 
in heart shall never sin again willingly and of 

and they that sin again willingly and of 

rewarded there, is deadly sin before God and worse 

for any soul; great sin to shrive us or 
to do penance for sin ; friars may well wed 

therefore from consenting to sin ; and we see well 

not only consent to sin , but also commit and 
dead, stinking sea of sin : it followeth, by Tyndale’s 

shall not consent to .Which thing he doth 

shall never consent to . As it is a 
his money is no sin ? And yet many wretches 

that adultery is no sin ? And yet many wretches 
a nun is no sin ? I dare say not 

verily know it for sin and yet the wretches 
cleanseth the soul from sin . For, besides the grace 

they should have no sin ; but now have they 

nothing to cloak their sin with. He that hateth 
laid unto them the sin of that unbelief whereof 

they should be without sin . But now they have 
doth penance for his sin . . . shall for his faith
they had been without sin.
the variance is without sin.
come . . . for whose irremissible and that it were sin.

Huessgen saith . . . and great not been in the to refrain folk from sin.
penance and satisfaction for those things which without sin.
not leave undone were bewrapped his people in -- it was no sin.
his bidding, did not say, observe them without is it to forbear sin.
to do penance for to do penance for sin.
thief, murder, or any theft, murder, or any sin.
whoredom, thief, murder, and theft, murder, or the bidding be evermore deadly -- or, rather, in that saith it is upon pain of deadly sin.
he calleth it great full remission both of man falling to deadly sin.
saying, "When we willfully all the motions unto sin.
thereby be drawn into himself also, for any sin.
may afterward fall to -- how they may sin and yet though they may not sin yet they may sin yet they may only in which they in which they both speak I of such because he repenteth that done, were heinous, deadly and that it were his chapter, that they "they "sin and yet so that though they may right often do whosoever do after Baptism to be forgiven all sin, and "motions unto sin.

". And he promiseth that , and maketh nothing against himself is full sorry to think it were to worship it, as of infidelity. And he . We see also that to Godward with holy they might not leave as oft as they himself, by own special for them in the , but deserved thank (all , and not without thank than to do penance ; ergo, to do penance is not necessary"? Now against nature. More Here against nature." For if against nature could never against nature . . . but I , but if the signification to believe it or to do any honor . For this is one to do to that and pain: if he after Christendom once had after the knowledge of of the which they again. And this faith of which they again. And for he again, and from repentance and yet sin not not, err and yet yet they may sin , and that in like not nor err not and err. And here as is of its again ere he die . . . and that it were also to believe that and yet sin not not" . . . so that though not (because of their , in such wise that once of purpose (willingly , and "motions unto sin," without any "respect of
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<td>to go about any</td>
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<td>sin</td>
<td>; and except our Savior</td>
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<td>sin</td>
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never suffer any deadly
his to be deadly
of God ' cannot
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estate and become by
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be dead in their
were it then, and
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child of God "cannot"
precisely that he cannot
to keep him from
he that doth deadly
God's child can never
and therefore he cannot
impossible for him to
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impossible for him to
seed in him cannot
any time after to
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<td>not; and when they sin</td>
<td>, then they sin, and</td>
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<td>they sin, then they sin</td>
<td>, and when they sin</td>
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of "sin and not
desperation . . . not when we
therefore they do never
do many . . . and yet
the fruit of the
keeping of himself from
all in no deadly
not always with the
falleth into boldness of
and setteth not by
am sure that by
can stand together with
and the other may
repent, and amend and
can never do deadly
deeds without any deadly
the fruit of the
be damnable or deadly
to consent unto the
unwillingly, without consent unto
elect church" do never
deed damnable nor deadly
penance, all were forgiven,
forgiveness only of the
own, and to forbear
the more bold in
no penance for his
again and into deadly
would, lie still in
not lie still in
rise out of his
raiseth him out of
and gone away by
elects out of their
which sins yet they
thereby send him into
him to fall into
his fall into that
for some other, secret
and that the second
sin was not only
the first. (As "one
by God into the
committing of the same
a false excuse of
into the mire of
men, concerning falling into
not to suffer them
the elects do not
in them nor no
content to call it that the motion toward which remaineth of original original sin is called which he excuseth the their own, or any them only from the he kept himself from David did no deadly this was no deadly what he list and fall the less to do never any deadly First, for they never keep them from the their deed, no deadly elects from all deadly and therefore doth never willingly, nor consent to so no consenting to therefore consented not unto her assent to the and never consented to could not consent unto that David consented to suffered the death of not David from deadly saith he could not to the service of agreed and consented to did yet no deadly he consented not to consented not to the the deadliness of the Lord hath translated thy forever from all deadly the elect -- both forth that for the evidently -- the deadly willingly, nor consented to can at any time their heart, and yet Let Tyndale excuse every of temptation . . . and whose the devil's? But the for excuse of their some others . . . and the belief was a grievous about to excuse the death, were no deadly sin , after that manner that sin which remaineth of original sin is called sin. This is Tyndale's intent of the elects by that they have done that they would else sin , the worse it went sin , but was ever out in him, because he at his pleasure, and .This tale is Tyndale , but their deeds be but upon great occasions of taking their good in themselves . . . since the : in that they be willingly, nor consent to , but cast off the , but as the man against the law of , when he fulfilled his , nor did none of ." Very well. Then if , and not to believe to enter into his For then is the deadly because he was , and from the malicious and willfully cast off , because, he saith, he , nor did none of , when God himself, that , and translated it from that was, from deadly -- is clearly come and pain and all past, the party shall translated, and the temporal , nor maliciously cast off deadly. And now forgetteth deadly by the denying that cometh of temptation shall he leave unexcused of men standeth in shall he leave unexcused of some one of . For whereas Tyndale would of Christ's apostles which . Whereof our Savior himself
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<td>sin</td>
<td>. . . and be also very</td>
<td>8, 566/36</td>
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<tr>
<td>sin</td>
<td>, saying once &quot;Christ, help&quot;</td>
<td>8, 567/3</td>
</tr>
<tr>
<td>sin</td>
<td>of which they fear</td>
<td>8, 567/31</td>
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<tr>
<td>sin</td>
<td>again; and thus they</td>
<td>8, 567/32</td>
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<tr>
<td>sin</td>
<td>deadly after. Let us</td>
<td>8, 568/3</td>
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<tr>
<td>sin</td>
<td>done, do this by</td>
<td>8, 568/14</td>
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<tr>
<td>sin</td>
<td>of blasphemy against the</td>
<td>8, 568/20</td>
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<tr>
<td>sin</td>
<td>shall never be forgiven</td>
<td>8, 568/23</td>
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<tr>
<td>sin</td>
<td>, and deal justly and</td>
<td>8, 569/1</td>
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<tr>
<td>sin</td>
<td>and save him if</td>
<td>8, 569/7</td>
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<tr>
<td>sin</td>
<td>deadly -- though their</td>
<td>8, 570/9</td>
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<tr>
<td>sin</td>
<td>. And therefore are they</td>
<td>8, 570/12</td>
</tr>
<tr>
<td>sin</td>
<td>-- and therefore good</td>
<td>8, 570/17</td>
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<tr>
<td>sin</td>
<td>, though they do never</td>
<td>8, 572/20</td>
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<tr>
<td>sincerity</td>
<td>and plain meaning of</td>
<td>8, 172/15</td>
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<tr>
<td>sincerity</td>
<td>and plainness of the</td>
<td>8, 182/17</td>
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<tr>
<td>sincerity</td>
<td>of Scripture was watered</td>
<td>8, 318/14</td>
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<tr>
<td>sincerity</td>
<td>therein . . . he feigneth that</td>
<td>8, 356/31</td>
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<tr>
<td>sinful</td>
<td>errors and abominable heresies</td>
<td>8, 11/2</td>
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<tr>
<td>sinful</td>
<td>and damnable that is</td>
<td>8, 132/19</td>
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<tr>
<td>sinful</td>
<td>lechery -- that they</td>
<td>8, 140/20</td>
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<tr>
<td>sinful</td>
<td>) hath sinfully double-defiled himself</td>
<td>8, 305/28</td>
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<tr>
<td>sinful</td>
<td>they be, and the</td>
<td>8, 316/21</td>
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<tr>
<td>sinful</td>
<td>and damnable though the</td>
<td>8, 393/19</td>
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<tr>
<td>sinful</td>
<td>works; as our Savior</td>
<td>8, 434/27</td>
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<tr>
<td>sinful</td>
<td>deed. For Tyndale saith</td>
<td>8, 441/7</td>
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and incitations toward deadly sinful deeds . . . but also the
and doth not, the sinful horrible deed, as, for
they cannot after their sinful deeds; or, rather, in
the delection of the sinful deeds repent again of
do not those horrible sinful deed, and so consent
faith, fall into abominable sinful deeds themselves, but the
that remaineth in their sinful deeds, upon great occasions
persevere in those horrible sinful members . . . and may for
continue, and their abominable sinful deeds, and yet, all
or ceasing of their sinful deeds, together. And so
shall not after his
and these sleeps in
in favor whereof they
as where a man
foul and sinful) hath
heresies of their hearts
him . . . as he that
so deadly that he
from God averted and
not, and still they
tenor whereupon they would
cry out. " If they
the Matins that men
before that women may
slight fruits, simple and
word that is the
singular God and the
person or the second
in those two persons
delight of their own
forget themselves oftentimes, and
sow-drunk and will needs
all this, the elect
penitent sinner . . . but, being
that he hath once
Thus much have I
say we have not
both because we have
say we have not
both because we have
sorrow that . . . we have
sorrow that . . . we have
stand. When we have
that after they have
or greater . . . he had

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<td>deeds . . . but also the</td>
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<td>sinful</td>
<td>horrible deed, as, for</td>
<td>8,445/34</td>
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<tr>
<td>sinful</td>
<td>deeds; or, rather, in</td>
<td>8,446/ 5</td>
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<tr>
<td>sinful</td>
<td>deeds repent again of</td>
<td>8,450/17</td>
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<tr>
<td>sinful</td>
<td>deed, and so consent</td>
<td>8,452/15</td>
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<td>sinful</td>
<td>deeds themselves, but the</td>
<td>8,456/23</td>
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<tr>
<td>sinful</td>
<td>deeds, upon great occasions</td>
<td>8,459/28</td>
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<td>sinful</td>
<td>members . . . and may for</td>
<td>8,459/30</td>
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<tr>
<td>sinful</td>
<td>deeds, and yet, all</td>
<td>8,459/31</td>
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<tr>
<td>sinful</td>
<td>blasphemy . . . so, by temporal</td>
<td>8,482/ 5</td>
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<tr>
<td>sinful</td>
<td>crime committed fall at</td>
<td>8,495/26</td>
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<tr>
<td>sinful</td>
<td>fleshly lusts, into which</td>
<td>8,521/18</td>
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<tr>
<td>sinful</td>
<td>will or slothful mind</td>
<td>8,526/35</td>
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<td>sinful</td>
<td>dread of bodily death</td>
<td>8,558/ 3</td>
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<tr>
<td>sinfully</td>
<td>doth abuse the holy</td>
<td>8,43/ 28</td>
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<tr>
<td>sinfully</td>
<td>set a-work!&quot; And lo</td>
<td>8,59/ 4</td>
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<tr>
<td>sinfully</td>
<td>study to find out</td>
<td>8,63/18</td>
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<tr>
<td>sinfully</td>
<td>falleth in drunkenness or</td>
<td>8,216/ 8</td>
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<td>sinfully</td>
<td>double-defiled himself with wedding</td>
<td>8,305/29</td>
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<td>sinfully</td>
<td>deceive themselves. And when</td>
<td>8,398/20</td>
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<td>sinfully</td>
<td>drinketh himself drunk deadly</td>
<td>8,537/33</td>
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<tr>
<td>sinfully</td>
<td>desipeth both God's law</td>
<td>8,540/25</td>
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<td>sinfully</td>
<td>turned away. And therefore</td>
<td>8,559/31</td>
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<tr>
<td>sinfully</td>
<td>thus much have I</td>
<td>8,59/ 7</td>
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<tr>
<td>singular</td>
<td>God and the singular</td>
<td>8,235/27</td>
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<td>singular</td>
<td>Word: that is to</td>
<td>8,235/27</td>
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<td>singular</td>
<td>, where the things that</td>
<td>8,236/11</td>
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<tr>
<td>singular</td>
<td>, taketh the doubt away</td>
<td>8,236/13</td>
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<tr>
<td>singular</td>
<td>pride, and so seek</td>
<td>8,358/18</td>
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<tr>
<td>sink</td>
<td>down into trances, and</td>
<td>8,518/10</td>
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<tr>
<td>sink</td>
<td>down and fall. But</td>
<td>8,525/32</td>
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<tr>
<td>sinketh</td>
<td>down sometimes, and falleth</td>
<td>8,565/31</td>
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<tr>
<td>sinless</td>
<td>himself, painfully paid for</td>
<td>8,392/ 9</td>
</tr>
<tr>
<td>sinned</td>
<td>. He held that to</td>
<td>8,15/ 7</td>
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<tr>
<td>sinned</td>
<td>, thus much will I</td>
<td>8,89/ 14</td>
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<tr>
<td>sinned</td>
<td>, we make him a</td>
<td>8,419/10</td>
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<tr>
<td>sinned</td>
<td>and also because we</td>
<td>8,419/16</td>
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<tr>
<td>sinned</td>
<td>, we make him a</td>
<td>8,443/22</td>
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<td>sinned</td>
<td>and also because we</td>
<td>8,444/35</td>
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<tr>
<td>sinned</td>
<td>,&quot; it may seem that</td>
<td>8,446/ 9</td>
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<td>sinned</td>
<td>, faith is feeble. When</td>
<td>8,485/11</td>
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<td>sinned</td>
<td>, their faith is faint</td>
<td>8,490/21</td>
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<tr>
<td>sinned</td>
<td>deadly, for lack of</td>
<td>8,536/29</td>
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</table>
of God, and therefore contrary . . . and that David Peter before his repentance prove that Saint Peter full well that Peter once after his baptism fashion of a repentant he was never penitent or were also a as many a deadly he is yet a he is yet a of Christ's congregation a eighteenth chapter . . . "If a I say to a of Christ's congregation a despair to convert a Tyndale's doctrine, if a hell neither, if the for all that, a should say to a ' . . . and the same take pain that the all be Tyndale's repentant the backs of repentant multitude of all repenting multitude" of all repentant whole multitude" of "repenting accounted not only repenting only repenting sinners, but elect church "all repenting thereof as be repentant then, as those repentant doubt: whether the repenting doubt whether his repentant church" of his repentant he speaketh of "repentant" the number of "repenting church of feeling-faithful, repentant chosen church of "repenting number of "all repenting number of all repenting if some such repenting he calleth all repentant me." Thus are we are we sinners no sinners no sinners. No Christ, and unto faith. Tyndale Thus are we are we sinners no
sinners no sinners. No
and unto our faith.
of Christ's church are "
sinners and yet no
fellows: We be no
unto our faith. And
his, "We be no
words "we be no
the wickedness of ungodly
multitude of all repenting
multitude of all repenting
there be some repentant
church unto only "repentant
it not willingly . . . he
and say that he
his vow of chastity
own conscience, and thereby
because that when he
member of Christ's church
member of Christ's church
possible that any man
yet, for all that,
congregation a sinner, and
that every true member
member sinneth and ever
member of Christ's church
is a homicide and
is born of God
congregation a sinner, and
member of Christ's church
all that he never
never sinneth, yet he
for all that, he
that a true member
that then again he
-- and that he
though he sin he
of Tyndale's elects that
drinketh himself drunk deadly
cause thereof that he
elect at any time
member of Christ's church ",
that whosoever after baptism
he which after baptism
chapter of his, of
he cometh in with "
sinning and yet not
of their elect church ",
sinning ever and yet
his royal riddle of "
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riddle of "sinning and not sinning" is now brought forth.
workful chapter of "ever sinning and never sinning not," whereas Tyndale, as though
seemeth by his "ever sinning and never sinning," set forth.
royal riddle of "sinning and not sinning" is royally run to
hold any error maliciously (or foolish heresies in "ever sinning"
wise process of not sinning whole people for the
I shall for your sins add and put to the
think himself to the sin of the flesh not
pain for his own sins . . . yet would God the
that men for their sins be taken for our
mind, done for our sins , was pleasant unto him
penance enough for our sins , done in true faith
men promised of our sins forgiveness, and of our
set not their own sins at so light, after
that fasteth for his sins and to put us into our
again committeth the selfsame sins , what availeth him this
by himself for their sins and offenses? Wherefore did
did penance for their sins , and therewith purchased pardon
about to punish their sins and humble themselves before
as well for their sins before passed as for
they should punish their sins and had not at
done penance for our sins -- why would Saint
ward the remission of sins no more but only
anything for our own sins , by penance-doing, with fasting
Christ's blood -- our sins vanish away as smoke
make satisfaction for his sins to Godward, saying in
them in remission of sins (as by the plain
sin to two seas of sins , that is to wit
also, for his own sins and other men's too
that men sacrifice their sins . . . We find that men
blood shed for our sins . . . And Paul commandeth thereby
use to commit such sins -- yet use they
betimes, ere ever" our "sins be ripe, lest the
pass -- of ripe sins , and ascending to heaven
and reapers of ripe sins -- leaving Tyndale in
show themselves their own sins to the priest (whom
full satisfaction for their sins ! More This is a sin
Christ's satisfaction for our sins is in such wise
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him of all the sins that he hath done 8, 453/ 26
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in this . . . when he

needs be that he

indeed; and yet he

I say that he
devilish heresy; wherein he

that turneth the spit

fire; but he that

as while a man

as the broach-turner that

that would say, "Whoso

of his own sect,

the truth of his

the truth of his

the cross, and now,

I now pass over

Three hundred? Four, five,
yet will altogether, with

Savior Jesus (in the

saith himself in the

Saint John in the

are written in the

Saint Paul in the
evasion. For in the

expressly thereof, in the

Saint Hilary, in the

of naught, and the

of his, in the

the other, make what

stone or in beasts'

cover their pocky, scabbed

the ribald by the
done among all the

led him. And such

holding him the more

he layeth that the

works into some slothful

of God this year

otherwise in their rebellion
to be taken and
themselves were killed and
churlish answer to have
when he would have
where he should be
and him hast thou
it was done to
except for avoiding of
themselves, in "avoiding the
own heads, to the
love as themselves) to
of faith or yet

sitteth and marketh all other
sitteth while I see him
sitteth not because I see
sitteth , the truth of his
sitteth now as fast bound
sitteth by the fire; but
sitteth by the fire cannot
sitteth by the fire, he
sitteth warm by the fire
sitteth by the fire can
sitting and blaspheming God upon
sitting dependeth not upon my
sitting : so doth the truth
sitting at thy right hand
six or seven of the
six , seven, eight? Nay, surely
sixteen syllogisms, bring him short
sixteenth chapter of John) at
sixteenth chapter of Saint John's
sixteenth chapter, said unto his
sixth of Matthew and spoken
sixth chapter unto the Hebrews
sixth chapter of Saint Paul
sixth chapter of his Gospel
Sixth Book of The Trinity
sixth of almost as little
sixth chapter unto the Hebrews
sixth
skift he can. For then
skins ; according to his own
skins with, much worse than
skirt and break the stool
skulks of heretics, nor never
slack holding on God's part
slackly ; and then the other
slackness of feeding hath caused
slackness , though much of his
slain in plain battle against
slain -- there were the
slain , as Absalom was and
slain , or anything fought with
slain Nabal, and all the
slain Nabal and all his
slain . . . did David in all
slain with the sword of
slake the heat of the
slander . . . and then there shall
slanding " of such as have
slaughter of above fourscore thousand
slay them: such men, I
slay their brethren. Now, good

Three hundred? Four, five,
yet will altogether, with

Savior Jesus (in the

saith himself in the

Saint John in the

are written in the

Saint Paul in the
evasion. For in the

expressly thereof, in the

Saint Hilary, in the

of naught, and the

of his, in the

the other, make what

stone or in beasts'

cover their pocky, scabbed

the ribald by the
done among all the

led him. And such

holding him the more

he layeth that the

works into some slothful

of God this year

otherwise in their rebellion
to be taken and
themselves were killed and
churlish answer to have
when he would have
where he should be
and him hast thou
it was done to
except for avoiding of
themselves, in "avoiding the
own heads, to the
love as themselves) to
of faith or yet

sitteth and marketh all other
sitteth while I see him
sitteth not because I see
sitteth , the truth of his
sitteth now as fast bound
sitteth by the fire; but
sitteth by the fire cannot
sitteth by the fire, he
sitteth warm by the fire
sitteth by the fire can
sitting and blaspheming God upon
sitting dependeth not upon my
sitting : so doth the truth
sitting at thy right hand
six or seven of the
six , seven, eight? Nay, surely
sixteen syllogisms, bring him short
sixteenth chapter of John) at
sixteenth chapter of Saint John's
sixteenth chapter, said unto his
sixth of Matthew and spoken
sixth chapter unto the Hebrews
sixth chapter of Saint Paul
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Sixth Book of The Trinity
sixth of almost as little
sixth chapter unto the Hebrews
sixth
skift he can. For then
skins ; according to his own
skins with, much worse than
skirt and break the stool
skulks of heretics, nor never
slack holding on God's part
slackly ; and then the other
slackness of feeding hath caused
slackness , though much of his
slain in plain battle against
slain -- there were the
slain , as Absalom was and
slain , or anything fought with
slain Nabal, and all the
slain Nabal and all his
slain . . . did David in all
slain with the sword of
slake the heat of the
slander . . . and then there shall
slanding " of such as have
slaughter of above fourscore thousand
slay them: such men, I
slay their brethren. Now, good

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<td>or else let him</td>
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<td>, step in between her</td>
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<td>considering that with such</td>
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<td>of Tyndale is very</td>
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of Rochester and Canterbury and the sleep, and a bare faith and teacheth, himself, a sudden, since bare faith and Sabbath day a very John the Baptist, not presumption and occasion of faults for much the a man may as have I not so sloth and negligence so go to wrack, then which Tyndale here letteth in this which he by their folly and of his hold by amazed in a reckless refuse it, or of or by his frowardness, that the malice or if he did, that therefore be careless and devout works into some not lacking nor being by sinful will or but a great sloven true member, this Jack therefore, though our Jack might here let Jack ask Tyndale whether another return again to Jack our example of Jack as the same Jack child, but a great of Christ were in fall even in a in a very long of Abigail. How long have heard . . . How long a book of other the sacrament was no a great process to for their little, pretty, falsehoods, some little, pretty, miracle done, great nor and how little and our lesson in a about before with a

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which of them both
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how little and small
speaketh indeed . . . how apparent
his soul, how apparently
that by what words
Holy Scripture . . . how solemnly
north, in what place
him in what day
righteousness, in what day
sin, how great faith
what mind or purpose
sins and how many
because what other error
deadly, how horrible deeds
sinneth never, how bad
horrible and abominable deeds
that what horrible deeds
they do but say
with which mind and
read his revocation so
themselves secretly and speak
scholars of Oxford that
or any to be
great cost nor here
while both bought and
peradventure they were all
man of his also,
Jews that bought and
did Judas, when he
would should seem so
of the greatest, most
this is a right
and wine, was a
his preface with a
to make it seem
altogether, and beholding the
laugh at his high,
and sheweth us a
after it his great,
his tale seemeth somewhat
yearly celebrated with a
and see that his
forth with his high,
that all his holy,

soever be not spiritual, nor
soever he sin or how
soever it pleaseth Father Tyndale
soever Tyndale against his own
soever Englishmen by common custom
soever were the words, as
soever fall therefrom, and how
soever it be left. And
soever a heretic make it
soever a heretic argue by
soever the apostles write it
soever he paint it. And
soever it fall, there shall
soever he sin. Also, whencesoever
soever he sin." Here have
soever he feel . . . yet if
soever they had before (the
soever my members do. And
soever such a true, faithful
soever they do, as he
soever he be. For whereas
soever they do. And since
soever they do, they can
soft -- yet they "buzz
soft examples of infirmity, feebleness
softly that they could not
softly at the priest’s ear
sojourned with her for death
sold printed within this realm
sold without great adventure and
sold of those heretical books
sold already. Howbeit, Necton now
sold many such books of
sold therein, whom Christ beat
sold Christ, speak of him
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<td>Son</td>
<td>, and the blasphemous book</td>
<td>8, 142/22</td>
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<td>Son</td>
<td>, or as Saint Paul</td>
<td>8, 192/16</td>
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<tr>
<td>Son</td>
<td>&quot; -- by likelihood because</td>
<td>8, 192/24</td>
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<tr>
<td>Son</td>
<td>.&quot; But the place is</td>
<td>8, 197/35</td>
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<tr>
<td>Son</td>
<td>, and the Holy Ghost</td>
<td>8, 201/11</td>
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<tr>
<td>Son</td>
<td>of God and having</td>
<td>8, 213/4</td>
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<tr>
<td>Son</td>
<td>, or the son elder</td>
<td>8, 224/7</td>
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<td>Son</td>
<td>elder than his father</td>
<td>8, 224/8</td>
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<td>Son</td>
<td>by mouth. And I</td>
<td>8, 225/2</td>
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<td>Son</td>
<td>, that came to give</td>
<td>8, 227/21</td>
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<td>Son</td>
<td>, and Holy Ghost</td>
<td>8, 236/24</td>
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<tr>
<td>Son</td>
<td>of God himself, one</td>
<td>8, 243/10</td>
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<tr>
<td>Son</td>
<td>, lest men should not</td>
<td>8, 243/34</td>
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<tr>
<td>Son</td>
<td>&quot; And as for matrimony</td>
<td>8, 253/29</td>
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<td>Son</td>
<td>, our Savior Christ, that</td>
<td>8, 268/22</td>
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Lady hath a new son. More Tyndale saith that
shall have a new son ere I can prove
shall have a new son first (which he might
never had a new son besides our Savior Christ
shall have a new son ere I prove that
the church of his as he had of
in offering up his son Isaac, and then the
and call him "Good son of Man," that is
sacrificing of his own son: yet is that doing
of himself that "the son of Man," that is
the change; but the son of Man, our Savior
thou art Christ, the son of the Living God
prophets, and his own son, and his Son's apostles
that meant of the son of God, and of
Godhood of his only son abiding in his Church
Spirit, and his own words: "Thou, therefore, my son
the Father and the son Timothy, be comforted in
their own part the son and the Holy Ghost
Passion of his own son of God, and having
thou art Christ, the son of the Living God
Thou art Christ, the son of the Living God
from which Christ, the son of the Living God
the Father and the son, for that was no
Christ to be the son of the Living God
that Christ is the son of the Living God
that Christ were God's son and yet believe the son
that Christ were God's son, and thereby believe also
Christ to be God's son, and would believe therefore
art blessed, Simon the son, and to have redeemed
art accursed, Tyndale, the son of Jonah; for flesh
lieth, crucify again the son of the devil; for
ye do." "And the son of God, and have
that Jesus is the son of God," saith Saint
that Jesus is the son of God dwelleth in
Jesus is Christ, the son of God and our
believing that Jesus, the son of God and our
This is my well-beloved son
and be a good son, in whom I much
be saved," sent his son and do so no
thereof than doth the son into this world to
the belief of the son in the begetting of
only-begotten and tenderly beloved son and Holy Ghost, and
father waiteth upon his son . Then say I now
the shedding of his son, to warn him and
own Son, and his son's blood, and so we
own father . . . wherein the son's apostles too, and caused
us on their old son's will that is yet
by a three men's song that it is idolatry
none other. As for song . They changed also the
song, I see not why
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<td>prince upon all the</td>
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<td>shall have two new</td>
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<td>shall have fifteen new</td>
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<td>which God gave Adam's</td>
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<td>-- offering their own</td>
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<td>anew, and made the</td>
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<td>Nabal and all his</td>
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<td>keep it. More How</td>
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<td>edified thereby. And as</td>
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<td>live . . . every man may</td>
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<td>so oft, yet as</td>
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<td>reason as he saith</td>
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<td>full like himself. And</td>
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<td>within a while, and</td>
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<td>also the Mass; and</td>
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<td>old translator . . . which</td>
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<td>consider every part . . .</td>
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<td>in Tyndale's teaching . . .</td>
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<td>as every man may</td>
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that the elects as soon as ever they be 8, 517/ 6
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awake. And then, as soon as they be awake 8, 521/ 11
at both times, as soon as he was rebuked 8, 529/ 5
every learned man may find out himself, and 8, 531/ 27
answer to . . . he should make every wise man 8, 531/ 28
thing is that as soon as they be rebuked 8, 532/ 12
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reform that fault the sooner converted, I would have 8, 409/ 26
If I had been would have seem so sooth is in very deed 8, 409/ 27
all. And surely very sooth he saith. For when 8, 409/ 36
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likewise as, though a sophist would with a fond 8, 483/ 23
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<td>punishment as he hath</td>
<td>8, 5/ 2</td>
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<td>or &quot;fever&quot;) &quot;which shall</td>
<td>vex and grieve your</td>
<td>8, 5/ 11</td>
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<td>prison . . . that he so</td>
<td>did forthink his errors</td>
<td>8, 17/ 24</td>
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<td>that point, and so</td>
<td>offended him in contemning</td>
<td>8, 24/ 11</td>
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<td>according to justice, by</td>
<td>, painful death, both for</td>
<td>8, 28/ 8</td>
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<td>others. Which thing as</td>
<td>as these heretics reprope</td>
<td>8, 28/ 10</td>
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<td>should be driven to</td>
<td>effusion of their subjects'</td>
<td>8, 30/ 20</td>
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<td>these devilish heresies so</td>
<td>set abroach in some</td>
<td>8, 35/ 19</td>
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<td>never the commandment, so</td>
<td>studied in the Scripture,&quot; that</td>
<td>8, 46/ 23</td>
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<td>the Law, never so</td>
<td>oppugn, that the whole</td>
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<td>his fellows do so</td>
<td>if we judge and</td>
<td>8, 65/ 28</td>
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<td>himself, and not so</td>
<td>!This place in Saint</td>
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<td>meet medicine for every</td>
<td>deceive themselves and all</td>
<td>8, 88/ 2</td>
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<td>forge such false heresies . .</td>
<td>, there needeth him no</td>
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<td>he sin or how</td>
<td>without a medicine, and</td>
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<td>God may cure a</td>
<td>upon the clergy for</td>
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<td>courtesy, cry out so</td>
<td>infected that, except the</td>
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<td>they be surely so</td>
<td>increased that he was</td>
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<td>terror and fear so</td>
<td>afraid, that all their</td>
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<td>all the devils so</td>
<td>sick could not forbear</td>
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<td>mad, one that lay</td>
<td>poisoned malicious and newfangled</td>
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<td>his contagious heresies so</td>
<td>hunger that the good</td>
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<td>saith that I so</td>
<td>shot of serpentines . . when</td>
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<td>which he shooteth a</td>
<td>to juggle away, not</td>
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<td>doth abhor. For he</td>
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<td>his book of Babylonica</td>
<td>with the vengeance of</td>
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<td>Pharaoh . . and threateneth me</td>
<td>bound to the stake</td>
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<td>set in an obstinate</td>
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<td>so desperate and so</td>
<td>ere they found it</td>
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<td>souls as smoke for</td>
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<td>his soul were not</td>
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<td>full poor, sick, and</td>
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<td>not of necessity so</td>
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<td>readers, how sick, how</td>
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sickly, and hath many

sore

a man . . . and some

sore

own soul will be

sore . For then we be

restraineth it therein too

sore

rage passed, he so

sore

if we would labor

sore

faint sight of our

sore

elect church," and how

sore

city that he so

sore

and some be so

sore

weary thereof, and very

Tyndale God laid so

would press upon him

sore

himself, and set himself

sore

laid his sins so

sore

it, and rebuked them

sore

himself showeth us the

sore

great occasions and by

sore

was very sorry and

sore

or else that the

sore

of tribulation unto the

sore

yet been undoubtedly the

sore

so forwore, with the

sore

the same cause the

sore

for a countenance of

sore

repenting: a little, short

sore

sorrow, or a great

sore

If a little, pretty

sore

If a great, fervent

sore

to cursing and desperate

sore

sort that came to

sore

sent him shame and

sore

in a grievous secret

sore

on our repentance and

sore

on our repentance and

sore

on our repentance and

sore

for the repentance and

sore

unto our repentance and

sore

they take repentance and

sore

upon their repentance and

sore

on cold water with

sore

sore should repent and

sore

If he say for

sore

of temptations, with fear,

sore

the last, when fear,

sore

and wept bitterly for

sore

Saint Peter's repentance and

sore

and by the selfsame

sore

to suffer pain and

sore

sorrowful

and to take pain

members . . . as hath sometimes

sore

astonied, and for a

sore

afraid to put it

sore

. For then we be

sore

should repent and sorrow

sore

to find out what

sore

eyes can repent and sorrow

sore

he layeth their sins

sore

longed to convert, "Jerusalem

sore

nuzzled in the false

sore

a weight of persecution

sore

with the sins of

sore

afire . . . was he all

sore

to his charge that

sore

of their incredulity and

sore

offense and heinous deadlines

sore

burden oppressing. " And in

sore

repented him that he

sore

words of the both

sore

of our sin . . . because

sore

pinch, saving for the

sore

and heaviness to see

sore

of their hearts should

sore

, but to be sorrowful

sore

, or a great sorrow

sore

and a long? If

sore

and very shortly done

sore

with grief and trouble

sore

and furious blaspheming without

sore

for their sin --

sore

. Now, if Tyndale ask

sore

. " And afterward, in the

sore

that we have, both

sore

that we have, both

sore

that . . . we have sinned

sore

, and for the faith

sore

that . . . we have sinned

sore

therefor. Now, if he

sore

taken for their sin

sore

, and quench that rage

sore

? For as himself saith

sore

that he hath offended

sore

, mourning, and weeping, had

sore

, and wondering had been

sore

. And thus we see

sore

after his denying of

sore

would make men ween

sore

for him . . . I ask

sore

and to take pain

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8, 68/ 30
<p>| intent to be sorrowful | repentance made partner of | 8, 456/ 6 |
| take his sin so sorrowfully | , that he is content | 8, 72/ 5 |
| And therefore the more sorrowfully | that he repented it | 8, 551/ 25 |
| since Saint Peter wept sorrowfully | therefor, he was very | 8, 555/ 33 |
| for I would be sorry | that ever Tyndale should | 8, 19/ 28 |
| some that were very sorry | for it; of whom | 8, 22/ 29 |
| as though they were sorry | for it. And then | 8, 28/ 2 |
| their sins should be sorry | in their hearts ... so | 8, 64/ 12 |
| for the breaking be sorry | and turn again by | 8, 76/ 33 |
| but sin and be sorry | and sit and make | 8, 89/ 37 |
| sin, and is so sorry | therefor, that to provoke | 8, 90/ 5 |
| me,&quot; and &quot;I am sorry | , that I did. More | 8, 210/ 38 |
| sin himself is full sorry | Tyndale should | 8, 267/ 30 |
| he repenteth and is sorry | for his evil deed | 8, 445/ 36 |
| the law, and be sorry | that they shall break | 8, 451/ 20 |
| should he be so sorry | for the deed, to | 8, 456/ 6 |
| good Lord, and be sorry | therefor, and return again | 8, 457/ 19 |
| said once he were sorry | ... but stroke his head | 8, 494/ 15 |
| former kindness, and be sorry | -- this is a | 8, 494/ 24 |
| therefore, he was very sorry | and sore repented him | 8, 555/ 34 |
| book; and of every sort of those books be | 8, 5/ 36 |
| evil sects an innumerable sort | ... there are made in | 8, 6/ 2 |
| got well, of that sort | great plenty sent into | 8, 7/ 27 |
| a book of such sort | as Tyndale never made | 8, 8/ 15 |
| to doubt of what sort | we shall reckon the | 8, 11/ 24 |
| of like suit and sort | ... he said that he | 8, 15/ 28 |
| which are of such sort | that never were there | 8, 25/ 10 |
| than answered. Of which sort | some have asked what | 8, 25/ 19 |
| yet cannot the one sort | long dwell with the | 8, 28/ 24 |
| that it were a sort of friars following an | 8, 41/ 5 |
| of the most abominable sort | , deflowering religious women. And | 8, 43/ 2 |
| that place, Tyndale's &quot;spiritual&quot; sort | days to his own | 8, 45/ 24 |
| unto his worshipful spiritual sort | , saying &quot;the spiritual&quot; judgeth | 8, 47/ 12 |
| spirit of their spiritual sort | search the deep secrets | 8, 47/ 15 |
| now, if this their sort | be, as Tyndale saith | 8, 57/ 35 |
| way understood, his spiritual sort | &quot;judgeth all the laws | 8, 59/ 21 |
| that his holy &quot;spiritual&quot; sort | will always so villainously | 8, 76/ 11 |
| souls of such a sort | which the devil hath | 8, 76/ 15 |
| and his holy &quot;spiritual&quot; sort | , this gear is yet | 8, 77/ 16 |
| that his holy &quot;spiritual&quot; sort | shall set all the | 8, 78/ 7 |
| hath been a shrewd sort | of Christian folk this | 8, 88/ 14 |
| not yet with that sort | much the surer. For | 8, 115/ 7 |
| as one of another sort | , would have utterly changed | 8, 164/ 23 |
| Latin, and signifieth a sort | gathered together into one | 8, 171/ 19 |
| it to signify some sort | of men -- as | 8, 171/ 22 |
| they call the one sort | &quot;images&quot; -- so call | 8, 172/ 3 |
| call they the other sort | &quot;idols.&quot; Now -- whereas | 8, 172/ 4 |
| and showed a shrewd sort | that came to sorrow | 8, 180/ 31 |
| to signify a certain sort | of the same company | 8, 189/ 5 |
| what a newly founded sort | of heretics bark and | 8, 207/ 2 |</p>
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<td>-- suffer that false</td>
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<td>in purgatory, nor kiss</td>
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<td>soul</td>
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destroy both body and soul. But Tyndale would now be edified thereby. And soul be not taught to soul with the receiving of soul through the merits of soul and make it better soul . . . for God buildeth not soul , that God might as soul , and the conjunction between soul . Whereas Tyndale will that soul , according to the words soul ,” Tyndale would then say soul : yet were it more soul and to infund his soul through the touch of soul . And by the mouth soul ? And that doth no soul by influence of God’s soul , but also a quick soul and infusing of grace soul and infusion of grace soul -- all they have soul -- yet God can soul -- I cannot greatly soul . Which argument, for aught soul . And surely since experience soul , which is of itself soul is in such grief soul to the fire that soul and the body be soul . . . as well as the soul -- I say it soul . And therefore, thereto I soul -- be it in soul as part of the soul and all: albeit I soul .Which if it may soul and to salvation . . . albeit soul because that all that soul . . . or else that they soul , and that by God’s soul, is coupled, and his soul within a while, and Soul . Judge their penance, pilgrimages soul . That the fight shall soul in such wise against soul -- and a thousand soul from sin, and infusion soul , in Tyndale’s neck. For
in body, some in soul, and some in both

to pray for any soul; great sin to shrive

of God "cleanseth" man's soul from false faith, "John

word alone cleanseth the soul from false faith, no

also seem, cleanseth the soul from sin. For, besides

burneth both body and soul: first here in the soul anything that were not

of loss of my Luther) for his own soul believeth or believeth not

the peril of their soul health. And then I

any more profit the soul than doth the rainbow

church, pertain to the soul health . . . not as bare

as profitable unto my soul . . . as smoke for sore

of necessity for our soul health is to be

be necessary to the soul -- if I would

of necessity to man's soul . For who would be

the eyes of his soul were not sore bleared

our Lady's body and soul is in heaven, since

Elijah is body and soul in paradise, since he

the salvation of our soul . But I say that

prove unto a simple soul that two eggs were

the sight of his soul , how apparently soever a

what shall profit his soul to believe that our

in heaven body and soul (of which he plainly

her body and her soul ; for he believeth with

as unprofitable to the soul as smoke to sore

as profitable for the soul as smoke is for

eyes of his sick soul may once look up

of necessity for the soul , either to be done

the cleansing of the soul ; if Tyndale mean in

so necessary for the soul health that without that

bodily works of the soul -- then went they

and profit to man's soul . . . whatsoever Tyndale tell us

necessity pertain to the soul health, both in things

out should hurt the soul . More Lo, now have

more profit unto his soul than had been, haply

for to save his soul . Now here serve well

quick, with that blessed soul and with them the

handmaid hath bound her soul with the bond of

 Anything Unwritten, Necessary to

soul Health." In which two soul die not by eternal

nature deadly, though the soul suffer not eternal damnation

and damnable though the soul will be sore afraid

hath of his own soul will be sore afraid

no more than the soul that dieth by deadly

the nature of the soul, but is a quick

but is a quick soul still as he was

my body, wherein my soul is not present and

wherein were not the soul to quicken it and

the body with the soul therein, because the body

the body without the soul were but a dead

feeling faith into a soul . . . so preserve it and

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that seed, that that
in the good simple
in such affections the
of changes of the
of faith in my
of faith in man’s
the sight of the
lightsomeness inspired into the
by God into the
power to cast the
Whoso will save his
who so shall lose his
many as believe the
that point for our
of necessity to our
little spiritual profit and
me, more seely simple
delight in feeding their
men to remember their
would have all the
heresies, many more thousand
people, and bring their
the training of simple
nor fasting for the
make them, in their
destruction of so many
pray for all Christian
bring with speed the
substantial virtues of their
other good, seely, simple
consciences of other simple
seemeth, malice to men’s
the edifying of their
and build up the
washeth and cleanseth our
coupleth himself to their
himself also to their
to work not upon
to turn poor simple
bitchery. But we seely
therveth in their own
-- and a thousand
servitude of the simple
his books, and their
alone always cleanseth men’s
the cleansing of men’s
to salvation of our
the loss of their
of loss of our
yet written in their

soul cannot fall into that
that when he is
sometimes falleth from one
whom the devil driveth
, no more than the
hath in such evident
that the man must
-- with the pliable
into the fire of
in this world, shall
in this world, keepeth
to be immortal. And
health -- it was
salvation to be believed
therein: it shall not
than the famine of
of the venomous carrion
, which else were in
in purgatory beg all
-- have now a
into everlasting torment, without
to hell by their
departed can do them
, clear angelical hypocrites! Now
. Now, no man doubteth
. . . and that it is
that are in purgatory
. But, now, when he
without any search observe
are absent and nobody
; and for the comfort
-- it will be
of such a sort
. And yet whoso shall
with more grace --
with grace, according to
only discharged of their
out of the very
of the world here
, and their flesh the
besides -- that he
, the poor, seely women
burned in hell with
from false faith --
. And let Tyndale stick
without any writing at
-- they might have
to believe anything that
, did there many martyrs

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of necessity to our souls: how, then, should we
of necessity to our souls: And therefore, and for
as profitable for our souls:" as smoke for sore
as wholesome for our souls: as smoke for sore
the salvation of our souls: that the contrary belief
the damnation of our souls: if heresy be damnable
with Luther that all souls: sleep, and sleep shall
upon peril of their souls: and yet he confesseth
the salvation of our souls: . . . and that so fully
upon salvation of our souls: . And full well he
prayed for all Christian souls: . Whereas I said that
peril of other men's souls: and their own too
and the state of Mass, and praying for therehoboth in heaven, hell
thereby cometh to the souls: great advantage and profit
then praying for the souls: , we shall obtain?" Now
surer to send your souls: sent unto the devil
ears of such simple souls: as do not, while
the mischief of men's souls: .The words of Saint
and infused into their souls: habitually -- then will
in help of their souls: or ceasing of their
salvation of their own souls: ? -- which kind and
not but some two souls: have been saved, and
everything necessary to our souls': health -- both of
upon peril of our souls': health. If he say
rageous fury, at the sound of David's harp. Now
himself (as the words sound): then had he forbidden
For these words will sound very well in the
of the prophet Ezekiel soundeth to the same . . . where
judge sweet to be sour and
taste, that judged sweet sour and
judged sweet sour and that all Christendom judged
by Rosseus so shamefully soured in the mire before
if a tree fall served, too, for the southern or north, in what
and use for seven sovereigns and surmounting goodness of
be obedient unto their sovereigns means of very special
and precepts of their sovereigns and rulers although they
and precepts of their sovereigns do nothing bind the
and rebellious to their sovereigns, in affirming that they
Over this, ye shall sow your seed in vain
there began secretly to sow his cockle, and brought
means they may to sow division and dissension and
forth your pain to sow debate, dissension, schisms, strife
should be suffered to sow shrewd seed of heresies
we wax wanton or sow-drunk and will needs sink
making of sects and sowing seditious and dissension to
heresies the seed is sown, and prettily sprung up 8, 10/ 16
from rain by the space of three years and 8, 2/ 35
he had by the space of nine years been 8, 14/ 6
kept by a certain space, had in the while 8, 22/ 16
time which was the space of so many hundred 8, 273/ 31
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maketh all the parties speak as himself liketh . . . and 8, 7/ 29
the other party sometimes speak, for his commodity, such 8, 7/ 36
the other. But to speak of Friar Barnes' book 8, 9/ 10
death . . . he would not speak of his heresies anything 8, 21/ 29
was fain himself to speak thereof and write thereof 8, 37/ 30
others) come forth and speak so holily -- would 8, 41/ 5
honest man -- what speak we of honest man 8, 45/ 13
will not come, they speak fair and flatter, and 8, 56/ 16
and how fair they speak, and how pleasantly they 8, 56/ 28
you not then ' speak them fair and flatter 8, 58/ 8
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And first will we speak of these five which 8, 83/ 27
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ye wot well, and speak for themselves, too. But 8, 92/ 30
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<td>speak of fasting the Lent 8, 253/8</td>
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<td>speak of keeping the holy 8, 253/9</td>
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<td>speak of worshipping the Sacrament 8, 253/10</td>
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<td>speak of, saving that he 8, 255/28</td>
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<td>speak most against themselves where 8, 263/36</td>
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<td>speak for themselves the best 8, 264/1</td>
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<td>speak and show their minds 8, 268/4</td>
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<td>speak , the congregation must judge 8, 268/6</td>
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<td>speak , or the Blessed Sacrament 8, 275/27</td>
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<td>speak wisely in this, I 8, 282/33</td>
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<td>speak . . . he but inspireth his 8, 284/32</td>
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<td>speak , and more openly declared 8, 291/32</td>
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<td>speak in this matter so 8, 304/14</td>
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<td>speak their bare word, and 8, 308/14</td>
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<td>speak of the faith among 8, 310/21</td>
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<td>speak of, and especially sacraments 8, 324/16</td>
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<td>speak in the church, that 8, 327/6</td>
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<td>speak of God's writing, and 8, 331/11</td>
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<td>speak any other thing than 8, 362/2</td>
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<td>speak of such things as 8, 362/12</td>
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<td>speak of. Now have ye 8, 364/22</td>
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<td>speak of the Catholic Church 8, 386/25</td>
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<td>speak thereof as it may 8, 392/3</td>
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<td>speak to the purpose), then 8, 392/4</td>
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<td>speak of that elect church 8, 392/13</td>
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<td>speak I of such sin 8, 393/16</td>
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<td>speak of that error, also 8, 393/18</td>
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<td>speak of &quot;repenting&quot; . . . and then 8, 394/31</td>
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<td>speak for both the sides 8, 396/14</td>
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<td>speak of have we by 8, 398/30</td>
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<td>speak thereof than of the 8, 427/8</td>
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<td>speak these texts; and therefore 8, 430/28</td>
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<td>speak of his elects. Then 8, 430/28</td>
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wot well these texts
words that he might
-- do not folk
this point. For we
at that time to
of such articles we
against -- whether he
Jack Slouch that we
chapter. For though he
see well that we
thread a needle," and
were as good to
and teacheth him to
their breasts to hear
point's end. For we
when he sold Christ,
therefore first, because we
he never for shame
my Dialogue . . . wherein I
that God would either
of Leviticus, where he
the devil; whereas he
satisfaction; and whereas he
But, now, when he
to what end he
pleasure. For Saint Paul
that Paul saith in
of whom Saint Paul
filthy lechery and holily
with love, whereas he
in these things he
Penance than he now
for he there expressly
garment, whereof Saint Luke
these infidels that he
the priest because he
jest therat. For he
in the Turks' favor
monkly "members," as Tyndale
so strait as he
church. More When Tyndale
with his cardinals . . . then
Saint James, because it
and many times he
whereof Tyndale so much
images. And as he
images . . . which he so
of which kind he
do. For when he
look toward wedding; he

speak of good faith, and
speak for his part; for
speak in such fashion? And
speak of the deadly sin
speak twice ere he go
speak ), and they have no
speak of his own false
speak of, is so frail
speak not out so plainly
speak of such as are
speak nothing of the light
speak out plainly and tell
speak . For he saith, in
speak of him -- all
speak of his apostles, in
speak of him some blasphemous
speak of faith, hear him
speak of that foolish heresy
speak of the church by
speak or write beside the
speak in this wise: "If
speaketh of "true repentance" and
speaketh of "fast faith" and
speaketh of "fervent love . . . after
speaketh , and consider him by
speaketh nun! If Tyndale show
speaketh not of any search
speaketh in that place . . . be
speaketh of "love." Tyndale Take
speaketh not of service but
speaketh as one that would
speaketh by the mouth of
speaketh of neither nother, but
speaketh in the eighth chapter
speaketh of, as Jews, Turks
speaketh not all the Secrets
speaketh there of preaching of
speaketh against those that will
speaketh . . . than keep it so
speaketh of "the pope with
speaketh he little to the
speaketh plainly against his idle
speaketh thereof, because he would
speaketh . . . did but use the
speaketh here -- even so
speaketh against the paynims' idols
speaketh . For this were very
speaketh of my "lucre," in
speaketh like a wooer. But

8, 430/ 32
8, 436/ 20
8, 439/ 4
8, 455/ 1
8, 468/ 3
8, 476/ 31
8, 486/ 1
8, 492/ 2
8, 501/ 1
8, 502/ 24
8, 510/ 10
8, 519/ 35
8, 533/ 31
8, 545/ 19
8, 548/ 34
8, 555/ 12
8, 559/ 10
8, 560/ 16
8, 562/ 30
8, 5/ 5
8, 42/ 5
8, 42/ 8
8, 42/ 22
8, 42/ 36
8, 45/ 17
8, 45/ 34
8, 46/ 13
8, 48/ 16
8, 51/ 16
8, 60/ 16
8, 88/ 12
8, 96/ 29
8, 103/ 5
8, 110/ 16
8, 111/ 1
8, 114/ 34
8, 123/ 26
8, 125/ 14
8, 125/ 23
8, 130/ 21
8, 130/ 24
8, 155/ 29
8, 160/ 16
8, 160/ 30
8, 172/ 7
8, 173/ 15
8, 174/ 12
8, 178/ 29
8, 190/ 29
in Greek or Latin

when thereas the Scripture
that speech that Tyndale
favor" where the Scripture
hand that the Scripture
authority of God, that
thing true that God
the text that he
itself. Now, when he
Howbeit, he saith and
into some creature that
out. And as he

But likewise as he
that the Scripture never
he weneeth that he
with him, where he
of the twain, he
say that Saint John
say that Saint John
his words where he
well that Saint Paul
that chapter Saint Paul
wine, whereas the Scripture
scorneth always when he
works . . . as Saint James
will that when one
yourselves very well he
ye farther that he
of whom Saint Augustine
Christ in that Gospel
well that Saint Paul
not forbid, but only

church whereof the prophet
the meanwhile, because he
him, and also himself
it, or else he
hold him, and therefore
the place, that he
will say that he
Lo, sirs, whereas Tyndale
feeling" faith . . . Saint Paul
thereof. And whereas Tyndale
God" . . . Saint Paul here
God." And whereas Tyndale
here in like wise
us not imaginable, continually
mortem, that Saint John
keep out sin --
Epistle to the Romans,
maintain it. And so

speaketh of good hope, would 8, 199/ 33
speaketh of good love, he 8, 199/ 36
speaketh of, that "Turks be 8, 200/ 24
speaketh not of "the grace 8, 203/ 6
speaketh not of "penance" . . . because 8, 211/ 2
speaketh it, and not of 8, 225/ 11
speaketh . . . not because it is 8, 243/ 3
speaketh of here -- "Love 8, 261/ 26
speaketh of confounding them -- 8, 265/ 25
speaketh indeed the one thing 8, 284/ 31
speaketh it out. And as 8, 284/ 33
speaketh , he writeth. And therefore 8, 284/ 33
speaketh here of the Assumption 8, 286/ 3
speaketh indeed . . . how apparent soever 8, 286/ 21
speaketh wisest . . . he helpeth me 8, 292/ 9
speaketh well and yet meaneth 8, 301/ 21
speaketh of miracles by name 8, 311/ 2
speaketh anything thereof -- especially 8, 312/ 9
speaketh anything of the sacrament 8, 312/ 11
speaketh expressly thereof, in the 8, 312/ 13
speaketh of that thing in 8, 315/ 11
speaketh but of certain unreverent 8, 315/ 23
speaketh but of wine: thereto 8, 317/ 8
speaketh of the Sacrament!) that 8, 317/ 23
speaketh of faith. And in 8, 325/ 11
speaketh , the "remnant" -- that 8, 341/ 29
speaketh of an ungracious purpose 8, 343/ 4
speaketh as though he heard 8, 343/ 13
speaketh . . . but also very scribes 8, 358/ 24
speaketh . For these be false 8, 358/ 25
speaketh nothing to Timothy against 8, 360/ 4
speaketh not of it? I 8, 375/ 22
speaketh , "Odivi ecclesiam malignantium" ("I
speaketh of "repentant" sinners that 8, 395/ 34
speaketh nothing of it -- 8, 414/ 31
speaketh little to the purpose 8, 419/ 35
speaketh so darkly that he 8, 428/ 1
speaketh there to them whom 8, 430/ 2
speaketh only of elects -- 8, 430/ 24
speaketh of "feeling" faith . . . Saint
speaketh of the pronity and 8, 431/ 12
speaketh here of them that 8, 431/ 13
speaketh much of the "word 8, 431/ 14
speaketh of them that have 8, 431/ 14
speaketh much of being "born 8, 431/ 16
speaketh of them that have 8, 431/ 17
speaketh unto them in the 8, 436/ 34
speaketh of; and vain were 8, 438/ 3
speaketh as wisely as if 8, 440/ 3
speaketh of the pronity and 8, 444/ 2
speaketh Tyndale clear against himself 8, 480/ 27
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<th>Term</th>
<th>Definition</th>
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<td>brains</td>
<td>And whereas he speaketh of killing and slaying</td>
<td>8, 481/35</td>
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<tr>
<td>Tyndale</td>
<td>And therefore, whereas Tyndale speaketh of killing of heretics</td>
<td>8, 483/8</td>
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<td>doers</td>
<td>And whereas he speaketh fair and easily that</td>
<td>8, 490/19</td>
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<tr>
<td>meaneth</td>
<td>And whereas Tyndale meaneth very falsely and</td>
<td>8, 518/16</td>
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<tr>
<td>of his</td>
<td>of his that he speaketh foolish-wilily. For where he</td>
<td>8, 522/22</td>
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<td>say that</td>
<td>he say that he speaketh here specially of the</td>
<td>8, 522/24</td>
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<td>fall</td>
<td>And therefore, whereas Tyndale speaketh of killing of heretics</td>
<td>8, 525/10</td>
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<td>Saint</td>
<td>which Saint Paul plainly speaketh, and saith unto us</td>
<td>8, 531/33</td>
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<td>of</td>
<td>And so that chapter</td>
<td>8, 562/19</td>
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<td>purpose</td>
<td>play the devil's disours;</td>
<td>8, 562/19</td>
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<td>showed</td>
<td>showed himself by their covereth himself in his</td>
<td>8, 572/7</td>
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<td>himself</td>
<td>man, Tyndale except, in figure, and manner of</td>
<td>8, 574/35</td>
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<td>--</td>
<td>-- where Saint Paul, of our Lord,&quot; In man would say in</td>
<td>8, 575/27</td>
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<td>English</td>
<td>English that manner of the fifth chapter,</td>
<td>8, 576/34</td>
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<td>doing&quot;</td>
<td>doing&quot; includeth teaching, talking,</td>
<td>8, 577/33</td>
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<td>purpose</td>
<td>concerning this purpose, or</td>
<td>8, 579/29</td>
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<td>doing&quot;</td>
<td>the common manner of</td>
<td>8, 579/29</td>
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<td>manner of</td>
<td>the use of the</td>
<td>8, 579/29</td>
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<td>grace,</td>
<td>grace, yet without any</td>
<td>8, 579/29</td>
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<td>second</td>
<td>neither at the first</td>
<td>8, 583/33</td>
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<td>being shut</td>
<td>-- and his&quot; . . . understanding, by that</td>
<td>8, 588/33</td>
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<td>if</td>
<td>if God be her</td>
<td>8, 592/33</td>
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<td>to</td>
<td>to have made a</td>
<td>8, 592/33</td>
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<td>though</td>
<td>though he had a</td>
<td>8, 600/33</td>
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<td>gave</td>
<td>gave he him his</td>
<td>8, 600/33</td>
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<td>good</td>
<td>good work without the</td>
<td>8, 600/33</td>
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<td>and</td>
<td>and high revelations, how</td>
<td>8, 602/33</td>
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<td>one of the</td>
<td>one of the very</td>
<td>8, 602/33</td>
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<td>without</td>
<td>without declaration of the</td>
<td>8, 602/33</td>
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<td>taught</td>
<td>taught already, and every</td>
<td>8, 602/33</td>
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<td>received</td>
<td>received of God a</td>
<td>8, 603/33</td>
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<td>led</td>
<td>led thereto by two</td>
<td>8, 610/33</td>
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<td>be saved</td>
<td>be saved, except right</td>
<td>8, 614/33</td>
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<td>God's</td>
<td>God's promise his own</td>
<td>8, 615/33</td>
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<td>example,</td>
<td>example, and hath no</td>
<td>8, 615/33</td>
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<td>the Mass</td>
<td>the Mass is the</td>
<td>8, 615/33</td>
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<td>quite</td>
<td>quite away the very</td>
<td>8, 615/33</td>
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<td>word</td>
<td>word &quot;congregation,&quot; except some</td>
<td>8, 615/33</td>
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<td>aproppered</td>
<td>apropropered it to any</td>
<td>8, 615/33</td>
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they be such a kind as always to name would have contented grace. And therefore such privilege of God's absolute witness of man, but thing, and divideth it man, to him and they be such a special kind as always to 8, 174/ 9 name would have contented 8, 187/ 9 grace. And therefore such 8, 194/ 25 privilege of God's absolute 8, 213/ 20 witness of man, but 8, 229/ 20 thing, and divideth it 8, 229/ 30 man, to him and they be such a special kind as always to 8, 229/ 35 name would have contented 8, 231/ 37 grace. And therefore such 8, 232/ 4 privilege of God's absolute 8, 232/ 26 witness of man, but 8, 233/ 15 thing, and divideth it 8, 233/ 17 man, to him and they be such a special kind as always to 8, 234/ 35 name would have contented 8, 236/ 36 grace. And therefore such 8, 240/ 18 privilege of God's absolute 8, 253/ 4 witness. For only in 8, 255/ 3 miracles done for every 8, 255/ 25 article of our faith 8, 255/ 25 things determined of that 8, 256/ 35 miracle. Which point I 8, 269/ 4 special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special special 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<td>sect, be needs one</td>
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done with his own "
holily declared how high
himself and his fellow "
themselves in such a
may these holy new "
to these new holy, "
other side, these new "
living, that these new "
and inasmuch as the
Christian countries the chief
pope for their chief
of their church is
be their chief holy,
spiritual fathers and holy,
side, that the holy "
to be the more
every state and condition,
in such a high
rail upon all states,
More This high, godly, "
ever found no little
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to do. For the
glory of his high
with invocation of his
though Tyndale and his
If he mean of
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heretics nor to the
is animated, hath life
service." But like holy
foameth out his high
heresy of this high
then, in Tyndale's high
number, by his high
should thereby feel that
they lived well and
and died well and
love, and hath so
deed as they shall
be one of those
no better . . . but the
saith himself that the
they be not the
themselves, "We be the
practice of our fleshly
the fleshliness of our
' meaning not the

spiritual

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also that we have
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the longer, and have
villainous words of his
such a shameful word
Now when he hath
the words of God
man not very scripturely
have severed them and
any such foolish fantasy
here heard ever anything
caused all his words
word which God hath
come Christian men
ecclesia that were not
I would never have
of his own words
law to be dishonorably
thing being so properly
I have heard it
is well and holily
the words that be
there an untruth be
his purpose. The words
Word" be not well
had not come and
had never come and
because it is truly
had it never been
blasphemous folly of Tyndale
plain unreasonable blasphemy foolishly
when they thus have
whither of them hath
And then, after this
he had never been
were not in Scripture
no such thing there
well that God hath
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For those words were
that they were not
that this is manifestly
spoken of among you." And
spoken as religiously as he
spoken unto his disciples in
spoken as well by the
spoken by the mouth of
spoken against us that believe
spoken against himself and his
spoken , and he saith very
spoken of before, and yet
spoken by the mouth of
spoken of this matter somewhat
spoken by this blessed sacrament
spoken by the mouth of
spoken his pleasure of the
spoken by the mouth of
spoken . But therefore Tyndale turneth
spoken of both . . . or else
spoken there . . . it was by
spoken that mankind is redeemed
spoken to his church to
spoken by himself and his
spoken of. For every assembly
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spoken word against it. But
spoken here . . . ye may in
spoken of among the paynims
spoken , as ye see --
spoken -- that "the Turks
spoken . But now let pass
spoken to the heathen to
spoken by the mouth of
spoken by our Lord be
spoken , saving that we understand
spoken unto them, they should
spoken to them, there could
spoken , but because it is
spoken . And this I say
spoken against the Scripture . . . because
spoken against the Scripture of
spoken both . . . think ye, by
spoken better, and whither part
spoken . . . should call up unto
spoken of before? Now, if
spoken of at all . . . and
spoken of in the epistle
spoken to his people many
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<td>charity&quot; might not conveniently</td>
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<td>agnosco or agnitio may</td>
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<td>begin with, nor to</td>
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<td>profitable to us, and</td>
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<td>by God himself to</td>
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<td>himself that it shall</td>
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warning that he should
that we have learned . . .
yet be profitable and
so hard, as they
writeth in this wise: "
Saint Paul, "My brethren,
our Savior shall always
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but that there will
adversaries." There will also
best be able to
Saint James both . . . yet
before the cross, or
ever shall our faith
then that either whoso
as long as ye
his words will evil
because he will not
seed of such faith
where he saith, "I
the present time so
But against his taking
For to those that
in faith feel themselves
cause ought every man
all good men to
every good man to
may let the spit
-- how can that
thy favor, nor never
such meditation can never
a right faith may
abomination and sin cannot
that abominable sin cannot
abomination and sin may
good and virtuous), do
day be bound to
temptations come, we cannot
other deadly sins may
charity nor grace can
and then they "cannot
learning that they can
in the Apocalypse: "I
farther, "than so to
for him both to
he would have it
will all the doubt
perceiving that he cannot
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sacrilege, incest, and murder,

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<td>Baptism, or to the</td>
<td>state of Baptism, in which</td>
<td>8, 213/ 10</td>
</tr>
<tr>
<td>restored again to the</td>
<td>state of Baptism, clear from</td>
<td>8, 213/ 32</td>
</tr>
<tr>
<td>none that standeth in</td>
<td>state of grace longer than</td>
<td>8, 215/ 18</td>
</tr>
<tr>
<td>God's favor and the</td>
<td>state of grace by the</td>
<td>8, 215/ 31</td>
</tr>
<tr>
<td>Penance restored unto the</td>
<td>state of grace. And since</td>
<td>8, 217/ 3</td>
</tr>
</tbody>
</table>
people already, of every
by him, and the
stand still in the
he is in the
so stand in the
penance renewed unto the
stand out of the
from his present good
restored again to the
would die in the
he standeth therefore in
and then stood in
repentance restored to the
and died, in this
Peter had in such
that time of that
too, in the same
and rail upon all
whichsoever of these two
make any law or
by plain ordinance and
Church to make a
-- as is "that
there is no such
There is also no
neither make law nor
any good order or
he putteth example of
this case likely to
of God unwritten may
it is wisdom to
followed standeth still and
set his hand unto
yet in some good
in Paradise in the
standeth in no more
agree this in his
do stand in the
his translation in the
word "elder" in their
he setteth in the
there appointed in his
time . . . were in their
say Mass in his
the sheep in his
stood them in the
and stand us in
had stood them in
have stood in no
stand us in good

state and degree . . . and that
state of souls both in
state of salvation ye can
state of grace, and an
state of grace that if
state of baptism -- and
state of grace for any
state unto sin at the
state of grace. And then
state of grace, and be
state good enough, though he
state of grace; and yet
state of salvation; but he
state , had not then at
state lived and died . . . his
state of his from his
state . . . into five equal parts
states , spiritual and temporal, throughout
states a man finally dieth
statute for the punishment of
statute .Wherefore I reckon myself
statute .And because ye should
statute ," saith he, "whereby they
statute made, nor no such
statute made by the Church
statute , nor nothing do but
statute in his church . . . but
statutes-making -- as though it
stay the people? Surely meseemeth
stay altogether. For I say
stay well ourselves in the
stayeth at his master's whistling
staying and keeping up of
stead .And that it so
stead of our father Adam
stead than a preacher that
stead -- that once of
stead of one of the
stead of "church." And they
stead , which signifieth not the
stead of "charity," hath of
stead ), and there abide the
stead left for the apostle
stead . . . because the Scripture saith
stead . . . it should signify the
stead of Scripture -- it
stead ; which thing destroyeth all
stead of heaven. And therefore
stead at all toward heaven
stead , not only for our

8, 266/ 23
8, 365/ 8
8, 413/ 9
8, 426/ 2
8, 428/ 8
8, 433/ 27
8, 458/ 4
8, 470/ 5
8, 494/ 27
8, 497/ 35
8, 526/ 6
8, 549/ 17
8, 551/ 15
8, 556/ 10
8, 556/ 29
8, 556/ 32
8, 556/ 34
8, 191/ 20
8, 428/ 15
8, 15/ 18
8, 27/ 34
8, 356/ 30
8, 356/ 33
8, 357/ 1
8, 357/ 22
8, 359/ 36
8, 360/ 5
8, 356/ 29
8, 269/ 8
8, 269/ 18
8, 404/ 31
8, 455/ 33
8, 259/ 19
8, 38/ 35
8, 61/ 26
8, 97/ 34
8, 153/ 34
8, 159/ 32
8, 165/ 29
8, 187/ 22
8, 198/ 32
8, 208/ 4
8, 244/ 11
8, 259/ 12
8, 277/ 30
8, 278/ 11
8, 278/ 12
8, 299/ 33
8, 324/ 36
8, 361/ 19
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>stand us in little stead</td>
<td>but greatly aggrieve and</td>
<td>8,402/14</td>
</tr>
<tr>
<td>stood them not in stead</td>
<td>for lack of further</td>
<td>8,474/7</td>
</tr>
<tr>
<td>hath put in the steadfast</td>
<td>authority of Christ's Catholic</td>
<td>8,34/6</td>
</tr>
<tr>
<td>you the sure and steadfast</td>
<td>and imperishable gratiaconsummans grace</td>
<td>8,205/12</td>
</tr>
<tr>
<td>then in surety of steal</td>
<td>not. Howbeit -- besides</td>
<td>8,29/22</td>
</tr>
<tr>
<td>bid him seethe steal</td>
<td>away the chief prayers</td>
<td>8,162/36</td>
</tr>
<tr>
<td>to wit, rob and steal</td>
<td>away from us in</td>
<td>8,405/29</td>
</tr>
<tr>
<td>by his will fain steal</td>
<td>back again. Not willingly</td>
<td>8,481/5</td>
</tr>
<tr>
<td>would he now secretly stealple</td>
<td>to a dagger sheath</td>
<td>8,534/14</td>
</tr>
<tr>
<td>less like than Paul's driven him onward one step</td>
<td>aside fifteen hundred miles</td>
<td>8,187/7</td>
</tr>
<tr>
<td>were loosed, made a step</td>
<td>forward. For after time</td>
<td>8,253/13</td>
</tr>
<tr>
<td>them but for a step</td>
<td>to the altar and</td>
<td>8,259/11</td>
</tr>
<tr>
<td>may for a need step</td>
<td>in between her and</td>
<td>8,372/25</td>
</tr>
<tr>
<td>nor by false sleight, step</td>
<td>to step. And therefore</td>
<td>8,546/25</td>
</tr>
<tr>
<td>to be driven from step</td>
<td>. And therefore where he</td>
<td>8,546/25</td>
</tr>
<tr>
<td>driven from step to step</td>
<td>, and saith that he</td>
<td>8,546/29</td>
</tr>
<tr>
<td>he goeth to another step</td>
<td>will not be defended</td>
<td>8,546/30</td>
</tr>
<tr>
<td>And then seeing that step</td>
<td>will not hold him</td>
<td>8,546/34</td>
</tr>
<tr>
<td>yet perceiving that that step</td>
<td>, and saith he casteth</td>
<td>8,546/35</td>
</tr>
<tr>
<td>at last unto another step</td>
<td>have I driven him</td>
<td>8,547/4</td>
</tr>
<tr>
<td>And yet from that circumcision. And therefore said stepping</td>
<td>from &quot;plain and evident</td>
<td>8,257/29</td>
</tr>
<tr>
<td>the stoning of Saint Stephen</td>
<td>, persecuted and punished so</td>
<td>8,549/9</td>
</tr>
<tr>
<td>so, since I am stepped</td>
<td>now fifteen hundred years</td>
<td>8,187/8</td>
</tr>
<tr>
<td>age is twenty winters stepped</td>
<td>into his knave's age</td>
<td>8,491/31</td>
</tr>
<tr>
<td>a promise etc.. Why steppeth</td>
<td>he from the example</td>
<td>8,115/26</td>
</tr>
<tr>
<td>stand sure there . . . he steppingth</td>
<td>down to the next</td>
<td>8,546/32</td>
</tr>
<tr>
<td>provideth a starting hole, stepping</td>
<td>from &quot;plain and evident</td>
<td>8,257/29</td>
</tr>
<tr>
<td>at home in their stews</td>
<td>in honor of their</td>
<td>8,126/15</td>
</tr>
<tr>
<td>they make a stinking stews</td>
<td>. And this is yet</td>
<td>8,163/9</td>
</tr>
<tr>
<td>brothels -- anglice, a stews</td>
<td>-- which signification also</td>
<td>8,163/11</td>
</tr>
<tr>
<td>and above, did yet stick</td>
<td>still in his denial</td>
<td>8,22/3</td>
</tr>
<tr>
<td>point will Tyndale haply stick</td>
<td>with me . . . and he</td>
<td>8,52/1</td>
</tr>
<tr>
<td>In this point they stick</td>
<td>stiffly . . . and when they</td>
<td>8,52/17</td>
</tr>
<tr>
<td>we will not much stick</td>
<td>with Tyndale for a</td>
<td>8,74/18</td>
</tr>
<tr>
<td>an evil way to stick</td>
<td>upon that point so</td>
<td>8,81/33</td>
</tr>
<tr>
<td>wherein I will greatly stick</td>
<td>. But in my mind</td>
<td>8,104/24</td>
</tr>
<tr>
<td>The old heretics did stick</td>
<td>upon Scripture when it</td>
<td>8,119/17</td>
</tr>
<tr>
<td>that Tyndale would stiffly stick</td>
<td>in this point and</td>
<td>8,174/20</td>
</tr>
<tr>
<td>presbyteros signifieth an elder stick</td>
<td>. And yet -- this</td>
<td>8,183/4</td>
</tr>
<tr>
<td>is as feeble to stick</td>
<td>to as is an</td>
<td>8,186/14</td>
</tr>
<tr>
<td>an old, rotten, elder stick</td>
<td>, and though it were</td>
<td>8,186/15</td>
</tr>
<tr>
<td>the teeth with a stick</td>
<td>. And thus have I</td>
<td>8,198/2</td>
</tr>
<tr>
<td>I will a little stick</td>
<td>the longer therein, to</td>
<td>8,241/1</td>
</tr>
<tr>
<td>souls. And let Tyndale stick</td>
<td>well to this point</td>
<td>8,242/10</td>
</tr>
<tr>
<td>we have all said, stick</td>
<td>still at one point</td>
<td>8,287/5</td>
</tr>
<tr>
<td>years before. If Tyndale stick</td>
<td>still in this point</td>
<td>8,321/32</td>
</tr>
<tr>
<td>him for his juggling stick</td>
<td>. For Saint Paul meaneth</td>
<td>8,325/9</td>
</tr>
<tr>
<td>upon their feet, nor stick</td>
<td>in their hand, nor</td>
<td>8,328/7</td>
</tr>
</tbody>
</table>
I not take a 

though I bear a 

For he will not 

already that he shall 

not Tyndale let to 

sin. Finally, if he 

truth than frowardly to 

galls, and his juggling 
or else drag and 

Now Tyndale will peradventure 

see how wisely Tyndale 
since Tyndale so stiffly 

made a while great 

the Lord to stand 

to examination, he waxed 

they may and must 

and he will say 

this point they stick 

upon that point so 

if that Tyndale would 

should then neither so 

obstinate heresies held so 

of Rochester, he saith 

frailty; whereof Tyndale very 

And since Tyndale so 

I say, standeth it 

he hath denied and 

and defended it full 

of his own and 

the sea, or tarry 

come at church; talking 

power, so to persevere 
in selling them here 

had amended, and stood 

the man did abide 

above, did yet stick 

heresies at all, but 

the King's proclamations keep 

every man must keep 

if I should keep 

heard us not, and 

their devilish deeds forbear 
or intend to keep 

than him, and that 
doeth naught, and saith 

preach . . . do there stand 

things, and yet mocketh 

Altar is very bread 

repent and do so 

kill on and stand
to do, babble on and to keep all still -- then left they still some words that remain still the Church "the Church" still evil angels be angels still be my dear darling still he holdeth such heresies still yet suffered to stand still Acts, not only keep still should rather have kept translation and keepeth presbyteros still stubborn body that standeth still and keep their belief still and will be good still but long to lie still us, as it were, still church to do miracles still is at his liberty still liberty still, and ever still us that we be still ever shall be bound still that, at his liberty still false prophet shall be still though he babble on still spirit, would lead you still it were not bread still have all said, stick still the bread and wine still goeth on against them still Altar is very bread still made priests and kept still before. If Tyndale stick still necessity to keep them still the whole church remaining still part and say nay still to rise may lie still would he preach heresies still not lost, that preserveth still Savior shall always stand still that there will stand still then abideth that bond still both . . . yet stand they still -- since they say still church may keep them still that he shall stick still thou hast long sat still is a quick soul still long as ye stand still all that, sinneth always still , against all reason, against still in darkness. More, Tyndale still the Service in the still untranslated into Latin . . . men still , and will not agree still Tyndale may at his still . And surely if Tyndale still -- I cannot take still in my Dialogue, and still the Greek word presbyteros still the word presbyteros unchanged still , reciting Saint Peter in still in the denying of still , and yet fall into still till he be naught still in their false belief still striving with him in still in every age, and still , and ever still shall still shall be, to teach still bound yet unto this still , to the law made still in the governance and still as far asunder as still . But yet -- because still in a wrong way still , as Luther saith, or still at one point . . . and still remain, as Tyndale saith still . . . Tyndale Moreover, what is still . And he mocketh at still their wives. But since still in this point . . . and still after the New Law still in the former faith still , be the proof never still at a stake and still in sin. " But Saint still as he was before still in the state of still . But to the intent
yet full of sin, and unto the promises of such faith stand still with his sin; and the man may keep his faith and his sin, and after continue in sin, and refuse still, and will do in hell as long still, in man, to keep with them . . . yet fearing about the door of still, with God in the his goodness, and still, in his error, and still, and that as long still, , and never become the, and on to the still, in the very time still, with their heart. And still, in their hearts their still, in their hearts their bound within the yoke still, and standeth at his that because of his still, in this point -- still, in them, all the still, about my neck to still, and never let it still, in their minds the still, unto God and yet still, standing) fall into many still, in heresy . . . and so still, to the devil. Were still, , not without hope to still, to his sect -- still, against him that since still, , I say, standeth it still, continue, without any wonders still, therein like a fool still, . And surely there is still, himself, astonied and amazed still, faith, hope, and charity still, in the doing of still, and looketh on them still, in the following and still, , both twain, and his still, . This friar and his still, and sleep yet. But still, asleep with his leman" that even the law of God feeling faith, they keep their wills, and have their necks were yet he is followed standeth and stayeth at his it, but continually keep but both abide bound he may (that belief than frowardly to stick God, but leave him and press upon him he will labor him articles. But yet abideth written in Scripture -- And therein shall they must either lie tumbling so they keep it all such things sit special privilege of keeping special privilege of keeping the keeping of charity they taught him, standeth play), and so continueth hidden, yet they continue yet continueth with her bridebed, if they lie must leave Luther lying
<table>
<thead>
<tr>
<th>Term</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>asleep, keepeth in him</td>
<td>8,493/21</td>
</tr>
<tr>
<td>his lechery, but lie</td>
<td>8,495/7</td>
</tr>
<tr>
<td>walketh in his way</td>
<td>8,497/27</td>
</tr>
<tr>
<td>must therefore sit even</td>
<td>8,504/1</td>
</tr>
<tr>
<td>therefore if they will</td>
<td>8,504/26</td>
</tr>
<tr>
<td>persevere and walk on</td>
<td>8,504/26</td>
</tr>
<tr>
<td>he will walk on</td>
<td>8,504/27</td>
</tr>
<tr>
<td>nothing, but sit even</td>
<td>8,506/14</td>
</tr>
<tr>
<td>if he will abide</td>
<td>8,513/7</td>
</tr>
<tr>
<td>couch-quail, till they lie</td>
<td>8,515/6</td>
</tr>
<tr>
<td>if he would, lie</td>
<td>8,518/21</td>
</tr>
<tr>
<td>made them not lie</td>
<td>8,518/28</td>
</tr>
<tr>
<td>of his like mercy</td>
<td>8,520/3</td>
</tr>
<tr>
<td>else let him sleep</td>
<td>8,520/31</td>
</tr>
<tr>
<td>because they feel it</td>
<td>8,522/21</td>
</tr>
<tr>
<td>else drag and stick</td>
<td>8,526/30</td>
</tr>
<tr>
<td>and all this while</td>
<td>8,533/11</td>
</tr>
<tr>
<td>that while enough thereof</td>
<td>8,534/31</td>
</tr>
<tr>
<td>for her, and stood</td>
<td>8,536/8</td>
</tr>
<tr>
<td>sight of Bathsheba, stood</td>
<td>8,537/27</td>
</tr>
<tr>
<td>did he then keep</td>
<td>8,539/22</td>
</tr>
<tr>
<td>For they might keep</td>
<td>8,541/35</td>
</tr>
<tr>
<td>they keep it always</td>
<td>8,542/18</td>
</tr>
<tr>
<td>selfsame, I say, always</td>
<td>8,542/18</td>
</tr>
<tr>
<td>they kept it not</td>
<td>8,542/19</td>
</tr>
<tr>
<td>this world, keepeth it</td>
<td>8,543/32</td>
</tr>
<tr>
<td>if his belief stood</td>
<td>8,552/8</td>
</tr>
<tr>
<td>them. But he striveth</td>
<td>8,552/20</td>
</tr>
<tr>
<td>about a word, and</td>
<td>8,552/25</td>
</tr>
<tr>
<td>will, and abide thereby</td>
<td>8,552/27</td>
</tr>
<tr>
<td>it may be called</td>
<td>8,554/14</td>
</tr>
<tr>
<td>Peter had held on</td>
<td>8,556/3</td>
</tr>
<tr>
<td>forsaking and that perjury,</td>
<td>8,556/4</td>
</tr>
<tr>
<td>dying, supposing to continue</td>
<td>8,556/34</td>
</tr>
<tr>
<td>the Church . . . though they</td>
<td>8,561/30</td>
</tr>
<tr>
<td>to keep his definition</td>
<td>8,569/21</td>
</tr>
<tr>
<td>and God's good children</td>
<td>8,570/18</td>
</tr>
<tr>
<td>murder, stand yet highly</td>
<td>8,570/24</td>
</tr>
<tr>
<td>God Almighty's own minions</td>
<td>8,572/24</td>
</tr>
<tr>
<td>hands with the poison</td>
<td>8,36/16</td>
</tr>
<tr>
<td>Thomas Hitton, the devil's</td>
<td>8,16/1</td>
</tr>
<tr>
<td>it is a very church they make a</td>
<td>8,113/1</td>
</tr>
<tr>
<td>abomination, and a foul,</td>
<td>8,163/9</td>
</tr>
<tr>
<td>religion and do foul,</td>
<td>8,206/14</td>
</tr>
<tr>
<td>teach the whole dead,</td>
<td>8,206/19</td>
</tr>
<tr>
<td>it were a poisoned,</td>
<td>8,227/18</td>
</tr>
<tr>
<td>stinking tail of some</td>
<td>8,307/9</td>
</tr>
<tr>
<td>the members of a</td>
<td>8,456/34</td>
</tr>
<tr>
<td>that thou resuscitate and</td>
<td>8,99/24</td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
</tr>
<tr>
<td>---------------</td>
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</tr>
<tr>
<td>warn thee that thou stir up the grace of</td>
<td>8, 191/32</td>
</tr>
<tr>
<td>because he will not stir up every day a</td>
<td>8, 335/29</td>
</tr>
<tr>
<td>because God will not stir up every day a</td>
<td>8, 338/4</td>
</tr>
<tr>
<td>that he would not stir up, if need were</td>
<td>8, 338/18</td>
</tr>
<tr>
<td>up, and daily doth stir up, new prophets in</td>
<td>8, 338/26</td>
</tr>
<tr>
<td>necdeth as well to stir up prophets with miracles</td>
<td>8, 339/20</td>
</tr>
<tr>
<td>of their own once stir them.&quot; By these words</td>
<td>8, 351/23</td>
</tr>
<tr>
<td>flesh did move and stir him to. And then</td>
<td>8, 444/15</td>
</tr>
<tr>
<td>with them as to stir them up . . . I would</td>
<td>8, 483/17</td>
</tr>
<tr>
<td>sedition and dissension to stir up rebellion and insurrection</td>
<td>8, 484/11</td>
</tr>
<tr>
<td>call upon him and stir him to rise out</td>
<td>8, 519/11</td>
</tr>
<tr>
<td>that God hath daily stirred up, and daily doth</td>
<td>8, 338/25</td>
</tr>
<tr>
<td>died in, as he stirred up prophets among the</td>
<td>8, 338/30</td>
</tr>
<tr>
<td>been by the devil stirred up to destroy the</td>
<td>8, 481/33</td>
</tr>
<tr>
<td>there, and for the stirring of them to devotion</td>
<td>8, 193/8</td>
</tr>
<tr>
<td>to signify not only stirring of God and his</td>
<td>8, 451/35</td>
</tr>
<tr>
<td>cleaving to the contrary stole , and so forth --</td>
<td>8, 110/8</td>
</tr>
<tr>
<td>alb, the amice, and hear confession, without a</td>
<td>8, 127/5</td>
</tr>
<tr>
<td>priest left off his stole about his neck . . . he</td>
<td>8, 127/11</td>
</tr>
<tr>
<td>that she useth no stole . . . folk would then say</td>
<td>8, 127/15</td>
</tr>
<tr>
<td>the beggarly knave had stolen the cloths, fell in</td>
<td>8, 13/21</td>
</tr>
<tr>
<td>also make restitution of stolen goods, and walk in</td>
<td>8, 433/10</td>
</tr>
<tr>
<td>thief because he had stolen away the chalice, and</td>
<td>8, 449/23</td>
</tr>
<tr>
<td>he were of Tyndale's stomach , that can, as the</td>
<td>8, 415/18</td>
</tr>
<tr>
<td>written in tablets of stone or in beasts' skins</td>
<td>8, 44/11</td>
</tr>
<tr>
<td>beast, herb, tree, or high mountain of the stone</td>
<td>8, 195/2</td>
</tr>
<tr>
<td>by God's own judgment stoned unto death. And I</td>
<td>8, 74/33</td>
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<tr>
<td>that appear in crystal stones , and such other superstitious</td>
<td>8, 246/21</td>
</tr>
<tr>
<td>of Christ, and the stoning of Saint Stephen, persecuted</td>
<td>8, 549/9</td>
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<tr>
<td>man had amended, and stood in grace, if</td>
<td>8, 17/35</td>
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<tr>
<td>as at his execution stood by him while he</td>
<td>8, 22/34</td>
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<tr>
<td>For truly if they stood thereupon, their hearts would</td>
<td>8, 76/20</td>
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<tr>
<td>profitable unto them, and stood them in the stead</td>
<td>8, 278/10</td>
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<tr>
<td>the ceremonies, too, had stood them in stead of</td>
<td>8, 299/33</td>
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<tr>
<td>as though himself had stood by all the while</td>
<td>8, 323/32</td>
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<tr>
<td>have taken to have stood in no stead at</td>
<td>8, 324/36</td>
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<tr>
<td>say nothing but Tyndale stood by and heard him</td>
<td>8, 326/1</td>
</tr>
<tr>
<td>that the old interpreters stood in great doubt what</td>
<td>8, 362/5</td>
</tr>
<tr>
<td>as the same bond stood and bound us before</td>
<td>8, 379/14</td>
</tr>
<tr>
<td>the blessed angels, that stood still with God in</td>
<td>8, 436/28</td>
</tr>
<tr>
<td>that then their christendom stood them not in stead</td>
<td>8, 474/7</td>
</tr>
<tr>
<td>longed for her, and stood still and looked on</td>
<td>8, 536/8</td>
</tr>
<tr>
<td>for her, when he stood and talked with her</td>
<td>8, 536/11</td>
</tr>
<tr>
<td>first sight of Bathsheba, stood still and fed his</td>
<td>8, 537/27</td>
</tr>
<tr>
<td>by the Gospel, obstinately stood in his distrust,</td>
<td>8, 546/9</td>
</tr>
<tr>
<td>Gospel preached, and then stood in state of grace</td>
<td>8, 549/17</td>
</tr>
<tr>
<td>but if his belief stood still . . . it was a</td>
<td>8, 552/8</td>
</tr>
<tr>
<td>and preach upon a stood and make a mowing</td>
<td>8, 41/8</td>
</tr>
<tr>
<td>Term</td>
<td>Line</td>
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<td>-------------------------------------------</td>
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</tbody>
</table>
| Frap, preaching upon a stool and unto the mercy upon God Almighty's "mercy" at God Almighty's mercy neck, and make him though best were to be, the final, peremptory gap have I so have infinite treasure in therein lieth all the he never had such have caused, partly the And not a few work with writing of Old Testament and authentic farther than the bare ere Noah -- do is none of those testimonium eius. There were them determined -- as shall find in the thing appeareth well in bring us forth his will say that the he find none such will say that the we find in authentic well both by the his baptism in the and in such a astonied" and "amazed," and " likewise as Tyndale's whole in a profane, common but in a profane is in the holy believe it with a For as for his " Tyndale bring forth one he shall find no Baptism had, and the " as men believe a man may believe a but now they go wretched soul with him as he goeth: the a thing never so beds sty even up thereof by a little stopped already that he shall store ), and last of all store of all their gunpowder store to take occasion of stories witness, partly men have stories are there that testify stories -- yet cometh there stories , and the present practice stories and Collects. But likewise stories testify. More Full well stories anything sib to Saint stories which, as Saint Augustine stories make mention. More Let stories that the good holy stories very old and authentic stories saying that the general stories tell that there was stories neither. And if he stories do not tell of stories . By these traditions have stories , as well of England stories of Christ's Gospel, what stories faith, because we see stories faith," with only which stories that saith as he stories that shall say that stories " faith (that is, he stories or a chronicle), do stories , but with a feeling stories straight to Scripture. And thereto stories straight from the short fire stories straight way down to the stories , it cannot be allowed stories to heaven: they may stories line than Luther draweth
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<th>Definition</th>
<th>Page/Column</th>
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<td>strain</td>
<td>him fast and sure</td>
<td>8, 118/ 8</td>
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<tr>
<td>strain</td>
<td>us to prove allthing</td>
<td>8, 347/ 32</td>
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<tr>
<td>strain</td>
<td>his words to: what</td>
<td>8, 349/ 36</td>
</tr>
<tr>
<td>strain</td>
<td>him; in which I</td>
<td>8, 350/ 11</td>
</tr>
<tr>
<td>strained</td>
<td>them not of necessity</td>
<td>8, 334/ 11</td>
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<tr>
<td>strait</td>
<td>that if he meet</td>
<td>8, 125/ 16</td>
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<tr>
<td>strait</td>
<td>. . . that would fear to</td>
<td>8, 125/ 22</td>
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<tr>
<td>strait</td>
<td>as he speaketh . . . than</td>
<td>8, 125/ 23</td>
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<td>strait</td>
<td>as to forbear the</td>
<td>8, 125/ 26</td>
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<td>strait</td>
<td>path that leadeth folk</td>
<td>8, 141/ 3</td>
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<tr>
<td>strait</td>
<td>as these men mistake</td>
<td>8, 350/ 34</td>
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<td>straitly</td>
<td>forty days that in</td>
<td>8, 70/ 21</td>
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<td>straitly</td>
<td>, bring in the examples</td>
<td>8, 72/ 21</td>
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<td>straitly</td>
<td>marked and condemned his</td>
<td>8, 153/ 13</td>
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<tr>
<td>straitly</td>
<td>as their unreasonable construction</td>
<td>8, 349/ 35</td>
</tr>
<tr>
<td>straitly</td>
<td>as they strain him</td>
<td>8, 350/ 10</td>
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<td>straitly</td>
<td>restrained of our evangelical</td>
<td>8, 563/ 9</td>
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<tr>
<td>straitly</td>
<td>tale, that never man</td>
<td>8, 60/ 18</td>
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<td>strange</td>
<td>terms, to bring us</td>
<td>8, 111/ 20</td>
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<tr>
<td>strange</td>
<td>holy gestures, with all</td>
<td>8, 134/ 25</td>
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<td>strange</td>
<td>words enchant and charm</td>
<td>8, 180/ 15</td>
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<td>strange</td>
<td>and so little known</td>
<td>8, 181/ 29</td>
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<tr>
<td>strange</td>
<td>perplexity. Which, whatsoever Tyndale</td>
<td>8, 308/ 20</td>
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<td>strange</td>
<td>holy gestures, but the</td>
<td>8, 314/ 31</td>
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<td>strange</td>
<td>that God or his</td>
<td>8, 329/ 34</td>
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<td>strange</td>
<td>riddle as bluntly as</td>
<td>8, 446/ 14</td>
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<tr>
<td>strange</td>
<td>paradox, this opinion inopinable</td>
<td>8, 490/ 10</td>
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<tr>
<td>strange</td>
<td>, and unto every man</td>
<td>8, 565/ 11</td>
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<td>strangled</td>
<td>, and the eating of</td>
<td>8, 248/ 23</td>
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<td>strangled</td>
<td>, and from fornication . . . from</td>
<td>8, 343/ 27</td>
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<tr>
<td>strangled</td>
<td>, and from blood; of</td>
<td>8, 375/ 12</td>
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<td>straw</td>
<td>the more by the</td>
<td>8, 78/ 1</td>
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<td>straw</td>
<td>for all that ye</td>
<td>8, 263/ 15</td>
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<tr>
<td>straw</td>
<td>. Moreover, it is to</td>
<td>8, 360/ 10</td>
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<tr>
<td>street</td>
<td>able to do such</td>
<td>8, 103/ 19</td>
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<tr>
<td>street</td>
<td>. For when they pray</td>
<td>8, 162/ 29</td>
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<td>street</td>
<td>, say there were no</td>
<td>8, 220/ 13</td>
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<td>strength</td>
<td>in the reasonable soul</td>
<td>8, 85/ 29</td>
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<td>strength</td>
<td>of spiritual life infused</td>
<td>8, 100/ 25</td>
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<td>strength</td>
<td>at all. And therefore</td>
<td>8, 104/ 32</td>
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<td>strength</td>
<td>of which heresy his</td>
<td>8, 118/ 21</td>
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<td>strength</td>
<td>hath that fashion of</td>
<td>8, 129/ 1</td>
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<td>strength</td>
<td>to live godly.” Why</td>
<td>8, 147/ 18</td>
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<td>strength</td>
<td>, learning, or wit. Gratia</td>
<td>8, 204/ 25</td>
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<tr>
<td>strength</td>
<td>of this chain, beginneth</td>
<td>8, 223/ 11</td>
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<td>strength</td>
<td>and effect of the</td>
<td>8, 232/ 23</td>
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<td>strength</td>
<td>of this article, he</td>
<td>8, 234/ 14</td>
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<tr>
<td>strength</td>
<td>of this article &quot;the</td>
<td>8, 237/ 12</td>
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<tr>
<td>strength</td>
<td>: all this shall nothing</td>
<td>8, 237/ 15</td>
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<td>strength</td>
<td>, and then the matter</td>
<td>8, 237/ 16</td>
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</tbody>
</table>
Greek article hath that
and trust all in
his days . . . and, putting
off the force and
all the force and
strong; and therefore what
word had as great
is the pillar and
of heaven by the
is he, by the
grace was sufficient. Whose
through the force and
them unto their own
them to their own
nothing to their own
Lord, of mine own
he setteth to less
back, that passed his
occasions far above their
great occasions above David's
they were of that
by the force and
women came afterward to
is yet, haply, better)
presence of God, and
eat with them to
come unto thyself again,
faith shall not fail,
do thou confirm and
art once converted, then
to thyself again, then
once converted, confirm and
God that for the
Saint Paul used to
and outrageous that they
as it was to
hope may hap to
of Holy Church which
that the devil hath
sow debate, dissension, schisms,
than to contention and
heart and haughty courage
his master with three
length to contend and
he will contend and
And again, God's holinesses
-- that "God's holinesses
saying that God's holinesses
with any other arguments
no such custom, to

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in this place, that
of sword. And because
and miracle together, shall
of faith . . . both works
of them cometh of
is in it ye
before it was written
of the truth. And
of faith in this
and virtue of that
in man's feebleness so
of those merits that
, to make them feel
-- he may as
at all, nor ween
," but he said, "I
of his hand than
of them cometh of
kle, and therefore what
word had as great
is the pillar and
of heaven by the
is he, by the
grace was sufficient. Whose
through the force and
them unto their own
them to their own
nothing to their own
Lord, of mine own
he setteth to less
back, that passed his
occasions far above their
great occasions above David's
they were of that
by the force and
women came afterward to
is yet, haply, better)
presence of God, and
eat with them to
come unto thyself again,
faith shall not fail,
do thou confirm and
art once converted, then
to thyself again, then
once converted, confirm and
God that for the
Saint Paul used to
and outrageous that they
as it was to
hope may hap to
of Holy Church which
that the devil hath
sow debate, dissension, schisms,
than to contention and
heart and haughty courage
his master with three
length to contend and
he will contend and
And again, God's holinesses
-- that "God's holinesses
saying that God's holinesses
with any other arguments
no such custom, to
as he biddeth them, 
and a hundred more, 
and which Tyndale utterly 
which the more it 
good angel, repugneth and 
and the more he 
hath denied and stiffly 
from them. But he 
as it were, still 
that he did but 
he were sorry . . . but 
a boy's head and 
faith," and make him 
in these days so 
and have a conscience 
enough to break the 
amend also and make 
hundred places more, very 
them up like a 
is equal and as 
and make it very 
write: the things be 
faith better than a 
me Tyndale one mighty 
if she were so 
field, as a specially 
it with certain other 
setteth to a mighty 
well, must needs be 
argument very sure and 
shall never make it 
that faith is so 
of life never so 
out abroad against the 
the devil were so 
not unto them so 
that these great and 
so very great and 
such occasions as be 
confirm thou and make 
detaining therein thou and make 
God also suffered occasions 
were, as Tyndale saith, " 
without their own fault, 
and beer of the 
that may be the 
of his grace so 
he waxed stiff and 
we say of a 
this he did of

strive and resist the temptation 8, 543/ 5  
striveth and fightheth against God's 8, 106/ 28 
striveth to destroy. Against Tyndale's 8, 198/ 19 
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striveth against the sin, and 8, 451/ 36 
striveth therewith, the more always 8, 479/ 7  
striveth against, but also that 8, 479/ 13 
striveth to destroy. Against Tyndale's 8, 198/ 19 
striveth and fluttereth, ever the 8, 297/ 4 
striveth against the sin, and 8, 451/ 36 
striveth therewith, the more always 8, 479/ 7 
striveth against, but also that 8, 479/ 13

stroke: Timothy's head and call 8, 192/ 24 
stroke it when he calleth 8, 84/ 22 
stroke: Timothy's head and call 8, 192/ 24 
stroke it when he calleth 8, 84/ 22

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strongly that he which falleth 8, 525/ 36

stubbm in his opinions. But 8, 22/ 23 
estubborn body that standeth still 8, 207/ 19 
estubborn standing in his misbelief 8, 546/ 6
let to disobey, but stubbornly, too, withstand their prince

his abominable heresies, but stubbornly standeth by them and

the pride of your stubbornness, " and so forth. And

his fellows', but also studied and devised how those

the commandment. so sore studied in the Scripture (as that could

imaginations that they have studied about the law of

there anywhere living more studied of the place where

she had been very studious to their own final

old; he hath overlooked as many years in

their whole pleasure and studied and devised how those

not having professed the study of Holy Scripture, I

as many years in these Judases watch and

favor whereof they sinfully study to find out false

God, nor greatly to their life in the study upon them, but let

so sore set their study of his word --

he which upon the study thereof hath bestowed many

men's minds in the study and devising thereupon . . . which

with long device and study bestowed about it, do

abroad in corners and study to destroy the Church

that should receive the stuff and deliver it according

yet so much good stuff as would make a

hatred, and envy so stuffed in Tyndale's heart that

put in them hath stuffed his mouth full, to

bellies standing a-strut with stuffing , call them up and

first to snapper and stumble , and after that faint

be but that some stumbling blocks will always be

from the nuns' beds study to destroy the Church

to their hands to subdue them. And their maintainers

believe, and captivate and subdue our understanding to serve

day, and yet nevertheless subdue man unto certain order

this place for the subduing of the flesh and

faith, and captivating and subduing his reason is and

terms we take for subiectum and which for praedicatum

the intent that every subject of his, by the

adversaries, and be made subjects unto them that hate

and especially the King's subjects to forbear and eschew

do nothing bind the subjects in their consciences but

the inferior creatures be subjects to man and not

so he teacheth their subjects to have them in

sore effusion of their subjects' blood, as hath already

rebuke thereof, and lowly submit themselves to such pain

may he not meekly submit his will to the

and choose him, and submit ourselves unto his laws

and especially the King's submit ourselves unto his laws

by which we willingly submit ourselves to the credence

and choose him, and submit ourselves to his laws

we "choose" God, and " submit ourselves to his laws
and "choose" him, and "choose" God again and "chooseth God, and his own hand was may be called gratia subscribed. And afterward being further and "choose" God again and "submit" themselves "to his laws which is a bodly work upon the spiritual of itself a spiritual they be not the christening be of the of "general," "pith," and "pith, and the judge what pith and in the nature and saith, "Give your superfluous between them in their and longing for his over and see what I shall reserve the and empty out the judges for a right neither insight of any eyes. "This is a causes, both twain, so but it is nothing see now in what right? This is a this matter to any could not believe" the that he hath so gloss will not so should seem so solemn, too gross for their Heresies were commonly somewhat But surely the false, and that thereby her both and see his peradventure stick upon some be no very great, law with cautels and laws with "cautels and this matter by certain beetle-blind with his blunt we shall defer the together for to contrive ariseth of heretics' malicious submit themselves to his laws submit his reason unto faith submit "themselves "to his laws submitteth himself to walk in . And afterward being further submit "themselves to his laws of material bread and of the soul -- as well as is , and soul. There be , and God hath of his , of the Sacrament of , of the Sacrament of , in general, of everything ," and of "drawing out is as spiritual as of belief and faith in alms, and then and nature. For the ; and such other excuses is in the second of mine answer to virtues of their souls witness . . . if I can learning nor yet any shorer, lo, and very . . . that it maketh in wise that Tyndale hath reason of Tyndale, be purpose. But yet that article of the faith served him as he , thin wits. For that , and had apparent texts juggler the devil hath accuser get her. But shift, he winneth so conjecture of his own thing to perceive that . And because the love ," but boldly breaketh them , and went about it tell us that of that disputation till , to oppress the truth , or, as holy Saint
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<th>Term</th>
<th>Definition</th>
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<td>subtlety</td>
<td>thereof, my gross wit</td>
<td>8,459/37</td>
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<tr>
<td>subtly</td>
<td>couched that no man</td>
<td>8,175/13</td>
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<tr>
<td>subtly</td>
<td>they be couched, I</td>
<td>8,175/14</td>
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<td>succeeded</td>
<td>him long ere writing</td>
<td>8,224/35</td>
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<td>successor</td>
<td>of Saint Peter be</td>
<td>8,398/1</td>
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<td>suchlike</td>
<td>knavish toys, which no</td>
<td>8,76/8</td>
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<td>suchlike</td>
<td>, they perceive well that</td>
<td>8,159/4</td>
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<td>suchlike</td>
<td>a hundred, thatplucketh</td>
<td>8,405/18</td>
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<td>. . . but as the one</td>
<td>8,423/29</td>
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<td>suchlike</td>
<td>a hundred, that pluck</td>
<td>8,467/3</td>
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<td>sucked</td>
<td>out the brain of</td>
<td>8,559/8</td>
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<td>sudden</td>
<td>, slight repentance . . . forbidding both</td>
<td>8,40/21</td>
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<td>sudden</td>
<td>travel thereupon) till they</td>
<td>8,72/32</td>
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<td>sudden</td>
<td>and short remission, that</td>
<td>8,89/31</td>
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<td>sudden</td>
<td>fear of the fiend</td>
<td>8,129/4</td>
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<td>sudden</td>
<td>grace that the thief</td>
<td>8,215/26</td>
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<td>sudden</td>
<td>conclusion in which he</td>
<td>8,229/10</td>
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<td>sudden</td>
<td>death . . . that he was</td>
<td>8,259/21</td>
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<tr>
<td>sudden</td>
<td>change from so great</td>
<td>8,540/34</td>
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<td>sudden</td>
<td>change, and the terrible</td>
<td>8,541/7</td>
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<td>suddenly</td>
<td>such a favor, and</td>
<td>8,13/16</td>
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<td>suddenly</td>
<td>cometh forth so sagely</td>
<td>8,34/12</td>
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<td>suddenly</td>
<td>so drunk in the</td>
<td>8,38/10</td>
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<td>suddenly</td>
<td>. Now, if he say</td>
<td>8,215/12</td>
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<td>suddenly</td>
<td>for an angry word</td>
<td>8,216/34</td>
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<tr>
<td>suddenly</td>
<td>and so deflower her</td>
<td>8,216/34</td>
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<tr>
<td>suddenly</td>
<td>. And on the other</td>
<td>8,250/1</td>
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<tr>
<td>suddenly</td>
<td>, but advise it sadly</td>
<td>8,254/13</td>
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<tr>
<td>suddenly</td>
<td>make him see. What</td>
<td>8,269/6</td>
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<tr>
<td>suddenly</td>
<td>cast away both buckler</td>
<td>8,452/9</td>
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<tr>
<td>suddenly</td>
<td>taken away from him</td>
<td>8,453/8</td>
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<td>suddenly</td>
<td>christened thereupon . . . whereby can</td>
<td>8,474/3</td>
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<td>suddenly</td>
<td>christened so many at</td>
<td>8,474/23</td>
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<td>suddenly</td>
<td>the devil out of</td>
<td>8,487/19</td>
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<td>suddenly</td>
<td>, unawares, he confesseth even</td>
<td>8,563/17</td>
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<tr>
<td>suffer</td>
<td>death. For he said</td>
<td>8,15/20</td>
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<td>suffer</td>
<td>such obstinate untruth at</td>
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<td>suffer</td>
<td>the death that he</td>
<td>8,23/12</td>
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<td>suffer</td>
<td>the fire for the</td>
<td>8,24/25</td>
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<td>suffer</td>
<td>wrong; and how can</td>
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<td>Tyndale's false translation of</td>
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<td>suffer</td>
<td>that false translation in</td>
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<td>suffer</td>
<td>them . . . and when they</td>
<td>8,56/16</td>
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<td>suffer</td>
<td>them, and how fair</td>
<td>8,56/28</td>
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<td>suffer</td>
<td>them,' and so</td>
<td>8,58/6</td>
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<td>suffer</td>
<td>them, and take them</td>
<td>8,59/11</td>
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<td>suffer</td>
<td>pain also themselves therefor</td>
<td>8,66/32</td>
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<td>suffer</td>
<td>all things for his</td>
<td>8,89/23</td>
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<tr>
<td>suffer</td>
<td>the Turks and fight</td>
<td>8,122/32</td>
</tr>
<tr>
<td>suffer</td>
<td>for them if our</td>
<td>8,123/14</td>
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<tr>
<td>Term</td>
<td>Synonym</td>
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<tr>
<td>rule of us should suffer</td>
<td>them to kill on</td>
<td>8, 123/ 19</td>
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<tr>
<td>well amended; they can suffer</td>
<td>one to preach as</td>
<td>8, 126/ 11</td>
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<tr>
<td>albeit our Lord doth suffer</td>
<td>his church to err</td>
<td>8, 132/ 12</td>
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<tr>
<td>yet will he never suffer</td>
<td>it to err and</td>
<td>8, 132/ 15</td>
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<tr>
<td>therefore will he never suffer</td>
<td>his church to take</td>
<td>8, 132/ 18</td>
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<td>God shall much less suffer</td>
<td>his church to take</td>
<td>8, 132/ 27</td>
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<td>to be written and suffer</td>
<td>some left unwritten . . . to</td>
<td>8, 154/ 23</td>
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<td>so slenderly witted to suffer</td>
<td>him escape so. For</td>
<td>8, 174/ 8</td>
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<tr>
<td>Books and will not suffer</td>
<td>his heresies to go</td>
<td>8, 175/ 7</td>
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<td>because men will not suffer</td>
<td>them to say Mass</td>
<td>8, 209/ 6</td>
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<tr>
<td>God's own mouth . . . nor suffer</td>
<td>nothing laid upon his</td>
<td>8, 221/ 21</td>
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<tr>
<td>me the grace to suffer</td>
<td>for saying the same</td>
<td>8, 221/ 21</td>
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<tr>
<td>it behooved Christ to suffer</td>
<td>and to rise again</td>
<td>8, 238/ 20</td>
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<tr>
<td>all truth -- never suffer</td>
<td>his whole Catholic Church</td>
<td>8, 248/ 16</td>
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<tr>
<td>-- my conscience cannot suffer</td>
<td>me to let him</td>
<td>8, 250/ 17</td>
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<tr>
<td>that he will not suffer</td>
<td>his church fall into</td>
<td>8, 258/ 13</td>
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<td>else would he not suffer</td>
<td>them to believe that</td>
<td>8, 260/ 7</td>
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<td>of them could not suffer</td>
<td>to be forgotten</td>
<td>8, 263/ 10</td>
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<td>Nor never shall he suffer</td>
<td>them to do any</td>
<td>8, 270/ 10</td>
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<td>wrong, God shall not suffer</td>
<td>the wretch long, but</td>
<td>8, 270/ 20</td>
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<td>yet would he not suffer</td>
<td>the bishop to bury</td>
<td>8, 305/ 16</td>
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<td>think, he shall never suffer</td>
<td>the Church to change</td>
<td>8, 322/ 18</td>
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<td>heretics, nor never shall suffer</td>
<td>till the Doom near</td>
<td>8, 340/ 27</td>
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<td>doubt not, will never suffer</td>
<td>his Church to fall</td>
<td>8, 357/ 24</td>
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<td>or good reason should suffer</td>
<td>that one man should</td>
<td>8, 357/ 32</td>
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<tr>
<td>damnable though the soul suffer</td>
<td>not eternal damnation therefor</td>
<td>8, 393/ 20</td>
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<td>him that will never suffer</td>
<td>any deadly sin to</td>
<td>8, 435/ 36</td>
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<td>toward the other cannot suffer</td>
<td>it. And truth it</td>
<td>8, 439/ 22</td>
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<td>the spit stand, and suffer</td>
<td>the meat to burn</td>
<td>8, 440/ 16</td>
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<td>saith he) shall never suffer</td>
<td>to sin of</td>
<td>8, 447/ 27</td>
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<td>and no pain shall suffer</td>
<td>any time after for</td>
<td>8, 448/ 1</td>
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<td>once had can never suffer</td>
<td>to sin of</td>
<td>8, 448/ 8</td>
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<td>he will never so suffer</td>
<td>them. &quot;God is faithful</td>
<td>8, 452/ 34</td>
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<td>Paul, &quot;which shall not suffer</td>
<td>you to be tempted</td>
<td>8, 452/ 35</td>
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<td>in me can never suffer</td>
<td>my heart to consent</td>
<td>8, 457/ 36</td>
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<td>sake they ought to suffer</td>
<td>all things; and rise</td>
<td>8, 481/ 8</td>
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<td>feeling faith,&quot; can never suffer</td>
<td>such true members of</td>
<td>8, 490/ 5</td>
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<td>tribulations; and when they suffer</td>
<td>wrong, they &quot;cannot forgive</td>
<td>8, 490/ 23</td>
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<td>must be patient, and suffer</td>
<td>long to win his</td>
<td>8, 516/ 34</td>
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<td>withdraw his hand, and suffer</td>
<td>him to fall into</td>
<td>8, 524/ 12</td>
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<td>which they be good, suffer</td>
<td>them, without their own</td>
<td>8, 527/ 5</td>
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<tr>
<td>in manner, not to suffer</td>
<td>them sin, but even</td>
<td>8, 527/ 9</td>
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<td>after be punished nor suffer</td>
<td>any pain, neither in</td>
<td>8, 540/ 16</td>
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<td>saw him than to suffer</td>
<td>pain and sorrow for</td>
<td>8, 556/ 8</td>
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<td>would ever after rather suffering</td>
<td>ten times to die</td>
<td>8, 557/ 13</td>
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<td>any time fail, nor suffer</td>
<td>any of their horrible</td>
<td>8, 570/ 11</td>
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<tr>
<td>of the mind, with sufferance</td>
<td>of tribulation or affliction</td>
<td>8, 584/ 13</td>
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<td>for them if our sufferance</td>
<td>would bring them to</td>
<td>8, 123/ 14</td>
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<td>thee through her patient sufferance</td>
<td>, that she might thereby</td>
<td>8, 372/ 32</td>
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<td>And by God's good sufferance</td>
<td>, they ceased not at</td>
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<td>Term</td>
<td>Concordance of Major Terms 1408</td>
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<td>all the passions and</td>
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<td>that he might be</td>
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<td>and factious heresies are</td>
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<td>work itself although he</td>
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<td>shall, when they be</td>
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<td>all his days he</td>
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<td>for our salvation, and</td>
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<td>things if he have</td>
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<td>fifteen hundred years together</td>
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<td>the cross when he</td>
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<td>truth necessary, but had</td>
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<td>case. For he hath</td>
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<td>heretics shall not be</td>
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<td>with which our Lord</td>
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<td>good men so long</td>
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<td>which I have yet</td>
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<td>of God to be</td>
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<td>and that to be</td>
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<td>did not if he</td>
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<td>heretics, God hath never</td>
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<td>neither suffereth nor never</td>
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<td>Scripture that ever God</td>
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<td>some of them he</td>
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<td>Church would never have</td>
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<td>his Catholic Church, and</td>
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<td>while that they be</td>
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<td>no man shall be</td>
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<td>or else should be</td>
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<td>betimes, ere they be</td>
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<td>-- and such as</td>
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<td>God would never have</td>
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<td>heaven but if he</td>
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<td>that seed! -- be</td>
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<td>bitter Passion that he</td>
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<td>his own flesh that</td>
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<td>due season. God also</td>
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<td>which great occasions God</td>
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<td>her, and thereby willingly</td>
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<td>grace; and yet was</td>
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<td>by and by . . . he</td>
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<td>false churches more, God</td>
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<td>treating of the matter,</td>
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<td>Lord be thanked, he</td>
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<td>marvelous miracles . . . and neither</td>
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<td>his Catholic Church, and</td>
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<td>his master's whistling, and</td>
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<td>to God's law, and</td>
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<td>God is faithful, which</td>
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<td>clearly determined that God</td>
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<td>God is faithful, which</td>
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<td>suffersances</td>
<td>of this world &quot;be&quot;</td>
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<td>suffered</td>
<td>to receive the Blessed</td>
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<td>suffered</td>
<td>a while to grow</td>
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<td>suffered</td>
<td>every day in a</td>
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<td>, amend also and make</td>
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<td>suffered</td>
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<td>both them then, and</td>
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<td>suffered</td>
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<td>persecution for God's sake</td>
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<td>it to be lost</td>
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<td>suffered</td>
<td>to hate his brother</td>
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<td>for us, would give</td>
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<td>suffered</td>
<td>passion, and his own</td>
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<td>occasions stronger than David</td>
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<td>suffered</td>
<td>to fall upon him</td>
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<td>suffered</td>
<td>the death of sin</td>
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<td>through his own fault</td>
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<td>them twain to tarry</td>
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<td>not at the leastwise</td>
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<td>suffered</td>
<td>nor never suffered any</td>
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<td>suffered</td>
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<td>suffered</td>
<td>his bridle to be</td>
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<td>him not to consent</td>
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<td>suffered</td>
<td>you not to be</td>
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<td>suffered</td>
<td>no such temptation to</td>
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<td>suffered</td>
<td>you not to be</td>
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he showeth it leisurely, 

or other lack to 

of now: that shall 

as be written therein, 

of God, these examples 

other good works should 

For then it should 

so much as shall 

bare teaching will not 

office, and that it 

messengers . . . and that thing 

of one faith, it 

as any one miracle 

without shrift or penance, 

and that "faith alone" 

known unto good men 

answer in this wise: " 

And so little defense 

deadliness, or else it 

that "faith alone" always 

every age . . . and that 

all one faith, it 

still that faith alone 

too . . . and that it 

Peter then confessed . . . it 

besides. And thus far 

enough: that only faith 

us that only faith 

only faith were always 

have been more than 

would make seem a 

and every woman too, 

penance for a thing 

penance is of itself 

his proper scoffing is 

precious blood had been 

known -- that is 

one miracle . . . and not 

it for my purpose 

by mouth, which were 

texts seem not yet 

half text half so 

see whether it be 

Peter confessed then, were 

by Peter confessed is 

is for every man 

the belief alone is 

putteth faith alone for 

serve us for a 

that his grace was 

suffering 

his flock to come 

suffice 

, for so much and 

suffice 

to prove that he 

suffice 

to prove the apostles 

suffice 

; and therefore I shall 

suffice 

them as Tyndale and 

suffice 

him to say "The 

suffice 

and be necessary. And 

suffice 

, And who be now 

sufficed 

to believe well in 

sufficed 

for the proof of 

sufficed 

for the proof of 

sufficed 

to prove them all 

sufficeth 

. . . and that no vow 

sufficeth 

to make salvation, how devilishly 

sufficeth 

to make their hearts 

Sufficeth 

unto theek my grace 

sufficeth 

for any reason that 

sufficeth 

not. Now to the 

sufficeth 

-- wherein when they 

sufficeth 

to prove that their 

sufficeth 

if any one of 

sufficeth 

, and yet say that 

sufficeth 

to have faith alone 

sufficeth 

enough for salvation, though 

sufficeth 

for him to make 

sufficeth 

, or at the leastwise 

sufficeth 

, and that neither good 

sufficient 

for salvation, and that 

sufficient 

to confound Tyndale and 

sufficient 

cause of his villainous 

sufficient 

and meet to serve 

sufficient 

to satisfy for their 

sufficient 

for the least sin 

sufficient 

to change the known 

sufficient 

to satisfy for all 

sufficient 

for all his preaching 

sufficient 

that the preachers were 

sufficient 

that the true faith 

sufficient 

to faithful folk . . . but 

sufficient 

for our part . . . let 

sufficient 

for their part, proving 

sufficient 

for your salvation or 

sufficient 

to serve every Christian 

sufficient 

and the only way 

sufficient 

. . . because that whoso believe 

sufficient 

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sufficient 

, and repentance as a 

sufficient 

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<td>agreeable unto their own</td>
<td>But, now, lest he</td>
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<td>the day, after their</td>
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<td>the day, after their</td>
<td>&quot; But I think there</td>
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<td>of charity; and the</td>
<td>of them also that</td>
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<td>did, in reproving the</td>
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<td>but altogether unfruitful and therefore are (he saith)</td>
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<td>hurt, and make men</td>
<td>. And lo, thus first</td>
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<td>it both rejecteth the</td>
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<td>no dumb popetry or</td>
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<td>wheresoever they were not</td>
<td>, nor contraried not the</td>
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<td>that the time of</td>
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<td>but yet not so</td>
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<td>and yet not so</td>
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<td>there no man, I</td>
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<td>Church but they. I</td>
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<td>and have used, I</td>
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<td>never shaven, since I</td>
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<td>man else, as I</td>
<td>suppose me now that the</td>
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<td>For the perceiving whereof, God with his Father.</td>
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<td>leisure. Such folk, I</td>
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<td>toward the east. I</td>
<td>suppose , were better prohibited betimes</td>
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<td>First, we shall, I</td>
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<td>no man doubteth, I</td>
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my ass"). First, I

I suppose

never doth, as I

not so mad, I

The most part, I

impenitent "repentance." But now

pestiferous heresies? Tyndale He

the thing that he

do now, as he

minute of his dying,

he shall, I am

was very certain and

I cannot make you

whether he would be

might have yet seen

must needs make them

natural wit and being

And thus is it

plainly proved you the

-- as I am

be we now very

so contentious as they.

Yet am I not

stand and look upon,

we be not very

folly he reckoneth himself

man." This is a

and maketh himself so

we list. For, hoping

as though they were

of them. Be ye

strain him fast and

how. For I am

And then I am

For we be very

as if we lacked

unwritten . . . to make men

this maketh neither more

it very strong and

net. And I am

Tyndale may make himself

years. For I am

that nothing can be

as certain, and as

is so fast and

the Spirit, should be

by which we be

by their whole consent

But his church is

very church they be

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well used as a
whereby we shall be
have after never so
affirmeth for fast and
that he shall be
from it shall be
from it shall be
may be bold and
since I make myself
special revelation thereof) so
feeling" faith, hath a
shortly. For I am
Lord hath set so
We may be very
repent, we may be
never so strong and
in them be we
his church; and they
were, as Tyndale saith,
their fellows for the
but be certain and
and feel and be
the thief was not
their "elect church," be
for . . . but is very
so boldly make themselves
were as certain and
yet were they not
that they were also
Saint Peter took a
take it for any
man hath any true,
which I am very
and evidently proved . . . the
any man, but the
no . . . but I am
this is, be ye
may then make themselves
up . . . and, instead of
with man's will into
at all, but a
virtue, and make themselves
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For I fear me surely that except folk begin 8, 2/ 8
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and of necessity. But surely the false, subtle juggler

Christ -- I should surely love him again, and

the Gospel, he should surely prepare himself to the

Gospel at all; and surely no more he doth

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was that word?; for surely that word "that" was

faith. For I dare surely say that if any

know him not very surely say that if any

may not consecrate. For surely , since God sent out

to stay the people? Surely meseemeth nay. For though

believeth . . . may be so surely engraved in man's heart

bare, simple signs. For surely to couple the sacrifice

shall you afterward, surely too mad to live

this shorer is so surely set that it is

shorer, lo, and very surely set, I assure you

than ye do. But surely if ye believed it

three halfpence? More Nay, surely that fire is not

apostles, and well and surely written in men's hearts

have touched before. And surely through all his book

he concludeth it . . . shall surely ween it were a

smear them with butter? Surely the devil hath made

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ever watched him so surely that he could never

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to little purpose. For surely , so many as were

tell that can; for surely that can I not

And then may ye surely reckon that since this

Christ's faith, which be surely kept by Christ in

leave it out. And surely , as I have said

believe and obey. And surely if he grant that

Christ hath been so surely kept that it might

it might there be surely learned and known: then

of whom we may surely learn the true faith

what way he might surely take and cleave unto

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promised and sworn. For surely believed that agreeth not

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must needs be, not
the wit is only
wit and his will
there is only a
thereby bring himself in
put yourself out of
evil meaning or any
only their own malicious
but their own malicious
walking not far off,
out of pain, yet
himself to conceive and
sin but that we
hard) for Tyndale to
which he had liefer
live upon . . . be yet
temporal pain to be
sin repented, to be
part of their necessary
that, rather than to
Jonah was never so
soul may be so
to compel him to
among themselves say and
with an oath and
awry . . . yet will he
Romans) that by their
holy salutation, as by
so that they judge
and sour to be
unsavory taste, that judged
sweet sour and sour
doth now -- judge
immediate, after our own
now turn all the
put forth under the
and have felt the
to belie me to
would in faith vary,
serve for those which
as long as it
that he taketh, in
of Penance and so
Tyndale Howbeit, there be
If there be such

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</table>
in teaching. For those as will be like such means be both still in sin like namely of late, in that first brought into Since which time, in also by battle and of all, with the compelled them with the all in strength of away both buckler and Thou hast killed with thou slay with the Ammon, And therefore the he was risen. The so to do: he Origen told me, and his word again, and he refused to be so promised and so so promised and so hath so promised and he hath not so hath both promised and hath so promised and a lie by a wit in what figure in what figure the it is his own not I. But my and a heretic. This is mine. And this mode, have made another this gear with another will altogether, with sixteen went about it by by Moses taught his and Tyndale, be the traditions (as do the the Church that in nor nuns, neither Greenwich, Lord healed Naaman the the fashion of the or purging of the why that in the the making of the thou wilt have the us into the eternal craftily that all the swine and those dogs will, we must yoke them kept from doing harm. Now, that Tyndale thus Switzerland, upon Zwingli, which was Switzerland the abominable heresy against Switzerland, even this last year sword: so is it to sword. More Yea marry -- sword to believe them; and sword. And because he shall sword, and fall down at sword Uriah the Hittite, and sword of the sons of sword shall never be taken sword of temptations, with fear swore then in great anger swore by Saint Simkin that swore that he would either sworn to say truth . . . affirming sworn. More Now hath Tyndale sworn. More I doubt not sworn. For surely, neither is he hath not so sworn. The clean contrary: that sworn. " Now ye remember that Tyndale of a lie by a syllogism is made! More I syllogism is made which he syllogism and not mine, for syllogism is this: Every Christian syllogism is mine. And this syllogism, if Tyndale would fain syllogism. Now knitteth he up syllogism of his own making syllogisms, bring him short home syllogisms and sophistications . . . alleging that synagogue certain goodly ceremonies for synagogue of Satan and servants synagogues of Jews), nor with synods and councils do represent Synon, nor Charterhouse. If the Syrian by his prophet Elisha tabernacle, and the altar, and tabernacle, and sanctifying of all tabernacle, ark, and altar, apparel tabernacle, the temple, and all tabernacle made of this manner tabernacles, and where he showeth table spieth them! Tyndale And...
"... and yet we know Scripture either written in tablets of stone or in tablein this point, and tail that I shall leave -- but that ye tail together, and ye shall tail of some stinking serpent tail of his tale as take them both again. Was take it for a token, when they may hear take the whole parish for take effect. And yet did take him to the worst take him well where he take the pen in hand take wisdom with you, as Take an example in the take Friar Huessgen to them take occasion to break the Take example saith Tyndale in take no manner of benefit take himself and give to take them then as younger take himself for so far take it that we have take pain that the sinners take pain indeed . . . not in take pity upon them and take quite away the great take him for such one take his sin so sorrowfully take all grace and all take his wife as God's take and understand to have take any pain for his take pain and penance for take penance of the priest take no more profit by Take thee here this badge take it and wear it take thee for mine household take the dirt of the take all effect of working take away the reverence from take a better advisement ere take out of our belief take five away . . . and the take for the cause, so take no pain for any
boy go forth and take himself for an apostle
principal fault, that we do sin . . . yet to take it for no sin
the holy day to take a nun to bed 
and living in lechery take upon themselves to preach 
believe that they do take and ascribe it unto
suffer his church to take, repute, and judge a
suffer his church to take for good and pleasing
mist of their sophistry take the examples that are
parties . . . so that Tyndale take with him one thing
him that we may take in that too. And 
would at his word take white for black and none excuse if he take no heed. Herewith, farewell
none excuse if he take none heed" -- he hearken to him . . . but take him such as ye
therefore very hot they take it that the goodness
apostle now, Saint Tyndale, take this thing for so
false); but he will take an elder time than I desired him to take the pain to come
that is written . . . and take it all for fantasies
betokened. For the sacrament take they but for a
but easy, let him take yet his time fifteen
though some good men take for some other kind
the Church," he would take it from them both
the English reader to take it for the church take them wrong: I will
make the reader to take for my darling him
still -- I cannot take harm of the very
own default misconstrue and take harm of that that
they be) given to take any harm of them
through their own fault) Judas and Balaam to " take heed"; and further he
heresies heresies; which I take, as help me God
world . . . except that Tyndale take for the Spirit of
unto the world, he take the lightsome lantern of
Tyndale again holily, to take heed and beware betimes
nor preaching would they take up that word and
Christi." Which place I take for example. For whereas
that the apostles did take the Christian priests for
the English translation take the one and when
the old fashion . . . and take for my darling him
ever any man should take patient all that God
God's enjoining, and . . . to take penance at his hand
of his confessor and take in "penance" of the
may say that we take it. And therefore saith
time serve them to take those heresies for other
so mad already to take now the pain to
thing in your remembrance, take the one and when
tell when he should
translated them, these: "I take no record of man"

Tyndale hath translated, "I take not record of man"

take translated these twain -- "I of man" and "I the,," yet he might utterly but if he made it thus, "I take not record of man"

words and these, "I take no record of man"

God and Moses, "I take Moses for no leader"

one to say "I take you for no leader"

no man," or "I take you not for a"

a man," and "I take you not for the"

not that he would take of man"

take the two terms we take for subjectum and which

but he might take in "not" and put"

made it thus, "I take not the record of"

of man" and "I take no record of man"

God . . . because he would instead of this word"

one to say "I take"

saith, "The record I take not of man, but"

by which he would take away the credence of"

My chief witness I take not of man . . . but"

Now, if Tyndale will hold of that that"

while he liveth, and take all the devils in"

the only Scripture; and take away the credence from"

goeth about again to take away the credence of"

as he setteth forth, take a shameful fall. Hear"

liberty that himself will take . . . and neither use false"

what he will and take what he list, not"

honesty. But let us take therefore for example some"

hand no man can take them, as our Savior"

Scripture . . . saying that I take it wrong and teach"

say that if he take the New Testament for"

would go about to take down the roof, and"

and bid the sophister take and eat the third"

therefore with good reason take his part for proved"

that my part could take thereby; for the thing"

therefore that we should take it as proved that"

so mad as to take them all for naught"

Friar Huessgen also, and take their wise wives with"

so fully refuseth to take for sacraments: that is"

our Savior himself, who take it and teach it"

were not bound to take it for any necessary"

of Tyndale . . . let us take some one. And what"

might at their pleasure take what day they would"

that," say we, "and take all." But we will"

as he began to take upon him) -- he"

Why may I not take a stick in mine"

wit wherefore Tyndale should take it for so strange"

all is written, and take altogether. But yet goeth
simple person bold to take himself for an interpreter 8, 336/ 17
place good folk may take fruit if they play 8, 336/ 19
hear not the church, take him for a heathen 8, 344/ 10
hear not the church, take him for a heathen 8, 344/ 30
this prophecy . . . God shall take from him his part 8, 348/ 5
thou shalt enter to take them in thy possession 8, 348/ 37
have proved that they take him wrong. Secondly, I take it. But when we 8, 350/ 11
lest the people should take him as Friar Barnes 8, 352/ 2
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his Christian folks ordinarily take that way, in the 8, 507/ 30
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their fellows would fain take away all laws, and
in their obstinate frowardness take hold of God's grace
and rising again to that kind of fruit
had such store to occasion of any such
say, likely not to that kind of fruit
were not likely to that kind of fruit
is excusable if he take her when he can
call therefor and will take hold upon it.
it for no malice
such a devilish delight
take away from thee thy
letted them not to take hold of God's grace
and rising again to take that kind of fruit
had such store to take occasion of any such
say, likely not to take hold of God's grace
were not likely to take hold of God's grace
is excusable if he take her when he can
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had such store to take occasion of any such
say, likely not to take hold of God's grace
were not likely to take hold of God's grace
is excusable if he take her when he can
this word "church" is taken. In which yet he 8, 145/12

governors. Since Tyndale hath taken upon him to show 8, 145/26

this word "church" is taken -- it belonged rather 8, 145/27

unto him to have taken in these significations than 8, 145/28

them that he hath taken , as ye shall see 8, 145/29

it is meant and taken for the Catholic church 8, 146/16

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assembly," which hath been taken out of the French 8, 166/35

of the apostles, and taken for a congregation among 8, 168/2

and the name not taken from the other assembly 8, 171/5

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church . . . is to be taken as a paynim; ergo 8, 242/25

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do, I would have taken it for a final 8, 250/13

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Spirit of God hath taken up any again. But 8, 326/27

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to do penance he
which abominable heresy he
which heresy he clean
-- such things Tyndale
signifieth not, as Tyndale
whereas Tyndale of seven
is that which he
us, or else he
written. And the writing
for Scripture -- yet
he will say he
wise that, as Tyndale
him that the devil
full uncoarcefully; for he
high, godly, "spiritual" man
God. If not, he
doubts. First, how Tyndale
written . . . since God's word
nor heathen, that God
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and saith that he
to dispute, since Tyndale
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plain false that Tyndale
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he saith which he
wherein I perceive he
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first ask him how
the way that he
other thing that he
in what manner Tyndale
of which words Tyndale
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say, "A man that
appeareth plainly that Tyndale
congregation known -- Tyndale
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the promises as himself
of good works, he
that is, as he
of God's only mercy,
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<th>Word</th>
<th>Meaning</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>man or he</td>
<td>that</td>
<td>8, 530/ 26</td>
</tr>
<tr>
<td>Which word</td>
<td>how Tyndale</td>
<td>8, 538/ 23</td>
</tr>
<tr>
<td>and so</td>
<td>good heed</td>
<td>8, 544/ 25</td>
</tr>
<tr>
<td>the thing</td>
<td>which Tyndale</td>
<td>8, 546/ 16</td>
</tr>
<tr>
<td>of the</td>
<td>Catholic Church</td>
<td>8, 550/ 22</td>
</tr>
<tr>
<td>as he</td>
<td>saith he</td>
<td>8, 555/ 26</td>
</tr>
<tr>
<td>not, as</td>
<td>Tyndale there</td>
<td>8, 561/ 7</td>
</tr>
<tr>
<td>elect church which himself</td>
<td></td>
<td>8, 564/ 7</td>
</tr>
<tr>
<td>good nor</td>
<td>evil, but</td>
<td>8, 564/ 28</td>
</tr>
<tr>
<td>when they</td>
<td>by the</td>
<td>8, 566/ 26</td>
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<tr>
<td>by punishing himself and</td>
<td></td>
<td>8, 567/ 07</td>
</tr>
<tr>
<td>the church. For now</td>
<td></td>
<td>8, 569/ 22</td>
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<tr>
<td>be damnable deceived in</td>
<td></td>
<td>8, 570/ 25</td>
</tr>
<tr>
<td>and the</td>
<td>Latin signifieth</td>
<td>8, 574/ 20</td>
</tr>
<tr>
<td>of his</td>
<td>pestilent heresy</td>
<td>8, 576/ 24</td>
</tr>
<tr>
<td>Arians . . . saving in the</td>
<td></td>
<td>8, 579/ 26</td>
</tr>
<tr>
<td>a Christian man, and</td>
<td></td>
<td>8, 580/ 28</td>
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<tr>
<td>excuse</td>
<td>Saint Paul for</td>
<td>8, 582/ 30</td>
</tr>
<tr>
<td>And therefore, I say,</td>
<td></td>
<td>8, 585/ 30</td>
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<tr>
<td>he might</td>
<td>mean else, words. But against his</td>
<td>8, 586/ 32</td>
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<tr>
<td>come into his world&quot; . . .</td>
<td></td>
<td>8, 589/ 35</td>
</tr>
<tr>
<td>his saying true, especially</td>
<td></td>
<td>8, 589/ 35</td>
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<tr>
<td>his matter. But now</td>
<td></td>
<td>8, 590/ 38</td>
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<tr>
<td>and, finally, from the</td>
<td></td>
<td>8, 591/ 39</td>
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<td>may fall in by</td>
<td></td>
<td>8, 592/ 40</td>
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<tr>
<td>from the sin of</td>
<td></td>
<td>8, 593/ 40</td>
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<td>deny. For those places,</td>
<td></td>
<td>8, 594/ 40</td>
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<tr>
<td>I tell not my</td>
<td></td>
<td>8, 595/ 40</td>
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<td>-- how holy a</td>
<td></td>
<td>8, 596/ 40</td>
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<tr>
<td>that by Tyndale's holy</td>
<td></td>
<td>8, 597/ 40</td>
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<tr>
<td>so, by Tyndale's own</td>
<td></td>
<td>8, 598/ 40</td>
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<td>for all his holy</td>
<td></td>
<td>8, 599/ 40</td>
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<td>as a new, strange availeth him all this</td>
<td></td>
<td>8, 600/ 40</td>
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<td>process therein a fair</td>
<td></td>
<td>8, 601/ 40</td>
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<td>a devilish end Tyndale's</td>
<td></td>
<td>8, 602/ 40</td>
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<td>that he telleth his</td>
<td></td>
<td>8, 603/ 40</td>
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<td>it but that Tyndale's yea, and by his</td>
<td></td>
<td>8, 604/ 40</td>
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<td>thereby . . . or else his</td>
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<td>8, 605/ 40</td>
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<td>it seemeth by Tyndale's</td>
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<td>8, 606/ 40</td>
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<td>should therefore prove his</td>
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<td>8, 607/ 40</td>
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<td>heresy, by Tyndale's own</td>
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<td>8, 608/ 40</td>
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<tr>
<td>telleth us a long</td>
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<td>8, 609/ 40</td>
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<tr>
<td>that ever was. &quot;This in doubt? In this</td>
<td></td>
<td>8, 610/ 40</td>
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<td>Tyndale tell me this</td>
<td></td>
<td>8, 611/ 40</td>
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<td>Tyndale tell me this</td>
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<td>8, 612/ 40</td>
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<td>one in the dark</td>
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<td>8, 538/ 23</td>
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<td>, that can I not</td>
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<td>8, 544/ 25</td>
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<td>whereabout he goeth, that</td>
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<td>8, 546/ 16</td>
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<td>for folly -- that</td>
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<td>8, 550/ 22</td>
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<td>Tyndale in hand to</td>
<td></td>
<td>8, 555/ 26</td>
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<td>it himself. But then</td>
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<td>8, 561/ 7</td>
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<td>them, all the people</td>
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<td>8, 564/ 7</td>
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<tr>
<td>for &quot;the&quot; church may</td>
<td></td>
<td>8, 564/ 28</td>
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<td>for a small matter</td>
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<td>8, 566/ 26</td>
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<td>their goodness or their</td>
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<td>8, 570/ 25</td>
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<tr>
<td>away of man's free</td>
<td></td>
<td>8, 574/ 20</td>
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<td>pain therefor, either of</td>
<td></td>
<td>8, 576/ 14</td>
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<td>his translation for damnable</td>
<td></td>
<td>8, 582/ 30</td>
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<td>the word of man</td>
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<td>8, 585/ 26</td>
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<td>, and not receiving. Now</td>
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<td>8, 589/ 30</td>
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<td>away the credence that</td>
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<td>8, 590/ 20</td>
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<td>of vengeance upon them</td>
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<td>8, 592/ 16</td>
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<td>upon him, in the</td>
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<td>8, 593/ 10</td>
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<td>away the circumcision, which</td>
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<td>8, 600/ 13</td>
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<td>away the credence from</td>
<td></td>
<td>8, 601/ 13</td>
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<td>the way that he</td>
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<td>8, 602/ 13</td>
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<td>stand all the old</td>
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<td>8, 603/ 13</td>
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<td>it for a principal</td>
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<td>8, 604/ 13</td>
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<td>the promises as himself</td>
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<td>8, 605/ 13</td>
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<td>him as he would</td>
<td></td>
<td>8, 606/ 13</td>
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<td>of our scriptures for</td>
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<td>8, 607/ 13</td>
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<td>themselves for God Almighty's</td>
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<td>8, 608/ 13</td>
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<td>their good works for</td>
<td></td>
<td>8, 609/ 13</td>
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<td>them as falsely as</td>
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<td>8, 610/ 13</td>
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<td>to lay a lie</td>
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<td>8, 611/ 13</td>
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<td>soever be not spiritual</td>
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<td>8, 612/ 13</td>
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<td>, there were none of</td>
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<td>8, 613/ 13</td>
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<td>, should seem able to</td>
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<td>8, 614/ 13</td>
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<td>. . . remember again the friar</td>
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<td>8, 615/ 13</td>
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<td>, that never man had</td>
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<td>8, 616/ 13</td>
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<td>? For we deny not</td>
<td></td>
<td>8, 617/ 13</td>
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<td>of a tub. For</td>
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<td>8, 618/ 13</td>
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<td>cometh with his ribaldrous</td>
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<td>8, 619/ 13</td>
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<td>as though men did</td>
<td></td>
<td>8, 620/ 13</td>
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<td>to such a man</td>
<td></td>
<td>8, 621/ 13</td>
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<td>worse than fruitless, too</td>
<td></td>
<td>8, 622/ 13</td>
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<tr>
<td>were false. And ye</td>
<td></td>
<td>8, 623/ 13</td>
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<td>, send home the child</td>
<td></td>
<td>8, 624/ 13</td>
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<td>here by plain and</td>
<td></td>
<td>8, 625/ 13</td>
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<tr>
<td>! And now, since he</td>
<td></td>
<td>8, 626/ 13</td>
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<tr>
<td>of little weight: that</td>
<td></td>
<td>8, 627/ 13</td>
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<tr>
<td>Origen told me, and</td>
<td></td>
<td>8, 628/ 13</td>
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<tr>
<td>Tyndale telleth us two</td>
<td></td>
<td>8, 629/ 13</td>
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<tr>
<td>-- as indeed he</td>
<td></td>
<td>8, 630/ 13</td>
</tr>
<tr>
<td>: I shall by his</td>
<td></td>
<td>8, 631/ 13</td>
</tr>
</tbody>
</table>
forth, a great, long
in all his gay
you but a lame
Saint Luke tell the
those significations in a
mouth a right good
Tyndale here maketh a
word repeat a whole
it. And therefore this
that is written?" This
us here another fair
the other: that his
This is a vain
that tell him the
them that wrote the
beauty of his own
And therefore all this
thus by Tyndale's own
Tyndale telleth a long
in among them: his
him tell us the
he tell us a
boldly tell on their
all his holy, solemn
Tyndale forth with his
and effect of this
any boldness upon Tyndale's
the tail of his
and so his whole
also consider that his
Here were a goodly
writing, tell him a
else can save Tyndale's
indeed, if this false
deface his gay, boldly
-- telling Saint John's
heard a full un-Christian
by the very true
of Christ, Tyndale's false
this is a marvelous
it was but a
is more properly a
believe God in his
a promise and a
promise be indeed a
yet is not every
point to believe God's
God's tale. For the
unto Peter -- that
of; so that the
tale ; with such circumstances he
     8, 165/ 5
tale telleth us nothing to
     8, 168/ 37
tale . For he telleth you
     8, 170/ 31
tale but by such words
     8, 171/ 7
     tale beside; but he must
     8, 186/ 31
tale evil worth the hearing
     8, 186/ 33
tale , as though it were
     8, 196/ 12
tale , where one word agreed
     8, 205/ 29
tale of Tyndale's is but
     8, 228/ 10
tale of Tyndale's might they
     8, 262/ 32
tale . But in this I
     8, 276/ 5
tale lacketh but all that
     8, 276/ 6
tale of Tyndale which he
     8, 277/ 36
tale of our Lady: we
     8, 285/ 10
tale of Enoch or Elijah
     8, 285/ 12
tale -- he leaveth out
     8, 292/ 6
tale of Tyndale against the
     8, 300/ 15
tale we shall neither need
     8, 309/ 4
tale that Saint Paul "commandeth
     8, 327/ 18
tale seemeth somewhat solemn, but
     8, 327/ 22
tale again. I make myself
     8, 339/ 33
tale to little purpose. For
     8, 341/ 2
tale . And yet when they
     8, 366/ 33
tale of all his "feeling
     8, 394/ 29
tale , and would seem to
     8, 403/ 35
tale concerning the faith before
     8, 405/ 27
tale to think as he
     8, 407/ 9
tale as poisoned as any
     8, 410/ 14
tale is a false heresy
     8, 410/ 20
tale hangeth evil together . . . and
     8, 410/ 22
tale , were it not? And
     8, 413/ 11
tale as told to them
     8, 415/ 16
tale from plain pestilent heresy
     8, 415/ 29
     tale be true . . . and all
     8, 416/ 12
tale by mangling of his
     8, 418/ 25
tale and meaning thereby as
     8, 439/ 36
tale of an evil Christian
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tale of Christ, Tyndale's false
     8, 454/ 18
tale is avoided. For whencesoever
     8, 454/ 19
tale of Tyndale, in my
     8, 463/ 36
tale told by the mouth
     8, 464/ 19
tale than a promise. And
     8, 464/ 30
     tale when he said "This
     8, 464/ 35
tale be not both one
     8, 465/ 4
     tale (since no man can
     8, 465/ 5
tale a promise, as every
     8, 465/ 6
tale . For the tale, that
     8, 465/ 10
tale , that this was he
     8, 465/ 10
tale Peter confessed; that Jesus
     8, 465/ 12
tale and the promise were
     8, 465/ 18
conformity of major terms

this point take Tyndale's tale for a very false taught. For by Tyndale's tale, he that is elect

condemneth plainly the whole tale that he telleth here

should by his own tale here perceive that man

no truth in Tyndale's tale. And that the proof

I say that his tale is to little purpose

all his gay, goodly tale on every side foolish

other part of his tale putteth Tyndale of new

And so is his tale and shameless invention, take

word into his old tale there, against Tyndale's foolish

here, against Tyndale's foolish tale, this is a fair

And then by this tale of a tub, told

hath told us this tale of Tyndale were there

us a vain, foolish tale -- that the pith

remember that all this tale which he telleth us

purpose of elects a tale of very little effect

little effect. For this tale of such sleeping and

declare you upon Tyndale's tale of the withdrawing of

Tyndale telleth us this tale of withdrawing of God's

cesser, which Tyndale did. . . . then is his tale is Tyndale, I say

not here a wise tale as fully proved as

shame tell us this tale, .What calleth he losing

by possibility, though his tale were likely. But yet

I content if his tale be likely, let him

But, now, if his tale be very far unlikely

us as wise a tale of Christ's blessed apostles

is not all this tale excuses of their faith

no more but this tale of Tyndale. For if

Here is a goodly tale, as ye were. But

a wise and well-told tale at it is for

clearly see that Tyndale's tale of Saint Peter's repentance

is all Tyndale's whole, that he hath from tale, that he hath from

that well bestoweth his talents of grace and worketh

tell him many good tales in his ear. But

in all his other tales in his ear. But

his pleasure sometimes true tales that him list to

with us -- these tales, and sometimes such as

too mad to talk with! God's mercy is

either to gaze or talk. But good Christian people

resort unto her and talk with her more and

were it vain to talk with him ofter than

send for her, and talk with her, and get

say that I never talk so much with them

the place if they talked in Latin. As where

Tyndale first met and talked together beyond the sea

when he stood and talked with her, when he

never come at church; talked with her, when he

accounted it in common talking still of "faith" and

for such a prodigious talking for such a prodigious
so that he be talking, never care what, whereof 8, 136/1

word “doing” includeth teaching, talking, speaking, and all. As 8, 311/16

findeth it is to tame the flesh, and that 8, 60/2

were but only to tame the flesh and to 8, 61/21

cause but only to tame the flesh), yet was 8, 62/31

the common fasts do tame the flesh together by 8, 62/35

as for abstinence to tame the flesh from intemperance 8, 63/36

serveth not only to tame the flesh . . . but for 8, 65/4

nothing but for to tame his flesh? Item: In 8, 66/4

was not for to tame the flesh . . . for the 8, 67/17

their fasting they might tame her flesh? Nay, nor 8, 67/35

could not be for to tame enough and yet the 8, 68/19

may thereby not only may be tame their flesh, but also 8, 68/32

they fast? For to tame their flesh, as Tyndale 8, 69/3

was nothing but to tame the flesh, that the 8, 70/11

faster was only to tame their flesh that they 8, 70/31

saith that they neither tame the flesh nor do 8, 158/32

since nothing can better which not only can 8, 159/26

tame their flesh the more to the intent to 8, 409/17

is there that better is for to tame our flesh against the 8, 409/17

cause to be for there no need of tameth the flesh than the 8, 159/16

none other but for taming of the flesh and 8, 60/31

but only served for taming -- then would he 8, 61/33

devotion but only for taming of the flesh and 8, 62/3

fasting not only for taming of their flesh, when 8, 63/5

not only for the taming of the flesh, but 8, 64/21

Ahab fasted not for taming of the flesh, as 8, 65/36

repentant person not only taming of his flesh, to 8, 66/13

fast was not for taming of the flesh against 8, 66/25

not only for a taming of the flesh, but 8, 67/9

Nay, nor for the taming of the flesh, but 8, 67/26

young lusty folk for taming of their own, neither 8, 67/36

wherefor? Not only for taming of their flesh in 8, 68/6

of the flesh and taming of his flesh -- 8, 68/19

truth that besides the taming of bodily lusts. For 8, 69/20

neither needful to the taming of the body, fasting 8, 71/18

profitable to the very taming of the flesh nor 8, 148/31

be profitable to the taming of the flesh also 8, 159/15

of chalices, vestments, paschal taming of the flesh, and 8, 159/33

taper, and holy water, with tarry, still here and renounce 8, 9/20

the greater -- he tarried not long, but came 8, 275/11

over the sea, or tarry and no treacle for 8, 37/13

than the poison to suffereth them twain to

Father upon you . . . but tarry you in Jerusalem till 8, 238/25

he was enjoined to tarry for his penance after 8, 301/8

not need long to tarry you for the other 8, 355/16

much of his virtue tarry, fall yet so low 8, 429/30
toward hell themselves than
an inn, where they
three stripes for his
read them that, their
years offend their drunken
shall prove that the
judgment, and their unsavory
remained, and the right-savored
they clean lost their
are all out of
is far from the
so seasoned that the
that have felt the "
that have felt the
and have felt the
have felt the sweet
man ofttimes feeleth the
man ofttimes feeleth the
once illumined, and have
Ghost, and have also
once illumined and have
Holy Ghost, and have
been illumined, and have
Holy Ghost, and have
Obedience . . . whereby we be
monks, and nuns be
places where he came,
that they have always
and his, that ever
those that bedays hath
from the beginning been
unto him -- he
his soul be not
so many hundred years
with good devotion be
this be told and
see not that God
for that is commonly
for them be both
albeit that they be
to whosoever is not
it could not be
significations were declared and
the promise is not
of such things there
good, holy doctors have
and will have nothing
whom himself sent, never
Holy Ghost have not
had the Holy Ghost

return
tarry
tarrying
taste
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till the devil come
together till the horse
and truanting by the
infected with the fever
because it is not
of their mouths is
, that judged sweet sour
; and never lost any
. . . and then did they
. . . since that from Christ's
of Saint Augustine, Saint
can never be gotten
" thereof. And whereas Tyndale
of the "good word
of the celestial gift
of his meat which
of his meat." Whether
the heavenly gift, and
tasted the good word of
that heavenly gift, and
also the good word
the heavenly gift, and
the good word of
to disobey the doctrine
that "evangelical liberty" that
the Gospel of God
and done the same
that it Tyndale taketh
the contrary, and "carnal
to believe that man's
his people by his
to understand somewhat thereby
his holy Catholic Church
, and do think and
him, he thinketh that
the people; and yet
already, and every special
and written. What will
and do believe that
the proper significations of
what the water signified
to them that receive
them. But there I
unto the godfathers --
, as I say, by
but Christ's promise --
his church the truth
that church the truth
it all things if

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is there so simply
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Things that Saint Paul taught the same that he as precepts, and some taught by mouth and which any such things and taught by mouth were things taught the people by mouth taught (as he began to tell you what he taught them) none of the sacraments taught no ceremonies or sacraments taught also their significations. And taught, and what special taught any ceremony whereof the taught them how they should taught them . . . but at some taught many ceremonies to Moses taught about the Ark, the taught . . . And then that these taught by mouth . . . ye have taught by God and his taught by mouth, and left taught by mouth more than taught Christ's doctrine confirming it taught his doctrine "confirming it taught unto the Church by taught but only Scripture. And taught him . . . remembering "of whom taught us also that if taught , God had taught the taught the Gentiles by him taught , nor everything is not taught a contrary gospel . . . and taught , and is not yet taught already, and may command taught by mouth; but that taught unto them by the taught the truth . . . and then taught , be it by our taught by the Holy Ghost taught these things that I taught and delivered to the taught by the apostles themselves taught the Church by his taught , and also that God taught his church but if

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 teacheth
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 teacheth
us that we may
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you have given you
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teacheth and writeth openly those
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is Christ’s apostle and
For since neither Scripture
necessary as the Church
teacheth . . . which saith and hath
8, 259/ 9
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8, 267/ 27
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teacheth him also to believe
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8, 286/ 36
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us that the Church
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| teaching  | . For those swine and  | 8, 514/ 29 |
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| teaching  | . For what availeth to  | 8, 515/ 1 |
| teaching  | will not suffice. And  | 8, 515/ 12 |
| teaching  | . For no good thing  | 8, 515/ 24 |
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| teaching  | of his abominable heresies  | 8, 516/ 1 |
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| teaching  | of this common-known Catholic  | 8, 537/ 1 |
| teaching  | whereof he hath nothing  | 8, 567/ 19 |
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| Tear      | your hearts and not  | 8, 214/ 22 |
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| tearing   | of good learning with  | 8, 515/ 4 |
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| tears     | . And over that, in  | 8, 371/ 26 |
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| teeth     | -- is it not  | 8, 116/ 6 |
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| teeth     | that if he would  | 8, 335/ 5 |
| teeth     | to whom the charge  | 8, 357/ 33 |
| teeth     | , and my tongue too  | 8, 429/ 2 |
| teeth     | chatter in his head  | 8, 440/ 17 |
| teeth     | , with the rage of  | 8, 452/ 25 |
| teeth     | , against his purpose compelled  | 8, 494/ 38 |
| teeth     | . More If there be  | 8, 514/ 23 |
| teeth     | -- then standeth not  | 8, 514/ 37 |
| teeth     | ? And therefore to such  | 8, 515/ 2 |
| teeth     | . . . yea, and from barking  | 8, 515/ 5 |
| teeth     | the Catholic, Christian faith  | 8, 515/ 16 |
| teeth     | , which is not his  | 8, 526/ 33 |
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| tell      | Tyndale, no man doubteth  | 8, 8/ 30 |
| tell      | you more after. Him  | 8, 10/ 27 |
| tell      | you what. Of truth  | 8, 18/ 3 |</p>
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<td>for nothing; yet I that they could not</td>
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<td>Now, when they falsely</td>
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<td>Whereof till Tyndale can -- till he can</td>
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<td>that, we may well same: let Tyndale then honest man? Let him meet vessels to he</td>
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<td>I said, let him earth: now, when we own, and that we notwithstanding that we also and notwithstanding that we and albeit that we Passion -- when we oil,&quot; except men can wise, but go and teacheth him, I cannot sacraments but if men butter,&quot; but if men but if men can his counsel as to Tyndale an answer and the priests . . . did he did God, I say, doth not the Apostle Tyndale that except he to this, I cannot more thereto, whatsoever Tyndale well -- let Tyndale at the font and they be who can them . . . because we cannot that no man could they say worse, then as though he would written. Let Tyndale now For this must he him. &quot;For I shall But neither can Tyndale writing. Surely, if Tyndale I say, if Tyndale And thus doth Tyndale that he supposeth. Now that I find, and a congregation as I have had Saint Luke be couched, I cannot to me as to tell not my tale to tell whether it were the tell them that they be tell us some like examples tell us that, we may tell him that his holy tell us one good, honest tell us of any one tell you beside, and howsoever tell me which of all tell them thus, and that tell them also that all tell them that the best tell them, too, that all tell them also that God tell Tyndale and Luther all tell them the causes, which tell their mother; and so tell . But of any good tell them the reasons and tell him some further thing tell them what other, special tell him why he took tell him all this gear tell the people therewith all tell the people what all tell us that those significations tell them further, other significations tell . But till he can tell him. And he that tell me what repenting is tell him many good tales tell ? -- and yet since tell them a good reason tell but he, which he tell us that they have tell us that old time tell how many; wherein when tell us, or else he tell you, sir,&quot; quoth he tell why he should write tell me this tale -- tell me this tale: I tell us that this eight tell I Tyndale that, in tell Tyndale in that chapter tell you that ecclesia properly tell the tale but by tell ; nor what other men tell me. But surely he</td>
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translated it, who can
tell therein true, he may
am not bound to
tell Tyndale doth well to
tell Tyndale letteth not to
barber -- I might
necessity: let M. More
yea, and let him
his priests. Let him
Tyndale were able to
thereof can I not
therefor. But I can
And this I can
by this can I
as though he would
Now, if Tyndale will
fain that Tyndale should
frailty . . . nor I cannot
be all, as I
nay" and "no," cannot
intent, let Tyndale himself
than kept. And I
of man, but I
is so devilish to
busiest: yet must he
I say yet again,
and he must also
it is enough to
yet he doth but
this deduction, I cannot
that we could precisely
had Scripture . . . and not
found since . . . except Tyndale
Scripture." Tyndale must here
cannot deny: let him
while he doth but
but promises? If God
new-believed article . . . let Tyndale
believe these men that
Lady": then must Tyndale
again that they that
inspired the men that
should any such church
then shall we further
fourth confusion, we shall
counsel with them, cannot
that also I cannot
more than I can
though I could not
though I could not
could not, I say, man's soul . . . whatsoever Tyndale did so . . . and say, " he, "for I shall
biddeth him till he but if he would
false juggler: I, that might afterward well enough Church, Luther could never
nay but if he -- then must he
his epistle: if Tyndale And because he cannot
whoso would have said, " anoint him with oil?
God's writing, and to he bade them . . . but while he liveth either
he nothing else but may be bold to and then let him say that the stories
the stories do not councils . . . then shall he corps of Christendom, to
maketh that, let him dare be bold to they were that would forth shameless, and boldly this life, I cannot necessary. Now let Tyndale
And let him then an unknown church can
Or else let Tyndale I have often said, -- let Tyndale now
own part, and will -- then shall we Which church let Tyndale Church, he can never belief? And let him or else must Tyndale be? "The preacher shall good old wife can Or else must Tyndale thereunto . . . but he must things that Christ shall
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tell us then that either 8, 410/ 34
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tell him, though he
all that he would
in word or writing,
we be bold to
as I began to
all whom let Tyndale
Let Tyndale, I say,
be... God would not
other feeling, let him
of God's mind may
this answer we shall
sin--let him
should somewhat more clearly
let Tyndale, I say,
as though he would
that can he never
finger, as Tyndale will
And therein let Tyndale
that him list to
be at liberty to
be saved, and to
promise but if he
that every child can
other articles...we shall
yet be bold to
their brethren,"himself can
knoweth not, though Tyndale
a trance. Let Tyndale
deed, let Tyndale then
his blunt subtleties, and
whistle. For ye may
And would he not
in any wise, and
do without grace, therefore
can nothing do; nor
nothing known nor heard
speak out plainly and
And then must he
But surely if Tyndale
should, as reason is,
he may as well
say, somewhat ashamed to
could never for shame
Bathsheba. And if Tyndale
And therefore let Tyndale
would without good proof
God wot I cannot
that can I not
--that Tyndale should
grace. If Tyndale thus
tell him in Scripture
tell him, yet might he
tell him a tale as
tell him that though it
tell you, Tyndale -- among
tell me the name of
tell me any one of
tell him it both might
tell us. And yet, if'
tell us further!"--it
tell him again that between
tell us wherefore it keepeth
tell us what he meaneth
tell us whether he mean
tell us that one which
tell , whatsoever he babble. And
tell you in another chapter
tell us first wherefore a
tell us --though they
tell us for his pleasure
tell him,"This is the
tell it),yet is not
tell already --that among
tell him that it will
tell him that many children
tell well enough that good
tell us not, that the
tell us what he will
tell us where, what voice
tell us that we can
tell him again that we
tell them that through such
tell them that their own
tell us that man's will
tell us, neither, that man's
tell of, nor had imagination
tell us whether he mean
tell every man how he
tell us that the mercy
tell us those things that
tell us of the reprobates
tell us even well and
tell us this tale. What
tell me so--then
tell us whereby he proveth
tell him the contrary...I
tell ; I wot not what
...but except he take
tell us truth--then
tell us, and will ween
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<td>enough for him to tell us that he repented</td>
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<td>is not ashamed to tell us in conclusion that</td>
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<td>unto this, he can tell well enough, I warrant</td>
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<td>of me, as I tell thee truly thou shalt tell you. And therefore he tell</td>
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<td>or not, he will tell us such a thing</td>
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<td>him. But, now, to own bare worshipful word, tell us no cause why</td>
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<td>purpose, that is to tell us and teach us</td>
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<td>own profit (as Tyndale tell us)</td>
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<td>insight, in that he tell us as a new tel leth us)</td>
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<td>forth as the Gospel tell why they shall soon tell us as a new tel leth us</td>
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<td>a blasphemous jesting fashion, tell us no cause why</td>
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<td>them that Order: Tyndale tell us in his book</td>
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<td>as for that he tel leth his tale as though</td>
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<td>such causes as Tyndale tel leth some for great, hidden</td>
<td>8, 68/ 12</td>
</tr>
<tr>
<td>a solemn figure: Tyndale tel leth us here that because</td>
<td>8, 71/ 27</td>
</tr>
<tr>
<td>And albeit that Tyndale tel leth us many times, as</td>
<td>8, 72/ 34</td>
</tr>
<tr>
<td>hundred thousand Tyndales that tel leth us the contrary)</td>
<td>8, 73/ 14</td>
</tr>
<tr>
<td>open and plain, he tel leth us a long tale</td>
<td>8, 74/ 17</td>
</tr>
<tr>
<td>very chief. For he tel leth us that a &quot;church&quot;</td>
<td>8, 75/ 21</td>
</tr>
<tr>
<td>the other side, Tyndale tel leth us that God hath</td>
<td>8, 76/ 3</td>
</tr>
<tr>
<td>In this tale Tyndale tel leth us two things. One</td>
<td>8, 77/ 25</td>
</tr>
<tr>
<td>all his gay tale tel leth us nothing to purpose</td>
<td>8, 78/ 37</td>
</tr>
<tr>
<td>lame tale. For he tel leth you not what manner</td>
<td>8, 79/ 31</td>
</tr>
<tr>
<td>of this chapter Tyndale tel leth me that I have</td>
<td>8, 80/ 8</td>
</tr>
<tr>
<td>such fashion as Tyndale tel leth me . . . in that if</td>
<td>8, 81/ 21</td>
</tr>
<tr>
<td>a great process . . . and tel leth us that &quot;charity&quot; hath</td>
<td>8, 82/ 23</td>
</tr>
<tr>
<td>shortly gone as Tyndale tel leth us. But I were</td>
<td>8, 83/ 10</td>
</tr>
<tr>
<td>us no gospel, nor told. For then he tel leth us no glad tidings</td>
<td>8, 84/ 16</td>
</tr>
<tr>
<td>by which God anything tel leth us plainly that of</td>
<td>8, 85/ 17</td>
</tr>
<tr>
<td>Catholic Church of Christ tel leth to his creatures (by</td>
<td>8, 86/ 7</td>
</tr>
<tr>
<td>in Books. More Tyndale tel leth us to have been</td>
<td>8, 87/ 15</td>
</tr>
<tr>
<td>And therefore, where Tyndale tel leth us here another fair</td>
<td>8, 88/ 5</td>
</tr>
<tr>
<td>hearts.&quot; Lo, here he tel leth a long tale that</td>
<td>8, 89/ 18</td>
</tr>
<tr>
<td>that where Saint Paul tel leth what manner of writing</td>
<td>8, 90/ 16</td>
</tr>
<tr>
<td>well believe when it tel leth Timothy that, albeit he</td>
<td>8, 91/ 24</td>
</tr>
<tr>
<td>believeth it when it tel leth him, &quot;These things the</td>
<td>8, 92/ 2</td>
</tr>
<tr>
<td>errors. More Here he tel leth these books the</td>
<td>8, 93/ 4</td>
</tr>
<tr>
<td>good reader, that Tyndale tel leth us that no member</td>
<td>8, 94/ 5</td>
</tr>
<tr>
<td>meaneth not as Tyndale tel leth us here three things</td>
<td>8, 95/ 20</td>
</tr>
<tr>
<td>plain, express words, Tyndale tel leth us, we may well</td>
<td>8, 96/ 24</td>
</tr>
<tr>
<td>And therefore when Tyndale tel leth us that a true</td>
<td>8, 97/ 12</td>
</tr>
<tr>
<td>horrible deed as Tyndale tel leth us that Luther and</td>
<td>8, 98/ 21</td>
</tr>
<tr>
<td>other things that God tel leth us that they fall</td>
<td>8, 99/ 13</td>
</tr>
<tr>
<td>sometimes such as Tyndale tel leth us, as well as</td>
<td>8, 100/ 20</td>
</tr>
<tr>
<td>whole tale that he tel leth, that is to wit</td>
<td>8, 101/ 34</td>
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<tr>
<td>falleth to preaching, and tel leth here. For if every</td>
<td>8, 102/ 13</td>
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<tr>
<td>goodly tale that he tel leth us full holly that</td>
<td>8, 103/ 34</td>
</tr>
<tr>
<td>meaneth not as Tyndale tel leth us here of his</td>
<td>8, 104/ 4</td>
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</table>
hath chosen them (and
it is, that Tyndale
telleth not when -- whether

some, as Tyndale here
telleth us now . . . then is
telleth us, even in the
telleth us a vain, foolish
telleth us here is for

this that Tyndale
telleth us here as a
telleth us nothing, almost, by
telleth us here as a false intent wherefore Tyndale

this . . . very God himself
telleth us now . . . then is

forth from David, and
telleth us as wise a

telleth us that the apostles
telleth Tyndale us that they

telleth us that he repented
telleth us thereof, and to

telleth us, as I have
telleth us that it is
telleth us, concerning elects, and
telleth us that the mercy

telleth , and looketh that for
telleth not -- whether before
telling us, as Tyndale doth telling of our own fault
telling us thus . . . we must
telling Saint John's tale and
telling us anything against our
telling us the contrary) --
telling us this . . . very God

is at the leastwise
far the better in
cause to fear and
far above the natural
was also a wise
inspire good thoughts of
the flesh were in
should be so well
they ministered in the
they ministered in the
the veil of the
us into the inner
hallowed vessels of the
of the tabernacle, the
about the Ark, the
came themselves into the
thereat, both spiritual and
his lords spiritual and
prelates and upon the
mind that neither peril
temperious and overbold so certainly
temper . . . so that although they
temper his hope of God's

temperance ; but he teacheth all
temperance of the matter: that
temperance , while they be at

temperate rest without it. And
tempered that no man should
Temple , and forbade divers meats
Temple , he would anon search
Temple is withdrawn -- yet


temple , within the veil . . . , and

Temple to serve his own
temple, and all things belonging
Temple, the sacrifices, and many

temples in the holy days
temporal , and of either party
temporal . . . gave monition and warning
temporal princes, and calleth them
temporal , in breach of his
toward princes and other
the clergy and the
and condition, spiritual and
all states, spiritual and
he leaveth ordinarily some
yet there remaineth a
the satisfaction of the
and pain eternal and
neither eternal pain nor
the case that the
the redeeming of his
preachers and also rulers
which seeketh his own
sinful blasphemy . . . so, by
all, both eternal and
punishment from eternal to
sin translated, and the
them such fear of
Savior for fear of
his especial providence useth
place, that the pain
common both to the
so used by the
sins . . . or after a
or woman either, to
flesh on fire, and
he feared not to
in the storm of
bear . . . but with the
them . . . and which no
and in resisting of
be "feeble" sometimes in
such a plague of
but maketh with the
God suffereth no such
thou shalt find no
this happed them through
David did adultery through
his good friend through
the forbidden fruit through
ate it also through
betrayed Christ also through
it, and all through
sin that cometh of
strive and resist the
grace . . . there can no
but giveth with the
us ween that upon
the wound of their
profit, in avoiding of

temporal rulers? We see, pardie 8, 56/ 26
temporal princes for men born 8, 57/ 21
temporal , leaving almost none untouched 8, 177/ 7
temporal , throughout all Christendom, and 8, 191/ 21
temporal pain to be sustained 8, 209/ 33
temporal pain, or by good 8, 210/ 8
temporal pain that is due 8, 210/ 29
temporal and altogether -- and 8, 212/ 30
temporal pain appointed for us 8, 213/ 13
temporal pain due therefor in 8, 213/ 18
temporal pain. But else I 8, 213/ 29
temporal -- then all was 8, 279/ 12
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temporal laws and bodily punishment 8, 482/ 6
temporal , both in hell and 8, 495/ 35
temporal . And therefore the prophet 8, 539/ 36
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temporally to punish the whole 8, 2/ 11
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tempt him to eat the 8, 61/ 28
tempt him to lechery and 8, 444/ 17
tempt our Savior himself to 8, 444/ 18

temptation , and falleth into the 8, 212/ 23
temptation shall also make you 8, 452/ 37
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temptation like unto that from 8, 541/ 6

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temptation . . . and Judas betrayed Christ 8, 542/ 35
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temptation . Let Tyndale excuse every 8, 543/ 1
temptation . . . and whose sin shall 8, 543/ 2
temptation ,Which till they cease 8, 543/ 6
temptation be so great that 8, 543/ 7
temptation a way out, that 8, 543/ 11
temptation to forsake our Savior 8, 544/ 14
temptation was so great that 8, 545/ 9
temptation of our ghostly enemy 8, 129/ 3
and overcome all those temptations through the grace of
but also in all temptations of adversity, into which
of all. For when temptations come, we cannot stand
And in all such temptations our faith perished not
-- that men by temptations learn to find and
Never the later, many temptations go over his heart
his "old profession," with and so feeble in temptations that, through the fruit
tormenty, destruction, hangman, temptations for the sudden change
sight, with their temptations, "terrible" sights, with their
And in all such temptations our faith perished not -- that men by temptations learn to find and
temptations, , with fear, sorrow, mourning
temptations, , for the sudden change
deeds which they be tempted to . . . though they be
temptations, above that ye may temptations, above that ye may
tempted to . . . though they be tempted above that ye may
you not to be tempted above that ye may
you not to be tempted above that ye may
these men have and in that, kill we
in that, kill we
so fast cleaveth that ten John the Baptists were
so fast cleaveth that ten John the Baptists were
the Baptist nor such ten Saint John the Baptists
hundred, there be not ten that have the properties
priests, there be not ten that have the properties
sometimes scant one in ten years, and in some
would else be infinitely, ever after rather suffer ten hundred thousand thousand times
ten times to die than tended to virtue, good manners
tender to the destruction
tender heart of piteous Tyndale
tenderly beloved Son. Then say
tendeth not to the destruction
tending to his honor, or
tending to the maintenance of
tennis play. For in good
tennis ball from the one
tenor whereupon they would sing
tenscore years), but whole goodly
tenth chapter of the same
tenth chapter of Saint John
tenth day holy day, only
tenth day when we list
tenth day? Why offered the
tenth chapter, "They" (that is
term than this word "church
term than this word "church" "church" to be as
term ecclesia. But, now, when
term "congregation," absolutely set, signifieth
term indifferent to good and
terms of "faith" and "hope
terms, to bring us into
have lost their juggling terms. For the doctors-preachers were not lost these terms of grace be no . . . but terms necessary for the true terms devised with good reason terms of grace, and the things we take for subjectum of "general," "pith," and terms of temptations and tormentry terrible exorcism made me not fire . . . which thou mayest expectation and looking for sight of his Passion " sights, with their hearts and fear so sore

Christ's new law and tongue, first Tyndale's New Testament. Tyndale's Pentateuch, and Tyndale's God in the New Testament commanded in the Old Testament described so seriously all which God hath made and the ceremonies of testament and setteth up another and then he calleth understand nothing else but in his blood, and in his blood," and and authentic stories, and which he found this translated by this word translated by this word had occasion to speak be translated by this . For surely first his and being good and Testament ! And so might I Testament . But Tyndale as soon Testament . And thus whereas Tyndale

ecclesia throughout the New testament which God hath made and unto the testament and setteth up another and then he calleth understand nothing else but in his blood, and in his blood," and and authentic stories, and which he found this translated by this word translated by this word had occasion to speak be translated by this . For surely first his and being good and Testament ! And so might I Testament . But Tyndale as soon Testament . And thus whereas Tyndale
| Testament | was put in writing | 8, 224/ 31 |
| Testament | out of Greek. These | 8, 230/ 10 |
| Testament | into English, to make | 8, 230/ 34 |
| Testament | into English, to make | 8, 231/ 2 |
| Testament | is full of those | 8, 238/ 32 |
| Testament | that was about to | 8, 259/ 20 |
| Testament | more than their part | 8, 259/ 29 |
| Testament | unto them always, both | 8, 275/ 35 |
| Testament | of God; and in | 8, 276/ 2 |
| testament | which God made with | 8, 276/ 10 |
| testament | of circumcision"; not that | 8, 276/ 14 |
| testament | . . . but the sacrament or | 8, 276/ 15 |
| Testament | only but also the | 8, 281/ 20 |
| Testament | , opened richly in the | 8, 282/ 3 |
| Testament | , that before were promised | 8, 282/ 4 |
| Testament | for the book of | 8, 282/ 7 |
| Testament | fulfilled that was promised | 8, 282/ 16 |
| Testament | than every man well | 8, 282/ 20 |
| Testament | , Wherefore, inasmuch as the | 8, 294/ 7 |
| Testament | have significations . . . and inasmuch | 8, 294/ 8 |
| Testament | (of which mention is | 8, 294/ 9 |
| Testament | . More Upon this he | 8, 301/ 26 |
| Testament | have significations . . . and inasmuch | 8, 303/ 2 |
| Testament | (of which mention is | 8, 303/ 4 |
| Testament | have significations also . . . and | 8, 303/ 22 |
| testament | , nor cause it to | 8, 331/ 7 |
| testament | , when he saith by | 8, 331/ 12 |
| testament | , . . . and no more behind | 8, 335/ 27 |
| Testament | , nor nothing that this | 8, 342/ 28 |
| Testament | written. And therefore, though | 8, 342/ 31 |
| Testament | , that forbade these things | 8, 343/ 30 |
| Testament | . And therefore Tyndale had | 8, 347/ 34 |
| Testament | , and also forbidden certain | 8, 356/ 34 |
| Testament | " -- if he mean | 8, 357/ 3 |
| testament | of Christ, it is | 8, 357/ 3 |
| Testament | , newly forged by Tyndale | 8, 357/ 6 |
| testament | , but either Tyndale's own | 8, 357/ 10 |
| testament | or the testament of | 8, 357/ 10 |
| testament | of his master, Antichrist | 8, 357/ 10 |
| testament | , I have, both in | 8, 357/ 18 |
| Testament | was written . . . men were | 8, 379/ 3 |
| Testament | . . . and whereof sundry great | 8, 424/ 12 |
| Testament | of Christ's "brethren," would | 8, 466/ 31 |
| Testament | of Christ's "brethren," would | 8, 471/ 29 |
| testimony | and witnessing of him | 8, 233/ 32 |
| testified | and declared themselves that | 8, 142/ 17 |
| testified | for my part in | 8, 152/ 6 |
| testified | and gave witness with | 8, 228/ 25 |
| testified | by writing, and by | 8, 262/ 26 |
| testified | with miracles, in that | 8, 274/ 39 |
true because he believeth, is above all, and been God; as himself as they report and stories are there that his word -- do shall, as I said, and all believing hearts prophet. Now doth Christ Noah -- do stories God's sake -- do do well and clearly of all his riches . . . inheritance of all riches . . . other thing besides that For all these will have Tyndale himself to they be thus: "Ego Latin were "Ego nullum in them "Qui vidit perhibuit" . . . nor "verum est Scrutamini scripturas, quoniam ipsae and heard, and his and shameless invention, take in the burning of James hath since confessed . . . great a trust in he should hear that too. As soon as also confess afterward that did Bayfield, Bainham, and rehearsal of this brief Tyndale will gloss his nothing at all! His ye see that this sides agree upon the showeth that the Latin words in the Latin of proof in the the circumstances in the with devils. "This only their own old Latin hundred years. For that it in the Latin presbyteros is, in the therewith. And the first and where the Latin translated also this selfsame the order of the thyself." Now, upon this

| testifieth | , and giveth witness in | 8, 228/ 20 |
| testifieth | the things that he | 8, 240/ 5 |
| testifieth | in the fifth of | 8, 241/ 26 |
| testify | that were at that | 8, 24/ 3 |
| testify | great things done in | 8, 128/ 10 |
| testify | from age to age | 8, 149/ 25 |
| testify | with me before this | 8, 153/ 27 |
| testify | that we are begotten | 8, 224/ 9 |
| testify | of him that he | 8, 231/ 16 |
| testify | . More Full well. But | 8, 273/ 9 |
| testify | for our part: that | 8, 373/ 25 |
| testify | by their books. For | 8, 389/ 10 |
| testify | all the apostles and | 8, 410/ 5 |
| testify | all the apostles, and | 8, 413/ 24 |
| testify | all the apostles and | 8, 414/ 7 |
| testify | that we must believe | 8, 414/ 9 |
| testify | that Tyndale himself saith | 8, 414/ 19 |
| testimonium | ab homine non recipio | 8, 232/ 35 |
| testimonium | ab homine recipio." And | 8, 232/ 39 |
| testimonium | perhibuit" . . . nor "verum est testimonium | eius." There were stories | 8, 273/ 14 |
| testimonium | perhibent de me" ("Look testimonony | no man receiveth. Whosoever | 8, 240/ 6 |
| testimonomy | and witness of his | 8, 493/ 26 |
| Tewkesbury | ; but I can see | 8, 20/ 1 |
| Tewkesbury | said unto him, "Save | 8, 20/ 7 |
| Tewkesbury | that I doubted not | 8, 20/ 25 |
| Tewkesbury | had revoked that point | 8, 20/ 26 |
| Tewkesbury | heard that, he went | 8, 20/ 27 |
| Tewkesbury | had read unto him | 8, 21/ 17 |
| Tewkesbury | . And yet in some text | well perceive that Eliachim | 8, 517/ 20 |
| text | as it please him | 8, 67/ 24 |
| text | also of Saint Peter | 8, 79/ 6 |
| text | proveth Tyndale's purpose nothing | 8, 96/ 22 |
| text | of Scripture, and that | 8, 97/ 9 |
| text | and the Greek may | 8, 134/ 3 |
| text | and the Greek do | 8, 143/ 29 |
| text | of the New Testament | 8, 143/ 30 |
| text | would not have served | 8, 144/ 4 |
| text | of Saint Paul is | 8, 165/ 8 |
| text | of heresy also, which | 8, 172/ 26 |
| text | doth call it an | 8, 182/ 13 |
| text | : "Seniores qui in vobis | 8, 182/ 15 |
| text | that he hath alleged | 8, 183/ 12 |
| text | showeth also, after the | 8, 183/ 34 |
| text | was caritas, and where | 8, 192/ 5 |
| text | of Saint John too | 8, 201/ 28 |
| text | in Scripture may be | 8, 232/ 29 |
| text | deduceth Tyndale that women | 8, 236/ 30 |
marriage." And in this
text also: "It is better
text because Saint Paul condemneth
text thence, because Saint Paul saith
and upon the text that he speaketh of
and upon this text also: "Do to another
they that lay that text for a prohibition of
meaning by some one text of Scripture, or some
bring forth some half text half so sufficient for
could bring out one text so good for him
brethren find out that text by which Christ biddeth
could find out any text in which Christ had
the circumstance of the text showeth), but had utterly
or believe, by any text that Tyndale hath showed
very well. For one text may be diversely, in
one to bring in that text for this purpose --
layeth Friar Barnes another text for this purpose: the
of any law, this text serveth Friar Barnes a
this purpose, in that text of Saint Paul that
 poor help of this text of Saint Paul which
bringeth in Barnes another text of Saint Paul: where
Barnes doth here . . . which text , in the place where
write. And therefore this text of Saint Paul brought
was there yet one text remained, whereof many of
of Saint Paul . . . which text Tyndale hath also brought
accursed were he. This text hath now Friar Barnes
saw also that that text saith not that Saint
me, therefore, by which text saith not that Saint
 to lay forth any text of Scripture, in all
may: bring in one text of Scripture discharging us
in many a plain text of Scripture by which
yet he shall have text of Scripture more, as
shall have text against text against text, and gloss
all, by one dark text , and gloss against gloss
followeth forthwith in the text or twain taken in
great letter of some text , "By this be the
as in a great text hand that is more
no glosses for the text hand, look upon our
let us see the text that Christ said to
not this a proper text and their gloss together
false exposition of this text and well framed together
saint, nor any one text of Scripture, "And thou
maketh commonly some fond texts of his own head
you Christian readers other texts out of the holy
plainly see that Tyndale's texts serve nothing at all
subtle, and had apparent texts in Scripture that, falsely
yet he layeth like texts three or four (some
since that in the texts that himself allegeth, neither
make priests. And these texts do so plainly reprove
the one alleged divers texts of Scripture for the
thereby, and that his texts be clear, and the

be clear, and the
texts of the other part
and believed before those
texts of Scripture were written
then, notwithstanding all the
texts that seem to say
Holy Scripture . . . in which
texts men be no more
hard and not intelligible
And if these plain
texts seem not yet sufficient
their matters by those
that are of most
pass over the plain
texts of the other evangelists
for their part hard
texts and doubtful, as Barnes
can so construe these
texts as they shall not
by the manifold plain
texts of Holy Scripture foreremembered
and controversy, where plain
by clear and open
texts of Scripture, full and
by many plain, open
I cannot prove these
texts to be spoken of
of such speak these
; and therefore they speak
I wot well these
texts of Scripture.
of God again. Many
worth, nor could no
whom therefore be all
Christian man can him
finally refer all the
texts for that holy prayer
too, with laud and
texts given "to the Lord
and yet had they
thank for the keeping, and
give . . . the other may
thank the bond if ever
instead of wine, "God
thank you, Master Winer, for
good zeal, with great
thank of God, go against
God hath (laud and
thank be to him!) brought
and therefore with great
cause have I to
texts of amendment. But
taketh away all my
texts of the Lord
in my book, I
and yet had no
thank . For he thought that
not sin, but deserved
thank (all such, I say
sin, and not without
thank of God. And so
should have gotten little
thank . And as I have
deserving any reward, or
thank , the rather for any
but refer all the
texts of them to God
of that. For, I
thank thee, good Lord, the
am in doing . . . the
thank be thine, good Lord
they give all the
thank to himself and ascribe
but he said, "I
thank thee thereof, good Lord
and said not, "I
thank thereof myself." And therefore
housed. But, God be
thanked , he is either deceived
true (as, God be
thanked , he lieth) -- how
among whom, God be
thanked , we see many live
whereof, our Lord be
thanked , the maker is graciously
untrue. For, God be
thanked , I never had that
know well, God be
thanked , that I have not
More Nay, God be
thanked , they have not lost

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<td>, he suffereth no false</td>
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<td>thanked</td>
<td>, he findeth not yet</td>
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<td>thanked</td>
<td>, he shall not very</td>
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<td>thanketh</td>
<td>the Lord, that hath</td>
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<td>to God again, and</td>
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<td>thankful</td>
<td>again to God.</td>
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<td>thankful</td>
<td>obedience and proof of</td>
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<td>toward themselves, and also</td>
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<td>to God. If they</td>
<td>8, 85/1</td>
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<td>thanks</td>
<td>, will now beseech thee</td>
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<td>thankworthy</td>
<td>nor rewardeable. Now doth</td>
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<td>theft</td>
<td>, or any other crime</td>
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<td>theft</td>
<td>, murder, treason, and all</td>
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</tr>
<tr>
<td>theft</td>
<td>, falsehood, and damnable lies</td>
<td>8, 138/12</td>
</tr>
<tr>
<td>theft</td>
<td>and sacrilege for a</td>
<td>8, 228/31</td>
</tr>
<tr>
<td>theft</td>
<td>, murder, or any sin</td>
<td>8, 305/8</td>
</tr>
<tr>
<td>theft</td>
<td>, murder, or any sin</td>
<td>8, 305/37</td>
</tr>
<tr>
<td>theft</td>
<td>, murder, and sin against</td>
<td>8, 306/5</td>
</tr>
<tr>
<td>theft</td>
<td>, murder, or the sin</td>
<td>8, 306/18</td>
</tr>
<tr>
<td>theft</td>
<td>, sacrilege, incest, and murder</td>
<td>8, 570/23</td>
</tr>
<tr>
<td>theft</td>
<td>, adultery, vow-breaking, treason, murder</td>
<td>8, 572/21</td>
</tr>
<tr>
<td>themself</td>
<td>monk, friar, or nun</td>
<td>8, 140/7</td>
</tr>
<tr>
<td>thenceforth</td>
<td>avoid and eschew the</td>
<td>8, 27/13</td>
</tr>
<tr>
<td>Theophylact</td>
<td>alloweth Origen's exposition, and</td>
<td>8, 362/13</td>
</tr>
<tr>
<td>Theophylact</td>
<td>, upon these words of</td>
<td>8, 369/8</td>
</tr>
<tr>
<td>Theophylact</td>
<td>expoundeth the same place</td>
<td>8, 369/25</td>
</tr>
<tr>
<td>thereabout</td>
<td>. . . and this was not</td>
<td>8, 152/29</td>
</tr>
<tr>
<td>thereabout</td>
<td>, and all the while</td>
<td>8, 451/17</td>
</tr>
<tr>
<td>thereabout</td>
<td>goeth all his matter</td>
<td>8, 562/22</td>
</tr>
<tr>
<td>thereafter</td>
<td>the more reverently. For</td>
<td>8, 315/19</td>
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<tr>
<td>thereafter</td>
<td>; but on the other</td>
<td>8, 352/28</td>
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<tr>
<td>thereafter</td>
<td>but and if they</td>
<td>8, 356/23</td>
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<tr>
<td>theresas</td>
<td>never sun should shine</td>
<td>8, 128/6</td>
</tr>
<tr>
<td>theresas</td>
<td>it is so already</td>
<td>8, 161/16</td>
</tr>
<tr>
<td>theresas</td>
<td>the sentence well showed</td>
<td>8, 198/36</td>
</tr>
<tr>
<td>theresas</td>
<td>the Scriptur speakah of</td>
<td>8, 199/36</td>
</tr>
<tr>
<td>therefrom</td>
<td>, as Arius, Pelagius, Donatus</td>
<td>8, 44/19</td>
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<tr>
<td>therefrom</td>
<td>, and how little and</td>
<td>8, 251/7</td>
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<tr>
<td>therefrom</td>
<td>!); the very Scripture itself</td>
<td>8, 254/1</td>
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<tr>
<td>therefrom</td>
<td>. And on the other</td>
<td>8, 361/27</td>
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<tr>
<td>therefrom</td>
<td>. He leaveth us also</td>
<td>8, 392/36</td>
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<tr>
<td>therefrom</td>
<td>. . . as many hath done</td>
<td>8, 411/17</td>
</tr>
<tr>
<td>therefrom</td>
<td>. . . but for all that</td>
<td>8, 411/22</td>
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<tr>
<td>therefrom</td>
<td>, to follow the world</td>
<td>8, 422/12</td>
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<tr>
<td>therefrom</td>
<td>, they shall be saved</td>
<td>8, 428/9</td>
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<tr>
<td>therefrom</td>
<td>. Now, against all these</td>
<td>8, 433/40</td>
</tr>
<tr>
<td>therefrom</td>
<td>, and for that cause</td>
<td>8, 489/39</td>
</tr>
<tr>
<td>therefrom</td>
<td>. And then putting the</td>
<td>8, 525/3</td>
</tr>
<tr>
<td>therefrom</td>
<td>. And this point handleth</td>
<td>8, 542/14</td>
</tr>
</tbody>
</table>
were very far fallen
own fault to fall
precided and cut off
Saint Paul unto the
for he biddeth the
Paul written unto the
he wrote unto the
myself"; and to the
appear: Johannis 21; ad
and sprung up so
took him for a
make him a stark
sudden grace that the
ture, but a false
a church were a
and yet not a
not a thief. A
and yet not a
haply say that the
he was both a
saving that of a
'jugglers,'
a very den of
be there many false
and died between two
adulters, faithful vow-breakers, faithful
gross for their sublime,
false. For surely the
confession again; wherein I
nor never had, I
no man doubteth, I
his execrable heresies. I
blind, so that they
soul be led to
together . . . because I verily
so should he then
flesh and sobriety . . . whosoever
a mad thing to
be taught, and do
people call "bishoping." They
wash away the sin,
they be content and
them. And they that
to wit, they that
burn them, as I
means than men can
not why we should
his sight -- I
-- so might he
saying that Christian men
be so foolish to
well and easily and
go their way and
use they not to
laws. More Tyndale, I
his neck . . . he would
power to consecrate . . . and
law of God we
prayer, he saith we "
so mad . . . as to
men thought and yet
hand to hand, I
God. "Tyndale shall, I
place. And thus I
he saith that I
say or occasion to
thing that myself shall
other point. If Tyndale
is he, as I
and conjecture so to
worse than idolatry; to
false, blasphemous lies, and
and think (if they
to show that I
and easy: we cannot
may we with reason
durst ever presume to
were overmuch boldness to
found any man to
thus have spoken both . . .
of worldly things, I
it were sin to
Luther saith, or to
be so mad to
unto the Jews. I
to beguile us. I
no cause reasonable to
content that men may
no reason why "to
ever thought or durst
their superstition." But I
to have . . . as to
nor necessity. Nor, I
in Moses' days: I
ceremonies. And yet I
like Blind Bayard, and
whereof we yet nothing
And yet might they
people might hap to
is no man, I

think  that he hath done 8, 109/ 24

think  little on them . . . nor 8, 121/ 21

think  themselves safe; he showed 8, 122/ 7

think  that they do well 8, 124/ 16

think , hath not known many 8, 125/ 21

think  all were marred, and 8, 127/ 5

think  that the virtue of 8, 127/ 6

think  as did the Turks 8, 148/ 15

think  that no man may 8, 148/ 28

think  that after that some 8, 150/ 32

think  , albeit Saint Jerome thought 8, 153/ 4

think  from Adam's days, to 8, 155/ 1

think  , find no reader so 8, 174/ 7

think  that every child may 8, 174/ 29

think  mine "errors so subtly 8, 175/ 12

think  upon. Nor now I 8, 182/ 32

think  untrue, though it had 8, 197/ 8

think  to case all the 8, 215/ 36

think  , no partner in the 8, 216/ 21

think  and say: yet to 8, 217/ 15

think  that the Mass may 8, 221/ 8

think  (if they think as 8, 227/ 14

think  as they say) both 8, 227/ 14

think  that Tyndale meant any 8, 236/ 26

think  but that among so 8, 249/ 34

think  that Luther and he 8, 250/ 2

think  , because God had not 8, 259/ 27

think  that we could precisely 8, 260/ 9

think  it lawful, till now 8, 266/ 9

think  ye, by your troth 8, 268/ 10

think  well he taught him 8, 272/ 39

think  it were not bread 8, 278/ 35

think  it were anything else 8, 278/ 36

think  that God knoweth not 8, 283/ 14

think  that Tyndale will not 8, 298/ 3

think  he taketh not so 8, 311/ 13

think  the contrary. More By 8, 313/ 7

think  themselves at liberty to 8, 313/ 17

think  the contrary," yet if 8, 313/ 21

think  the contrary, till now 8, 319/ 7

think  there was besides this 8, 320/ 26

think  they might at their 8, 321/ 15

think  , he shall never suffer 8, 322/ 17

think  , therefore, that Tyndale should 8, 329/ 28

think  he will not say 8, 329/ 31

think  it plain and open 8, 336/ 21

think  , and yet, peradventure, written 8, 337/ 30

think  that prophet restrained by 8, 349/ 24

think  that he would therefore 8, 351/ 34

think  , so mad -- when 8, 354/ 23
this (of which I
be so mad to
commanded before. And I
of Scripture . . . than to
of Tyndale whether he
nothing but Scripture, I
repentant openly and yet
own works, nor once
from which he might
upon Tyndale's tale to
child. We shall, I
be so mad to
of Christ's "brethren," would
the devil's part, and
of Christ's "brethren," would
happen to err and
beetle-blind," "fleshly" reason to
nor say nothing, nor
their lemans' sides, and
of their standing, and
he might hap to
unreasonable that would not
power" . . . and could not
together? Do ye not
Tyndale doth: whether ye
seen all wise men
had, they never once
unto good works, but
so firmly that they
God's sake . . . and yet
and taught him, he
priest can -- yet
bed again every night . . .
man otherwise thought nor
avenge it craftily, and
the world he obeyeth,
at all? -- but
who is there that
wretches do it. Who
wretches do it. Who
findeth any that so
say all that he
doubt not but Tyndale
Paul say, "He that
as often as he
that wrought well. Now
false opinions and from
-- and then, in
is written in the
the New Testament. The

think no good man doubteth 8, 354/ 31
think that neither bishop nor 8, 354/ 32
think it not to be 8, 365/ 1
think ourselves without Scripture unbound 8, 375/ 6
think any party of Christian 8, 375/ 23
think they say true . . . for 8, 395/ 21
think in their hearts full 8, 398/ 37
think that he can of 8, 400/ 1
think, peradventure, that all mankind 8, 406/ 17
think as he would have 8, 407/ 9
think, also agree together in 8, 427/ 24
think that God will in 8, 463/ 30
think that they were our 8, 466/ 31
think that though an elect 8, 470/ 2
think that they were our 8, 471/ 30
think that our Lady was 8, 472/ 36
think that the good endeavor 8, 502/ 16
think nothing, but sit even 8, 506/ 13
think they will come there 8, 521/ 27
think that they be so 8, 523/ 28
think himself over-great in God's 8, 524/ 9
think that a king or 8, 530/ 18
think or devise who should 8, 542/ 30
think that there is as 8, 553/ 21
think not as much wit 8, 559/ 5
think that the same devil 8, 559/ 7
think upon him. For as 8, 566/ 25
think that only faith in 8, 571/ 34
think verily they feel their 8, 572/ 16
think , for all that, that 8, 72/ 1
think that it becometh him 8, 78/ 14
think Tyndale that except he 8, 82/ 20
think on God's promise first 8, 91/ 3
think but that the principal 8, 100/ 30
think that well enough. And 8, 124/ 4
think he, when he flattereth 8, 124/ 5
think that his proper scoffing 8, 202/ 33
think that to kill a 8, 228/ 5
think that adultery is no 8, 228/ 6
think that to wed a 8, 228/ 7
think , as many wretches as 8, 266/ 10
think . For else he would 8, 313/ 11
think himself discharged of that 8, 375/ 29
think that he standeth, let 8, 429/ 35
think thereof. But mark well 8, 459/ 21
think me, then, that between 8, 555/ 39
thinking evil good, and therefore 8, 227/ 12
thinking thus, Tyndale taketh the 8, 470/ 7
Third Book of Kings, for 8, 2/ 32
third , against two chapters of 8, 33/ 24
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>twenty-first chapter of the Third Book of Kings, &quot;When&quot;</td>
<td>8, 66/5</td>
<td></td>
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<tr>
<td>third chapter of the prophet</td>
<td>8, 68/35</td>
<td></td>
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<tr>
<td>third too, and promiseth forgiveness</td>
<td>8, 106/21</td>
<td></td>
</tr>
<tr>
<td>third is that he putteth signification, he saith, it</td>
<td>8, 133/17</td>
<td></td>
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<tr>
<td>third signification, he saith that signification for, all a</td>
<td>8, 144/29</td>
<td></td>
</tr>
<tr>
<td>third signification as though he signification very secondly, and 8, 146/18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>third signification after his description</td>
<td>8, 147/1</td>
<td></td>
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<tr>
<td>Third Book, and there shall word repeat a whole</td>
<td>8, 169/12</td>
<td></td>
</tr>
<tr>
<td>third Book Hereafter followeth the Argument at every third word repeat a whole</td>
<td>8, 205/28</td>
<td></td>
</tr>
<tr>
<td>the New Testament. The Third Book Hereafter followeth the kind of man; the this word &quot;no&quot;; the again from death the the Baptist in the already. And upon the tell him, for his take and eat the he mean in the the first figure, and the written unto Timothy, the and yet addeth a thus end I my heaven. Thus endeth the I have in the his answer to the chapter answered in my born of God&quot; the God in him. The specially dependeth upon his understanding false. For his Saint John in the they destroy yet a by glory . . . and the very end of that the end of my first chapter of the his answer to my chapter answered in my born of God&quot; the God in him. The specially dependeth upon his understanding false. For his Saint John in the they destroy yet a by glory . . . and the very end of that the end of my first chapter of the his answer to my chapter answered in my born of God&quot; the God in him. The specially dependeth upon his understanding false. For his Saint John in the they destroy yet a by glory . . . and the very end of that the end of my first chapter of the his answer to my chapter answered in my born of God&quot; the God in him. The specially dependeth upon his understanding false. For his Saint John in the they destroy yet a by glory . . . and the very end of that the end of my first chapter of the his answer to my chapter answered in my born of God&quot; the third book of this work</td>
<td>8, 222/2</td>
<td></td>
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<tr>
<td>third chapter of the First is that whoso have article, whereof the words point, ye wot well</td>
<td>8, 234/17</td>
<td></td>
</tr>
<tr>
<td>third chapter of his first heresy of Tyndale, concerning himself everlasting life chapter, &quot;Whoso keepeth God's Book have answered, and Book of my Dialogue</td>
<td>8, 261/19</td>
<td></td>
</tr>
<tr>
<td>third point, ye wot well</td>
<td>8, 285/24</td>
<td></td>
</tr>
<tr>
<td>third fashion . . . that is to point, ye wot well</td>
<td>8, 286/28</td>
<td></td>
</tr>
<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 297/6</td>
<td></td>
</tr>
<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 294/17</td>
<td></td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 345/20</td>
<td></td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 359/24</td>
<td></td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 362/14</td>
<td></td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 382/10</td>
<td></td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 387/26</td>
<td></td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 396/9</td>
<td></td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 404/14</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 407/36</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 420/14</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 420/25</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 424/5</td>
<td></td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 424/6</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 426/10</td>
<td></td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 432/28</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 435/11</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 442/18</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 472/33</td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 500/7</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 507/3</td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 507/7</td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 507/8</td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 512/16</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 532/35</td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 532/15</td>
<td></td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 350/15</td>
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<tr>
<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 425/25</td>
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<td>third fashion . . . that is to mode . . . and would, notwithstanding mode . . . saving that the chapter of the second thereto, saying, in the Book containing the answer Book. The Second Part</td>
<td>8, 530/5</td>
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<tr>
<td>term</td>
<td>line number</td>
<td>offset</td>
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<td>-----------------------</td>
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<tr>
<td>fasted in hunger and</td>
<td>8,70/26</td>
<td>15</td>
</tr>
<tr>
<td>For Origen is now</td>
<td>8,152/29</td>
<td>25</td>
</tr>
<tr>
<td>things without Scripture this</td>
<td>8,339/1</td>
<td>1</td>
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<tr>
<td>Fourth Book, in the</td>
<td>8,368/11</td>
<td>11</td>
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<tr>
<td>the mouth. In the</td>
<td>8,68/14</td>
<td>14</td>
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<td>ninth of Daniel, the</td>
<td>8,69/8</td>
<td>8</td>
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<td>it again in the</td>
<td>8,432/23</td>
<td>23</td>
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<tr>
<td>I do again,&quot; or &quot;</td>
<td>8,89/15</td>
<td>15</td>
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<tr>
<td>say, since Tyndale meaneth</td>
<td>8,297/31</td>
<td>31</td>
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<tr>
<td>that brought Barnes' heresy</td>
<td>8,9/33</td>
<td>33</td>
</tr>
<tr>
<td>out of this realm</td>
<td>8,11/28</td>
<td>28</td>
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<tr>
<td>him, shrinketh hither and it we cannot come</td>
<td>8,272/2</td>
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<td>the devil driveth them</td>
<td>8,416/30</td>
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<td>thiswise</td>
<td>8,457/7</td>
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<td>Iwis, though I go</td>
<td>8,457/9</td>
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<tr>
<td>not agree to go</td>
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<td>10</td>
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<tr>
<td>I am now carried list, bring us all</td>
<td>8,463/11</td>
<td>11</td>
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<td>he could bring us</td>
<td>8,463/12</td>
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<td>thereof till we came</td>
<td>8,463/13</td>
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<td>that he shall come</td>
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<td>Answer Made by Sir</td>
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<td>a new saint: Sir</td>
<td>8,10/25</td>
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<tr>
<td>the name of &quot;Saint</td>
<td>8,10/28</td>
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<td>he saith, of Sir</td>
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<td>the name of &quot;Saint</td>
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<td>good Christian faith Sir</td>
<td>8,13/37</td>
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<td>a hedge . . . and Sir</td>
<td>8,16/1</td>
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<td>this is, lo, Sir</td>
<td>8,22/1</td>
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<td>brought unto the fire:</td>
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<td>deviseth. Made by Sir</td>
<td>8,517/26</td>
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<td>and his fault, M.</td>
<td>8,532/29</td>
<td>29</td>
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<td>apostles . . . and specially Saint</td>
<td>8,546/1</td>
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<td>thereupon. Nor yet Saint</td>
<td>8,548/10</td>
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<td>as ever was Saint</td>
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<td>Saint Peter, and Saint</td>
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<td>a field full of</td>
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<td>where they feel it</td>
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<td>light, and that so</td>
<td>8,180/8</td>
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<td>that I had thus</td>
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<td>depth of indurate heart,</td>
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<td>wit in them so</td>
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<td>the thing that he</td>
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<td>till he prove us</td>
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<td>For the great heretic</td>
<td>8,300/26</td>
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<td>of them . . . that he</td>
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<td>malicious mind incurable, he</td>
<td>8,17/30</td>
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<td>so beguiled that she</td>
<td>8,49/23</td>
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<td>whereas our Blessed Lady</td>
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a nun, as they
uncircumcised . . . and were yet
good pace, and have
sacrament, and that they
natural things that he
such a high, presumptuous
so . . . and that have
that no man otherwise
the mind that he
repenting at the first
farther false construction . . . they
besides that they verily
therefore many good men
think, albeit Saint Jerome
Iesu Christus, because he
I never said nor
that was, as him
so said nor so
matter . . . yet I have
some one hath sometimes
no thank. For he
Christ and his apostles
Christ and his apostles
saving that I have
great doubt, and have
Holy saints also have
causes. For some have
nor no man ever
of them also that
nor possible to be
and, as it is
though some others have
in the mire before,
And though he never
promises . . . which was never
in such opinions and
then, haply, when we
they could not have
his mind, nor anything
Lest he should have
lightly fall into that
Thus much have I
with him, as he
while asleep? When he
that best knew his
us -- that they
rise again, because they
he did . . . that he
had meant it nor
the hypocrisy and false

thought should never happen in
thought to be in no
thought that God Almighty had
thought that to faithful folk
thought oil a meet medicine
thought should once have fallen
thought that the sacraments have
thought nor thinketh but that
thought the sacraments do nothing
thought , by and by . . . and
thought should be the bass
thought those errors none of
thought and yet think, albeit
thought otherwise (as he might
thought the devil's name was
thought . But I said and
thought , seniores; in which word
thought . But the fault I
thought good to give Tyndale
thought in some one thing
thought that because of the
thought hell enough. And yet
thought hell enough -- I
thought it convenient, for his
thought it great peril, to
thought upon other causes. For
thought that God ordained the
thought or durst think the
thought themselves bound of necessity
thought upon. But when it
thought , two hundred years before
thought it gay, Tyndale yet
thought he would beware of
thought thus . . . "If I had
thought upon by Saint Peter
thought them necessary unto salvation
thought ourselves most perfect of
thought the contrary. But God
thought upon -- yet when
thought his virtue to come
thought ; but, rather, lest (whereof
thought it good to declare
thought ; and the better with
thought he would have her
thought , laid his sins so
thought it impossible that he
thought he could never "of
thought , of likelihood, he never
thought it. And therefore now
thoughts that here lie hidden
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<td>, all these ungracious words</td>
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<td>arose in their hearts</td>
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<td>thousand</td>
<td>bodies, and by sinful</td>
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<td>thousand</td>
<td>souls -- have now</td>
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<td>thousand</td>
<td>of his wretched sect</td>
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<td>of them in one</td>
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<td>other things. More This</td>
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<td>thousand</td>
<td>mad questions more. But</td>
<td>8, 102/20</td>
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<td>thousand</td>
<td>years ago), we must</td>
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<td>thousand</td>
<td>years before their days</td>
<td>8, 119/28</td>
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<td>thousand</td>
<td>since that, as evil</td>
<td>8, 136/16</td>
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<td>thousand</td>
<td>Tyndales that telleth us</td>
<td>8, 137/14</td>
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<td>thousand</td>
<td>years ago. Yet have</td>
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<td>years before Christendom began</td>
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<td>thousand</td>
<td>souls besides -- that</td>
<td>8, 175/29</td>
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<td>thousand</td>
<td>years before; and in</td>
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<td>thousand</td>
<td>, nine hundred at the</td>
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<td>thousand</td>
<td>priests, nine hundred at</td>
<td>8, 196/15</td>
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<td>thousand</td>
<td>priests, nine hundred be</td>
<td>8, 196/24</td>
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<td>thousand</td>
<td>there be nine hundred</td>
<td>8, 197/19</td>
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<td>thousand</td>
<td>other words like, such</td>
<td>8, 199/20</td>
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<td>thousand</td>
<td>sermons, and did as</td>
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<td>thousand</td>
<td>Cyprians, I lay for</td>
<td>8, 266/36</td>
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<td>thousand</td>
<td>, too, of whom my</td>
<td>8, 367/28</td>
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<td>thousand</td>
<td>in divers places, all</td>
<td>8, 482/34</td>
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<td>thousand</td>
<td>thousand times, longer. This</td>
<td>8, 516/23</td>
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<tr>
<td>thousand</td>
<td>times, longer. This taketh</td>
<td>8, 516/23</td>
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<td>thousands</td>
<td>on a day, as</td>
<td>8, 58/28</td>
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<td>thousands</td>
<td>of years before the</td>
<td>8, 273/16</td>
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<td>thousand</td>
<td>of sin.&quot; And so</td>
<td>8, 454/18</td>
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<td>thrall</td>
<td>&quot; of all fasting days</td>
<td>8, 62/25</td>
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<td>thralldom</td>
<td>; and pretending virtue, they</td>
<td>8, 206/3</td>
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<td>thralldom</td>
<td>that he lieth in</td>
<td>8, 455/2</td>
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<tr>
<td>thread</td>
<td>to cover his poetry</td>
<td>8, 176/7</td>
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<tr>
<td>thread</td>
<td>a needle,&quot; and speak</td>
<td>8, 510/10</td>
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<td>thread</td>
<td>it in the dark</td>
<td>8, 510/11</td>
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<td>thread</td>
<td>her needle, and then</td>
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<td>it in the dark</td>
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<td>threat</td>
<td>than they that despise</td>
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<td>. . . bidding men to remember</td>
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<td>threateneth</td>
<td>me sore with the</td>
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<td>threatening</td>
<td>unto Saint Peter of</td>
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<td>reserveth his special prerogative</td>
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<td>, they be all, of</td>
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<td>three</td>
<td>years and a half</td>
<td>8, 2/35</td>
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<td>three</td>
<td>against one . . . and as</td>
<td>8, 29/9</td>
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<td>three</td>
<td>books first. In the</td>
<td>8, 33/20</td>
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<tr>
<td>three</td>
<td>old men -- my</td>
<td>8, 34/12</td>
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</tbody>
</table>
the youngest of us
youngest of us three,
neither drink not, in
in three days and
worse were than all
and have bound all
and utterly deny all
thereby than by a
points Tyndale denieth us
stand at two hundred?
come forth with his
he layeth like texts
man may perceive, this
worse yet than all
need the knowledge of
Almaine this two or
say as that all
-- were Christ all
God did so in
God did so in
that two eggs were
one and twain make
mayest quench almost for
though he give for
give for three halfpence
he not be for
with the cost of
evident in all the
and "token" be but
Dialogue as mine other
sundry places of my
Tyndale telleth us here
cannot sin. Upon these
hope, and charity, all
of God. Of which
the Father, by which
with his master with
forgive; and that for
examine in them these
he said two or
times in two or
had failed in the
him indeed in the
A, B, C, the
killed of them above
Saint Paul, when he
congregation of heathen people,
so boasteth, calleth "ecclesia"
in some one matter
argument: God did so

three days ere Father Frith
three days and three nights
three nights. And I likewise
three, very stark heretics --
in a bundle. For
. God is good Lord
men's song. They changed
. One is that anything
hundred? Four, five, six
degrees of comparison: old
or four (some in
thousand years before; and
pulled the root of
tongues nor twain neither
years together, is yet
Persons -- the Father
. Howbeit, I say not
. And so this is
, ergo he did so
because that there is
, " that simple, unlearned man
halfpence? More Nay, surely
halfpence three hundred pounds
hundred pounds, yet shall
halfpence out of fear
halfpence -- then were
foreremembered that the apostles
names of one thing
, former books of this
former books of this
things, to prove thereby
he conclude that his
together, because that else
the first two be
- Persons - and
stripes for his tarrying
great causes here specified
godly reasons. First he
times in two or
chapters . . . and now he
first times -- that
former times A, B
parts of his whole
thousand in divers places
prayed unto him to
in one chapter, even
in one chapter, of
. To the matter I
, ergo he did so
that he was fain
heaven that was rebuked
thee truly thou shalt
he cut a man's
day! Tyndale And so
city, town, and village
he will have translated
have this word translated
this word ecclesia should
will have ecclesia translated
will not have ecclesia
that if he should
of all Christian people
whereseover he find him
a like-learned priest that
states, spiritual and temporal,
now it is opened
now it is opened
is open," he saith, "
ye have heard already,
the cannell, or to
his saints should be
walls of Jerusalem were
blast of his mouth
himself a fall and
deprived of heaven and
have a hot iron
commandments but that he
sin, whereby we be
I had heard such
the Gospel" (or "glad
telleth us no glad
tidings, but the heaviest
women that brought them
as would make a
necessity -- as, peradventure,
for heresy before this
God will find a
God shall find his
prison nor at the
ward, and at the
do not amend in
that were at that
Almaine and, of old
and shall for this
not, I trust, one
physician bestowed all his
was born unto Tyndale's
Christ's days unto Tyndale's
so superstitiously that the

thrice
to cry to God
thrice
of some one fault
thrice
do ere the cock
throat
in the open street
throughout
all laws, and even
throughout
all the world
throughout
all the New Testament
throughout
the New Testament be
throughout
all the New Testament
throughout
the New Testament translated
throughout
all the world; whereas
throughout
all the Bible. And
throughout
all the Gospels scraped
throughout
all Christendom, and namely
throughout
all the world: that
throughout
all the world: that
throughout
his whole title wherein
throw
his Blessed Body out
thrown
out of the church
thrown
donw, the gates burned
thrown
down so deep and
thrown
all his matter in
thrown
into hell, where he
thrust
through their blasphemous tongues
thrust
his head through and
tickled
toward great actual deadly
tidings
" -- that is to
tidings
" that is brought you

tidings , but the heaviest tidings
tidings
that ever man told
tidings
that he was risen
tile-pin
to fence their fortress
tillage
of the ground. But
time
abjured, and is at
time
for him well enough
time
full well. Then have
time
of his death would
time
of his death . . . he
time , he is likely to
time
by. Moreover, where, in
time
in England. Let us
time
only counsel you to
time
or other lack to
time
about that part of
time
-- was born again
time
have without any variance
time
of his disease, he
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<td>so done for theirs</td>
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<td>was never so convenient</td>
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<td>. . . every man was not</td>
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<td>&quot;? For all this we</td>
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<tr>
<td>time</td>
<td>is that which he</td>
<td>8, 151/4</td>
</tr>
<tr>
<td>time</td>
<td>in respect of this</td>
<td>8, 151/4</td>
</tr>
<tr>
<td>time</td>
<td>now. We call an</td>
<td>8, 151/5</td>
</tr>
<tr>
<td>time</td>
<td>?Will he stand at</td>
<td>8, 151/7</td>
</tr>
<tr>
<td>time</td>
<td>. And since he saith</td>
<td>8, 151/12</td>
</tr>
<tr>
<td>time</td>
<td>they have not preached</td>
<td>8, 151/12</td>
</tr>
<tr>
<td>time</td>
<td>in which they preached</td>
<td>8, 151/13</td>
</tr>
<tr>
<td>time</td>
<td>. For this must he</td>
<td>8, 151/17</td>
</tr>
<tr>
<td>time</td>
<td>, of Christ and his</td>
<td>8, 151/22</td>
</tr>
<tr>
<td>time</td>
<td>of eight hundred years</td>
<td>8, 151/24</td>
</tr>
<tr>
<td>time</td>
<td>than this and not</td>
<td>8, 151/28</td>
</tr>
<tr>
<td>time</td>
<td>next after the apostles'</td>
<td>8, 151/28</td>
</tr>
<tr>
<td>time</td>
<td>, the true preachers preached</td>
<td>8, 151/32</td>
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<tr>
<td>time</td>
<td>requireth: Saint Augustine, Saint</td>
<td>8, 152/4</td>
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</table>
quoth he, "before this time a right honorable man"

same matter, about the time of that once of old

answer that since that time he took yet his

it all truth from truth to time to

us consider Tyndale's "old" time

when ended that old

that in progress of

people have of old

of old . . . at such

in use before the

too, at the same

I mean, of old

my mind at that

nor had at that

saith, translated since that

of presbyteros at that

which was at that

many from the interpreters' time of whose intents and

seniores was at that

name had at that

any man in long

a child at the

thereto. For in that

Dialogue -- at which

in Latin at that

contrary now in our

them in his own

used in of old

their baptism if the

he repent at one

life leaveth him no

purpose" -- how long

these days, since Christ's time in his own

the Church of every

the world in their

and remained after their

the world in their

that they which from

which from time to

Church had in his

holy saints of every

whole Church of every

he wrought in the

he did in the

step forward. For after

de voted as a right honorable man

the burning of

, Christ himself and his

, all God's words, promises

fifteen days after, within

to time all days

all days even to

in which he saith

of his . . . and when

the officers appointed thereto

they found abused therein

-- though they know

as both the parties

of the apostles, and

when he so translated

, and some of later

. Howbeit, I spied my

either cause to say

presbyteros by this word

? And that was, as

nothing signified other than

of whose intents and

nothing understood but an

none holy signification in

after; for they used

in which it is

, besides the goodness that

I shall read it

, among them, an evil

, and so hath signified

, and not in such

, which the people have

serve them to take

, he may cease to

to sin again after

serveth, after his reckoning

till our own, believed

while he lived here

the apostle to such

. . . of whom such as

. . . were in their stead

; and so forth from

to time come into

come into this world

determined for an article

, but also all the

, have ever taught to

of his apostles, to

of the apostles. And

that they have said

8, 152/ 14

8, 152/ 18

8, 153/ 35

8, 154/ 15

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8, 157/ 34

8, 157/ 34

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8, 244/ 14

8, 244/ 14

8, 247/ 32

8, 249/ 11

8, 249/ 12

8, 251/ 4

8, 252/ 4

8, 253/ 14
other sacraments also in
Arius had in his
be very near his
him, and that his
world were at that
was Holy Scripture that
that by all this
that by this whole
them, in all that
years (by all which
of all that long
Tyndale But in the
saith that in the
own word at that
believed even from the
written . . . and in that
heresies) that at such
was yet at that
and disclosed at such
priesthood was in the
thus: "In the apostles'
said Mass many a
Savior himself, at the
as good heed in
Was himself at that
about -- when the
to them, for the
what then? At such
Saint Peter at that
did yet at that
they might at that
Mass, and must in
needed, or at any
further thing at any
clearly understood . . . till such
finished but that the
forever, partly for a
apostles only, for their
And which, at that
apostles did afterward, when
be -- for the
upon our shoulders what
-- yet at the
was written at one
as soon as my
things done, give me
be verified in every
astonied, and for a
might believe at that
if Peter at that
time of need, if they
8, 259/ 5
time ) much people already, of
8, 266/ 22
time , and that Luther is
8, 270/ 12
time shall be but short
8, 270/ 29
time fallen from the faith
8, 272/ 12
time . . . which is the only
8, 273/ 19
time which was the space
8, 273/ 30
time of fifteen hundred years
8, 274/ 14
time , able to be profitable
8, 277/ 39
time Tyndale saith they have
8, 278/ 20
time before . . . did construe the
8, 279/ 6
time of Moses, when the
8, 279/ 11
time of Moses all was
8, 279/ 19
time unwritten, than he said
8, 280/ 12
time of her decease. And
8, 284/ 6
time , and after, and the
8, 299/ 23
time as Friar Barnes and
8, 301/ 6
time not fully fallen so
8, 301/ 12
time afterward as it should
8, 302/ 1
time of the apostles an
8, 304/ 20
time , priesthood was an office
8, 304/ 26
time and oft before any
8, 316/ 4
time of the institution of
8, 318/ 34
time as they should have
8, 319/ 35
time companion to Saint Paul
8, 325/ 34
time of those old ceremonies
8, 326/ 25
time while they served, though
8, 326/ 33
time as the Law was
8, 327/ 10
time did not know by
8, 329/ 24
time , going to school with
8, 329/ 27
time leave all such undone
8, 329/ 32
time of need: so he
8, 333/ 22
time after should need, to
8, 334/ 25
time after either believe or
8, 335/ 2
time as God, upon the
8, 336/ 29
time may come when God
8, 337/ 29
time , rather than the other
8, 343/ 34
time , but of the Church
8, 344/ 32
time while he would yet
8, 354/ 10
time came to cast them
8, 354/ 12
time that we hear them
8, 358/ 14
time we in such wise
8, 368/ 7
time that she lay dying
8, 371/ 16
time , believe the Church the
8, 381/ 9
time shall serve me . . . so
8, 382/ 18
time to come thereto; and
8, 388/ 2
time since it began (as
8, 392/ 4
time cold and dead . . . which
8, 397/ 33
time , for any word that
8, 406/ 15
time knew not the thing
8, 407/ 23
unto his church any time since. Or else must 8, 407/ 28
tell us at what time God bade whoa and 8, 407/ 29
he had at that time no knowledge. So that 8, 414/ 16
himself hath before this time confessed in writing, in 8, 417/ 9
that Spirit at any time after that he hath 8, 417/ 26
hath once at any time gotten the faith shall 8, 425/ 23
as for the present time so stand in the 8, 428/ 8
he was at that time in grace and God's 8, 429/ 18
be men at one time never so good, yet 8, 434/ 15
and sure at one time , while he is the 8, 435/ 14
God once, at such time as grace and devotion 8, 437/ 23
for him at any time after to sin deadly 8, 439/ 29
time never a whit of 8, 442/ 30
deadly in the very time , neither, in which they 8, 446/ 4
or, rather, in the time while they be in 8, 446/ 5
they were on a time , for their sport, proposing 8, 446/ 16
say but in one time they sin, and in 8, 446/ 29
still in the very time in which they go 8, 447/ 1
pain shall suffer any time after for the sin 8, 448/ 1
lay to them the time before their consent unto 8, 449/ 13
the deed, nor the time of their repentance after 8, 449/ 14
evile deed, but the time in which their will 8, 449/ 15
do it, and the time in which they did 8, 449/ 16
sin deadly in the time of the doing of 8, 451/ 15
deadly sin in the time of his fall -- 8, 455/ 1
seem that in the time of the doing they 8, 455/ 14
and yet in the time of the doing never 8, 458/ 17
and in all the time of their horrible doing 8, 458/ 19
Tyndale saith, at that time knew not of; so 8, 465/ 18
may fortune at that time to speak twice ere 8, 468/ 3
nor at the second time neither, but defend them 8, 468/ 26
defend them many a time and oft . . . and yet 8, 468/ 27
their sins at any time after their baptism committed 8, 474/ 13
and saints, of every time this fifteen hundred years 8, 477/ 32
in every age of time ) saving only when such 8, 481/ 29
there, some in one time , some in another, and 8, 481/ 31
very worst in our time , have been by the 8, 481/ 32
one summer. Since which time , in Switzerland, even this 8, 482/ 35
beginning unto this present time : so hath ever his 8, 486/ 5
from grace for the time , and yet after that 8, 487/ 5
neither nether at any time faileth any man that 8, 489/ 35
faith), can at any time after lose it nor 8, 489/ 39
not now, for this time , trouble Tyndale much with 8, 497/ 19
is elect for the time , after the manner of 8, 497/ 30
I say, for the time of this present life 8, 509/ 7
other occasions at the time to be well - 8, 510/ 24
and will at this time nothing else object against 8, 512/ 18
teach in his own time . And yet, as well 8, 513/ 31
now, in our own time , that can preach and 8, 513/ 38
hundred years from the time of our Savior himself 8, 520/ 22

elects because at some
time from him at that
time reprobate either, in the
time else do at another
time in all that long
time that there cometh a
time in all that long
time once, as for this
time holding myself for this
time that there cometh a
time the child, until the
time elect can at any
time all, nor at any
time his apostles, in the
time believe it. At that
time never lost at no
time himself that at one
time it not at any

time were oppressed for a
time not deadly, at the
time deadly sin at the
time man else had any

time that there was a
time confesseth that in that
time faith abode at any

time it ever at any

time the faith at any

time the faith at any

time that pass for this

time ask I Tyndale this

time whether that in the

time Saint Peter in that

time not then at no

time had, then, in some

time let us divide that

time parts of the whole

time him again, in that

time latter parts of his

time parts of his whole

time it fail for a

time and failing for the

time any wise at any

time none elect at any

time none elect at any

time can never at any

time never faileth at any

time of faith at any

time doth never at any

time elects doth at any

time can neither at any

time God withdraweth his hand

time for some other, secret

time in which they be

time . And whereas God doth

time from the adultery of

time upon him when he

time from the adultery of

time ... and see how he

time satisfied that he believe

time upon him in which

time that it was dead

time sin deadly. And now

time fell therefrom. And this

time in which himself saith

time say I that since

time ... and yet confesseth himself

time they neither believed nor

time before they came to

time . More Tyndale ever laboreth

time when he forswore Christ

time -- it is not

time said that Peter's faith

time in which the apostles

time their faith was fallen

time only in our Lady

time failed in his person

time failed in Saint Peter

time failed in Saint Peter

time , and take "faith" as

time , whether that in the

time in which Peter forsook

time did not believe with

time in his life his

time at the leastwise, failed

time of that state of

time whereof A, B, C

time which we called D

time -- that is to

time A, B, C, D

time by forsaking of me

time , and thou thereby turned

time from God ... but were

time doth deadly sin ... which

time sinneth deadly: even in

time fail. Now, this great

time . And this he proveth

time while they did it

time fail them, nor they

time sin deadly -- though

time fail, nor suffer any
not even in the
between. In all which
et concordiam," he divers
his open proclamations (divers
such as at sundry
men have and ten
common conclusion so many
Law, this seven-year seventeen
and by, a hundred
Tyndale telleth us many
time to resort at
they were at other
much ado, and many
he doth a hundred
the name that many
which he must many
for the miracles many
the Church in diverse
by them at such
I trow, than fifteen
his church, in the
his description in these
else in all those
them up, as many
by due repentance divers
for so do many
faithful are at sundry
whereof experience proveth many
we find it many
ten hundred thousand thousand
men will at some
unsearchable wisdom doth divers
Uriah! But at both
that God at such
said two or three
he saith, "at both
then have we five
fashion; to which five
some of these five
in the three first
after rather suffer ten
in the three former
ye wot well, many
them . . . but at all
Saint Paul laid upon
Saint Paul written unto
Saint Paul writing to
old, as appeared by
for else had young
because I said that
time wherein they do their
time they be, by Tyndale
times repeated those words, with
times iterated and renewed) and
times have fallen therefrom, as
times more, too, and did
times by him and his
times told. But go me
times in a day. Neither
times , as the man is
times convenient, for to hear
times and places in right
times he speaketh thereof, because
times worse. For he were
times signified rulers and governors
times needs do . . . because of
times help to the cleansing
times will not serve the
times as they were not
times ; to which in fifteen
times convenient and by God
times only in which they
times , too, in which they
times he doth -- yet
times in their lives restored
times such good children, ye
times of both the sorts

times the contrary, and sometimes
times far contrary: that the
times , longer. This taketh Tyndale
times not learn nor hearken
times for more causes than
times , as soon as he
times first withdraweth his hand
times in two or three
times . " But yet is this
times , all of one fashion
times Tyndale, if it please
times Peter's faith failed . . . I
times -- that is to
times to die than once
times A, B, C, the
times long between. In all
times so preserve them that
Timothy in making him priest
Timothy in which the Sacrament
Timothy , "Neglect not that grace
Timothy . And for that cause
Timothy , upon the calling together
Timothy was not old. And
Saint Paul written to Timothy, whereof himself also rehearseth 8, 190/36

Saint Paul there teacheth Timothy to beware and avoid 8, 191/7

Saint Paul also teacheth Timothy that he should not 8, 191/14

of Saint Paul to the Apostle's hands upon power and authority that Saint Paul's hands upon Paul saith plainly that in his epistles to in these words to Ephesians, the other to so expressly say to Saint Paul written unto as Paul saith” to Paul speaketh nothing to Paul saith not to as he writeth unto where Saint Paul telleth appear that he giveth destroy the faith that that Saint Paul gave men. Saint Paul told that warning given to could not have served Saint Paul also to Thou, therefore, my son which Saint Paul taught things he there commanded and Saint Paul circumcised he did but stroke said to Elijah the honorable than well deserved do! And yet his written all. By the he maketh a special And forasmuch as his already, throughout his whole therefore he maketh the church. Also, whereas his the matter of the openly confess in the well by divers other in his epistle to though Saint Paul counsel all in. What saith he which attendeth not on his hands, and him, when they come to contend and strive soul, nor they both Timothy's head and call him

Tishbite, 'Hast thou not title, Defensor), so nothing more title of this chapter is title of his chapter, he title for the matter -- title is, of his chapter title wherein he laboreth to title of this book "What title of that chapter is title !Then cometh he forth titles of "Penance" and "Priest titles of this book, and Titus he took it for Titus that the man which Tobias ?"Prayer," saith he, "joined today may . . . hear tomorrow. We toes on his feet, too together, a hot firebrand burning together, and by seditions the together, by putting himself in
lechery the fleshly coupling
Tyndale here heaped up
Huessgen, and the devil,
of religion and lie
and service toward God
devil and you devise
the people should fast
do tame the flesh
in which folk fast
places and his words
midst, and the tail
so many hundred years
this fifteen hundred years
and Annas . . . are gathered
and to gather them
nuns creeping to bed
friars and nuns abed
walk . . . that we come
or a company gathered
all a multitude, gathered
And when men come
else were their assembly
But when they come
must needs answer all
a Christian company gathered
congregations that were gathered
Christian people did resort
began of such assemblies
saving that they gathered
signifieth a sort gathered
that ye company not
God and the devil
his nun, lic lusting
Timothy, upon the calling
works that they work
our own English tongue
be come to join
two or three years
up Christ and Muhammad
when divers apostles went
Moreover, Tyndale’s words fight
the false prophet came
false prophet were come
putting strength and miracle
do consent and agree
first met and talked
up all his proofs
his pieces nothing like
and nuns -- lovingly
evangelists did not go
together of friars and nuns
! Who would not ween
together -- so long ensearched
together when they list, and
together . . . because I verily think
together , busily put forth your
.together . For else, if there
together by the commandment and
together in obedience of the
.together , and ye shall find
.together , and ye shall soon
.together , he had here no
.together suffered all his whole
together against God and Christ
together for to contrive subtlety
.together , and then to preach
together and call them man
together to that place where
.together in one, . . . as a
.together in one, of all
.together to honor God, each
.together in prayer no difference
together to God’s Service . . . the
together unto the blessing of
.together in God, have therefore
together to common upon matters
together among themselves to prayer
.together , yet afterward it obtained
together upon a rumor, and
.together into one flock; as
.together if any that is
.together , as he that would
.together in lechery. Now, to
.together of presbyteros or seniores
together , in killing the lusts
.together , know his defense both
.together within the church. For
together , is yet in such
together to confound the credence
together . . . every one of them
together , and one part cannot
together to dispute the truth
together , and fallen in dispicions
together , shall kill him with
together against Tyndale and Luther
together beyond the sea (after)
together , which proofs I have
together , with great sack seams
together , then we shall never
together by appointment to write
them, conferred their books
together
they agree so evil
together
false company, willingly drawn
together
all Christendom should come
and that they all
together
all the whole house
nor all Christian people
and both two burned
friars and nuns living
Rochester hath gathered divers
all the people standeth
all the whole twelve
and advisedly compare them
eere ever we came
run out and wed
before your face laid
all his whole opinion
his tale hangeth evil
words will evil stand
all his whole chapter
his whole holy sermon
for faith and hope
and charity, all three
man, and deadly sin,
shall, I suppose, agree
I think, also agree
the wife that come
and yoke us both
meditation can never stand
their abominable sinful deeds,
and sin may stand
thereof shall never agree
and virtuous), do stand
deadly sins may stand
nor grace can stand
spell upon and do
of so many years
when they be considered
brought forth and laid
to gather thy children
as a hen gathereth
for wondering and joy
be meetly well agreed
and he there lie
inn, where they tarry
text and their gloss
see how they agree
text and well framed
deal well and plainly
and me first agree
together
8, 310/ 16
together
8, 341/ 17
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-- with more profit
8, 358/ 5
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in lechery and preaching
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together
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that we briefly gather
process half a leaf
when all is gathered
will jumble and agree
take it for a
have the mark and
would have any visible
significations of the outward
and showed what the
more than a bare
are but dead? In
only a bare, dead
the promise is the
sacraments nothing but a
nothing else but a
take it as a
mocketh it . . . a good
that it is a
find there both the
captain by some other
special signification every outward
a bare sign, and
that "sacrament," "sign," and "
the house at the
should be his everlasting
a sign, memorial, and
it for an undoubted
have yet seen sure
that the sacraments be
the declaration of the
for bare signs and
faith set on sensible
he reckoneth the outward
effect, but only bare
be but signs and
but bare signs and
call them bare, graceless
they be but the
as the sacraments be
sacraments and the promises
now, that among other
well divers promises of
significations of the outward
significations the same outward
whether the ceremonies were
they were figures and
they be all good
clear, open marks and
but bare signs and
lately burned in Smithfield)

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<td>together</td>
<td>, nor, almost, half a</td>
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...
what thing he hath told us therein, from the beginning hitherto. Now, if he taught you. First he so. Now, if he from the beginning hitherto his purpose? He hath one word hath he captain will march on tomorrow. We see some at not today may hear made in the English tongue, first Tyndale’s New Testament administrator in the Latin tongue, men and women and the Scripture into our which in the English and prayed in a the brabbling of Tyndale’s thereto prayed in a Church in their own do understand the Latin in their own vulgar every man his mother themselves in the English of understanding of the was in the former signify in our English signifieth in the Greek ecclesia in the Greek Tyndale’s. For the Latin be suffered in English word as in the is in the English signification in the Greek had in the Greek places into the English as in the English words signify in the caritas in the Latin acknowledge” hath in our of our own English understand that the Latin therefore, in our English sentence; and the Greek doth in the Latin And in the Latin lack of the Greek Tyndale by the Greek ignorant in the Greek word there, in the verb, in our English
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untouched too, which he 
turn upon his own 
candle than an unhallowed 
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their souls into everlasting 
such grief, pain, and 
glory into the eternal 
as a right hangman 
law his "right hangman," 
'blood-suppers,' 
and to be their 
terms of temptations and 
his creatures in perpetual 
Saint Peter, and to 
repenteth, and so forth, 
young Father Frith, and 
to have let water 
the soul through the 
was healed by the 
his might, with the 
signifieth folly, doth merrily 
I needed not to 
will have her not 
I not forbear to 
this point, I shall 
words of Abraham nothing 
might be drawn to 
not be drawn to 
God willing, come to 
be so bold to 
the contrary, nor anything 
point that he should 
have and partly shall 
our present purpose, to 
without sin . . . I shall 
yet shall I further 
other things only, that 
and damnable if it 
he would seem to 
how the examples anything 
purpose, God willing, to 
of the places before 
if men and women 
matter; as I have 
him, yet had it 
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God, but by the
list, not of the
Church, but of the
Paul by his present
that of the apostles'
that saving for the
with the people by
among the people by
say the truth, never
Orient, writeth thus: "This
cometh of the apostles'
and yet we by
beginning but by the
authority of the apostles'

he none but the
he not believe the
to deliver it what
Turks) nor with false
gave the people other
was watered with men's
wise: "Keep you my
in the . . . that his "
drawn to touch the
drawn to touch the
law aside for men's
any precepts, laws, or
is of their own
properly meant of the
naught. And their good
bound to obey "men's
these words, concerning their
words not of the
and not of the
or speaking against the "
we say be the
authentic stories. By these
well appeareth. By these
other things. By these
fast and observe our
me, and kept the
fast and keep the
a book of the
not have kept his
writeth of such unwritten
but althing uncertain: both
also which are the
that we know the
only believeth not the
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and commendation of the
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tradition of the Church where
he will hereafter, and
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thereof by mouth (as
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" were the Gospel that
traditions which the false Pharisees
which the true Spirit
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of the New Testament
of the New Testament
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England, nor, as I trow, in any place, almost 8, 160/22
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true that is signified thereby 8, 116/ 33
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true . And with these words 8, 118/ 7
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nations have instead of true faith believed false lies 8, 135/ 21
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which false churches this
teach such things for
that they be God's
which their miracles proved
proved to be his
against many preachers proved
else to call the
his miracles in his
church, to show his
is to wit, his
apostle. And then, his
to prove their saying
he must prove me
ever he shall prove
it proved him a
if these words be
For if it be
ergo, it is not
prove the apostles God's
possible: wherewith should the
false, except he brought
false miracles, except the
ture preachers should show
to wit, that the
so were . . . then the
preachers had enough without
that if it were
since himself confesseth that
case sufficiently serve the
the mighty means of
of miracles for the
safe enough . . . and the
far wide; for the
they will deny the
false . . . so that the
he mean that the
he mean that the
me now that the
to dispute with any
Church. Now, when the
gloss; and when the
against all this the
constructed them in their
that hath by his
though the Scripture be
years may perceive the
hath ever made his
of miracles his very,
there can be no
there? If he said
true
church, of charity (Christ's
true
as not only all
true
messengers; for else why
true
, but upon the exposition
true
preachers . . . have plainly taught
true
by many miracles, he
true
miracles of God done
true
church, to show his
true
church -- that is
true
apostle. And then, his
true
preacher known -- that
true
, as ye shall see
true
not only the thing
true
-- that is to
true
preacher: then shall Tyndale
true
-- that they proved
true
that Tyndale saith, that
true
that Tyndale goeth about
true
preachers . . . and therefore needed
true
preacher confound the false
true
miracles to confound the
true
preachers should show true
true
miracles against them: I
true
preachers could have nothing
true
preachers had enough without
true
miracles to confound the
true
that he saith (that
true
miracles might in such
true
preacher and confound the
true
miracles, and out of
true
proof of his word
true
preachers able enough to
true
preachers cannot confound them
true
sense thereof, and obstinately
true
preacher and that false
true
preacher shall make the
true
preacher shall by the
true
preacher and the false
true
preacher that would offer
true
preacher and the false
true
preacher would lay thereto
true
preacher fall in farther
true
sense, and that his
true
teaching there opened the
true
in itself, yet since
true
part from the false
true
preachers to do greater
true
church known from all
true
faith but if it
true
. . . yet were he never
true

purpose sufficient that the only it is the world his prophets and the confusion of his Catholic Church is the Tyndale -- "of the robbed from us the of sacraments as the And as concerning the "years last past . . . which you, though he said shall see . . . and how if it were as say, "That is very But since it is is out of question were in itself nevertheless though his antecedent were if Tyndale told us the remnant be no For it is not it be never so and warrant them for therein Tyndale saith not church!), but with the Tyndale cannot prove it know which councils were of those councils were Scripture he knoweth for the traditions which the And as it is is not the very, is not a very, set forth against Christ's writers not writing any learned them; of a draw us from the cannot in Christ's very, served Timothy without the that Tyndale saith not all them is the as be not only he say they were them all is the doctrine thereof known for agree them to be that hath had the may surely learn the the true faith and Tyndale's doctrine be the true faith had first from true church of God . . . and true preachers with miracles, but true prophet. And therefore it true church, and all these true sense of all the true sense of the Scripture true sense of Scripture, do true sense" of Scripture which true sense Tyndale now bringeth true . . . in that he saith true it is ye shall true as it is false true ; all such things is true , and taught unto the true . . . and that the Scripture true -- that the apostles true . . . yet as wisely concluded true , taught them but only true sacraments, for lack of true , nor the Church teacht true , is yet none article true -- nor leave out true . . . For Saint Paul reproved true Catholic faith, and holy true that he saith, that true and which false. This true and which false. But true , the other saith that true Spirit of God, by true of every particular church true shepherd that in his true shepherd, seeking only the true doctrine Tyndale's anti-Christian heresies true books of Scripture, but true apostle, and not of true faith that we have true faith err and be true faith had in his true where he saith that true church . . . and why rather true , but be also such true . . . For Tyndale setteth not true , and why we should true . . . Tyndale then, under the true ? But when ye shall true belief? And let him true faith and true virtues. If he say true faith), and stark hypocrites
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it: so is it true
he saith that the true
of Saint John said true
showed us that a true
his riddle, that every true
Paul meaneth that every true
tellet us that a true
he saith that the true
he mean that a true
his other fellows, the true
his favor, and be true
his riddle of the true
and all other the true
or any such other true
he, and such other true
he have made a true
of pardon to all true
his holy fellows, the " true
Tyndale's false heresy were true
to prove his riddle true
and such other true
other holy heretics, the true
so, by the very true
before, if they were true
words, if they were true
if that he say true
their holy heresies be true
that, that I concluded true
whereas I said, and true
meaning thereby that the true
but if he have true
his holy companions, the true
effect but that the true
in this: that his true
have once gotten the true
error soever such a true
beside the promises . . . a true
he saith that a true
he holdeth that a true
for that cause a true
and that therefore the true
heard before, that a true
us first wherefore a true
for his pleasure sometimes true
Turks instead of the true
Tyndale instead of the true
the cause wherefore the true
else, if Tyndale said true
that whensoever a man true
so, as it is true
to say that "he true
to say that "whoso true
members of the elect true
. . . then should Saint John true
member of Christ's church true
member of Christ's church true
member may daily fall true
member of Christ's church true
members of Christ's church true
member sinneth not deadly true
members of Christ's church true
chosen members of his true
member of their elect true
members of the "elect true
member of their "elect true
members of their "elect true
, faithful promise of pardon true
repentants and penitents, what true
" members of Christ's church true
, and that they were true
that "though he sin true
members of their church true
members of their "elect true
tale of Christ, Tyndale's true
(as they be not true
would make indeed somewhat true
that he consented not true
. . . must needs in the true
and that he concludeth true
I said, that a true
, right belief of all true
trust and full, undoubted true
members of their "elect true
members of Tyndale's "elect true
members of his "elect true
faith that Saint Peter true
, faithful, elect member of true
member of his "elect true
member cannot err at true
member of his "elect true
member of his "elect true
member of the elected true
member of his "elect true
tales, and sometimes such true
Savior of the world true
, Catholic church of Christ true
members of Tyndale's church true
, that every elect person true

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me some cause either true cause or an apparent 8, 506/ 30
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<td>therein to give them</td>
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<td><strong>trust</strong></td>
<td>to draw the serpent</td>
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<td><strong>trust</strong></td>
<td>in God it may</td>
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<td>put in &quot;faith alone&quot;</td>
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<td><strong>trust</strong></td>
<td>of God's testament . . . and</td>
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<td><strong>trust</strong></td>
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<td>them in nothing, but</td>
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<td><strong>trust</strong></td>
<td>, in vain . . . and that</td>
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<td><strong>trust</strong></td>
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<td><strong>trust</strong></td>
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<td><strong>trust</strong></td>
<td>that some Hushai that</td>
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<td><strong>trust</strong></td>
<td>, and . . . according to my</td>
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<td><strong>trust</strong></td>
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<td><strong>trust</strong></td>
<td>yet to entreat him</td>
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<td><strong>trust</strong></td>
<td>both his learning the</td>
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<td><strong>trust</strong></td>
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<td>and confidence to be</td>
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is, that they which 
church, because they put 
do put also their 
faith" understand hope and 
For the dreadless 
punishment, wrestle with the 
then juggles it into 
commandments, and all the 

his hope and his 
mans living. More Now 
of his mercy turneth 

besides . . . he will, I 

I shall not, I 
it well and surely 
twice. There is, I 
to do, if they 
shall well perceive, I 
and examined -- I 

his fizzes as I 
answered him . . . shall, I 

and put all their 
and put all their 
that the "elect church" 

live, and he then, 
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far gone against God's 
be sworn to say 
any oath. And of 
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go back with the 

ye should see what 
showed him, as the 
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at last always the 
to me; and of 
the defense of the 

all that love the 

his congregation the very 
lead them into all 

all such kind of 
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were told the very
that I therein say
make them savor the
the knowledge of the
lead it into every
teacheth his church all
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damnable that is of
then taught them the
it, into every necessary
and very void of
because that here the
subtlety, to oppress the
even here. For of
within this realm; the
and seldom, whereas of
and universal. Howbeit, of
we say, and say
teach his church all
that he saith not
And that I say
indeed, to say the
and teaching it all
and teach it all
I do not say
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For Tyndale saith therein
Here ye see Tyndale's
less wit, and least
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Nor I find no
mean by this "open"
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from the matter. The
More It is very
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he calleth the plain
then show the people

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truth , the promise of God
truth , as well the promise
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truth . For how had the
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truth -- that the cause
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of him and his
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For though that his
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the cause of the
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his word . . . but the
word dependeth upon the
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done. But whereas of
may perceive that the
the cause of his
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declare and magnify his
and seek for the
and belief of the
do penance, and teach
leading them into all
in hand, that the
and found out the
I find lack of
there is no necessary

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" . . . he forgetteth in the
in such manner obstinate
; and, putting me in
come at last unto
to the belief whereof
is indeed that they
. . . and hideth himself in
. . . as Christ saith himself
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or his light of
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" And thus thou seest
dependeth not of man
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, the difference is not
of God. Now, if
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that proceedeth of the
dependeth not of man's
dependeth not of God dependeth not
is not true because
is not true because
of these two, nor
of the other. But
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of my saying dependeth
of his sitting: so
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of his word . . . but
of his word dependeth
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was the thing in
it should have been
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shall be showed us
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them of whom the
not have learned the
is damnable after the
evidently proved...the sure
is to wit, every
he must learn the
certainty of the
teach his church all
mean that as the
his words is any
somewhat more covertly), of
hear and learn the
inevitable sight of the
his laws," whereas of
that I see the
willfully write against the
it; for upon a
can there follow but
this, I say, be
to hearken unto the
and consent unto the
nor hearken to the
they be taught the
the consent of the
For albeit that of
And therein he saith
she could not, of
the elects. For of
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about to seek the
that told him the
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they be all, of
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repeated those words, with turisions and knockings upon his
or than would a Turk himself. And this is
ready to kill a Turk for his sake, that
he saith that the Turk "believeth better in God
very surely for a Turk but for a heretic
he must either lie tumbling still therein like a
company with either paynim, to do as the
and though they were Turks do -- bid men
fear lest infidels as Turks, Jews, or Saracens, or
good reason unto Jews, Turks and Saracens would learn
then all the Jews, Turks, and Saracens, and paynims
speaketh of, as Jews, Turks, and Saracens, and other infidels
Christian men suffer the Turks, and Saracens, were present
prepare themselves against the Turks and fight not with
Then all the Jews, Turks . But now Tyndale, that
and though they were Turks . But as madly as
in favor of the Turks . . . a prince may assemble
church of paynims and Turks, and the church
yea, and peradventure Jews, Turks , and Saracens too, that
think as did the Turks and the old heathen
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and "a church of Turks . " thereto. More This is
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will say that the Turks ) nor with false traditions
that neither paynims nor Turks have miracles among them
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But like as the Turks , not yet converted unto
Turks instead of the true

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his heresies again, and
yet the grace to
now, saith the Lord,
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breaking be sorry and
at all -- and
of our Lord, to
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and show lechery . . . to
that the fight shall
manifold heresies, they now
whit. For if he
but his own, and
rageth he because I
but if he will
so many ways to
will at this clap
for our pleasure, or
be thereon taken and
they care not to
heaven, we most specially
never after repent nor
words, take occasion to
if the righteous man
the wicked man will
whenever the wicked man
if he would not
do not despair to
go anymore about to
though an elect shall
that therefore if he
a reprobate, though he
at the first, shall
him . . . though man cannot
yet of such, some
that they would finally
they repent immediately and
to himself, he may
cold fear of death"
that he be surely
from true Christian folk
now the Lent all
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lying in water was
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and perfected, our hope
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<th>Term</th>
<th>Meaning</th>
<th>Page/Line</th>
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<tr>
<td>Turks'</td>
<td>favor speaketh against those</td>
<td>8, 123/ 26</td>
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<tr>
<td>turn</td>
<td>again to Christ's Catholic</td>
<td>8, 9/ 21</td>
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<tr>
<td>turn</td>
<td>and save his soul</td>
<td>8, 22/ 9</td>
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<td>turn</td>
<td>to me with all</td>
<td>8, 68/ 26</td>
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<tr>
<td>turn</td>
<td>again to God, that</td>
<td>8, 68/ 33</td>
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<tr>
<td>turn</td>
<td>again to them. Read</td>
<td>8, 68/ 34</td>
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<td>turn</td>
<td>again by penance . . . God</td>
<td>8, 76/ 33</td>
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<td>turn</td>
<td>them all into mocks</td>
<td>8, 104/ 36</td>
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<td>turn</td>
<td>it to a mock</td>
<td>8, 115/ 18</td>
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<td>turn</td>
<td>poor simple souls out</td>
<td>8, 118/ 38</td>
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<td>turn</td>
<td>the world to grace</td>
<td>8, 130/ 11</td>
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<td>turn</td>
<td>the man to merit</td>
<td>8, 159/ 28</td>
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<td>turn</td>
<td>all the sweet honey</td>
<td>8, 161/ 18</td>
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<td>turn</td>
<td>it from a conditional</td>
<td>8, 168/ 14</td>
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<td>turn</td>
<td>upon his own top</td>
<td>8, 175/ 27</td>
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<td>turn</td>
<td>into &quot;favor,&quot; and not</td>
<td>8, 202/ 22</td>
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<td>turn</td>
<td>the article out of</td>
<td>8, 235/ 30</td>
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<td>turn</td>
<td>the people wrong, God</td>
<td>8, 270/ 20</td>
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<tr>
<td>turn</td>
<td>his cheek aside . . . and</td>
<td>8, 298/ 18</td>
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<tr>
<td>turn</td>
<td>it to every tenth</td>
<td>8, 321/ 25</td>
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<tr>
<td>turn</td>
<td>men to devotion, and</td>
<td>8, 330/ 13</td>
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<td>turn</td>
<td>into Friday now. By</td>
<td>8, 366/ 2</td>
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<td>turn</td>
<td>us toward the east</td>
<td>8, 368/ 1</td>
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<tr>
<td>turn</td>
<td>again . . . but yet the</td>
<td>8, 412/ 9</td>
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<td>turn</td>
<td>their earnest, godly sentence</td>
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<td>turn</td>
<td>himself away from his</td>
<td>8, 432/ 12</td>
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<td>turn</td>
<td>, he shall be taken</td>
<td>8, 432/ 20</td>
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<td>turn</td>
<td>from his wickedness . . . it</td>
<td>8, 432/ 26</td>
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<td>turn</td>
<td>at the first, as</td>
<td>8, 468/ 36</td>
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<td>turn</td>
<td>a man at last</td>
<td>8, 469/ 17</td>
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<td>turn</td>
<td>him again to God</td>
<td>8, 469/ 29</td>
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<td>turn</td>
<td>from evil to good</td>
<td>8, 470/ 2</td>
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<td>not at the first</td>
<td>8, 470/ 3</td>
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<td>turn</td>
<td>not from his present</td>
<td>8, 470/ 5</td>
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<td>turn</td>
<td>after well enough . . . and</td>
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<td>turn</td>
<td>unto him without prevention</td>
<td>8, 510/ 1</td>
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<td>turn</td>
<td>again by grace from</td>
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<tr>
<td>turn</td>
<td>again to him, and</td>
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<tr>
<td>turn</td>
<td>again meekly. For this</td>
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<td>turn</td>
<td>from God unto the</td>
<td>8, 558/ 36</td>
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<td>turn</td>
<td>them to give an</td>
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<td>turned</td>
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<td>turned</td>
<td>into false, wicked wretches</td>
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<td>turned</td>
<td>into Shrovetide. And there</td>
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<td>turned</td>
<td>in Christ's holy Flesh</td>
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<td>turned</td>
<td>into starch.&quot; More What</td>
<td>8, 116/ 16</td>
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<td>turned</td>
<td>they sermons in brawlings</td>
<td>8, 126/ 8</td>
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<td>turned</td>
<td>into having and possession</td>
<td>8, 141/ 6</td>
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<tr>
<td>turned</td>
<td>again to God; and</td>
<td>8, 142/ 24</td>
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<td>turned</td>
<td>into his Blood? Now</td>
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or that it is tongue have changed and when the world was beginning . . . or from mortal else, be thy back malice . . . he should be from a holy apostle that whosoever had once whereas Christ when he life to come, then never from them; then he repent immediately, and time, and thou thereby be thyself converted and by any deadly sin, a man may be turned to good, and to be bad, and turned to virtue, and and turned to vice, turned to God, and turned to God, and the Scripture that word " by turning to himself that is, "to God God averted and sinfully of our Savior, Tyndale spoken. But therefore Tyndale cheek from me, he this argument: "He that him: ergo, he that regard of his mercy own part now and useth daily, as in own fond fantasies, and the Jews, in their argument false: yet in lose no labor in his ghostly purpose . . . and, some willing conversion and converted," which signifieth a doth ever imply a is ever taken for is never taken for unto God. For in devil . . . as Lucifer by friars may wed nuns. by and by, both his coming hither, both soul cured, than both sacraments, which be only turned into this word "acknowledging turned the order of the turned to him, and that turned to venial by the turned once, I will eat turned from an angel into turned into the traitor of turned the spit could never turned into full sight and turned he to the true turned again meekly. Now, in turned from me to my turned from mine enemy unto turned in any wise at turned to good, and turned to be bad, and turned to virtue, and turned to vice, turned to turned to God, and turned turned to the devil, too turned " standeth so alone, it turned to the devil. And turned again," proved clearly that turned away. And therefore hath turnedth into scorn. Never was turned those two words out turned the other very fair turned the spit sitteth by turned the spit cannot be turned trust into presumption, and turned him to impugn ours turned "idols" into "images," and turned all honey into poison turned to Christ's belief, were turned the one check from turned of him. And saving turned the example of his turned of man toward him turned to God (and therein turned away from God before turned unto God. And especially turned of a man unto turned to himself, he may turned to himself turned to Tut , nay; that can serve twain deceitfully did abuse his twain unto his charge. But twain cast away; or, if twain : Baptism and the Sacrament
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<td>twain</td>
<td>to tarry for the</td>
<td>8, 83/1</td>
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<td>twain</td>
<td>be nothing fruitful neither</td>
<td>8, 83/21</td>
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<td>twain</td>
<td>, that is to wit</td>
<td>8, 83/23</td>
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<td>twain</td>
<td>-- that is, Baptism</td>
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<td>twain</td>
<td>-- I pray you</td>
<td>8, 91/34</td>
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<td>twain</td>
<td>, and ye shall see</td>
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<td>twain</td>
<td>that he would seem</td>
<td>8, 119/1</td>
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<td>twain</td>
<td>more, which I marvel</td>
<td>8, 133/33</td>
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<td>twain</td>
<td>that this word plainly</td>
<td>8, 145/13</td>
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<td>twain</td>
<td>too. Every boy believeth</td>
<td>8, 147/33</td>
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<td>twain</td>
<td>, may be Christian men</td>
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<td>twain</td>
<td>. For by a like</td>
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<td>to come to land</td>
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<td>twain</td>
<td>for true: that is</td>
<td>8, 196/22</td>
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<td>twain</td>
<td>neither . . . but an indifferent</td>
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<td>twain</td>
<td>. And therefore, where in</td>
<td>8, 220/19</td>
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<td>twain</td>
<td>-- &quot;I take not&quot;</td>
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<td>twain</td>
<td>. If a man would</td>
<td>8, 234/5</td>
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<td>twain</td>
<td>, save only these few</td>
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<td>twain</td>
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<td>that if either of</td>
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<td>twain</td>
<td>, and one and twain</td>
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<td>twain</td>
<td>make three,&quot; that simple</td>
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<td>be not enough to</td>
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<td>twain</td>
<td>. If he mean of</td>
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<td>twain</td>
<td>, without any other significations</td>
<td>8, 309/3</td>
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<td>twain</td>
<td>, he speaketh of miracles</td>
<td>8, 311/2</td>
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<td>is the truth . . . yet</td>
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<td>twain</td>
<td>, so substantial . . . that it</td>
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<td>must needs be the</td>
<td>8, 318/21</td>
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<td>twain</td>
<td>. For if we bring</td>
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<td>twain</td>
<td>. Now have ye heard</td>
<td>8, 347/2</td>
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<td>twain</td>
<td>have therein done very</td>
<td>8, 353/36</td>
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<td>twain</td>
<td>, nor these twain between</td>
<td>8, 394/27</td>
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<td>twain</td>
<td>he the causes, both</td>
<td>8, 318/3</td>
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<td>twain</td>
<td>some one of those</td>
<td>8, 318/21</td>
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<td>though it bring both</td>
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<td>twain</td>
<td>, one dark text or</td>
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<td>twain</td>
<td>believe one heretic or</td>
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<td>twain</td>
<td>which advisedly readeth those</td>
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<td>twain</td>
<td>after the devil. These</td>
<td>8, 394/27</td>
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<td>twain</td>
<td>after one warning or</td>
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<td>as they be, both</td>
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<td>best at once without</td>
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<td>twain</td>
<td>shall never after doubt</td>
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<td>twain</td>
<td>between themselves) -- he</td>
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<td>And Tyndale followeth the</td>
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<td>in his way, that</td>
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<td>. One, a general signification</td>
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with other, and both
his heresy. Of which
but only one or
of Moses in the
the eleventh Collation (the
of Saint Matthew, the
is written in the
four evangelists and his
or all the whole

elected and chose his

elected and chosen you
I not chosen you

elected and chosen you

thirty-sixth of Jeremiah, the
as in the said
and one in the

which, being convicted by
any priest within this
company, till within this
his boy's age is

cause enough to kill

of my Dialogue, the
as I in the

flesh? Item: In the


twain wedded and bedded with
twain yet it will be
twain such as nothing maketh
twelfth of the Deuteronomy, where
twelfth chapter: "The authority of
twelfth chapter; and also the
twelfth chapter of the Second
twelve apostles . . . he hath caused
twelve apostles, though they were
twelve, and one of you
twelve, and one of you

twelve, and lo, one of
twentieth of Judges, with a
twentieth chapter of the Apostles'
twentieth of the Acts . . . all
twenty witnesses and above, did
twenty miles." More All this
twenty years, that believed as
twenty winters stepped into his
twenty peasants and villeins for
twenty-fifth chapter: there shall ye
twenty-fifth chapter of the First
twenty-first chapter of the Third
twenty-fourth chapter of Saint Luke
twenty-ninth chapter of my First
twenty-ninth chapter, M. More allegeth
twenty-sixth chapter of Leviticus, where
twenty-third day of February . . . and
twenty-third of Matthew, where he

though he had lived
of the hands . . . is
as many more, and
that time to speak
though David so did
fallen on a lime

for himself, the painful
too, was occupied about
monk, he went about
much honesty and worship,

Testament. The third, against

then would put away
man upon the other

convenient significations of those

is led thereto by

But then findeth Tyndale

Tyndale's mind concerning these
visible signs, there be

Law -- between which
difference as between the
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<td><strong>Church which stretcheth to</strong></td>
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<td>of the sacrament putteth</td>
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<td>also one of these</td>
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<td>therefore Tyndale turneth those</td>
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<td>himself and one or</td>
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<td>the bishops should wag</td>
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<td>here the wagging of</td>
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<td>every one of which</td>
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<td>Will he stand at</td>
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<td>tale Tyndale telleth us</td>
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<td>with one word or</td>
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<td>farther yet, of these</td>
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<td>readers, yourselves, whether of</td>
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<td>For whereas he layeth</td>
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<td>since neither of those</td>
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<td>word ecclesia . . . of which</td>
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<td>shall read over the</td>
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<td>and every of these</td>
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<td>the matter, after his</td>
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<td>the use of those</td>
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<td>is there between these</td>
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<td>Savior himself; of which</td>
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<td>for the man.&quot;The Tongue, changed in those</td>
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<td>open which of the</td>
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<td>sentence falsely. For these</td>
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<td>a heresy; ergo, these</td>
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<td>the truth of these</td>
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<td>must then prove me</td>
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<td>I answer to Tyndale</td>
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<td>fallen in dispicions in</td>
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<td>our Lady shall have</td>
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<td>have seen with his</td>
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<td>his two eyes his</td>
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<td>a simple soul that</td>
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<td>and to eat the</td>
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<td>the belief thereof profiteth</td>
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<td>works here (of which</td>
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<td>man and died between</td>
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<td>apostles have written the</td>
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<td>always that the other</td>
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<td>conclude that only those</td>
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<td>short; but here be</td>
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<td>openly rebuke and shame</td>
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<td>see whither of us</td>
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<td><strong>two</strong> seas of sins, that</td>
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<td><strong>two</strong> wretched fellows of his</td>
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<td><strong>two</strong> fingers over him . . . than</td>
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<td><strong>two</strong> fingers . . . so he calleth</td>
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<td><strong>two</strong> is worthy more faith</td>
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<td><strong>two</strong> hundred? Three hundred? Four</td>
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<td><strong>two</strong> first excludeth him utterly</td>
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<td><strong>two</strong> persons singular, taketh the</td>
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<td><strong>two</strong> terms we take for</td>
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<td><strong>two</strong> be plain repugnant: that</td>
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<td><strong>two</strong> things be true&quot;; and</td>
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<td><strong>two</strong> , nor the saying of</td>
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<td><strong>two</strong> things: one, that they</td>
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<td><strong>two</strong> things. The first is</td>
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<td><strong>two</strong> pulpits on high, that</td>
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<td><strong>two</strong> new sons ere Tyndale</td>
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<td><strong>two</strong> eyes his two follies</td>
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<td><strong>two</strong> follies in these few</td>
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<td><strong>two</strong> eggs were three, because</td>
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<td><strong>two</strong> eggs himself, and bid</td>
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<td><strong>two</strong> manner of wise. One</td>
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<td><strong>two</strong> things Tyndale abhorreth to</td>
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<td><strong>two</strong> thieves, and for his</td>
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<tr>
<td><strong>two</strong> sacraments, that is to</td>
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<td><strong>two</strong> , that is, Baptism and</td>
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<tr>
<td><strong>two</strong> be very sacraments, and</td>
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<tr>
<td><strong>two</strong> lies long and loud</td>
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<tr>
<td><strong>two</strong> sacraments there at once</td>
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<tr>
<td><strong>two</strong> play the false juggler</td>
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</tbody>
</table>
here, he guesseth here
but divineth and deviseth
why, We may make
as it is thought,
him too, and both
with whither of those
the answer of his
Soul Health.” In which
too, that we were
declareth that there be
following) which of these
not. For in these
undoubtful judges between the
the world unto the
Holy Scripture. Of which
in whichever of these
which three the first
doubteth whither of the
dannably. And why? For
not so divide these
serve -- of which
articles he lacketh those
one naughty knave or
here falleth Tyndale in
once moved diversely between
untrue in these other
doubt not but some
And, finally, put for
For this he said
or three times in
boldness, and that his
work) -- of these
the first of his
but only given us
you by the way
that I answer Tyndale
this knoweth, I say,
from God. Now, when
infidelity to do as
of man, or as
idolatry to do as
these abominable books of
And these things teacheth
Then have we by
Then have we from
Jonah made out by
Then have we, by
of such sort as
Practice of Prelates . . . wherein
so mad to tell
two causes why the water
8, 317/ 36
two new causes of his
8, 318/ 20
two every week if it
8, 320/ 9
two hundred years before; and
8, 339/ 1
two burned together -- with
8, 358/ 5
two were surer to send
8, 374/ 4
two special chapters -- the
8, 382/ 11
two points as gloriously as
8, 382/ 4
two mad fools and false
8, 390/ 4
two churches -- the one
8, 390/ 23
two elections he meaneth. Howbeit
8, 391/ 23
two points he wrappeth us
8, 393/ 2
two contrary preachers of which
8, 396/ 33
two most heinous sins and
8, 425/ 11
two things Tyndale the one
8, 426/ 25
two states a man finally
8, 432/ 15
two be the beginning and
8, 435/ 10
two better understood Saint John
8, 442/ 31
two causes, saith Tyndale. One
8, 461/ 7
two kinds of error . . one
8, 462/ 3
two the one is that
8, 471/ 9
. . . there is no remedy
8, 476/ 17
in a town, as
8, 482/ 21
faults. One is that
8, 499/ 8
reasons, nothing do at
8, 507/ 6
things also: that is
8, 511/ 29
souls have been saved
8, 523/ 3
two false intents: one, to
8, 527/ 19
or three times in
8, 532/ 14
or three chapters . . . and
8, 532/ 14
disciples toward Emmaus burned
8, 545/ 16
last significations hath he
8, 561/ 15
last, if he will
8, 561/ 20
definitions. Of which so
8, 567/ 20
special great heresies. One
8, 567/ 37
things. One, that God
8, 568/ 31
Tyndale himself so well, and
8, 3/ 15
Tyndale calleth his heresies by
8, 3/ 28
Tyndale hath done: purposely mistranslate
8, 3/ 36
Tyndale saith of confession, but
8, 4/ 9
Tyndale doth: forbid us to
8, 4/ 26
Tyndale and his fellows teach
8, 5/ 30
Tyndale as the mind of
8, 6/ 14
Tyndale the Wicked Mammon . . by
8, 6/ 17
Tyndale the First Epistle of
8, 6/ 26
Tyndale -- a book that
8, 8/ 3
Tyndale also, the Answer to
8, 8/ 8
Tyndale never made a more
8, 8/ 15
Tyndale had went to have
8, 8/ 19
Tyndale , no man doubteth but
8, 8/ 30
man doubteth but that
what manner a brain
too, telling us, as
and soul. Thus rejoiced
canonization, in whose burning
oath. And of truth,
martyr . . . of whose burning
maketh boast. Wherefore since
some of those articles
shall not marvel though
shall ye marvel that
of this holy "martyr"
Of Bayfield's burning hath
be sorry that ever
I hear also that
heart, and have accused
out on him; and
learned of Luther and
thus ye see that
lost. And yet glorith
so cunningly handled by
in such wise by
these pestilent books that
for it. And then
Israel. But now saith
false, malicious manner that
this book . . . and as
I think, but that
law made by men:
than man." But when
man well seeth that
or such other like:
those things -- then
that I shall leave
have so clearly confuted
I go further with
the while. But when
some better business than

Book The Preface of
Answer unto the Same
God's elect. Amen. More
men consider that whereas
and their scholars (as
lewd sport, but Father
very Scripture itself. But
and worldly wantonness. But
Blood of our Savior,
as ye shall see
their nuns? Whereof till
deflowering religious women. And
Tyndale devised it of his
Tyndale hath, that dreameth such
Tyndale doth, that it is
Tyndale in the death of
Tyndale so gaily glorith, and
Tyndale, in his Answer to
Tyndale maketh boast. Wherefore since
Tyndale alloweth his cause . . . he
Tyndale hath himself given over
Tyndale were ashamed of his
Tyndale was so shameless to
Tyndale hath not so great
Tyndale no great cause to
Tyndale should glory and boast
Tyndale highly rejoiceth in the
Tyndale, too, if all that
Tyndale, if he do not
Tyndale . . . was the very point
Tyndale hath no great cause
Tyndale ungraciously in their destruction
Tyndale and his fellows as
Tyndale, or the best of
Tyndale and such others send
Tyndale crieth out upon the
Tyndale and Friar Barnes both
Tyndale hath used in the
Tyndale doth himself in his
Tyndale himself would no less
Tyndale answeth me for Luther
Tyndale, that is a heretic
Tyndale among many other abominable
Tyndale here teacheth that the
Tyndale here plainly teacheth them
Tyndale never a dark corner
Tyndale concerning that point, and
Tyndale, I purpose to answer
Tyndale is once in that
Tyndale misbestoweth it now. For
Tyndale, with the Answer unto
Tyndale The grace of our
Tyndale here beginneth with a
Tyndale here prayeth holily for
Tyndale here, and such others
Tyndale here writeth much worse
Tyndale teacheth us in good
Tyndale here, with an earnest
Tyndale turneth into scorn. Never
Tyndale do here. For if
Tyndale can tell us some
Tyndale himself (which thing is
deed for well done.

disciples, warned them, saying, that believe not as belief . . . when he heareth perceive very well that against God: so doth and now Luther, and
then did they as new faith of Luther, and lawful matrimoniy. If
the other side, if done the same: let ever taught that it Paul speaketh nun! If
faith is very false. not born again but Ye consider well that of God." How knoweth
God. But yet will the place alleged by nothing of God unknown:
high, vehement words hath ye wot well, if chief. Let not, therefore, foul, fleshly living. But holily speaketh of "love."
were as spiritual as that thing in which as for that such spiritual persons as have now -- Luther, as Luther is, and fellows. Take example saith love toward God than allow the cause that of love affirmed by Tyndale doth confound both their common opinion, and remember, good reader, that I not sure whether I verily think that to serve God. But else, I say, must serve him. Now, if At this point will -- when we tell we lawfully may (as God. Then will not cannot see but that the state of grace.

<p>| Tyndale | Our Savior Jesus (in deed) | 8,43/6 |
| Tyndale | is now the Holy | 8,43/9 |
| Tyndale | doth were in a | 8,43/23 |
| Tyndale | here lay against them | 8,43/24 |
| Tyndale | here sinfully doth abuse | 8,43/28 |
| Tyndale | here wrest the word | 8,43/34 |
| Tyndale | , and Friar Huessgen, and doth now -- judge | 8,44/27 |
| Tyndale | , and Friar Huessgen is grant that I say | 8,44/31 |
| Tyndale | deny me this, and | 8,45/10 |
| Tyndale | then tell us one | 8,45/13 |
| Tyndale | taketh here Saint Paul | 8,45/16 |
| Tyndale | show you not this | 8,45/17 |
| Tyndale | Saint. Paul in that | 8,45/32 |
| Tyndale | feigneth the and created | 8,46/1 |
| Tyndale | , in these words, would | 8,46/12 |
| Tyndale | that none of all | 8,46/27 |
| Tyndale | none of that. For | 8,47/6 |
| Tyndale | , saith that the Holy | 8,47/8 |
| Tyndale | taketh that high power | 8,47/11 |
| Tyndale | here heaped up together | 8,47/20 |
| Tyndale | and his fellows be | 8,47/27 |
| Tyndale | , good reader, with his | 8,47/29 |
| Tyndale | hath a hope that | 8,48/10 |
| Tyndale | Take an example in | 8,48/17 |
| Tyndale | is, or Luther either | 8,48/27 |
| Tyndale | and his fellows be | 8,49/1 |
| Tyndale | saith, that &quot;whatsoever God | 8,49/7 |
| Tyndale | is, and Luther, and | 8,49/13 |
| Tyndale | , and Friar Huessgen, and | 8,50/6 |
| Tyndale | , and Friar Huessgen and | 8,50/20 |
| Tyndale | in the great commandment | 8,50/22 |
| Tyndale | doth -- as, for | 8,50/26 |
| Tyndale | allegeth, that is to | 8,50/30 |
| Tyndale | doth confound both Tyndale | 8,50/35 |
| Tyndale | and Luther, and all | 8,50/35 |
| Tyndale | hath it often as | 8,51/4 |
| Tyndale | saith here the contrary | 8,51/6 |
| Tyndale | will say that I | 8,51/15 |
| Tyndale | will himself grant us | 8,51/18 |
| Tyndale | agreeth that we may | 8,51/21 |
| Tyndale | needs grant that for | 8,51/23 |
| Tyndale | grant us that conclusion | 8,51/25 |
| Tyndale | haply stick with me | 8,52/1 |
| Tyndale | and Luther all this | 8,53/20 |
| Tyndale | will grant we may | 8,54/3 |
| Tyndale | deny but that prayer | 8,54/11 |
| Tyndale | , as he granteth here | 8,54/16 |
| Tyndale | And when he is | 8,54/29 |</p>
<table>
<thead>
<tr>
<th>Tyndale</th>
<th>Concordance of Major Terms 1516</th>
</tr>
</thead>
<tbody>
<tr>
<td>More In this obedience profitable. This thing meaneth</td>
<td>8, 54/ 34</td>
</tr>
<tr>
<td>their own profit as</td>
<td>8, 55/ 11</td>
</tr>
<tr>
<td>hath made Luther and hereafter in his book.</td>
<td>8, 55/ 22</td>
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<tr>
<td>love him right well.</td>
<td>8, 55/ 32</td>
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<tr>
<td>which tyranny. More Useth</td>
<td>8, 55/ 35</td>
</tr>
<tr>
<td>body and soul. But more but ask of they care not, as</td>
<td>8, 57/ 11</td>
</tr>
<tr>
<td>their sort be, as will we say to</td>
<td>8, 57/ 22</td>
</tr>
<tr>
<td>Why do not you, And lo, thus hath so forth. And when law, but plain tyranny. which Catholic church, whatsoever the commandment. As here fast -- here would fashion, if God gave Tyndale a commandment whereof all. If our father it were true that speed, speak now. But for other causes than means to break it. than that is. But hope. And albeit that we see well that of the flesh, as evident and plain against all with ease, as this pestilent opinion of not esteem fasting as tame their flesh, as purchased pardon -- which I will allege unto them. Finally, what will than sufficient to confound sensual heretics. For if nor athirst. Howbeit, if Sacrament of Penance, which wanton minds. Wherefore, let of grace. Nay saith albeit that Luther and of the flesh, as following God's pleasure therein, to destroy. Now, where evil spirit that inspireth of that point might Tyndale is yet content to Tyndale, as it appeareth by Tyndale tellet us), they shall Tyndale a little to retreat Tyndale And when he is Tyndale Out of his heart Tyndale and his spiritual master Tyndale would now that we Tyndale whether he account the Tyndale saith after, whether the Tyndale saith, the spiritual, and Tyndale and ask him, &quot;Why Tyndale, and your spiritual fellows Tyndale cunningly declared the great Tyndale hath thus cunningly declared Tyndale If God should command Tyndale say, can never fall Tyndale presupposeth if God would Tyndale anon, as a man Tyndale a commandment whereof Tyndale could find no cause Tyndale had been in Paradise Tyndale saith (that fasting were Tyndale with his spiritual fellows Tyndale would have it seem Tyndale and his master be Tyndale here in this place Tyndale be loath to hear Tyndale maketh but mocks of Tyndale here would have it Tyndale, and that very repentance Tyndale and Luther would make Tyndale with few words confuted Tyndale doth, neither took it Tyndale saith? Nay; they fasted Tyndale will not perceive. I Tyndale the words of our Tyndale say to the words Tyndale and his master Luther Tyndale will say that yet Tyndale will bring all these Tyndale goeth about to destroy Tyndale say what he will Tyndale in his book of Tyndale would have us take Tyndale saith he doth, because Tyndale, in manner, by withdrawing Tyndale, as a spiritual ensearcher Tyndale teacheth him, I cannot Tyndale if he had a</td>
<td>8, 56/ 11</td>
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<td>Term</td>
<td>Tyndale</td>
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<td>David might without meat.</td>
<td>Tyndale</td>
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<td>at church. More Here</td>
<td>Tyndale</td>
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<tr>
<td>not well see that</td>
<td>Tyndale</td>
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<td>servant unto man,&quot; as</td>
<td>Tyndale</td>
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<tr>
<td>not much stick with</td>
<td>Tyndale</td>
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<td>death. And I like</td>
<td>Tyndale</td>
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<td>concerning the holy day!</td>
<td>Tyndale</td>
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<td>lack of knowledge whereof</td>
<td>Tyndale</td>
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<td>so ordained. But unto</td>
<td>Tyndale</td>
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<td>and signification of sacraments,</td>
<td>Tyndale</td>
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<td>cannot this signification serve</td>
<td>Tyndale</td>
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<td>But now will not</td>
<td>Tyndale</td>
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<td>therein -- is not</td>
<td>Tyndale</td>
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<td>list not to make</td>
<td>Tyndale</td>
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<td>God what he will,</td>
<td>Tyndale</td>
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<td>if our spiritual father</td>
<td>Tyndale</td>
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<td>a wise work of</td>
<td>Tyndale</td>
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<td>and all set open,</td>
<td>Tyndale</td>
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<td>-- yet will not</td>
<td>Tyndale</td>
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<td>to those sacraments which</td>
<td>Tyndale</td>
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<td>and doth. And therefore</td>
<td>Tyndale</td>
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<td>and written. What will</td>
<td>Tyndale</td>
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<td>can -- yet thinketh</td>
<td>Tyndale</td>
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<td>in the sacrament, as</td>
<td>Tyndale</td>
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<td>farther well perceive that</td>
<td>Tyndale</td>
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<td>Order, Matrimony, and Aneling.</td>
<td>Tyndale</td>
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<td>I should here call</td>
<td>Tyndale</td>
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<td>giving them that Order:</td>
<td>Tyndale</td>
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<td>that were spent upon</td>
<td>Tyndale</td>
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<td>both alike. Of Matrimony</td>
<td>Tyndale</td>
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<td>the reasonable soul. Whereas</td>
<td>Tyndale</td>
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<td>is a great sacrament,</td>
<td>Tyndale</td>
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<td>word by writing?&quot; What</td>
<td>Tyndale</td>
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<td>where he saith as</td>
<td>Tyndale</td>
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<tr>
<td>therein. And till that</td>
<td>Tyndale</td>
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<td>these be his words.</td>
<td>Tyndale</td>
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<td>erroneous judgment given by</td>
<td>Tyndale</td>
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<td>foundation whereupon Luther and</td>
<td>Tyndale</td>
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<td>heresies. For upon this</td>
<td>Tyndale</td>
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<td>forgiven him,&quot; &quot;Nay,&quot; saith</td>
<td>Tyndale</td>
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<td>as there? Except that</td>
<td>Tyndale</td>
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<td>the Sacrament of Penance</td>
<td>Tyndale</td>
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<td>the parts. Of Confession</td>
<td>Tyndale</td>
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<td>this gear groweth with</td>
<td>Tyndale</td>
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<td>so far yet as</td>
<td>Tyndale</td>
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<td>have it left. But</td>
<td>Tyndale</td>
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<td>calleth satisfaction: this thing</td>
<td>Tyndale</td>
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<td>as ye shall hear . . .</td>
<td>Tyndale</td>
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<td>I would wit of</td>
<td>Tyndale</td>
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<tr>
<td>much more thereto, whatsoever</td>
<td>Tyndale</td>
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</tbody>
</table>
the first master of
doeth well -- let
the Sacrament of Order
at Saint Paul as
these be his words.
too. But then findeth
would fain wit of
-- thus I say
deny not but that
fruit. And if that
considered. The one, that
these be his words . . .
Scripture, and yet will
his master's rule. Howbeit,
-- "that is," saith
If this opinion of
else but preaching, as
put water upon him!
et fit sacramentum," But
devotion of the soul,"
of truth," saith
his promise." How proveth
God would say to
signs. This opinion hath
hope. Now maketh me
what a wise process
men labor for it;
and will do penance;
works with our faith;
of faith. And thus
them into every truth:
in such things as
years, that believed as
some things? And let
what manner of fashion
painful cross: therefore doth
these be his words . . .
understand them not! If
a high reason hath
Saracens would learn of
between them, or else
I wit of wise
example, such causes as
much less infidels than
I wit of wise
man ween, peradventure, that
his book of Babylonia . . .
be his very words . . .
was a solemn figure:
gay, glittering words would
Tyndale in this matter, though 8, 90/ 36
Tyndale tell me what repenting 8, 91/ 1
Tyndale By a "priest" in 8, 91/ 7
Tyndale doth! Now, in that 8, 91/ 28
Tyndale The sacraments which Christ 8, 92/ 3
Tyndale two great faults for 8, 92/ 32
Tyndale, since he saith that 8, 93/ 1
Tyndale must needs mean, therefore 8, 93/ 9
Tyndale saith right well and 8, 93/ 18
Tyndale know not this, he 8, 93/ 32
Tyndale beareth us in hand 8, 94/ 2
Tyndale They make us believe 8, 94/ 7
Tyndale agree them, against his 8, 94/ 17
Tyndale hath here another rule 8, 94/ 18
Tyndale, "with the word of 8, 94/ 36
Tyndale were true -- that 8, 95/ 31
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Tyndale will have us believe 8, 96/ 5
Tyndale, because Saint Paul saith 8, 96/ 15
Tyndale would then say that 8, 96/ 19
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Tyndale would not after so 8, 110/ 1
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Tyndale telleth some for great 8, 110/ 5
Tyndale is; for he hath 8, 110/ 11
Tyndale farther, whether if all 8, 110/ 15
Tyndale doth, for all this 8, 110/ 34
Tyndale teacheth plainly that the 8, 111/ 9
Tyndale There is a word 8, 111/ 14
Tyndale telleth us here that 8, 111/ 34
Tyndale so blear our eyes 8, 112/ 10
godly living. Howbeit, when
what place of Scripture
scripturely spoken. But therefore
kill them after. But
authority. And albeit that
curch -- yet knoweth
their words: therefore, that
would his wise disciple
these are his words . . .
Thou must believe not
And therefore is in
I now speak of,
about to bring you.
we see now that
may see now that
church of Christ, as
church the doctrine of
be put therein, whereof
Tyndale's own words, that
truth. But now that
all good, faithful people.
head. More Now that
out of their heads.
our lives. More Here
Howbeit, I understand by
the Turks. But now
soever it pleaseth Father
the great word that
Christian man. Wherein if
-- how believeth then
to their pestiferous heresies?
lies; and that wotteth
with shameless devilish heresy.
his monkly "members," as
members," as Tyndale speaketh.
in all laws. More Here
of their holy day.
The ceremonies and sacraments
do the thing that
than to do as
not come near them.
well say indeed. But
well perceiveth how shameless
is in these lies.
More Blessing of bishops
diocesan -- such things
much to marvel though
with the wagging (as
fashion of blessing that
little doubt but as

Tyndale saith that "we" offer
8, 112/ 25
Tyndale findeth . . . that men sacrifice
8, 112/ 33
Tyndale turneth those two words
8, 113/ 2
Tyndale careth not how he
8, 113/ 10
Tyndale tellet us many times
8, 113/ 23
Tyndale that in this one
8, 113/ 26
Tyndale shall not deny but
8, 113/ 29
Tyndale have us for his
8, 114/ 1
Tyndale Ye may here perceive
8, 114/ 10
Tyndale . that it is no
8, 114/ 13
Tyndale but a shameless lie
8, 114/ 29
Tyndale in his Answer affirmeth
8, 116/ 5
Tyndale It is the sacrament
8, 116/ 26
Tyndale upon that doctrine of
8, 117/ 26
Tyndale uttered not all his
8, 117/ 29
Tyndale saith himself, and that
8, 118/ 14
Tyndale concerning the Blessed Sacrament
8, 118/ 31
Tyndale teacheth the contrary --
8, 118/ 34
Tyndale is against Christ's own
8, 118/ 35
Tyndale hath commended unto you
8, 120/ 6
Tyndale But the world captivateth
8, 120/ 10
Tyndale hath done with his
8, 120/ 16
Tyndale He believeth that he
8, 122/ 25
Tyndale followeth his master Luther
8, 122/ 31
Tyndale in his book after
8, 122/ 33
Tyndale , that is out of
8, 122/ 35
Tyndale here preach in favor
8, 123/ 21
Tyndale in the Turks' favor
8, 123/ 26
Tyndale said true (as, God
8, 123/ 28
Tyndale himself in God, which
8, 123/ 29
Tyndale He supposeth that he
8, 123/ 35
Tyndale himself well enough. For
8, 124/ 13
Tyndale And if he be
8, 124/ 34
Tyndale speaketh. Tyndale And the
8, 125/ 14
Tyndale And the holy day
8, 125/ 15
Tyndale , I think, hath not
8, 125/ 21
Tyndale And in ceremonies and
8, 126/ 16
Tyndale maketh his mockestock; but
8, 126/ 23
Tyndale here reprovest -- that
8, 126/ 26
Tyndale hath done, that with
8, 126/ 30
Tyndale For if the priest
8, 127/ 3
Tyndale knoweth full well that
8, 127/ 12
Tyndale is in these lies
8, 127/ 16
Tyndale He had liefer that
8, 127/ 17
Tyndale jesteth upon in more
8, 127/ 21
Tyndale taketh for trilles, and
8, 127/ 30
Tyndale and Luther and Friar
8, 128/ 1
Tyndale calletth it) of his
8, 128/ 33
Tyndale setteth at so light
8, 129/ 2
Tyndale followeth Julian the Apostate
8, 129/ 5
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For as little as Tyndale setteth by blessing now 8, 129/7

Tyndale Wherefore, beloved reader, inasmuch 8, 129/15

Tyndale would falsely wrest awry 8, 129/28

Tyndale and Friar Huessgen do 8, 129/32

Tyndale Judge, therefore, Christian reader 8, 130/17

Tyndale speaketh of "the pope" 8, 130/21

Tyndale bring in question whether 8, 130/31

Tyndale will have them all 8, 131/14

Tyndale and Friar Huessgen, that 8, 131/18

Tyndale Judge whether their authority 8, 131/22

Tyndale play the part of 8, 131/27

Tyndale would make you believe 8, 131/29

Tyndale denyeth us three. One 8, 133/6

Tyndale were not evidently, openly 8, 133/11

Tyndale And against the mist 8, 133/27

Tyndale take with him one 8, 133/33

Tyndale and his fellows understand 8, 134/4

Tyndale , as well as in his 8, 134/10

Tyndale so foolishly defendeth that 8, 134/17

Tyndale Judge whether it be 8, 134/20

Tyndale Mark at the last 8, 135/3

Tyndale cannot bear the fleshliness 8, 135/11

Tyndale would we should ween 8, 135/15

Tyndale , all hath been naught 8, 135/17

Tyndale , by these means all 8, 135/21

Tyndale did not lie now 8, 135/24

Tyndale say, the same sacraments 8, 135/29

Tyndale Have they not compelled 8, 136/6

Tyndale find this for a 8, 136/15

Tyndale Mark whether it were 8, 136/25

Tyndale hath told us that 8, 136/31

Tyndale ; that is to wit 8, 137/5

Tyndale is thus run out 8, 137/18

Tyndale a trust that some 8, 137/30

Tyndale with his master and 8, 138/1

Tyndale should be like to 8, 138/4

Tyndale overmatcheth him far, for 8, 138/6

Tyndale Mark whether it be 8, 138/8

Tyndale is a great marker 8, 138/16

Tyndale Wherefore it is time 8, 138/30

Tyndale never spoke better than 8, 139/2

Tyndale closeth up his preface 8, 139/31

Tyndale is, that teacheth such 8, 140/11

Tyndale now teacheth you have 8, 140/18

Tyndale now teach and allow 8, 140/22

Tyndale goeth about to destroy 8, 140/35

Tyndale so preacheth us the 8, 141/8

Tyndale for his translation of 8, 142/2

Tyndale and his fellows have 8, 142/16

Tyndale himself: his Wicked Mammon 8, 142/26
there the causes why
other things against which
Dialogue itself. Now cometh
a note, and saith . . .
many manner of wise
all the significations that
rulers and governors. Since
marvel me much that
church” signifieth not, as
whole world. This signification
universal. Howbeit, of truth
Nor now also, if
only; nor no man,
But this darkness useth
darkness I shall draw
live godly.” Why saith
new time too, howsoever
his seven sacraments . . . whereas
to good works. And
on the other side,
such deadly doctrine as
own power.” What careth
law. But this cannot
God; and that wotteth
I must wit of
of Scripture. Then if
new apostle now, Saint
beware of such as
worth. And thus if
must we wit of
well, and so doth
and yet will not
written. And therefore, if
For I trust that
credence. But, now, if
years "very old." Will
found it written. Let
because they preached, as
Scripture: well, now be
he should meet with
witness against Luther and
Tyndale’s evil-translated Testament. But
would never meddle with
not well done of
Now, if this made
hangeth, go nearer unto
then say I that
before. To this will
doubt? In this tale
the faith without writing,

Tyndale did evil in translating 8, 143/ 17
Tyndale doth object -- it 8, 143/ 23
Tyndale , and for answer thereof 8, 143/ 27
Tyndale Notwithstanding, yet it is 8, 145/ 3
Tyndale teacheth us that this 8, 145/ 11
Tyndale hath here showed us 8, 145/ 14
Tyndale hath taken upon him 8, 145/ 25
Tyndale hath either clean left 8, 145/ 30
Tyndale taketh it in his 8, 146/ 1
Tyndale leaveth out clean, because 8, 146/ 6
Tyndale handleth his third signification 8, 146/ 18
Tyndale would speak of "the" 8, 147/ 4
Tyndale except, in speaking would 8, 147/ 7
Tyndale . . . because he would have 8, 147/ 8
Tyndale anon, I trust, and 8, 147/ 11
Tyndale here "in the old 8, 147/ 19
Tyndale list to lie. Then 8, 147/ 20
Tyndale of seven taketh it 8, 147/ 31
Tyndale will not believe that 8, 147/ 35
Tyndale telleth us that God 8, 148/ 3
Tyndale teacheth; and I pray 8, 148/ 12
Tyndale what he say . . . that 8, 148/ 18
Tyndale bear; for their heresy 8, 148/ 24
Tyndale full well, but that 8, 149/ 7
Tyndale whether he mean the 8, 149/ 15
Tyndale will say that our 8, 149/ 30
Tyndale , take this thing for 8, 149/ 33
Tyndale is . . . whose evil words 8, 150/ 5
Tyndale grant the one part 8, 150/ 8
Tyndale which he calleth the 8, 150/ 14
Tyndale too: that, first of 8, 150/ 15
Tyndale now believe him without 8, 150/ 21
Tyndale ground his argument upon 8, 150/ 24
Tyndale , as mad as he 8, 150/ 31
Tyndale be not content to 8, 151/ 1
Tyndale stand to that time 8, 151/ 6
Tyndale now tell us that 8, 151/ 17
Tyndale saith, divers sacraments, ceremonies 8, 151/ 25
Tyndale and I come at 8, 151/ 34
Tyndale -- he blessed himself 8, 152/ 11
Tyndale even in this same 8, 152/ 17
Tyndale as soon as he 8, 152/ 19
Tyndale more. Now indeed, to 8, 152/ 24
Tyndale to leave reasoning and 8, 152/ 25
Tyndale bold to set Origen 8, 152/ 31
Tyndale another way. It is 8, 153/ 31
Tyndale is at the leastwise 8, 154/ 2
Tyndale answer that since that 8, 154/ 15
Tyndale telleth us two things 8, 154/ 25
Tyndale , I ween, will not 8, 155/ 6
unto such folk as
say not only Luther,
unwritten. But neither can
unwritten. To this will
no writing. Surely, if
as I say, if
themselves will none admit.
and evident Scripture. When
to these books which
be the things which
elects. And thus doth
toward it. Now, till
they be fruitless. For
they perceive well that
And for experience (let
-- of which point
to the Corinthians whereof
before. And therefore whereas
well seem so to
the devil -- you,
God and all. If
use here now. But
no fashion can please
-- which signification also
The Second Chapter: Why
In the second chapter
is undoubtedly false, whatsoever
priests, how boldly soever
conscience, fain wit of
many hundred years continued . . .
of Jews or Turks.
Tyndale To this answereth
perceive and understand what
after a heretic's phrase.
than this word "church."
is lustily said of
English tongue, into which
not say untrue, though
the contrary but that
so -- yet may
too. But, now, though
a heretic. "Thus may
of a translator. But
These are his words . . .
needs grant this to
I would grant unto
Testament. And thus whereas
needs, grant this to
grant this to Tyndale,
word "church," that then

Tyndale is and Luther, that
Tyndale , and Zwingli, with Friar
Tyndale tell why he should
Tyndale haply say (for else
Tyndale tell us this tale
Tyndale tell me this tale
Tyndale tell me this tale
Tyndale must prove me first
Tyndale hath proved this, for
Tyndale agreeth for Holy Scripture
Tyndale hath to prove. And
Tyndale tell us that this
Tyndale , therefore, have proved us
Tyndale saith that they neither
Tyndale doth but belie them
Tyndale say what it please
Tyndale maketh much ado, and
Tyndale so much speaketh . . . did
Tyndale saith that there is
Tyndale and such as he
Tyndale , in your churches of
Tyndale had found fault with
Tyndale can be pleased with
Tyndale but his own, for
Tyndale hath here left out
Tyndale Used "Congregation" for "Church
Tyndale saith that he changed
Tyndale say. For albeit that
Tyndale against his own conscience
Tyndale by his own conscience
Tyndale , as one of another
Tyndale To this answereth Tyndale
Tyndale and saith if this
Tyndale meaneth by this word
Tyndale yet, to defend his
Tyndale For wheresoever saith he
Tyndale , and like a man
Tyndale made his translation. This
Tyndale be at his liberty
Tyndale , wheresoever he may say
Tyndale say so: "the church
Tyndale may thus say for
Tyndale abuse the holy name
Tyndale now -- to convict
Tyndale M. More must needs
Tyndale , never a whit. For
Tyndale that this word ecclesia
Tyndale would upon such an
Tyndale , Tyndale may not choose
Tyndale may not choose but
Tyndale in all his gay
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<td>supposeth</td>
<td>now tell I</td>
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<td>And for because that</td>
<td>I find, and tell</td>
<td>8,169/8</td>
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<td>plain causes wherefore, which</td>
<td>no wise that, as</td>
<td>8,169/22</td>
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<td>Christian or un-Christian. For</td>
<td>ecclesia . . . as cunning as</td>
<td>8,169/23</td>
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<td>may ye perceive that</td>
<td>that Saint Luke, whereof</td>
<td>8,169/25</td>
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<td>other -- how would</td>
<td>anserum.&quot; And so when</td>
<td>8,169/29</td>
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<td>of the word, if</td>
<td>idols&quot; -- there translated</td>
<td>8,169/36</td>
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<td>face for shame. But</td>
<td>paynims. Now cometh me</td>
<td>8,170/3</td>
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<td>himself: &quot;Thou abhorrest images, do.&quot; What shift shall</td>
<td>that I find with</td>
<td>8,170/7</td>
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<td>an image of God.&quot;</td>
<td>that I find in</td>
<td>8,170/11</td>
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<td>nether. And if that</td>
<td>a strong heresy. But</td>
<td>8,170/15</td>
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<td>angels be angels still),</td>
<td>much to marvel what</td>
<td>8,170/19</td>
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<td>wit, and least truth,</td>
<td>now confess to Father</td>
<td>8,170/23</td>
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<td>end of this chapter</td>
<td>such high blasphemies as</td>
<td>8,170/27</td>
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<td>after such fashion as</td>
<td>once speak against, except</td>
<td>8,170/31</td>
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<td>if it so were,</td>
<td>Tyndale</td>
<td>8,169/3</td>
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<tr>
<td>if poetry be, as</td>
<td>Tyndale</td>
<td>8,169/8</td>
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<tr>
<td>as I find with</td>
<td>Tyndale</td>
<td>8,169/22</td>
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<td>that I find in</td>
<td>Tyndale</td>
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<tr>
<td>errors and heresies that</td>
<td>Tyndale</td>
<td>8,169/25</td>
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<td>still. And surely if</td>
<td>Tyndale</td>
<td>8,169/29</td>
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<td>revoke them, then should</td>
<td>Tyndale</td>
<td>8,169/36</td>
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<td>no such cause for</td>
<td>Tyndale</td>
<td>8,170/3</td>
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<td>writing against heretics; but</td>
<td>Tyndale</td>
<td>8,170/7</td>
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<td>was to contend with</td>
<td>Tyndale</td>
<td>8,170/11</td>
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<td>church&quot; -- except that</td>
<td>Tyndale</td>
<td>8,170/15</td>
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<td>untouched; by which book</td>
<td>Tyndale</td>
<td>8,170/19</td>
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<td>proved -- yet hath</td>
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<td>8,170/23</td>
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<td>these days, in which</td>
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<td>But now, after this,</td>
<td>Tyndale</td>
<td>8,170/31</td>
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<td>give it me --</td>
<td>Tyndale</td>
<td>8,170/35</td>
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<td>choking with lucre as</td>
<td>Tyndale</td>
<td>8,170/39</td>
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<td>buttered beer. Now, where</td>
<td>Tyndale</td>
<td>8,170/43</td>
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<td>the people perceive that</td>
<td>Tyndale</td>
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<td>now as little; for</td>
<td>Tyndale</td>
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<td>for any reason that</td>
<td>Tyndale</td>
<td>8,170/55</td>
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<td>were faint therein, as</td>
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<td>8,170/59</td>
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<td>a strong heresy. But</td>
<td>Tyndale</td>
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<td>much to marvel what</td>
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<td>now confess to Father</td>
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<td>such high blasphemies as</td>
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<td>once speak against, except</td>
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<td>Tyndale</td>
<td>that, in no wise</td>
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<td>Tyndale</td>
<td>either evil perceiveth my</td>
<td>8,169/22</td>
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<td>Tyndale</td>
<td>in that chapter good</td>
<td>8,169/25</td>
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<td>Tyndale</td>
<td>here letteth slip. But</td>
<td>8,169/29</td>
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<td>Tyndale</td>
<td>taketh me, ecclesia should</td>
<td>8,170/2</td>
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<td>Tyndale</td>
<td>saith therein truth, that</td>
<td>8,170/7</td>
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<td>Tyndale</td>
<td>would seem therein, with</td>
<td>8,170/11</td>
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<td>Tyndale</td>
<td>with all his Greek</td>
<td>8,170/15</td>
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<td>Tyndale</td>
<td>so boasteth, calleth &quot;ecclesia</td>
<td>8,170/19</td>
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<td>Tyndale</td>
<td>have had Saint Luke</td>
<td>8,170/23</td>
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<td>Tyndale</td>
<td>hath all said and</td>
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<td>had done it either</td>
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<td>Tyndale</td>
<td>,&quot; . . . or a worshipper of</td>
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<td>Tyndale</td>
<td>, to blind the reader</td>
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<td>, and in despite of</td>
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<td>, and takest the honor</td>
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<td>Tyndale</td>
<td>find now? Will he</td>
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<td>shall, I think, find</td>
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<td>would stiffly stick in</td>
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<td>hath translated this word</td>
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<td>telleth me that I</td>
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<td>telleth me . . . in that</td>
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<td>then, that prieth thereupon</td>
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<td>calleth it, nothing but</td>
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<td>. For had I found</td>
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<td>, Erasmus my darling should</td>
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<td>plainly teacheth and abideth</td>
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<td>had either never taught</td>
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<td>be my dear darling</td>
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<td>Tyndale</td>
<td>intended nothing else thereby</td>
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<td>, with whom I contend</td>
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<td>peradventure meaneth that I</td>
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<td>saith that if it</td>
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<td>handleth me full uncourteously</td>
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<td>standeth in danger of</td>
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<td>hath proved it himself</td>
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<td>layeth against it. And</td>
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<td>saith -- yet is</td>
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<td>yet for all this</td>
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<td>had spied in me</td>
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<td>so highly crieth out</td>
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<td>mean by this &quot;open</td>
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<td>Term</td>
<td>Meaning</td>
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<tr>
<td>Tyndale</td>
<td>take for the Spirit</td>
<td>8, 179/36</td>
</tr>
<tr>
<td>Tyndale</td>
<td>again holily, to take</td>
<td>8, 180/32</td>
</tr>
<tr>
<td>Tyndale</td>
<td>in his vengeable parables</td>
<td>8, 181/2</td>
</tr>
<tr>
<td>Tyndale</td>
<td>Another thing which he</td>
<td>8, 181/7</td>
</tr>
<tr>
<td>Tyndale</td>
<td>in this chapter at</td>
<td>8, 181/16</td>
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<tr>
<td>Tyndale</td>
<td>hath amended his matter</td>
<td>8, 182/10</td>
</tr>
<tr>
<td>Tyndale</td>
<td>And in that he</td>
<td>8, 182/11</td>
</tr>
<tr>
<td>Tyndale</td>
<td>did in his English</td>
<td>8, 182/22</td>
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<tr>
<td>Tyndale</td>
<td>I would call a</td>
<td>8, 183/8</td>
</tr>
<tr>
<td>Tyndale</td>
<td>In the fifth chapter</td>
<td>8, 183/10</td>
</tr>
<tr>
<td>Tyndale</td>
<td>saith is the old</td>
<td>8, 183/20</td>
</tr>
<tr>
<td>Tyndale</td>
<td>callet my darling, and</td>
<td>8, 184/8</td>
</tr>
<tr>
<td>Tyndale</td>
<td>is without excuse, which</td>
<td>8, 185/3</td>
</tr>
<tr>
<td>Tyndale</td>
<td>was born. Also, go</td>
<td>8, 185/7</td>
</tr>
<tr>
<td>Tyndale</td>
<td>allegeth in the First</td>
<td>8, 185/8</td>
</tr>
<tr>
<td>Tyndale</td>
<td>hath even here, in</td>
<td>8, 185/13</td>
</tr>
<tr>
<td>Tyndale</td>
<td>here showed himself that</td>
<td>8, 185/24</td>
</tr>
<tr>
<td>Tyndale</td>
<td>should not translate it</td>
<td>8, 185/27</td>
</tr>
<tr>
<td>Tyndale</td>
<td>to learn English, and</td>
<td>8, 186/27</td>
</tr>
<tr>
<td>Tyndale</td>
<td>one mighty strong bulwark</td>
<td>8, 186/36</td>
</tr>
<tr>
<td>Tyndale</td>
<td>asketh me now the</td>
<td>8, 187/10</td>
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<tr>
<td>Tyndale</td>
<td>the why. But I</td>
<td>8, 187/13</td>
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<tr>
<td>Tyndale</td>
<td>no such far-fetched whys</td>
<td>8, 187/14</td>
</tr>
<tr>
<td>Tyndale</td>
<td>say that presbyters and</td>
<td>8, 187/23</td>
</tr>
<tr>
<td>Tyndale</td>
<td>have it seem that</td>
<td>8, 188/15</td>
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<tr>
<td>Tyndale</td>
<td>here, though he wink</td>
<td>8, 188/19</td>
</tr>
<tr>
<td>Tyndale</td>
<td>well enough (saving that)</td>
<td>8, 188/27</td>
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<tr>
<td>Tyndale</td>
<td>hath done both in</td>
<td>8, 189/11</td>
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<tr>
<td>Tyndale</td>
<td>doth, to make priesthood</td>
<td>8, 189/16</td>
</tr>
<tr>
<td>Tyndale</td>
<td>saith that Saint Paul</td>
<td>8, 189/23</td>
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<tr>
<td>Tyndale</td>
<td>doth well to tell</td>
<td>8, 189/25</td>
</tr>
<tr>
<td>Tyndale</td>
<td>may make himself sure</td>
<td>8, 190/2</td>
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<tr>
<td>Tyndale</td>
<td>now most raieth upon</td>
<td>8, 190/17</td>
</tr>
<tr>
<td>Tyndale</td>
<td>hath proved by this</td>
<td>8, 190/22</td>
</tr>
<tr>
<td>Tyndale</td>
<td>! He beginneth now, by</td>
<td>8, 190/28</td>
</tr>
<tr>
<td>Tyndale</td>
<td>to put in such</td>
<td>8, 191/3</td>
</tr>
<tr>
<td>Tyndale</td>
<td>is in company of</td>
<td>8, 191/9</td>
</tr>
<tr>
<td>Tyndale</td>
<td>saith, an apostle too</td>
<td>8, 191/17</td>
</tr>
<tr>
<td>Tyndale</td>
<td>-- being neither nother</td>
<td>8, 191/18</td>
</tr>
<tr>
<td>Tyndale</td>
<td>readeth Saint Paul. Now</td>
<td>8, 191/23</td>
</tr>
<tr>
<td>Tyndale</td>
<td>had put in this</td>
<td>8, 191/24</td>
</tr>
<tr>
<td>Tyndale</td>
<td>exhorteth every man to</td>
<td>8, 191/35</td>
</tr>
<tr>
<td>Tyndale</td>
<td>, that forceth so little</td>
<td>8, 192/18</td>
</tr>
<tr>
<td>Tyndale</td>
<td>crieth out that every</td>
<td>8, 192/19</td>
</tr>
<tr>
<td>Tyndale</td>
<td>letteth not to tell</td>
<td>8, 192/23</td>
</tr>
<tr>
<td>Tyndale</td>
<td>list to trifle . . . these</td>
<td>8, 192/25</td>
</tr>
<tr>
<td>Tyndale</td>
<td>doth . . . I could ask</td>
<td>8, 192/34</td>
</tr>
<tr>
<td>Tyndale</td>
<td>would not believe me</td>
<td>8, 192/37</td>
</tr>
<tr>
<td>Tyndale</td>
<td>again that I were</td>
<td>8, 193/1</td>
</tr>
<tr>
<td>Tyndale</td>
<td>bring forth his godfather</td>
<td>8, 193/3</td>
</tr>
</tbody>
</table>
indeed it doth, whatsoever
nor the paynims (as
of God. Now, where
than may the devil.
than the other. More
of heaven. And when
mad to look that
And thus answer I
tell as well that
shamefully for the nonce.
a stark heresy though
Tyndale say it yet.
fashion, with , , and . More
oversight. And would God
so plain . . . that when
to be false which
Christian conditions. And because
consequent is false which
priests administereth, and which
into "Charity" Here maketh
is good and ordinate:
it well appeareth that
meet with the matter.
good love, why should
in that speech that
than love. And therefore
And I say to
long before our days . . .
Fili;" "persona Spiritus Sancti" . . .
purpose this reason serveth
er Christ was born.
Bear thy neighbor charity."
"" But else if
Favor" Instead of "Grace"
and "Penance" into "Repentance"
is plain untrue that
I doubt not, find
needs blindfold them both.
gifts and graces. But
scholars Luther, Huessgen, and
hear by and by.
it secretly. This can
fall in dispicions with
in question. For since
English word. Now, if
this is it that
showeth by and by.
would I fain that
own words that follow.
God. I will ask Tyndale
babble. Now be there
Tyndale saith), but took them
Tyndale argueth that if none
Tyndale And seeing that the
Tyndale here puttest many questions
Tyndale asketh me in any
Tyndale were able to tell
Tyndale to these questions. He
Tyndale here belieoth the bishop
Tyndale And when he affirmeth
Tyndale say it yet. Tyndale
Tyndale When he ensearched the
Tyndale here maketh a tale
Tyndale would do the like
Tyndale so playeth therewith and
Tyndale granteth for true. Now
Tyndale will have a priest
Tyndale also granteth to be
Tyndale utterly striveth to destroy
Tyndale a great process . . . and
Tyndale answereth me, "No more
Tyndale doth not well when
Tyndale Yet saith he farther
Tyndale , translating into English, rather
Tyndale speaketh of, that "Turks
Tyndale must in his English
Tyndale yet further, that though
Tyndale must needs in his
Tyndale must call them not
Tyndale , that agape and caritas
Tyndale Finally, I say not
Tyndale Though we say a
Tyndale fall not to the
Tyndale And with like reasons
Tyndale And that I use
Tyndale saith, as I have
Tyndale in these points so
Tyndale But it is a
Tyndale hath indeed lost them
Tyndale , to fall to such
Tyndale With "confession" they juggled
Tyndale in no wise abide
Tyndale for the matter; nor
Tyndale cannot himself deny but
Tyndale will tell us that
Tyndale meaneth: he would have
Tyndale And in like manner
Tyndale should tell me where
Tyndale And we must now
Tyndale , first, whether such holy
such commandments, God commandeth
his own. Yet if
I yet wit of
is already repentant. If
he will. Now, if
against all Scripture (as
penance at his hand?

grace be added thereunto.
that I did. More
name. And because that
lawful enough (so that
go to school with
therein at all. For

the word "penance" --
an English word . . . except
this is it that

For he consequently saith . . .
-- these words draweth

land. But Luther and
as shortly gone as

light a thing as

forsinking or repentance, as
ready to forgive sin."

many doubts. First, how
right hand. And if
the other point. If
occasion of ruin, as

I wot not what
false, partly foolish that
and a surety, as

a very plain heresy,
is not true that

stand the words of
it be true that
he that doth (as
followeth very clearly that

the people perceive that
intent of my Dialogue:
as for that that

be the devil though
And therefore -- since
so escape the other:
be the "truths" that

truths" heresies -- therefore
well, and so doth

Gospel before the Church
Huesgen, Friar Lambert, and
devil: now cometh me
know that the nearer
of wit and shame.

Tyndale and every man else 8, 209/3
Tyndale will no pain enjoined 8, 209/5
Tyndale whether God do not 8, 209/8
Tyndale answer no: then shall 8, 209/12
Tyndale grant, as he needs 8, 210/5
Tyndale saith it is, nor 8, 210/10
Tyndale And if I have 8, 210/20
Tyndale As for their "penance" 8, 210/34
Tyndale here beareth us in 8, 211/2
Tyndale calleth it "forsinking" and 8, 211/4
Tyndale give us leave to 8, 211/9
Tyndale to learn English . . . is 8, 211/13
Tyndale is not angry with 8, 211/14
Tyndale would be then as 8, 211/23
Tyndale will bind us to 8, 211/28
Tyndale so sore doth abhor 8, 211/38
Tyndale So, now, the saith 8, 212/1
Tyndale to them that be 8, 212/10
Tyndale would have us ween 8, 212/27
Tyndale telleth us. But I 8, 214/10
Tyndale maketh it, but that 8, 214/13
Tyndale would have it) is 8, 214/15
Tyndale And it will follow 8, 214/25
Tyndale taketh "repenting in the 8, 214/29
Tyndale ween to make the 8, 215/28
Tyndale think to case all 8, 215/36
Tyndale doth . . . when men be 8, 216/10
Tyndale meareth by "willingly" and 8, 216/22
Tyndale saith -- that whoso 8, 217/5
Tyndale doth, that whoso repenteth 8, 217/16
Tyndale And if I believed 8, 217/21
Tyndale saith: that every man 8, 217/29
Tyndale with Luther's holy doctrine 8, 218/1
Tyndale saith (that is to 8, 218/6
Tyndale doth) infect his neighbors 8, 218/9
Tyndale believeth not the Gospel 8, 218/14
Tyndale changed in his translation 8, 218/38
Tyndale cometh now and expressly 8, 219/15
Tyndale calleth them none heresies 8, 219/23
Tyndale would call him God 8, 219/26
Tyndale hath here confessed, in 8, 219/37
Tyndale , therefore, whereas it liketh 8, 220/32
Tyndale preacheth. And because I 8, 221/13
Tyndale calleth me Balaam, Judas 8, 221/14
Tyndale too, that the holy 8, 221/18
Tyndale hath all this while 8, 222/13
Tyndale , be the synagogue of 8, 223/9
Tyndale and, perceiving himself sore 8, 223/10
Tyndale cometh to the matter 8, 223/29
Tyndale Whether the Church Were 8, 224/1
matter, may ween that
make this objection to
himself that neither Luther,
by these words of
tingale had
thing that I said,
the table spieth them!
goodness of God causeth
light of God, as
we see well that
beams. And this hath
needs do well; as
a very foolish heresy.
man said the contrary?
to their own belief.
and therefore cannot (as
Muhammad's doctrine (with whom
what fraud and deceit
witness of man, as
Saint John, which place
and he knoweth. For
by the way, that
a man should ask
question be framed unto
thought good to give
be understood right. But
rehearse him, so doth
for what intent, let
warning thereof; whom though
in the Gospel, which
our Lord be, as
man"; and not, as
need to dispute, since
the fifth chapter, where
therefore I say that
this translation therefore deviseth
expressing of the article,
clearly prove you that
but one . . . in which
this word "that" putteth
this word "that," as
with your finger. And
stand there but if
God" -- than as
that I think that
more clearly perceive that
of Saint John; which
ye thereby see that
record of man. For
the selfsame place that
it not only that
Tyndale in these words had
Tyndale but himself, then shall
Tyndale , nor Huessgen, nor all
Tyndale which he hath set
Tyndale , with all the help
Tyndale And again, as the
Tyndale to speak these words
Tyndale here confesseth, men's hearts
Tyndale and all his sect
Tyndale with his own holy
Tyndale saith here that he
Tyndale . . . John 17, "Sanctify them
Tyndale . . . but man is true
Tyndale And Christ also saith
Tyndale saith bear witness unto
Tyndale may make a match
Tyndale here useth both in
Tyndale rehearseth, but he both
Tyndale hath wrong translated also
Tyndale is not ignorant of
Tyndale here translateth "no" for
Tyndale himself, "Is a heretic
Tyndale by the affirmative, in
Tyndale warning of, because I
Tyndale by the Greek tongue
Tyndale as falsely now translate
Tyndale himself tell; but that
Tyndale list to set at
Tyndale hath evil translated: I
Tyndale hath translated them, these
Tyndale hath translated, "I take
Tyndale taketh the sentence wrong
Tyndale hath translated Christ's words
Tyndale should in his English
Tyndale . . . because he would have
Tyndale should in the translating
Tyndale shall never while he
Tyndale hath, for lack of
Tyndale for the article "the
Tyndale hath translated . . . but this
Tyndale knoweth this well enough
Tyndale intended to mock. But
Tyndale doth, "God was the
Tyndale meant any evil in
Tyndale should not have letted
Tyndale maketh as though Christ
Tyndale hath translated false. Or
Tyndale cannot say here that
Tyndale bringeth forth himself, willing
Tyndale hath mistranslated and misconstrued
saved," it appeareth that this chapter plainly convicted as I see that false. And forasmuch as shall understand that whereas not true that, as showed you that whereas men's souls. And let preach. But first, where it is true that or without) -- lest their Holy Spirit. If of old and as devil. And yet when answer the words of but it. Now, if the apostles themselves, though of the Church . . . except And therefore as touching make them. Now, if his purpose. For, whatsoever consent thereto. And if their liberty. Now, if we say now to to the point that exposition and understanding that to be false -- we say not, as here in earth. Now, the Jews and now a devil. Now, if or Saracens -- since be holy sacraments -- of Saint Paul . . . and of this chapter, wherein shall plainly see that therefore, what he saith. the apostles neither, nor remnant unproved. For if true preacher: then shall And this way taketh if we should bid it be true that is not true that himself. And so playeth Scripture -- now cometh for our matter against upon this text deduceth his own very words. meet for him. And Tyndale , refusing all witness of Tyndale of malicious falsehood used Tyndale setteth not a little Tyndale is all in "the Tyndale saith that the word Tyndale would have it seem Tyndale would have it seem Tyndale stick well to this Tyndale saith that God's word Tyndale saith -- that God's Tyndale make us here some Tyndale ask us now whereof Tyndale now doth of new Tyndale is so devilish to Tyndale , as well in his Tyndale will say that the Tyndale say yes, which he Tyndale will say that he Tyndale and Luther and Friar Tyndale will yet further say Tyndale say, never shall he Tyndale say the contrary of Tyndale will take hold of Tyndale that of reason we Tyndale , if in his doctrine Tyndale and Luther giveth to Tyndale may not say for Tyndale beareth us in hand Tyndale denieth not but that Tyndale say. But when he Tyndale will say that the Tyndale is not yet, as Tyndale saith nay . . . for, he Tyndale laugheth his words to Tyndale , as he did in Tyndale shall in this chapter Tyndale But did not the Tyndale shall never prove it Tyndale will say that thing Tyndale say, lo, the thing Tyndale now for the selfsame Tyndale here, or Luther himself Tyndale saith, that the apostles Tyndale goeth about to prove Tyndale here. For now that Tyndale and seeth that they Tyndale , that contendeth and laboreth Tyndale that women may christen Tyndale They will haply demand Tyndale because a woman must
Tyndale ask me why a 8, 259/ 34
Tyndale and his spiritual sort 8, 260/ 11
Tyndale deduceth that a bishop 8, 261/ 7
Tyndale deduceth that every man 8, 261/ 12
Tyndale deduceth that it is 8, 261/ 20
Tyndale For if that I 8, 262/ 10
Tyndale saith now: "If we 8, 262/ 29
Tyndale spoken against the Scripture 8, 263/ 5
Tyndale and say, "Nay, sir 8, 263/ 14
Tyndale Inasmuch as Christ and 8, 263/ 27
Tyndale here. For these be 8, 264/ 2
Tyndale two things. The first 8, 264/ 7
Tyndale taketh for a plain 8, 264/ 8
Tyndale must needs agree (be 8, 264/ 23
Tyndale saith that except all 8, 264/ 37
Tyndale telling us thus . . . we 8, 265/ 9
Tyndale would have no man 8, 266/ 1
Tyndale puttheth his case, come 8, 268/ 19
Tyndale to this? Here is 8, 269/ 7
Tyndale , Friar Huessgen, and Zwingli 8, 270/ 14
Tyndale Some man would ask 8, 270/ 33
Tyndale saith that "some" man 8, 271/ 5
Tyndale prove that some of 8, 271/ 27
Tyndale prove that the faithful 8, 271/ 29
Tyndale must mean but if 8, 271/ 30
Tyndale be able to prove 8, 271/ 37
Tyndale , feeling full well that 8, 272/ 1
Tyndale to make a mock 8, 272/ 9
Tyndale by that answer there 8, 272/ 10
Tyndale God taught Adam greater 8, 272/ 35
Tyndale tell us that Adam 8, 273/ 5
Tyndale And that there was 8, 273/ 7
Tyndale Notwithstanding, though there had 8, 273/ 21
Tyndale done by the preachers 8, 274/ 2
Tyndale will say that it 8, 274/ 30
Tyndale . For they were not 8, 274/ 37
Tyndale And beyond that, God 8, 275/ 34
Tyndale telleth us here another 8, 276/ 5
Tyndale The testament which God 8, 276/ 9
Tyndale that God taught Abraham 8, 277/ 15
Tyndale that there was taught 8, 277/ 24
Tyndale which he shall never 8, 277/ 36
Tyndale this to be very 8, 278/ 9
Tyndale -- "of the true 8, 278/ 16
Tyndale must here tell us 8, 278/ 17
Tyndale saith they have been 8, 278/ 20
Tyndale and Luther and Friar 8, 278/ 29
Tyndale say nay, let him 8, 278/ 31
Tyndale and Friar Huessgen saith 8, 278/ 36
Tyndale say. And as concerning 8, 279/ 1
past . . . which true sense
in what worshipful wise
will we go farther.
judge. Thus he saith . . .
said unto them as
John too. But because
reason is clear against
credence given unto Christ,

God done -- let
fewest believed in Christ.
sore eyes? More Here
it upon false. But
unperceived yet, either by
this also -- that
be no promises? If
that I wonder where
believed? -- but if
some others as old,
a new-believed article . . . let
by writing before; except
that inspired it. If
our Lady": then must
with a fourfold confusion,
wit. But for because
he putteth, of purgatory.
the farther from hell.
foolish saying to say, "
would say so but
other men's belief feareth
belief feareth Tyndale; nor
of which two things
to other folk . . . though
which believeth it not.
be not enough to
these things be, by
shall never see after.
by what high reasons
else, the things that
them, cannot tell unto
is much like as
then confuteth that answer.
happy hap for Master
cause, to minister Master
eschewing of infidels' mocking,
from all reason as
to scorn. Now cometh
in my Dialogue (which
For the proof whereof . . .
For thus he saith . . .
here ye see that

Tyndale now bringeth again: let
Tyndale proveth all his purpose
Tyndale But in the time
Tyndale All was then received
Tyndale saith, that he might
Tyndale compareth the Scripture with
Tyndale in that he saith
Tyndale giveth so great preeminence
Tyndale understand that the cause
Tyndale Wherefore, forasmuch as Christ's
Tyndale maketh his conclusion that
Tyndale -- perceiving well himself
Tyndale or me, both in
Tyndale saith here untrue (for
Tyndale speak wisely in this
Tyndale had left his wit
Tyndale dare say that the
Tyndale What helped it me
Tyndale tell when this belief
Tyndale trust not God upon
Tyndale will avoid this and
Tyndale tell us why he
Tyndale hath brought himself with
Tyndale will, when we have
Tyndale What am I the
Tyndale "To fear men with
Tyndale is the better for
Tyndale ? For Tyndale's belief cannot
Tyndale ; nor Tyndale is not
Tyndale is not the better
Tyndale abhorreth to hear). Another
Tyndale be never the better
Tyndale Christ and his apostles
Tyndale . For his fellows and
Tyndale , as profitable for the
Tyndale And that the apostles
Tyndale hath proved you the
Tyndale must prove or else
Tyndale plainly wherefore and why
Tyndale would affirm that all
Tyndale "Because they should not
Tyndale -- that it happed
Tyndale so much pleasant matter
Tyndale had had now no
Tyndale would have it seem
Tyndale and showeth that this
Tyndale here leaveth out), that
Tyndale hath here, as I
Tyndale Yea, and if the
Tyndale himself doubteth upon Saint
yet mean not as
wine still remain, as
ye see that though
say boldly. For though
on against them still . . .
may see . . . but if
Scripture. And this thing
I say, this knoweth
would be loath that
I would wit of
hands. And therein when
matter so plain against
of the soul; if
then, I say, since
Christ's blood") -- since
I would wit of
Jews. I think that
wherefore it followeth that
them. For but if
ceremonies himself. Now, if
Scripture, they were, if
well followeth further that
the Scripture. And if
in writing. But letting
to man's soul . . . whatsoever
all this tale of
the same name that
a naughty heretic . . . as
Sacrament of the Altar,
as Friar Barnes and
had borne his faggot),
but bare bread. But
words. Thus he saith . . .
people: that shall not
have I proved to
make one good answer.
the very apostles." Wherefore, forth to his church.
necessary thing unwritten . . . and
as gay, and saith . . .
father. And also, if
and his whole conclusion . . .
and thereto how virtuously,
do it himself. Would
strange perplexity. Which, whatsoever
should suffice them as
and love be, as
avoided clearly all that
as I say, since
books." To this answereth

Tyndale doth -- that bread
Tyndale saith that the apostles
Tyndale will not confess that
Tyndale say nay -- yet
Tyndale Moreover, what is it
Tyndale prove me further that
Tyndale so well knoweth . . . and
Tyndale so well -- that
Tyndale might say that I
Tyndale whether he mean that
Tyndale seeketh an evasion in
Tyndale , and so evident . . . that
Tyndale mean in this manner
Tyndale meaneth thiswise, and therefore
Tyndale I say, saith thus
Tyndale whether the sacraments and
Tyndale will not be so
Tyndale saith false . . . in that
Tyndale teach false in this
Tyndale will at this clap
Tyndale told us true, taught
Tyndale , saying that Moses received
Tyndale ween to wry aside
Tyndale with his folly pass
Tyndale tell us, and his
Tyndale against the sacrament . . . is
Tyndale now doth . . . so that
Tyndale doth also in sundry
Tyndale is yet a much
Tyndale first met and talked
Tyndale and he were of
Tyndale was yet at that
Tyndale All the ceremonies and
Tyndale prove me though he
Tyndale ofter, I trow, than
Tyndale Wherefore, inasmuch as the
Tyndale doth here either confess
Tyndale And thereto, priesthood was
Tyndale proveth it thus: "In
Tyndale And again, God's holinesses
Tyndale will abide by this
Tyndale And finally, though we
Tyndale finisheth this chapter. For
Tyndale , ween you, be well
Tyndale say, shall never be
Tyndale and Luther say . . . that
Tyndale here saith, the significations
Tyndale hath alleged for his
Tyndale hath failed of his
Tyndale thus . . . Tyndale He juggleth
this answereth Tyndale thus . . .
see well now that
be written (which thing
necessary to be believed,
same; and then hath
was written. And therefore
to avoid this pinch . . .
I juggle not. But
and all . . . but if
Saint John's Gospel; or
faith. For else if
it as good for
But now, because of
necessary point of faith?
ye see how wisely
deed. And yet, because
is his answer thereto . . .
Scripture. This will not
that in that point
may and do against
his fingers' ends that
you. "To this doth
doeth Tyndale answer thus . . .
Mass." More Here goeth
may we see, whatsoever
and honor thereof; and
the false faith of
to it. And where
Englishmen call "the Mass" . . .
of Consecration: that answereth
Tyndale in this wise . . .
no more thereby than
Luther, Friar Huessgen, Zwingli,
doubt not but that
of wine: thereto answereth
thereto answereth Tyndale thus . . .
they have. More Whereas
is there that maketh
answer he fared as
now his good scholar
no further cause than
put in. But whatsoever
till now Luther and
whereof the people, whatsoever
the great fault that
thereto he answereth thus . . .
taught without it. More
were God Almighty's fellow,
a lordly mind as
hundred years before. If

Tyndale  
He juggleth. For John  
well feeleth that since  
neither doth nor can  
cannot say but that  
no surety that every  
feeleth full well how  
saith that I juggle  
, that in that second  
sehen the books  
that would make you  
would grant that Saint  
that Saint John say  
. . . let us take some  
cannot deny it for  
sticketh with me in  
will nothing allow but  
And how bringeth he  
hereafter let to say  
saith wrong. For in  
and his fellows well  
feeleth neither faith, learning  
answer thus . . . Tyndale And  
And when he calleth  
about to juggle; but  
say, that Saint Paul  
saith here the contrary  
, that saith it is  
saith that Saint Paul  
hath not proved yet  
in this wise . . . Tyndale  
A great doubt! As  
and his fellows do  
, and Lambert had never  
hath read both Rosseus  
thus . . . Tyndale A great  
A great doubt also  
saith in scorn (as  
in this point so  
doeth here . . . and not  
will be nothing acnown  
hath searched out! --  
say, there was never  
and such others of  
say, never understood the  
findeth in that the  
As for the Sabbath  
maketh the change of  
saith that we be  
here teacheth us to  
stick still in this
keep and observe, whatsoever against it. For where to this doth to me but this . . . More In very deed, not. And what saith blessed apostles. "Nay," saith that point we bid -- I would ask in his epistle: if none other kind, than never say nothing but by and heard him? And thus he saith . . . I say that therein any again. But let that he proveth thus . . . fruit. And therefore, where disguisings," neither . . . which word ceremony had. For whereas should have said like people . . . and neither can will wit but how ceremonies; but I say that Moses neither . . . If for authority against William of one man whom the words of William his book against me . . . More Now, since, as I think, therefore, that undone . . . and say as would fain wit wherefore intelligible texts. And if what substantial wise that that these things which I say, how worshipfully leave untouched anything that these are his words . . . But I must put every truth." And whereas truth." To this will truth in writing." Let For thus he saith . . . ye shall see that his Gospel, so if Lord God, how solemnly wrote every necessary point. more for me that This point specially must
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this purpose -- yet
Saint Paul; which thing
as Barnes is, and
hindereth it; which thing
he left it out.
God. Whereof -- as
in writing. And therefore
Saint Paul . . . which text
much himself therewith, when
off for shame. For
would have done farther.
it in . . . so doth
find, all that ever
received he not (as
will well appear that
thereof? But yet is
have showed you before,
But yet shall not
not things devised, as
which, save Origen only,
in that point answered
new a thing as
some such things as
far they go from
Tyndale; and therefore of
would plainly have proved
Church . . . and yet hath
wise fain wit of
I doubt not but
thing necessary. Now let
heretics. Or else let
Church . . . and how can
end. "God proved," will
wrought never one. Weeneth
his apostles? And if
they were true. For
of heaven"). Now, whereas
as in derision." If
false, or else let
Spirit since. And whatsoever
would fain wit of
And then -- since
he us -- let
be written. Now, if
themselves unwritten -- if
believe him -- if
so clearly that, as
say, we prove to
selfsame means by which
it did teach it

Tyndale
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perceived well that it
well perceived, and therefore
, and such other heretics
well perceived, and therefore
saw well also that
well knoweth -- nothing
, seeing his master Martin
hath also brought forth
hath left it off
at last, after long
saw also that that
wisely leave it out
either hath said or
saith he did) althing
saith not true where
so far beside himself
was very angry, and
so fear me therewith
saith, by popes and
dissembleth, because he may
(in my said Second
would have it seem
saith that the popes
; and therefore ofTyndale
or them believe whom
a fool and a
no scruple to eat
whether he think any
thinketh himself discharged of
tell me whereby he
tell which of all
excuse the apostles of
say, "their doctrine with
that our Lord had
list so precisely to
setteth not so much
teacheth, after his master
say that he can
, as I have often
babble to the contrary
, if the whole Church
will nothing believe us
now tell me, therefore
answer this argument and
answer us thus, then
will, as I say
knoweth, Luther was never
by the selfsame means
proveth us that he
. And Tyndale had not

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<td>ye may be sanctified.&quot;</td>
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<td>Lo, these words of repent. And therefore, if charity. Which thing if it kill this faith.&quot;</td>
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<td>the boast and saith... of martyrs -- then death neither, whereof, as heaven, we shall have himself to testify that if we might understand this doth indeed both the praise, and saith... of this faith maketh to heaven. And therefore of all such liars. the church. More Here will he say to his, &quot;Thou art accursed, of this chapter of the next chapter of is yet a sinner. the special point wherein to the intent that are, therefore, his words... thus he proveth it... He proveth it thus... now, good reader, that Tyndale</td>
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other special manner, if weakness, or frailty; whereof of old, but also lantern. This way useth of slight regarding sin: Of which two things began to tell you, of Saint John whereby of these words vary But herein, peradventure, shall good works," of which remain." But here saith you in what manner Of all whom let in such wise as thereto, as ever holy damned in hell. Let by what reason looketh fall not. Which by without deadly sin. Peradventure Hebrews, of which words derision." Lo, sirs, whereas taste" thereof. And whereas of God." And whereas by penance. What hath condemned. And yet lest follow the folly of he meaneth not as a third heresy of exposition . . . what thing hath after be bad, as devil. To this will followeth it not," will that I prove," will same epistle . . . avoideth," will In this wise will all these, nor of after such manner as if they were, as as I said before, but the devil's -- sin. Yet will not evangelist of Christ. But And, sirs, thus meaneth Saint John. And since deadly sinful deed. For the selfsame epistle, against readers, openly, that if And therefore -- whereas those horrible deeds which Tyndale mean any such, I 8, 422/ 20 Tyndale very stiffly teacheth us 8, 423/ 31 Tyndale hath now of new 8, 424/ 18 Tyndale universally, as well in 8, 424/ 32 Tyndale would expound them all 8, 425/ 6 Tyndale the one dissembleth, and 8, 426/ 25 Tyndale -- among his others 8, 427/ 4 Tyndale would prove you that 8, 427/ 12 Tyndale and we. And whether 8, 427/ 19 Tyndale and we begin to 8, 427/ 31 Tyndale will not hear; but 8, 427/ 33 Tyndale that whosoever have once 8, 428/ 22 Tyndale taketh these words. But 8, 428/ 28 Tyndale tell me the name 8, 428/ 31 Tyndale doth: that whosoever get 8, 428/ 32 Tyndale himself felt in his 8, 428/ 35 Tyndale , I say, tell me 8, 428/ 37 Tyndale now that we should 8, 429/ 4 Tyndale , if they once in 8, 430/ 4 Tyndale will say that he 8, 430/ 24 Tyndale taketh his chief hold 8, 431/ 2 Tyndale speaketh of "feeling" faith 8, 431/ 12 Tyndale speaketh much of the 8, 431/ 14 Tyndale speaketh much of being 8, 431/ 16 Tyndale here to say to 8, 431/ 24 Tyndale might say, "Why should 8, 432/ 32 Tyndale , either in bold, presumptuous 8, 433/ 17 Tyndale telleth us, we may 8, 433/ 24 Tyndale , concerning his full remission 8, 433/ 29 Tyndale to defend his exposition 8, 434/ 2 Tyndale saith he meant; but 8, 434/ 14 Tyndale peradventure say that I 8, 435/ 17 Tyndale say, "that he that 8, 435/ 22 Tyndale say, "by the plain 8, 435/ 30 Tyndale say, "mine exposition nothing 8, 435/ 38 Tyndale peradventure answer me. And 8, 436/ 19 Tyndale himself, neither. For all 8, 437/ 32 Tyndale expoundeth him now: that 8, 438/ 11 Tyndale saith, sure by their 8, 438/ 17 Tyndale in these words of 8, 438/ 20 Tyndale affirmeth him plainly to 8, 438/ 27 Tyndale let to stick still 8, 439/ 14 Tyndale -- telling Saint John's 8, 439/ 36 Tyndale . . . and would make us 8, 440/ 35 Tyndale so stiffly sticketh in 8, 441/ 4 Tyndale saith himself that though 8, 441/ 7 Tyndale , expressly he biddeth us 8, 441/ 14 Tyndale in this his heresy 8, 442/ 4 Tyndale would make us ween 8, 442/ 13 Tyndale himself confesseth that they 8, 442/ 23
Saint John -- whether
And therefore, finally, whereas
forth in this wise . . .
daily fall into venial:
the words of himself . . .
it appeareth plainly that
his own words following . . .
by plain, express words,
Here would I that
the faith -- let
killed it. And surely
faith (that is, as
have often told you,
such holy members. Since
dic. This answer of
deadly indeed. "Nay," saith
given him a pardon.
shall follow? Hereto shall
truth of which promise
restraineth our boldness; whereas
and the sin, as
the flesh -- then
ye see plainly that
better shift than this.
sin? And therefore when
thus ye see that
it were none. Except
at her will! Now,
can it not serve
on again. Now, if
such blessing and crossing
And I assure you,
such horrible deed as
and never sinning," whereas
-- I conclude against
that in this chapter
right belief: now cometh
right faith. And so
together. And so, by
and charity too, as
He May Yet Err
wise as Luther and
burned his finger, as
For two causes, saith
error be written, saith
deathly sin? Because, saith
may clearly see that
Christ. And therein let
much by what means
us? And therefore if

Tyndale, or Saint John himself 8,442/32
Tyndale, knitteth up all his 8,443/5
Tyndale, And yet every member 8,443/18
Tyndale, as appeareth by his 8,444/5
Tyndale, so layeth them forth 8,444/12
Tyndale, taketh Saint Paul's words 8,444/25
Tyndale, Thus are we sinners 8,444/32
Tyndale, telleth us that a 8,445/12
Tyndale, should somewhat more clearly 8,445/31
Tyndale, , I say, tell us 8,446/1
Tyndale, readeth his riddle much 8,446/25
Tyndale, expoundeth it, by the 8,447/13
Tyndale, partly for the uncertainty 8,448/10
Tyndale, will yet haply say 8,449/12
Tyndale, say that himself and 8,449/34
Tyndale, yet mistrusteth in them 8,450/12
Tyndale, and his holy fellows 8,450/24
Tyndale, saith, "breaking out in 8,450/30
Tyndale, calleth it but frailty 8,450/32
Tyndale, , to prove his riddle 8,451/12
Tyndale, will say that his 8,451/14
Tyndale, telleth us that Luther 8,452/21
Tyndale, , as touching his royal 8,453/15
Tyndale, mean some such far-fetched 8,453/23
Tyndale, maketh here a like 8,454/9
Tyndale, in this point. For 8,454/36
Tyndale, say still that because 8,455/35
Tyndale, calleth "wagging with fingers 8,457/2
Tyndale, and his fellows, if 8,458/11
Tyndale, telleth us that they 8,458/13
Tyndale, , as though he had 8,458/25
Tyndale, that he concluseth clearly 8,458/29
Tyndale, is, as it seemeth 8,458/32
Tyndale, and agreeth unto that 8,459/4
Tyndale, avoideth me not with 8,459/12
Tyndale, himself, all abomination and 8,459/33
Tyndale, saith; which I say 8,459/36
Tyndale, And as they sin 8,460/7
Tyndale, teach them, with many 8,460/33
Tyndale, will tell you in 8,461/3
Tyndale, . One, because that like 8,461/7
Tyndale, , even in the very 8,461/15
Tyndale, , that an elected member 8,461/16
Tyndale, affirmeth and teacheth for 8,461/18
Tyndale, tell us first wherefore 8,462/17
Tyndale, can prove us that 8,462/36
Tyndale, will to the contrary 8,463/22
cannot perceive what cause
the very Gospel, as
and sometimes such as
a marvelous tale of
yet in "God's promises"
And therefore as for
given to man --
thing Saint Peter, as
belief of God's promises . . .
is Christ: even so,
false deceiver Muhammad . . . so
a congregation known --
of the world" --
Lo, thus he saith . . .
First, I suppose that
his voyage and, as
him. Yea, and whatsoever
misled by such as
as Luther, Huessgen, and
before. For else, if
dare boldly say that
say I, then, to
then, in thinking thus,
once taught him by
that resist it . . . made
devil; and so should
this were thus, after
of the promises that
to wit, believing against
God's promise -- if
Yet for because that
Christ's blood" -- because
manner he handleth it.
among the Hebrews, that
in this present place
the contrary . . . is, by
it is so that
them -- thus must
christened thereupon . . . whereby can
taught the doctrine that
a winter after. If
since men were (as
Scripture -- then must
Lady. Then ask we
written in Scripture. Doth
Therefore conclude I that
this church, therefore, must
Christ. Then ask we
To this point is
living be diverse. If

Tyndale  can imagine . . . but if  8, 463/ 29
Tyndale  saith after -- have  8, 463/ 32
Tyndale  telleth, that is to  8, 463/ 34
Tyndale  , in my mind . . . and  8, 463/ 36
Tyndale  meaneth only the promises  8, 464/ 10
Tyndale  , ye see well so  8, 464/ 13
Tyndale  may distrust it and  8, 464/ 21
Tyndale  saith, at that time  8, 465/ 17
Tyndale  seemeth to fare as  8, 465/ 19
Tyndale  saith that he believeth  8, 465/ 23
Tyndale  instead of the true  8, 465/ 31
Tyndale  taketh not only a  8, 465/ 35
Tyndale  will not now believe  8, 466/ 14
Tyndale  In other things that  8, 466/ 27
Tyndale  will himself agree, whatsoever  8, 467/ 33
Tyndale  saith, upon his "great  8, 467/ 38
Tyndale  say, when the great  8, 468/ 4
Tyndale  is . . . and through such  8, 468/ 20
Tyndale  do. And their untrue  8, 468/ 23
Tyndale  said true, that every  8, 468/ 32
Tyndale  himself, if he should  8, 469/ 31
Tyndale  , that his hope of  8, 469/ 37
Tyndale  taketh the Catholic faith  8, 470/ 7
Tyndale  , did for all that  8, 470/ 16
Tyndale  surely to know that  8, 470/ 19
Tyndale  lose no more labor  8, 470/ 20
Tyndale  , though the man's error  8, 470/ 20
Tyndale  should find a man  8, 470/ 22
Tyndale  that God's promise of  8, 470/ 24
Tyndale  , I say, find such  8, 470/ 29
Tyndale  in such things as  8, 471/ 19
Tyndale  , I say, for his  8, 471/ 23
Tyndale  If some of them  8, 471/ 27
Tyndale  never needed to encumber  8, 472/ 13
Tyndale  himself granteth that the  8, 472/ 35
Tyndale  himself, the repenting of  8, 473/ 4
Tyndale  doth in sundry places  8, 473/ 5
Tyndale  needs say, for aught  8, 473/ 24
Tyndale  prove that all they  8, 474/ 3
Tyndale  calleth so necessary that  8, 474/ 9
Tyndale  make us many questions  8, 474/ 23
Tyndale  hath here confessed) bound  8, 475/ 15
Tyndale  grant that it is  8, 475/ 19
Tyndale  how knoweth he those  8, 475/ 24
Tyndale  know them by any  8, 475/ 28
Tyndale  must needs grant that  8, 476/ 3
Tyndale  learn those articles, or  8, 476/ 10
Tyndale  further, which is that  8, 476/ 21
Tyndale  now, good Christian reader  8, 477/ 12
Tyndale  dare deny that . . . let  8, 477/ 29
a nun. Wherein if
that I lie . . . let
cannot. So that finally,
Lady's perpetual virginity that
reader, upon this, that
this book is, between
Zwingli, Hutten, Hus, and
his own wise words,
Lo, thus he saith . . .
it. And so speaketh
of our Lady, which
is of such sort,
Lambert, Huessgen, Hus, and
easily handled. But as
that this is true . . .
Sacrament. And therefore, whereas
no doubt but that
up . . . I would wish
Lambert, Zwingli, Huessgen, and
Assaulted and Fought With.
More This chapter hath
disciples such heretics as
who knoweth not, though
not to learn of
God only -- if
die therein. And if
amend again, other than
example he bringeth forth.
as for damnable, haply
lo. Lo how angry
kite, But since that
of hanging. Now let
knave's age. Then let
feebleness, imperfection, and frailty,
his flesh and, as
of Almighty God as
our lesson that Master
his old tale putteth
Slouch alone . . . and ask
yet. But forasmuch as
Christian man, yet for
Jack Slouch . . . whose deeds
in a trance. Let
be. For whereas, finally,
by this tale of
say. And so is
in hell. Yet saith
words would I have
some detestable deed, let
it were understood as

Tyndale dare say that I

Tyndale , as I have often

Tyndale is come again to

Tyndale could not have learned

Tyndale is in this matter

Tyndale and me, nothing else

Tyndale , and all the rabble

Tyndale hath confounded himself and

Tyndale But they which maliciously

Tyndale clear against himself. . . . or

Tyndale hath both denied and

Tyndale hath himself openly and

Tyndale , and such other like

Tyndale knoweth that this is

Tyndale knoweth very well both

Tyndale speaketh of killing of

Tyndale himself hath longed long

Tyndale among them, and Friar

Tyndale , and all others of

Tyndale Moreover, this faith which

Tyndale put in for no

Tyndale is, from the beginning

Tyndale tell us not, that

Tyndale neither -- that men

Tyndale mean that as the

Tyndale here by the name

Tyndale hath fingers on his

Tyndale As a good child

Tyndale will say they be

Tyndale is with his true

Tyndale now goeth about to

Tyndale , therefore, instead of this

Tyndale put in him for

Tyndale covereth and keepeth aside

Tyndale saith, "breaking out" at

Tyndale doth in the Blessed

Tyndale teacheth us, and see

Tyndale of new in his

Tyndale whether another slouch of

Tyndale will not agree that

Tyndale himself we must leave

Tyndale will grant and agree

Tyndale tell us what he

Tyndale teacheth us that his

Tyndale were there no deed

Tyndale , after all his long

Tyndale further, in the end

Tyndale apply me well to

Tyndale then tell us where

Tyndale teacheth . . . that forthwith, at
shrift and confession, which
lo, the conclusion of
down unto the devil.
before. And now thereto
ye wot well, as
for this time, trouble
itself so false . . . but
of elects himself meaneth,
of Saint John) which
and before unheard, Master
them." Now, here falleth
Peter. But then goeth
yet in them meaneth
them see. And that
in our incredulity --
sentence in this fashion . . .
it followeth then, forthwith . . .
perceive and see what
more at long with
see what slender things
a man would give
cup of gold . . . would
in this reason of
then must he, by
a dead vessel, whereinto
liberal offer. Now, if
void, foolish thing, as
attaining of faith, though
very fain wit of
advice and counsel would
of heaven? Whether would
-- or else would
All which things if
readers, the reason that
perceive well enough that
man's will is this.
at all. More Let
I well agree with
for God's word (as
church understandeth them (as
And therefore let not
contrary, and sometimes with
not always true, that
saith in these words . . .
at all. Now meaneth
none other? Now, that
that he consequently saith . . .
Here ye see that
by faith . . . which, as
in neither nother. But
Tyndale
calleth the craft and
Tyndale
in this his chapter
Tyndale
The Manner and Order
Tyndale
joineth this chapter . . . saying
Tyndale
puttheth his example by
Tyndale
much with that matter
Tyndale
proveth it as foolishly
Tyndale
leaveth undeclared . . . and will
Tyndale
allegeth here for his
Tyndale
teacheth us of them
Tyndale
in two faults. One
Tyndale
farther, and saith that
Tyndale
coverely to come forth
Tyndale
thus falsely meaneth by
Tyndale
to this, in mockage
Tyndale
Oh, how beetle-blind is
Tyndale
And then when we
Tyndale
intendeth in this chapter
Tyndale
when I shall come
Tyndale
allegeth. First he saith
Tyndale
a cup of gold
Tyndale
call it no gift
Tyndale
; nor, as I ween
Tyndale
, do not so much
Tyndale
puttheth and poureth his
Tyndale
would here labor to
Tyndale
calleth it . . . but a
Tyndale
would say nay thereto
Tyndale
. . . if himself were as
Tyndale
give them? Would he
Tyndale
advise them thus --
Tyndale
forbid them all such
Tyndale
take for naught or
Tyndale
maketh us against the
Tyndale
, for lack of good
Tyndale
My wit must show
Tyndale
set his consequent and
Tyndale
that when the thing
Tyndale
saith in all God's
Tyndale
saith touching the plain
Tyndale
look to bring us
Tyndale
, too. But though a
Tyndale
saith in these words
Tyndale
And then when we
Tyndale
further, for all this
Tyndale
so saith is open
Tyndale
For when we err
Tyndale
in loving and choosing
Tyndale
said before, man seeth
Tyndale
saith untrue in both
meriteth in both, whatsoever say. But yet saith followeth affection! And if rather than fail, find of good living, as among many like, learned there, and this saith a devout audience! But and by, and saith... as it is, that is it false that and beating.Yet goeth standeth not in teaching, teaching it is that useth toward us. For times, longer. This taketh them thus he saith... yet in some, as his order of election this that after followeth... resistance. More. Here maketh like swine. Now, that it well appeareth that their free wills; which and knock." And if them. But surely if rage is thereof (as awake... they "repent," as evermore I would that -- the thing that In this chapter which I look for this... writeth in this wise... none of theirs. More And therefore this that always the cause that -- and not, as that God would, as for the cause that of his fall which of God's hand (whereupon the dark -- let Another false intent wherefore that foundation, and saith... elect. But yet is sin. This tale is causes here specified by rude fellow had, as remember, lest we mistake but they were, as Tyndale say. But yet saith 8, 511/28 Tyndale untrue in these other 8, 511/29 Tyndale in this believe not 8, 512/37 Tyndale himself so good a 8, 513/12 Tyndale saith it doth... since 8, 514/3 Tyndale of his master Luther 8, 514/5 Tyndale here... because they and 8, 514/9 Tyndale in this matter, when 8, 514/18 Tyndale Howbeit, there be swine 8, 514/21 Tyndale told us before; that 8, 514/28 Tyndale further and showeth more 8, 515/26 Tyndale And there be pope-holy 8, 515/29 Tyndale all this while so 8, 515/34 Tyndale maketh as though it 8, 516/18 Tyndale for no mercy, which 8, 516/24 Tyndale And there be that 8, 516/31 Tyndale here telleth us, even 8, 517/20 Tyndale hath in this chapter 8, 518/1 Tyndale And though God's elect 8, 518/4 Tyndale as though he said 8, 518/14 Tyndale thus meaneth appeareth plainly 8, 518/29 Tyndale meaneth that no reprobate 8, 519/9 Tyndale will none of, in 8, 519/16 Tyndale will avoid this -- 8, 520/8 Tyndale tell us that the 8, 520/16 Tyndale saith) over passed, and 8, 521/9 Tyndale saith, and "come again 8, 521/12 Tyndale should remember that all 8, 521/13 Tyndale telleth us here as 8, 521/20 Tyndale entitleth "The Order of 8, 521/30 Tyndale, besides that his conclusions 8, 522/3 Tyndale God now and then 8, 522/9 Tyndale maketh these words for 8, 522/15 Tyndale here telleth us of 8, 523/6 Tyndale here allegeth, because he 8, 523/10 Tyndale saith, only to show 8, 523/31 Tyndale puttheth, withdraw his hand 8, 524/5 Tyndale here allegeth -- lest 8, 524/12 Tyndale speaketh of. And then 8, 525/9 Tyndale here edifieth up his 8, 525/15 Tyndale say what he will 8, 525/28 Tyndale telleth us this tale 8, 528/3 Tyndale God laid so sore 8, 528/24 Tyndale ashamed to confess and 8, 529/25 Tyndale, I say, somewhat ashamed 8, 529/31 Tyndale. First, for they never 8, 530/2 Tyndale well rehearseth, given him 8, 530/17 Tyndale, that these great and 8, 530/28 Tyndale saith, "stronger than David 8, 530/30
goodly cause for which
unlearned too. Which when
God Almighty's side. But
deeds in his sleep.
while still asleep. But
And therefore he saith . . .
trow ye? Except that
that be so . . . then
at last again. Now,
found again . . . how proveth
will well agree with
willingly wrought evil . . . except
to Bathsheba. And if
would I hear how
This shall I" (saith
most especial faith. For
things willingly? "No," saith
yes. And therefore let
elected. If I ask
final salvation. Then if
no man else that
nor, I fear me,
of David's deeds, whereas
maliciously." Which word how
will well appear against
very clearly that whereas
also? Or how saith
as ye sec, against
therewith. And now that
whom thus he saith . . .
for the first point,
of the faith, that
all through temptation. Let
wield it." But let
fellows -- yet shall
grievous sin. For whereas
in heaven." And therefore
blessed apostles -- that
me, the excuse of
no man to believe
their faith indeed --
Lo, thus he saith . . .
lacked the belief, than
believed not that article,
but this tale of
to what purpose telleth
were but women --
on his message. But
Saint Thomas, which, as
do the thing which

Tyndale will make us ween
Tyndale should answer to . . . he
Tyndale excuseth all that by
Tyndale of likelihood lay near
Tyndale will have him asleep
Tyndale Now, in all that
Tyndale had either lost his
Tyndale setteth our Savior Christ
Tyndale is not so mad
Tyndale here that David, in
Tyndale that he lost it
Tyndale say that all his
Tyndale tell me so --
Tyndale can defend it that
Tyndale ) "defend you well enough
Tyndale , as ye shall hereafter
Tyndale . I say no more
Tyndale tell us whereby he
Tyndale here how he knoweth
Tyndale answer that he findeth
Tyndale saith, "There is no
Tyndale neither, as wise and
Tyndale saith he could not
Tyndale taketh, that can I
Tyndale , all the whole matter
Tyndale saith that David in
Tyndale that David consented not
Tyndale telling us this . . . very
Tyndale hath of King David
Tyndale And in like manner
Tyndale in his holy sermon
Tyndale telleth us -- that
Tyndale excuse every sin that
Tyndale say for excuse of
Tyndale never make it good
Tyndale would seem to say
Tyndale in vain goeth about
Tyndale should tell us truth
Tyndale for the apostles, if
Tyndale , whencesoever he prove himself
Tyndale proveth us, after his
Tyndale Howbeit, there was none
Tyndale saith here? For though
Tyndale here saith expressly. For
Tyndale . For if they could
Tyndale us that they could
Tyndale doth therein no more
Tyndale wotteth well, if he
Tyndale saith, "could not believe
Tyndale taketh for folly --

8, 531/ 16
8, 531/ 28
8, 532/ 32
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8, 533/ 26
8, 533/ 30
8, 533/ 35
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8, 534/ 28
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8, 538/ 4
8, 538/ 11
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<th>Term</th>
<th>Synonym</th>
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<td>by degrees . . . and ever</td>
<td>8, 546/ 24</td>
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<td>Tyndale</td>
<td>There was none of</td>
<td>8, 547/ 18</td>
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<td>Tyndale</td>
<td>taught us that whoso</td>
<td>8, 547/ 27</td>
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<td>Tyndale</td>
<td>saith . . . he shall, for</td>
<td>8, 547/ 34</td>
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<td>Tyndale</td>
<td>of this doctrine make</td>
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<td>Tyndale</td>
<td>saith that the apostles</td>
<td>8, 548/ 11</td>
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<td>Tyndale</td>
<td>in his books now</td>
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<td>Tyndale</td>
<td>now, this new Judas</td>
<td>8, 548/ 25</td>
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<td>will peradventure stick upon</td>
<td>8, 548/ 32</td>
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<td>thus tell us, and</td>
<td>8, 549/ 3</td>
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<td>Tyndale</td>
<td>to despair but that</td>
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<td>excuse their mistrust and</td>
<td>8, 550/ 4</td>
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<td>Tyndale</td>
<td>hath so wisely defended</td>
<td>8, 550/ 8</td>
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<td>Yea, and Peter, as</td>
<td>8, 550/ 11</td>
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<td>ever laboreth to lead</td>
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God. And therefore is
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have here learned of
for so far saith
we would grant unto
Now ye remember that
And first I ask
God's help, or not?
his neighbor. Whereunto if
to that I answer
and then ask I
past . . . and till, as
time they be, by
be so, wherefore doth
were very well, that
now plainly perceive that
The Confutation of
the English tongue, first
book. Then have we
in again more of
we be meet for
for Tyndale's Pentateuch, and
this new saint of
the great part of
and sending from thence
to glory. For though
himself in falling to
his falling again to
his heart forsaken all
his house was found
had, I think, if
unto her divers of
by God revoked from
they should not suffer
I now say that
will I not be
make a law against
they be yet, by
man must keep still
that finally, concerning obedience . . .
feast and glory of
of which I answer
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known church against all
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to teach us that
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now), but with a
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that all his lies
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Testament, and all the
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Answer -- the one
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and learning nothing but

to return again unto

this one sermon of

since Christ's that place,
ye see that by

Christ was born unto

Spirit . . . and so, by

Luther and his wife,
he the while, after

since Christ's days unto

now plainly deduced upon

measuring their obedience by

given them before by

form of bread. But

what a devilish end

Luther yet, that was

is it but that

not at all be

found, be provided upon

to see somewhat of

as it seemeth by

that this text proveth

did he therein exclude

may plainly see that

the worst piece of

the contrary. Whereupon, if

his death till holy

own death till holy

lechery, and to damn

Christian readers, that by

all that heresy, by

is inevitably concluded, upon

purpose and effect of

may be bold with

guisé and custom, of him. And thus doth

folk. But likewise as

holy "spiritual" heads of

therefore of this be

in heaven. For as

the First Chapter of

Dialogue I showed that

been the burning of

among other tokens of

meant not in this

Crete for using of

of the burning of

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abide the brabbling of

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folk. But now doth one signification more that most especially because of what a true translation honor." Here ye see idols of devils. But had been good for deed is nothing like poor spirit, for all of jeopardy -- then lo, if I had a good man. Against I prove partly by were it so that as ye plainly see . . . in those places, by in Latin . . . it was is in this point part, do manifestly reprove plainly that it grieveth striveth to destroy. Against as we when we say " friars and nuns. Against out of "grace." Against beginning, and advise well envy so stuffed in devil. And this is body and soul, in he shall perceive in Christ must serve for as I do, that in which is confuted treated two chapters of the pain to read sin: it followeth, by therefore this tale of in that place, after Ye see that by will not serve for consider, good reader, that they found it. Moreover, that this point of you an example of to me, for all say, ye see by written?" This tale of -- they should by is, as ye see, see proved plainly that But this is all Tyndale's "congregation," and the captains Tyndale's master hath made a Tyndale's evil intent -- I Tyndale's is, and for what Tyndale's truth, lo! Did Saint Tyndale's translation of this place Tyndale's soul -- and a Tyndale's . For the Latin tongue Tyndale's high, fearful charge, is Tyndale's terrible exorcism made me Tyndale's spirit, spit out Scripture Tyndale's Using This Word "Senior" Tyndale's own words which in Tyndale's false heresy were true Tyndale's defense of his translating Tyndale's own confession, the age Tyndale's part yet in his Tyndale's plain folly and dissembled Tyndale's heresy, and clearly prove Tyndale's heart to hear thereof Tyndale's Translating of Caritas into Tyndale's faith," "Luther's faith," "Friar Tyndale's Translating "Favor" Instead of Tyndale's Changing of "Confession" into Tyndale's words and mine, be Tyndale's heart that although he Tyndale's juggling . . . which because he Tyndale's neck. For as holy Tyndale's defense of these things Tyndale's jestingstock -- these be Tyndale's "truths" be stark devilish Tyndale's defense of his false Tyndale's book: that is to Tyndale's words again, and ye Tyndale's own holy sermon here Tyndale's is but a very Tyndale's translation: This is the Tyndale's translation, the Jews asked Tyndale's excuse: that is to Tyndale's purpose is to prove Tyndale's words fight together, and Tyndale's preaching must be better Tyndale's deduction upon Scripture, which Tyndale's deduction, a greater question Tyndale's example for what intent Tyndale's might they have told Tyndale's reason have sent him Tyndale's first reason wherewith he Tyndale's second reason with which Tyndale's purpose: to pull down
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<td>of God. In the</td>
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<td>8, 429/5</td>
</tr>
<tr>
<td>him alone, in the</td>
<td>understanding , as indeed he doth</td>
<td>8, 439/27</td>
</tr>
<tr>
<td>writing those words, and</td>
<td>understanding of Saint John's words</td>
<td>8, 440/10</td>
</tr>
<tr>
<td>For surely after Tyndale's</td>
<td>understanding the same in such</td>
<td>8, 460/32</td>
</tr>
<tr>
<td>that Saint Peter confessed . . .</td>
<td>understanding into the obedience of</td>
<td>8, 463/16</td>
</tr>
<tr>
<td>us, to captivate our</td>
<td>understanding into the service of</td>
<td>8, 500/19</td>
</tr>
<tr>
<td>captivate and subdue our</td>
<td>understanding into the obsequy and</td>
<td>8, 502/19</td>
</tr>
<tr>
<td>we would captivate our</td>
<td>understanding as the bodily eye</td>
<td>8, 507/13</td>
</tr>
<tr>
<td>his reason is and</td>
<td>understanding</td>
<td></td>
</tr>
<tr>
<td>inward sight of the</td>
<td>understanding</td>
<td></td>
</tr>
</tbody>
</table>
be called still "his" . . .
such equivocations and diverse
had mistaken and wrongly
such a wise way
Whereby it is well
the priest neither well
saith Tyndale, "is here
will begotten us, be
Old Law, because they
else never none had
tongue that every man
tongue that all folk
be much the more
say, make any word
word seniores be there
he translateth, is not
never so taken nor
at that time nothing
English tongue none office
how it might be
to be perceived or
was God." For else,
than every man well
and that the Scripture,
and if the apostles
and if the apostles
by the faith is
taught them . . . nor they
the people known and
to them, though they
Adam to Christ were
be proved to have
Saint John might be
may not this be
of Scripture, not well
meaning. For if I
whatever Tyndale say, never
tongue that the people
that the people never
Scripture that the people
I say, Moses either,
prove that the people
say that the people
before, that the people
Scripture to him not
never shall be clearly
say that all they
chair of Moses" is
such as are least
he would were not

**understanding**, by that speaking, that
of one word serve
the places. And was
, his spiritual sort "judgeth
that he which fasteth
their duty, nor well
the word of his
our Savior Christ himself
them not. After this
it but himself. And
As for preaching of
-- of which point
; which was all the
as it like himself
the ministers that were
in that signification. As
and thus to
but an elder (wherein
at all, but only
right. But Tyndale by
; and sometimes a wrong
as it standeth, "God
, so may there yet
right, is never thereto
thereby as we do
thereby as we do
as the Scripture itself
them not: wherefore it
. For else, though God
not what the things
of the people: that
the significations of all
that he had not
of words and deeds
, seem to say the
not the meaning . . . it
the meaning? Would the
. But yet the ceremonies
what they meant --
all their significations; no
all the ceremonies commanded
them all, nor, peradventure
all those ceremonies: I
not all the ceremonies
: he shall, while he
. . . till such time as
it wrong, and himself
the learning of the
. And therefore in the
-- let us a
be loath to be understood -- yet he will 8,428/2
never any good man understood Saint John so before 8,429/3
of the two better understood Saint John -- whether 8,442/31
John falsely taken and understood -- so doth he 8,443/34
words of Saint Paul, understood and construed as falsely 8,443/35
such ... if it were understood as Tyndale teacheth ... that 8,495/32
death. Moreover, they never understood that saying of his 8,541/1
it is taken and understood by the Catholic Church 8,551/1
none otherwise to be understood than "except he repent 8,568/36

clear and too far understood for any false prophet 8,266/7
people, to their own understood, to be disobedient and 8,31/15
and leave those things understood that are by me 8,5/8
leave good, virtuous things understood themselves, and also to 8,132/21
only leave the good understood, but also do the 8,132/30
may command to leave understood some things that he 8,283/21
bound to leave them understood . And this is so 8,283/23
may do and leave understood as they list. Nor 8,296/32
ty they might not leave understood were sin as oft 8,298/29
must needs leave it understood and bid him do 8,307/29
ting be done or understood . Luther was himself also 8,318/4
time leave all such understood . . . and say as Tyndale 8,329/32
they shall neither leave understood any of those ceremonies 8,349/11
themselves leave them all understood , and not set once 8,353/24
in leaving a thing understood that the Scripture so 8,375/19
God's help leave it understood if they would, since 8,455/22
for his sure and understood judges between the two 8,396/33
the place of the understood good word "charity," thereas 8,198/36
presupposing it for an understood truth, he shall set 8,269/22
people came into the understood truth and faith of 8,292/28
to fall from the understood faith unto the dispicions 8,293/15
And it is
Origen . . . and, besides some not been lost. And
faith, hath a sure, feeble-faithed folk offended. Whereas
true trust and full, 75x98
taken it for an unconfirmed
which he knoweth the this thing
into sure faith and deeds' done, they shall
since he should then
schismatical sects ... whose fall
clergy. First, this is
commandment. More It is
that matter which is 
which had yet been to God's board! But
water is one taught at Paris.) This thing
feeble-faithed folk offended. Whereas 
not been lost. And 
epistle. Which epistle is

and a godly? And
them . . . yet do they
living be (among whom
sin shall he leave
high spiritual wisdom of
to God, and plain
is down fallen, by
to God, fall in
of those that for
occasion of infidelity and
without profit, but altogether
they also become as
then were not Baptism
resurrection, there are yet
until the wickedness of
before, that of these
for heresy a few
I think, if Tyndale's
and glory when their
the making of their
sure that evil and
and archheretics of his
remember and consider what
of your words and
universities there be many
in the university many
many places of his
he saith of an
he speaketh of an
plain perceiving of his
better, out shameless with
breedeth out of their
then, after that their
evil thoughts, all these
And yet glorieth Tyndale
lief be smeared with
lief be smeared with
than by "smearing with
hallowed candle than an
and be "smear'd with
there also whom his
set abroach in some
as any of his
himself that his own
high doctrine, and before
Scripture of God from
people were as good
opinions, and break the
to nourish peace and
of Christ's Passion, and
undoubtedly is their very
undoubtedly through their own fault
undoubtedly there are, of both
unexcused , except peradventure the devil's
unfaithful heretics . . . he beginneth on
unfaithfulness . . . forasmuch as we shall
unfaithfulness , into the deep dungeon
unfaithfulness , and with idolatry do
unfaithfulness never shall be saved
unfaithfulness . But yet, because I
unfaithful and superstitious. More Here
unfaithful as the others. And
unfaithful , for it were very
unfulfilled as well divers promises
ungodly sinners be full ripe
ungracious books full of pestilent
ungracious folk -- what manner
ungracious books had never come
ungracious writing bringeth any man
ungracious books, good and true-believing
ungracious folk shall ever find
ungracious sect . . . which, when they
ungracious fruit their deceitful doctrine
ungracious writings to kindle them
ungracious graces gotten. More This
ungracious graces be gotten, he
ungracious books, that the Scripture
ungracious mind -- to make
ungracious purpose . . will to bring
ungracious mind. But now that
ungracious company, making a shameful
ungracious "members." For if he
ungracious heresies might be freely
ungracious words, all these abominable
ungraciously in their destruction . . . reckoning
unhallowed butter as anointed with
unhallowed butter as anointed with
unhallowed butter, "but if men
unhallowed torch that will give
unhallowed butter" as anointed with
unhappy books have brought unto
unhappy hearts, that they never
unhappy fellows. And this I
unhappy fellows, the heretics, I
unheard , Master Tyndale teacheth us
unholy writing of man): I
unhoused as houseled. But, God
union of the Church, and
unity ; but to ward, Christ
unity of him and us
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Reference</th>
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<tr>
<td>conformable and content in unity</td>
<td>of faith to cleave</td>
<td>8, 398/10</td>
</tr>
<tr>
<td>no such dwelling in unity</td>
<td>of person as the</td>
<td>8, 422/22</td>
</tr>
<tr>
<td>make sects, breaking the unity</td>
<td>of Christ's church, for</td>
<td>8, 481/7</td>
</tr>
<tr>
<td>would never break the unity</td>
<td>of faith or yet</td>
<td>8, 481/14</td>
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<tr>
<td>divisions, and breaketh the unity</td>
<td>of Christ's church: whether</td>
<td>8, 481/16</td>
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<tr>
<td>break the peace and unity</td>
<td>. . . both of the Church</td>
<td>8, 484/10</td>
</tr>
<tr>
<td>making sects, &quot;breaking of unity</td>
<td>, &quot;killing of Christian brethren</td>
<td>8, 484/29</td>
</tr>
<tr>
<td>by sects dissolving the unity</td>
<td>, and being separate from</td>
<td>8, 561/32</td>
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<tr>
<td>the Catholic church and universal</td>
<td>. Howbeit, of truth Tyndale</td>
<td>8, 146/17</td>
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<tr>
<td>Catholic church, that is, universal</td>
<td>. . . by which word never</td>
<td>8, 163/29</td>
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<tr>
<td>to signify also the universal</td>
<td>number of all Christian</td>
<td>8, 170/21</td>
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<tr>
<td>and obey, is this universal</td>
<td>known people of all</td>
<td>8, 223/4</td>
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<tr>
<td>to be preserved from universal</td>
<td>flood; whereas sacrifices and</td>
<td>8, 276/34</td>
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<tr>
<td>body of the Church universal</td>
<td>: so is it much</td>
<td>8, 345/2</td>
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<tr>
<td>meant of the whole universal</td>
<td>Church itself, and of</td>
<td>8, 345/3</td>
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<tr>
<td>are there which the universal</td>
<td>Church holdeth . . . and therefore</td>
<td>8, 371/9</td>
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<tr>
<td>which the Catholic Church universally</td>
<td>believeth and useth are</td>
<td>8, 373/26</td>
</tr>
<tr>
<td>This way useth Tyndale universally</td>
<td>, as well in every</td>
<td>8, 424/32</td>
</tr>
<tr>
<td>-- as in some universities</td>
<td>it signifieth their assemblies</td>
<td>8, 171/23</td>
</tr>
<tr>
<td>be used in the universities</td>
<td>; but there came no</td>
<td>8, 181/11</td>
</tr>
<tr>
<td>godly favor; and in universities</td>
<td>there be many ungracious</td>
<td>8, 202/27</td>
</tr>
<tr>
<td>learned men of either university</td>
<td>, and other parties of</td>
<td>8, 177/36</td>
</tr>
<tr>
<td>saith that in the university</td>
<td>many ungracious graces be</td>
<td>8, 203/18</td>
</tr>
<tr>
<td>leave him for his unkindness</td>
<td>. . . but though if the</td>
<td>8, 423/6</td>
</tr>
<tr>
<td>of justice for his unkindness</td>
<td>condemn him, yet he</td>
<td>8, 423/8</td>
</tr>
<tr>
<td>framing of a secret, unknown</td>
<td>church, that he learned</td>
<td>8, 24/15</td>
</tr>
<tr>
<td>is nothing of God unknown</td>
<td>: Tyndale taketh that high</td>
<td>8, 47/11</td>
</tr>
<tr>
<td>hath deceived us with unknown</td>
<td>and strange terms, to</td>
<td>8, 111/20</td>
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<tr>
<td>draw all to an unknown</td>
<td>church of elects. For</td>
<td>8, 118/12</td>
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<tr>
<td>flee unto a dark, unknown</td>
<td>church of elects . . . the</td>
<td>8, 118/21</td>
</tr>
<tr>
<td>earth the only secret, unknown</td>
<td>folk that are predestinate</td>
<td>8, 133/16</td>
</tr>
<tr>
<td>a secret congregation of unknown</td>
<td>chosen heretics scattered abroad</td>
<td>8, 165/25</td>
</tr>
<tr>
<td>is to no man unknown</td>
<td>that all good Christian</td>
<td>8, 171/39</td>
</tr>
<tr>
<td>translated ecclesia into the unknown</td>
<td>name of &quot;congregation&quot; in</td>
<td>8, 174/34</td>
</tr>
<tr>
<td>heresy of the secret, unknown</td>
<td>church wherein is neither</td>
<td>8, 174/37</td>
</tr>
<tr>
<td>elders&quot; -- a word unknown</td>
<td>among Englishmen to signify</td>
<td>8, 185/4</td>
</tr>
<tr>
<td>obey were some secret, unknown</td>
<td>sort of evil-living and</td>
<td>8, 219/8</td>
</tr>
<tr>
<td>church of Christ is unknown</td>
<td>to men, but it</td>
<td>8, 267/7</td>
</tr>
<tr>
<td>heresy of their secret, unknown</td>
<td>church of elects and</td>
<td>8, 323/3</td>
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<tr>
<td>fruit left such things unknown</td>
<td>unto us -- to</td>
<td>8, 330/6</td>
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<tr>
<td>Catholic Church. For an unknown</td>
<td>church can tell him</td>
<td>8, 375/36</td>
</tr>
<tr>
<td>church (for no church unknown</td>
<td>can be believed, since</td>
<td>8, 378/8</td>
</tr>
<tr>
<td>outward sight of man unknown</td>
<td>. . . not so much known</td>
<td>8, 387/24</td>
</tr>
<tr>
<td>say that of that unknown</td>
<td>congregation, we may have</td>
<td>8, 388/16</td>
</tr>
<tr>
<td>the preacher of that unknown</td>
<td>congregation which Tyndale calleth</td>
<td>8, 389/19</td>
</tr>
<tr>
<td>man could by that unknown</td>
<td>church know which is</td>
<td>8, 393/33</td>
</tr>
<tr>
<td>defend his own chosen, unknown</td>
<td>church in the point</td>
<td>8, 397/21</td>
</tr>
<tr>
<td>Christians of his elect, unknown</td>
<td>church . . . do believe the</td>
<td>8, 407/32</td>
</tr>
<tr>
<td>but fondly frameth an unknown</td>
<td>, whom he for lack</td>
<td>8, 408/19</td>
</tr>
<tr>
<td>Catholic church unto his unknown</td>
<td>church of elects, whom</td>
<td>8, 413/14</td>
</tr>
</tbody>
</table>
devised, yet their secret, it secret, hidden, and a secret, scattered company learned it of any not his own secret, laboreth to make it since that his own since his elects are to be a congregation declaration of our sin heresy, then found it sought many a false, them to obey their heaven: this service is good men be from worshipping of idols was being, as it is, were not superstitious or of that feeble and man, or almost an in the hands of but rather the people things so bleared the in the ears of open, to learned and done, both learned and perceive him for an troth, that the people -- yet unto the not sufficiently serve to make three," that simple, by Saint Paul, men What if I be yet the number of again, how shall an proved. And besides that, And yet, lest an horrible deeds" as poor out himself, and almost the remnant burned? Why that they be full fain to imagine an tale be very far let it so pass else it shall lie and leaveth his own his father, but of peradventure, lie more promises you. For they bind hath proved by this unknown faith and frailty did unknown whether they were, at unknown, but also a rabble unknown church, for no such unknown church of elects (which unknown . . . because he would not unknown church can teach him unknown , proved thereby no piece unknown , layeth his miry hands unknown unto us by any unknown to live in chastity unknown way to live by unknown "tyranny" (for by that unknown , displeasant to God, and unknown superstition; among whom, God unknown among the Gentiles or unknown , and thereby none other unknown to be kept), is unknown reason. Tyndale's other reason unknown woman having natural wit unknown people which is by unknown to occupy themselves, besides unknown people's eyes that they unknown men some color of unknown both, that he bringeth unknown folk perceive him for unknown fool. And yet -- unknown of their audience shall unknown it shall be likely unknown people otherwise than may unknown man, though he lack unknown and unstable do deprave unknown ?What if I can unknown hearers be satisfied with unknown man know which they unknown men are not able unknown reader might hap anything unknown people in some countries unknown too. Which when Tyndale unknown bread? Why wild lettuce unknown to rise. For truly unknown case: that "a woman unknown , reason were he brought unknown over by better men unknown for me!" When our unknown yet, either by Tyndale unknown burdens and lay them unknown case that women may
good works fruitless and unprofitable, and that "faith alone is good works fruitless and unprofitable, and that "faith alone is unprofitable, that wrote us part unproved. For if Tyndale will unproved, and the contrary to unproved, only, but untouched too unproved, . . . but of his endless unproved, as for any miracle unproved, Tyndale Notwithstanding, though there unproved, whereas he calleth as unproved Indeed, as appeared by unprofitable, and all were he right unprofitable, indeed; as appeared by unprofitable, to the soul as unprofitable, that wrote us part unproved, , and that "faith alone is good works fruitless and unprofitable, and that "faith alone is unprofitable, that wrote us part unproved. For if Tyndale will unproved, and the contrary to unproved, only, but untouched too unproved, . . . but of his endless unproved, whereas he calleth as unproved Indeed, as appeared by unprofitable, and all were he right unprofitable, indeed; as appeared by unprofitable, that wrote us part unproved. For if Tyndale will unproved, and the contrary to unproved, only, but untouched too unproved, . . . but of his endless unproved, whereas he calleth as unproved Indeed, as appeared by unprofitable, and all were he right unprofitable, indeed; as appeared by unprofitable, that wrote us part unproved. For if Tyndale will unproved, and the contrary to unproved, only, but untouched too unproved, . . . but of his endless unproved, whereas he calleth as unproved Indeed, as appeared by unprofitable, and all were he right unprofitable, indeed; as appeared by unprofitable, that wrote us part unproved. 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But surely this is untrue. For, God be thanked 8, 177/ 17.

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More This is plain untrue, that Tyndale saith, as 8, 203/ 17.

should Saint John say untrue himself or else should 8, 231/ 17.

Saint John should say untrue or else our Savior 8, 232/ 17.

thence is either plain untrue (for else such part 8, 241/ 17.

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But yet saith Tyndale untrue in these other two 8, 511/ 17.

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them to leave nothing
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of God, written or
the Apostles Left Anything
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upright the charity of Saint
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 Uriah the Hittite. And therefore
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the same were before
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with him because he
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that our Lord ordinarily 
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of the devil in
uttering of his dregs and

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utterly minded to forsake such

all forsworn and had
utterly belied him. But God

name of these matters
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utterly lost therewith. And better

to stop your ears
utterly and give none hearing

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grace and all merit
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utterly despise Baptism nor the

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that the baptism is
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utterly refuseth and rejecteth all

of all his Church
utterly serve of naught. But

he should thereby not
utterly deny Moses to have

two first excludeth him
utterly from all the nature

that men’s words should
utterly serve of naught, not

always in every age
utterly believed alike . . . but that

deadly malice, drown them
utterly with driving them down

all his whole doctrine
utterly . . . that if I never
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of God overcome him
utterly — "All that, 
saith — "All that,
that he had therewith
utterly proved his part and
text showeth), but had
utterly meant to command them
of his heresies are
utterly drowned in dirt. And
his own false doctrine
utterly destroyed. For he teacheth
elect church" trusteth so
utterly to be forgiven all
have touched before . . . and
great goodness not always
utterly leave him for his
saith — "All that,
utterly we deny and also
that he had therewith
utterly proved his part and
utterly meant to command them
of his heresies are
utterly destroyed. For he teacheth
utterly to give all the
utterly impossible for him at
utterly destroy Tyndale's heresy grounded
utterly nothing else but very
utterly destroyed and damned. Now
utterly acknowledge and confess that
utterly , neither our love and
utterly , nor our love and
utterly , believing lies and heresies
utterly to naught. And the
utterly quenched, but lie hidden
utterly quenched . . . and therefore he
utterly to be such as
utterly despair, for all that
utterly dead of grace, sent
utterly concerning faith to put
utterly away all manner of
utterly take away the merit
utterly nothing known nor heard
utterly none at all. And
utterly forced and inevitably necessitated
utterly losteth him, by Tyndale's
utterly destroyed not only Tyndale's
utterly clear against him. And
utterly as graceless as themselves
uttermost keep it but for
uttermost signification thereof. Surely as
uttermost sea." These words verily
uttermost , he joined the Jews
uttermost that he can --
uttermost of his pain till
uttermost whereby he proveth us
uttermost what he calleth "faith
uttermost no more but that
uttermost made as good deduction
uttermost , that would needs play
uttermost idol but a very
uttermost . . . for your enemies shall
uttermost , curious mind that neither
uttermost . . . and that he that
uttermost " things of our own
which he calleth here "vain imaginations," "howling," "buzzing," and
unwritten, and took for
it were all in
neighbor? This is a
tale of Tyndale which
were it then, and
it were therefore in
first, it is in
trust in their own
considered that all those
he telleth us a
way of God in
And therefore Tyndale in
which the one in
shall as much in
praise or itch of vainglory
but for advantage or
to get thereof the
that in avoiding of
through the delectation and
be now in the
flesh that by the
this point not the
blood -- our sins
fearful illusions failed and
And their maintainers have
and yet their books
for but if they
time have without any
in the meanwhile the
himself have been at
of God, without any
all his long, foolish
because that once they
appeareth well that Tyndale
by one Holy Spirit,
their evangelical brethren that
the truth, and to
these points wherein we
understanding of these words
and we begin to
that would in faith
the true faith and
hither by the whole
a heap of high,
places, after a certain
Light, in which the
is now that the
inner temple, within the
the Corinthians, "Caela quum
venero ipse disponam" ("The other
saying, "Caetera autem quum
leaving Tyndale in his
more deep and sore
and brought thereby the
harvestmen and mowers of
harvest with mowers of me sore with the
and death by the
the fourteenth? Why the
in the taking of
at all, mortal or
sins as were either
from mortal turned to and daily fall into
deadly sins, yet, but
but very babish and
it from mortal into was, from deadly to qui in hunc mundum
lost, so that all
their souls of the
own sect, with as
and finally, with such
the noun and the
when it is a noun "acknowledging" and that which is in the of Saint Augustine, "Accedit
translated In principio erat
drinketh more of the which may well be be Tyndale's words well as it may be contrary . . . may be well
tale, which cannot be horrible deeds, cannot be well and conveniently be of his cannot be elects, that is not he teacheth (as I God together . . . because I this signification serve Tyndale? in the ear is uttermost sea.' These words as well and as virtue, besides that they as for my "poetry," woman too, is as wed them, but they thing is written. And
that women should baptize, they confirmed their preaching, and his generation . . . is his king that he firmly that they think then, hardily, and believe saith, "Ego sum via, verritas, et vita" ("I am very-faithful miracles, for the proof vessel, whereinto Tyndale putteth and vessel " before God before the vessels to he tell you vessels , and consecrating of the vessels of the Temple to vex and grieve your eyes vex him lest his heart vicar of Christ -- this vicar general and head under vice, as him list to vice, the man is much vice ; and pretending God, they vice in boldness of faith vice into its contrary . . . may vice, turned to God, and vices and worldly wantonness. But vices built thereupon, is the vices . Now, if Christ had vices in which they live vicious and displeasing to God vicious living, for his good victory ? And for experience (let victory . Who can shed him victory if they would have victory to his faithful folk not in them "Qui vidit testimonium perhibuit" . . . nor "verum the Martyr," in the Lent or other holy vigils -- they say we vigor and strength of this vile person; but because he vile and shameful death, that vile death, and the loss viler the better welcome to village throughout all the whole villained the Sacrament of Matrimony villainous blasphemy -- all good villainous words of his spoken villainous word. And after, we villainously esteem the sacraments but
kill twenty peasants and
his grace in the
would they make us
a cause annexed for
of "frailty," by the
bring them into that
the children of the
upon any part of
Lady was a perpetual
Savior himself died a
Lady was a perpetual
were not a perpetual
she was a perpetual
was not a perpetual
them the counsel of
belief of the perpetual
to prove her perpetual
must say that perpetual
and say that perpetual
he in the perpetual
hitherto taken the perpetual
as good counsels . . . as
words appear both against
proveth not the perpetual
for example, the perpetual
of our Lady's perpetual
Lady, or her perpetual
example of the perpetual
article of the perpetual
article of the perpetual
of our Lady's perpetual
promises, putteth the perpetual
of our Lady's perpetual
he confesseth the perpetual
to believe the perpetual
article of the perpetual
alone, of the perpetual
of our Lady's perpetual
article of her perpetual
have ever heard, the perpetual
for example, the perpetual
And that the perpetual
sacraments, and the perpetual
is rather sin than
by mine office, in
gay colors of spiritual
God with any other
seemeth not the greatest
not in faith and
our pain release, by
villeins for a churlish answer
vineyard of virtue toward heaven
violate the Sacrament of the
violating of nature; and after
violence of those motions. For
violent, invincible rage, to compel
viper would now gnaw out
Virgil . And he useth in
virgin and never had child
virgin and never had wife
virgin , and yet it is
virgin . . . might in case, for
virgin and never had more
virgin is because that he
virginity and many other wholesome
virginity of our Lady . . . saying
virginity by Scripture . . . but only
virginity is naught and not
virginity and the work of
virginity of our Lady; which
virginity of our Blessed Lady
virginity , and widowly chastity, not
virginity and widowly chastity . . which
virginity of our Lady, which
virginity of our Blessed Lady
virginity , of the assumption of
virginity , and many such others
virginity of our Lady --
virginity of our Lady as
virginity of our Lady is
virginity , which Tyndale is now
virginity of our Lady . . . it
virginity ; so that it is
virginity of our Lady to
virginity of our Lady, and
virginity of our Lady. Then
virginity of our Lady (the
virginity that Tyndale could not
virginity he is quite overthrown
virginity of our Lady; which
virginity of our Lady, which
virginity of our Lady is
virginity of our Lady, and
virtue . As for confession made
virtue of mine oath, and
virtue , there can no man
virtue that proceedeth of faith
virtue , when a man obeyeth
virtue grown up as they
virtue of his pain; but
influence have some effectual
virtue, force, and power as 8, 99/ 11
but for holiness and
virtue -- this is neither 8, 124/ 20
and think that the
virtue of the Mass were 8, 127/ 7
things done in the
virtue of that Sign -- 8, 128/ 10
much erudition, devotion, and
virtue, besides that they verily 8, 152/ 35
with them destroy all
virtue save faith. And now 8, 158/ 22
more wisdom, sadness, and
tell me what more
virtue than in the aged 8, 189/ 25
tell me what more
virtue is in the oil 8, 194/ 5
there should be more
virtue in the oil wherewith 8, 194/ 7
this be of less
virtue than the other. More 8, 194/ 10
there is no more
virtue in the one than 8, 194/ 19
in the matters of
virtue and Christian faith use 8, 201/ 6
known, holy names of
virtue, through all Scripture, into 8, 203/ 1
make a matter of
virtue or a matter of 8, 204/ 23
in thralldom; and pretending
virtue, they drive men to 8, 206/ 3
in words, but in
virtue and power of deed 8, 268/ 34
than to obtain his
doi? What moral
virtue he should understand thereby 8, 277/ 17
lack of some other
virtue, which they left off 8, 326/ 35
the commandment tended to
virtue, good manners, or God's 8, 352/ 14
his honor, or to
virtue, or to the common 8, 354/ 18
the faster forth in
virtue because thou hast long 8, 409/ 22
though much of his
tarry, fall yet so 8, 429/ 30
by the strength and
of that seed of 8, 435/ 28
heard of any good
in him. But all 8, 437/ 22
be proud of their
, and make themselves sure 8, 523/ 28
should have thought his
to come of himself 8, 524/ 1
should ween that any
came of himself without 8, 524/ 6
he should reckon his
to come of himself 8, 524/ 13
rise of his
(wherof he will reckon 8, 524/ 23
in the vineyard of
toward heaven, if himself 8, 525/ 2
fervent and hot in
. But God, as he 8, 526/ 7
bad, and turned to
, and turned to vice 8, 558/ 29
from all manner of
: I mean unbelief, false 8, 2/ 26
been accustomed in moral
, was by God revoked 8, 25/ 5
empty out the substantial
virtues of their souls. But 8, 42/ 21
out therein such godly
virtues as this is which 8, 50/ 15
serve God with the
virtues of faith and hope 8, 54/ 4
solitary, saving that his
virtues caused him to be 8, 122/ 11
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virtues that they taught and 8, 141/ 2
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and sacraments . . . whereof the
virtues be caused by God's 8, 195/ 5
for lack of priestly
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and good manners and
, and some good customs 8, 324/ 21
the while my mother's
and goodness (for which 8, 371/ 34
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ture true faith and true
. If he say that 8, 387/ 20
a man have other
tories too . . . and that it 8, 395/ 27
praised for many great
virtues in such wise that 8, 429/ 17
charity and all other virtues and receiving of these virtues infect all good and hands to any good, many a good and as many good, holy, grace. Howbeit, many good, to those old holy, no further from very, church to leave good, cunning and yet more also of the right Observants, honest, godly, chaste, -- yet that good, that he reward their he jesteth upon that sent not only good, that heresy. In which informed (by a very more honest and more toward the perfection of presence of certain good, faith or knowledge of which in despite of own eyes, of many amended and proved full many right good and Christian princes and other and murdered many good, charity, with other many once good, faithful, and wisely, and thereto how honorable man's child, and very well done and a grace in the forth under the counterfeit will not serve the served," as he saith, "he would have any promises. First, for the us believe that the you. I will hastily visit here his holy congregations caused him to be off their gay, painted the "persons" but the "sum via, veritas, et God "Auferte malum ex expounded in God Almighty's
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when he breaketh his vow to God in their keeping of his harlots, faithful adulterers, faithful vow-breakers their falsehood, theft, adultery, He lived in holy, or woman, that hath such persons as have friars to break their the contrary, saying that wise defile all holy, the other before a but specially that men's wont to break their ye and pay your wed nuns notwithstanding their that breach of such law and commandment of make mocks of their contempt of their holy in despite of virtuous breach of their holy breach of their both keep and fulfill their that in the sacraments, is forward upon his not in their own secrets of God, and conclusion . . . we will then never while he liveth Obedience laboreth sore to that the bishops should meat and drink and calleth it here the calleth it there the so made with the and crossing Tyndale calleth " in fasting, weeping, and fasting, in weeping, and good, as elder brethren so forth, and ' trouble, and the better after a fall, mercy the mercy of God him out of sin) mercy of God ever of a kind father of God that ever God's grace and mercy the reason that mercy
so saved, because mercy
not that because mercy
fall . . . but because mercy
mercy of God always
father. And his mercy
mercy while he liveth,
only thing, he saith,
mercy of God "always
them, if they would
part were fain to
out of which they
Judas the traitor was
ascending to heaven and
played out, lie then
their false heresies willilly
earnest that friars may
a-work . . . and if it
that he fain would
all grace so to
one that would fain
rolling football that men
not, leaving this untouched,
he ceased not to
by. Then if he
if we see them
of stolen goods, and
meat to burn, and
unto his laws, to
unto his laws, to
with his grace to
will still persevere and
with God, he will
will be conformable and
to his laws, to
and submitteth himself to
both to stand and
himself . . . would very fain
to his laws, to
again, and agree to
he hath committed, and
up, mine own were
by which they have
farth as one that
some folk coveted, they
look well whither he
body alone" cateth, drinketh,
how darkly the man
way this wily serpent
Sir Thomas Hitton was
him ween he were
waiteth, upon them. And therein
waiteth, ever upon them, therefore
waiteth, upon them, therefore they
waiteth, upon the elect . . . by
waiteth, ever upon them. And
waiting, upon him to call
waiting, upon the elect, raiseth
waiting, " upon them -- yet
wake, and pray and take
wake, within a while and
wake, again and repent --
walking, and watching about his
walking, God out of sleep
walking, , and have meditations of
walk, forth under the counterfeit
walk, out and wed nuns
walk, on your side, then
walk, in. For else why
walk, . . . that we come together
walk, in the dark. For
walk, upon and ships sail
walk, and wander at large
walk, with the Jews by
walk, , as it were, in
walk, in our church in
walk, in the commandments of
walk, himself out in the
walk, in them. For when
walk, in them. For when
walk, forward with them. And
walk, on still with God
walk, on still with them
walk, with God's grace may
walk, in them. More Here
walk, in God's laws; and
walk, with if himself would
walk, away thus, without any
walk, in them." And that
walk, in his laws. But
walk, in the commandments of
walked, with them . . . and the
walked, above eight hundred years
walked, barefoot upon a field
walked, out of the way
walketh, and to what end
walketh, , believeth, loveth, and altogether
walketh, in his way still
walketh, -- and that he
walking, not far off, suspiciously
walking, down to hell quick
darkness of the devil, walking
would, when men were walking
their own good endeavor walking
-- this inexpugnable
-- shall allto frush walking
me to the hard walking
have them neither bear walking

it is not so

of Jerusalem were thrown walls
But to the intent walls
at large and never wander
would yet at such wanton
with him, and would wanton
and wax very bold wanton
things; but he fasting wanton
minds. Wherefore, let Tyndale wanton
trifle. Remember now, good wanton
love -- yea, though wanton
widows, that the widow wanton
cockneys in such a wanton
woman, putteth that suggestion wanton
lovers, after their rages wanton
or sow-drunken and will wanton
child feeeth once a wanton
lad that no man wanton

but drinketh more of wallow-sweet

of Jerusalem were thrown walls
. But to the intent walls
at large and never wander
would yet at such wanton
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child feeeth once a wanton
lad that no man wanton

"I warn thee that thou stirres up" ("I warn thee that thou resuscitate
Peter and Paul thereto warn
of them. But I warn
law of Moses, I warn
not farther, "And I warn

"I warn thee that thou stirres up" ("I warn thee that thou resuscitate
Peter and Paul thereto warn
of them. But I warn
law of Moses, I warn
not farther, "And I warn

confutation part 1: concordance of major terms 1580

thomas more studies 12.1 (2017)
upon his son, to
leave of his disciples,
that he which is
that "he which is
since Holy Scripture hath
and all his apostles
his lusts, or been
warning wherewith he had
in him," yet he
not be by like
as to give men
nobody to give them
temporal . . . gave monition and
of such manifold effectual
commandment give us that
to give young men
so plain and open
Scripture have given us
you have given you
in giving the world
Scripture given us plain
we, by his express
by long leisure and
-- to give them
vain to give them
thereon, there will no
good to give Tyndale
de Lyra gave him
he gave him good
peradventure should need no
to give his brethren
to give the world
God had never given
they have given us
he gave them not
whom Saint Augustine giveth
he giveth Timothy this
Paul gave Timothy that
childhood, And in that
knowledge had given us
church is full of
he giveth us open
give all the world
he should after one
of the monitions and
way to give him
not so mad, I
will to shrift, I
Luther's leave already, to
be neither afeard, I

warn him and to keep
warned them, saying, Tyndale is
warned hath none excuse if
warned hath none excuse if
warned you of such teachers
warned us that false prophets
warned in the mean season
warned them before, neither of
warned us well and plainly
warning amended . . . according as he
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warning of, because I would
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warning to arm him with
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warning or twain eschew --
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warrant you, to kill a
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he saith, "I have washed thee with water, and
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gaunt to the chrism washed out of the chrism
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that the water shall wash the filth. And what
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he saith, "I have washed thee with water, and
gone again and clean washed out of the chrism
er ever they be thing that because water
unto the sacrament that waste out and empty the
than when a woman signified that the outward
instrument of the inward washing of the body a
than the one a washing of the feet, whereof
intent translate baptisma into "washing of the feet: "The
were no nother manner Washing of the Feet, whereof
Baptism hath by the
his sermon of the washing of the feet, whereof
of necessity, to the himself discharged of that
by their sweet blessings washing , but by the Spirit
wash their widows, and so waste out and empty the
like hypocrites, for they waste and empty the
of corrupt minds" which wast their faces to
out of religion and waste their brains about wrangling
he spendeth but in waste their brains about
their fellows, that had wasted out their wits so
so while these Judases watch and study the
in his body fast, watch, give alms, and pray
apparel. He lived in watch and prayers, in fasting
worketh good works -- watch , fast, pray, give alms
from him . . . but ever watched him so surely that
traitor was waking and watching about his detestable treason
back, that all the water in the world will
and born again "of a draft of cold water and the Spirit," as
is meant by the water shall not lose his
and by the holy water of Baptism, and by
why in Baptism rather water , and by the blessing
were born again of water and the Spirit, he
proper signification of the
signification God set the
that thing that because
shall say that the
those outward signs of
ever to have let
be taught what the
a net, keys, bread,
the plunging in the
in the fountain of
again and never put
in the fountain of
Baptism coming to the
in the fountain of
that he setteth the
again by the sacramental
these words that the
this proved that the
whoso were baptized in
as well of the
have washed thee with
outward washing of the
out upon you clean
words show that the
And that doth no
water wash but the
prophet call it clean
elemental cleanness of that
water in itself, other
verily describe the holy
Sacrament of Baptism, the
calleth the prophet this
In token that the
likelihood how that bodily
well as is the
by God's ordinance the
in fire than in
by God's ordinance the
by fire or frozen
his power make the
prophet Elisha in the
to affirm that the
and yet had the
more had also the
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a pig into the

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the reason of their
of purpose, but of
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purpose, nor frailty, nor
of infirmity, frailty, or
it come but of
wit have any such
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purpose, but only for
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nothing else but to
till they be so
him that he waxed
occasion of a long,
conscience, but he may
and so woo and
friars, not let to
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and run out and
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chastity, run out and
monk or friar should
maintain that friars may
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liberty of friars to
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the priest, that is
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to boil: then many
the boldness of his
out of religion and
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spiritual! For the fleshly
redemption although he had
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word of a fond
dieth impenitent, as divers
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other, and both twain
breaketh his vow and
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that teacheth such beastly "
have had such beastly "
likelihood, to look toward
sinfully double-defiled himself with
Friar Luther do, in
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expulsion of chastity, with
fleshly, and friars with
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himself in reproach of
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wed nuns -- either the
wed nuns, against the doctrine
wed nuns openly. And when
wed nuns. Tut, nay; that
wed nuns. Of both which
wed a nun! And lo
wed nuns: to that they
wed nuns, and that no
wed together -- he that
wed a nun. Now am
wed nuns. Which point of
wed should have "damnation" because
wed , and give a second
wed nuns; and a great
wed nuns and live in
wed a nun. Wherein if
wed nuns." . . . or that that
wed a nun -- in
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wedded woman in his days
wedded harlots of their church
wedded , and begotten children too
wedded men have been made
wedded friar or any fond
wedded friars die in their
wedded his nun, and yet
wedded and bedded with other
wedded and bedded with the
wedded a harlot, then he
wedded with nuns (in all)
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" with contempt of their
" in great abomination; and
wedding ; he speaketh like a
wedding of his nun. Or
wedding of the nun, with
wedding of a nun, then
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by the agreement, I
that we should now
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they feel, or else
he fain would and
for his own sin . . .
water through the word,
faith . . . and when he
God: then, when he
which yet where he
taketh great pleasure . . . and
point; whereunto when Tyndale
there wrought never one.
covereth her head and
point in which he
end thereof, where he
least -- where he
and secretly poison themselves,
these folk of oversight,
on the holy day . . .
foolish, fearful despair . . . either
as it were, lukewarm . . .
mock and jest at,
were a babe that
your heart in fasting,
to hearty mourning and
heart, in fasting, in
fear, sorrow, mourning, and
written against them, and
abused. But whoso well
And to this effect
see that they have
to be considered and
from the beginning! He
long tale of little
and whereupon the greatest
point whereupon the great
the" -- whereupon the
were things of little
in matters of great
necessary and of great
sins be of one
over and dissemble the
occasion to lay the
laid so sore a
burden is a great
matter with this great,
sacrament or ceremony, or

ween all wise men think
ween, of all the whole
ween that he had well
ween were likely to be
ween they have, such a
ween they feel, that they
weeneth to blind in such
weeneth that Christ had not
weeneth that he seteth the
weeneth that he hath made
weeneth that he hath made
weeneth that he speaketh wisest
weeneth -- or would, at
weeneth to find any farther
Weeneth Tyndale that our Lord
weeneth all were well, when
weeneth himself to deal the
weeneth least -- where he
weeneth himself to sit surest
weening the books were very
weening that their new ways
weening that they might do
weening that after any "feeling
weening , therefore, since he findeth
weep and repent in hell
weepeth and waxeth angry with
weeping , and wailing Tear your
weeping , and not for a countenance
weeping , and wailing Tear your
weeping , had so deeply pierced
weigh them both at the
weigh them, and consider every
weighed that holy blessing that
weighed it well between them
weighed in his words that
weigheth his words wisely when
weight : that this word "church
weight of all our matter
weight of all the matter
weight of the sentence hangeth
weight , and not worth the
weight , maliciously to set forth
weight that they had received
weight . . . concerning the difficulty of
weight of Saint John's words
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sin, the worse it

first, that they had

his belief lacking, he

unto. For when he
to himself immediately, and

I sat down and

he fasted, as he

is there - I

and went out and

that since Saint Peter

swallowed up with the

a solemn feast; and

you, as men sift
to sift you as

the begetting of a

break any link thereof.
may the better understand

all his principal ground,
devotion that he forgetteth

so good heed taketh

and is profitable. And

thereupon that the belief

as a dead vessel,

faith is the rock

God again. And in
credence to that church

preach, but must with

be not worth a

stayeth at his master's
to Tyndale, never a

that time never a

at his word take

black and black for

in all horrible deeds,

may as slightly regard
to God's Service on

or Easter Day, or

in the fast at

what time God bade

main sea. Insomuch that
temporally to punish the

unto God kept that
devotions, and then the

sped, we have the

them hither by the
devil's disciples, beset their

church, and take the

these folk be, whose

things, whoso heard the

to supper merrily . . . and

with, as he

that he had been

not about to seek

about to make his

out and wept bitterly

and mourned many days

and mourned, to move

not in those prayers

bitterly for sorrow. And

sorrowfully therefor, he was

as by the delight

thing we find that

. But I have prayed

; but I have prayed

or a kitling And

forasmuch as he seeth

as he goeth . . . and that

his master and himself

he goeth. Now, for

he goeth, that forthwith

? Not only for taming

the Spirit of God

Tyndale putteth and poureth

Christ built his congregation

of these two states

be it . . . he therefore

and bats beat them

; For ye may tell

, and suffereth his bridle

. For if he turn

of God's good Spirit

for black and black

, and God for the

the occasions of their

Sunday as Hock Monday

Sunday, or friars in

, to keep them for

, saith in this wise

and gave us leave

goeth about to make

people for the sins

country from rain by

Psalter, too. After the

sum of Scripture in

vatfuls at once . . . and

pleasure and study, to

parish for witnesses of

sect is nothing else

process, came in such
and to overwhelm the
the masters of that
very father of their
and shameth all his
against himself and his
-- I say his
clergy only, but the
Luther, and all their
sense received of the
not one through the
sore oppugn, that the
sacrament of Christ, the
principal work and the
let to deny a
as part of the
together suffered all his
mock at all the
off clean all our
and burn them up
himself destroyeth all his
they see against the
and the cardinals the
among them, and the
the creatures of the
right, or else the
But likewise as Tyndale's
Huessgen, and all the
into this book mine
spirituality only . . . but the
Scripture" -- for "the
councils do represent the
a parliament representeth the
meant to all the
city only, but that
village throughout all the
mean it for the
in his note the
the clergy but the
spirituality only . . . but the
citizens and of the
description -- all the
London," where all the
man understand thereby the
be given to the
any part of the
to God's Service . . . the
company prayeth for the
man . . . and that the
whole Church is the
whole church of Christ so
whole world with words. Now
whole holy sect, and consider
whole sect, and see him
whole book after. Wherefore, good
whole church -- I say
whole church; not the clergy
whole congregation of all Christian
whole sect, in that they
whole Catholic Church -- not
whole year; as ye now
whole church of Christ, priests
whole Christian company present should
whole worker in the cleansing
whole heap of those reasons
whole man, by touching the
whole church (neither good nor
whole matter -- both at
whole faith . . . lest such infidels
whole . . . or else burn part
whole abominable doctrine. For he
whole consent of Christendom so
whole Catholic Church. But if
whole people with them, in
whole world. And then we
whole church of all Christian
whole story serveth here all
whole pack of the principal
whole Dialogue again. Wherefore in
whole body of the city
whole multitude . . . that receive the
whole Church. As when we
whole realm, and is by
whole town nor to all
whole number of every city
whole world. This signification Tyndale
whole number of citizens, or
whole Catholic Church, I marvel
whole "congregation, multitude, or company
whole body of the city
whole body of the city
whole body of the city
whole town is Christian people
whole body of the city
whole book in which they
whole book of Holy Scripture
whole company prayeth for the
whole presence, and so is
whole Church is the whole
whole Christian people . . . and therefore
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<td>godly company. And the</td>
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<td>to answer all the whole</td>
<td>heap of heretics that</td>
<td>8, 172/ 27</td>
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<td>ecclesia to signify the whole</td>
<td>company of Christian people</td>
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<td>be so entire and whole</td>
<td>that all that ever</td>
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<td>third word repeat a whole</td>
<td>tale, where one word</td>
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<td>the sins of this whole</td>
<td>world -- and for</td>
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<td>God in all their whole</td>
<td>life. And then were</td>
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<td>Scripture and all believing</td>
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<td>able to win the whole</td>
<td>field. For whereas I</td>
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<td>dead, stinking sea of</td>
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<td>hearts of all his whole</td>
<td>sect be the dark</td>
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<td>hundred sects that are</td>
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<td>Catholic Church had in</td>
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<td>church, and the consent</td>
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<td>nearer. For if the whole</td>
<td>world were at that</td>
<td>8, 272/ 11</td>
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<td>flood that drowned the whole</td>
<td>world. But else, in</td>
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<td>also that by this whole</td>
<td>time of fifteen hundred</td>
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<td>outward circumcision was the whole</td>
<td>testament . . . but the sacrament</td>
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<td>, and that they should</td>
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<td>Catholic Church, he shall</td>
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<td>Catholic Church beside, have</td>
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<td>Catholic Church neither make</td>
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<td>which &quot;we&quot;? Whether the whole</td>
<td>Catholic Church, or every</td>
<td>8, 322/ 31</td>
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<td>we&quot; all we the whole</td>
<td>church of Christ by</td>
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<td>8, 325/ 24</td>
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Confutation Part 1: Concordance of Major Terms 1598

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<td>congregation -- shall judge</td>
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<td>whole</td>
<td>church remaining still in</td>
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<td>whole</td>
<td>corps of Christendom, to</td>
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<td>whole</td>
<td>Catholic Church, and general</td>
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<td>whole</td>
<td>body of the Catholic</td>
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<td>whole</td>
<td>body of the Church</td>
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<td>whole</td>
<td>universal Church itself, and</td>
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<td>whole</td>
<td>Church, whereof every particular</td>
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<td>whole</td>
<td>Church maketh, beside the</td>
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<td>whole</td>
<td>house together) till he</td>
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<td>whole</td>
<td>general council, nor all</td>
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<td>whole</td>
<td>Church, we believe them</td>
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<td>whole</td>
<td>Church holdeth, and is</td>
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<tr>
<td>whole</td>
<td>Church were in damnable</td>
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<td>whole</td>
<td>Church continually. For therein</td>
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<td>whole</td>
<td>Church to believe and</td>
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<td>whole</td>
<td>Church shall never believe</td>
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<td>whole</td>
<td>Church in like wise</td>
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<td>whole</td>
<td>twelve together. And yet</td>
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<td>whole</td>
<td>multitude of all repenting</td>
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<tr>
<td>whole</td>
<td>multitude&quot; of all repentant</td>
</tr>
<tr>
<td>whole</td>
<td>multitude&quot; of &quot;repenting sinners</td>
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<td>whole</td>
<td>number the good are</td>
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<td>whole</td>
<td>matter and purpose of</td>
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<tr>
<td>whole</td>
<td>body both of good</td>
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<td>whole</td>
<td>body, and soon known</td>
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<td>whole</td>
<td>Catholic Church for the</td>
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<tr>
<td>whole</td>
<td>sum and effect of</td>
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<tr>
<td>whole</td>
<td>opinion together as touching</td>
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<td>whole</td>
<td>faith hangeth. For in</td>
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<td>whole</td>
<td>tale is a false</td>
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<td>whole</td>
<td>multitude that profess the</td>
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<tr>
<td>whole</td>
<td>chapter together, without any</td>
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<td>whole</td>
<td>holy sermon together, by</td>
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<tr>
<td>whole</td>
<td>Catholic Church of Christ</td>
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<tr>
<td>whole</td>
<td>church of Christ. This</td>
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<tr>
<td>whole</td>
<td>purpose of Saint John</td>
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<td>whole</td>
<td>process of his epistle</td>
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<td>whole</td>
<td>hope and trust of</td>
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<td>whole</td>
<td>sum thereof is, as</td>
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<tr>
<td>whole</td>
<td>sect of Jews. So</td>
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<tr>
<td>whole</td>
<td>sum and effect of</td>
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<tr>
<td>whole</td>
<td>chapter, though he trifle</td>
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<tr>
<td>whole</td>
<td>tale that he telleth</td>
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<tr>
<td>whole</td>
<td>conclusion in this chapter</td>
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<tr>
<td>whole</td>
<td>title wherein he laboreth</td>
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<tr>
<td>whole</td>
<td>chapter thereof. But now</td>
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<td>whole</td>
<td>multitude of the known</td>
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<tr>
<td>whole</td>
<td>Church . . . and not take</td>
</tr>
<tr>
<td>whole</td>
<td>Catholic Church; not though</td>
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</tbody>
</table>
confess that against his whole purpose he is upon 8,479/10
eend of all the whole matter. For ye will 8,479/24
chapter and also this whole work . . . wherein with a 8,480/8
and destroyed all his whole matter. For as touching 8,480/10
in tenscore years), but whole goodly monasteries they burned 8,482/24
churches, almost, through the whole country -- robbed, despoiled 8,482/26
the articles that the whole Catholic Church put trust 8,483/30
and by all the whole corps of Christendom, from 8,486/8
proper points of his whole conveyance and his legerdemain 8,487/12
to call upon the whole world. And he sent 8,499/18
praise, but give the whole glory to God . . . should 8,506/11
Geometry, as that every whole thing is more than 8,507/18
appeareth plainly by the whole process of his work 8,518/29
in general, by the whole progress thereof, as by 8,519/4
against Tyndale, all the whole matter . . . both that David 8,538/29
that, all this his whole chapter of the order 8,549/28
our election . . . whereof the whole purpose is, in effect 8,549/29
C parts of the whole time whereof A, B 8,557/8
three parts of his whole time A, B, C 8,557/17
marring of all the whole matter perverted, and quite 8,558/11
ween, of all the whole people of the world 8,559/13
own purpose, all his whole matter. For whereas our 8,559/26
the church," here his whole process half a leaf 8,566/12
that it is "the whole sum: that God chooseth 8,566/18
here is all Tyndale's whole tale, that he hath 8,566/23
not in all his whole time that God chooseth 8,567/16
well, this is the whole multitude of his-fashioned elects 8,567/26
made in all this whole multitude, not of his 8,567/12
that it is "the whole multitude of Christian people 8,567/26
still, whereupon all his whole heresies were the very 8,571/26
happ to lose a whole day in God's service 8,572/12
somewhat show you what wholesome heresies this holy martyr 8,13/4
newelties that the old, wholesome wine with which good 8,38/11
to be good and wholesome which these fond fellows 8,44/34
to receive it . . . is wholesome to the soul, and 8,114/28
virginity and many other wholesome things above the perfection 8,262/23
that it were as wholesome for our souls as 8,283/27
and fashion of the wholesome words which thou hast 8,360/18
scriptures and the sure, wholesome expositions thereof, but also 8,378/21
to get again both wholesome hope and charity. But 8,421/33
end with the good, wholesome counsel of Saint John 8,441/13
after, with good and wholesome counsel. For as Saint 8,469/14
should leave the matter wholly unto divines. Surely, first 8,25/22
is to you a whom than a good woman 8,190/27
chaste . . . he will none wholesome , therefore, but rather will 8,190/31
and make her a whom . Then exhorteth he full 8,190/33

defileth priesthood, more than
whoredom, theft, murder, or any
8, 305/8
whoredom, theft, murder, or any
8, 305/37
whoredom, theft, murder, and sin
8, 306/5
whoredom, doth. For since the
8, 306/19
whoredom itself. And I am
8, 306/20
whoredom . . . since that his marriage
8, 306/21
whoredom, doth openly rebuke and
8, 306/22
whoredom, but also saith openly
8, 306/25
whoredom . . . and, as a bold
8, 306/26
whoredom . And thus, good Christian
8, 306/29
whoredom for honest matrimony. These
8, 358/37
whoremasters, plainly professeth before the
8, 306/26
whoremasters, ' and ' sodomites
8, 58/19
whys, but a why of
8, 187/14
whys? Why they forbore this
8, 292/22
Wicked Mammon . . . by which many
8, 6/17
wicked heresies; which thing --
8, 6/18
wicked book also of the
8, 21/23
Wicked Mammon, saying at his
8, 21/24
wicked wretches. Now, to the
8, 33/6
Wicked Mammon, his Obedience, and
8, 142/26
wicked men," " the church of
8, 166/10
wicked men," "the church of
8, 167/21
wicked bailiff which, though he
8, 257/20
wicked pope had not taken
8, 278/14
wicked man should die, and
8, 432/10
wicked man is wont to
8, 432/13
wicked man will turn, he
8, 432/19
wicked man turn from his
8, 432/26
wicked man restore the pledge
8, 433/5
wicked or more witless. Now
8, 502/5
wickedly occupied in seeking, as
8, 451/31
wickedness ascend up and awake
8, 179/10
wickedness thereof were likely to
8, 179/20
wickedness and bringing them to
8, 340/28
wickedness in any of all
8, 432/13
wickedness . . . it shall not hurt
8, 432/26
wickedness -- all his righteousness
8, 433/5
wickedness of ungodly sinners be
8, 528/33
wickedness he was all the
8, 537/23
Wicket " against the Blessed Sacrament
8, 21/17
wide; for the true preachers
8, 265/11
wide; for they will also
8, 265/14
wide world besides . . . he will
8, 512/37
widow "which liveth in delices
8, 412/24
widowly chastity, not to win
8, 324/23
widowly chastity . . . which he meaneth
8, 324/29
widows , and so waste and
8, 42/20
widows willing to wed should
8, 403/29
widows , that the widow "which
8, 412/24
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Confutation Part 1: Concordance of Major Terms 1601

and empty the poor widows' houses. For by such 8, 42/ 16
that ye may well wield it." And when Saint 8, 453/ 1
that ye may well wield it." But let Tyndale 8, 532/ 1
taken, said that his wife had burned them. But 8, 18/ 15
nun, Luther and his wife, Tyndale's own master and 8, 47/ 25
wedlock, called her his wife, and made her his 8, 48/ 1
the husband serveth the wife, and the 8, 84/ 31
a man take his wife as God's gift, and 8, 84/ 34
altogether, and took a Friar Luther and his wife for "soberness and chastising 8, 125/ 13
call them man and woman, said that his 8, 137/ 28
to "love" his neighbor's wife, and made her his 8, 139/ 29
to defile his neighbor's loving" of his neighbor's wife, and the 8, 202/ 9
home, then some good home, and took a wife for a need 8, 259/ 11
the husband of one though he have a wife already. For the friar 8, 261/ 15
although he have a wife already. And upon the 8, 261/ 18
virgin and never had a wife nor child . . . since that 8, 287/ 18
fondly that an old wife would be ashamed to 8, 393/ 5
almost every good old man that taketh his wife can tell them. And 8, 400/ 13
man that taketh his wife for very love, can 8, 439/ 1
the man nor the wife that come together for 8, 439/ 20
bluntly as an old wife of Culham did once 8, 446/ 14
children by some first wife; neither can have any 8, 466/ 35
children by some first wife; neither can have any 8, 471/ 34
sight of another man's sight of another man's wife, and the 8, 529/ 21
the Hittite, and his wife hast thou taken to 8, 539/ 7
thou taken to thy wife, and him hast thou 8, 539/ 7
and taken to thy wife, and him hast thou 8, 539/ 10
to thy wife the wife of Uriah 8, 539/ 10
were not a very wild goose. Then have we 8, 5/ 2
would have had him wild. But then goeth he 8, 189/ 28
least feather of a wild goose's wing. But yet 8, 300/ 16
Why unleavened bread? Why wild lettuce? I know well 8, 329/ 5
the occasions of their wild affections, and the sin 8, 450/ 30
none ear, for the wild rages of lusts that 8, 516/ 39
gunpowder, brimstone, pitch, and wildfire that they shoot out 8, 157/ 6
wildfire, but he fasted for 8, 66/ 14
that it was devised wilily that the Cardinal should 8, 8/ 26
that their false heresies wilily walk forth under the 8, 33/ 11
that would bewitch you wilily, to make you delight 8, 38/ 19
his master, provided yet wilily somewhat for himself. And 8, 257/ 21
run away . . . and therefore wilily provideth a starting hole 8, 257/ 28
to deal the most wilily, therein uttereth he his 8, 559/ 17
perceive yet the false wiliness of the devil in 8, 75/ 29
that he either of wiliness will not, or for 8, 386/ 16
he then winketh of wiliness, and will not see 8, 386/ 23

his speech a foolish wiliness, as doth a cony
is but a foolish wiliness
-- not of evil
for a beginning . . . and this wise: "If ye pact and covenant: then following unto you. I you. And if ye may wed when he granted him, and what amend, every good man malice of the man's be doubted but God man hath any free to the Gospel, which liberty of man's free have brought to pass, his bare word. Here
Wherein Burt and I Catholic faith again, I he would with good would he by his water in the world so far as he that holy man's prayer opinions such as himself abided. Now if they fall undoubtedly the remnant that the King's Highness wise may, if he And in this point well, saving that I of God." And yet and touch, if God both hath been and not satisfy them that to pass that poison well that that thing words of Christ, it that some stumbling blocks in the same: there doubt not but ye deny me this, and of God. But yet hand, except men willfully that the secret bottom not sure whether Tyndale verily think that Tyndale us that conclusion . . . we greatest. At this point

\begin{tabular}{|l|l|}
\hline
\textbf{will} & wiliness, as doth a cony \textsuperscript{1602} \\
\hline
\textbf{will} & of him to ween \textsuperscript{1602} \\
\hline
\textbf{will} & or malice, but of \textsuperscript{1602} \\
\hline
\textbf{will} & not fail but if \textsuperscript{1602} \\
\hline
\textbf{will} & not give ear unto \textsuperscript{1602} \\
\hline
\textbf{will} & I againward do these \textsuperscript{1602} \\
\hline
\textbf{will} & hastily visit you with \textsuperscript{1602} \\
\hline
\textbf{will} & not yet, for all \textsuperscript{1602} \\
\hline
\textbf{will} & . And this man, considering \textsuperscript{1602} \\
\hline
\textbf{will} & further come thereon, God \textsuperscript{1602} \\
\hline
\textbf{will} & be glad thereof. If \textsuperscript{1602} \\
\hline
\textbf{will} & withstand it yet and \textsuperscript{1602} \\
\hline
\textbf{will} & find a time for \textsuperscript{1602} \\
\hline
\textbf{will} & after that he hath \textsuperscript{1602} \\
\hline
\textbf{will} & no man to die \textsuperscript{1602} \\
\hline
\textbf{will} & . . . wherein he beareth me \textsuperscript{1602} \\
\hline
\textbf{will} & not be, in no \textsuperscript{1602} \\
\hline
\textbf{will} & Burt peradventure preach, and \textsuperscript{1602} \\
\hline
\textbf{will} & not much dispute. For \textsuperscript{1602} \\
\hline
\textbf{will} & advise all good Christian \textsuperscript{1602} \\
\hline
\textbf{will} & have once abjured, and \textsuperscript{1602} \\
\hline
\textbf{will} & be acknown of any \textsuperscript{1602} \\
\hline
\textbf{will} & never be able to \textsuperscript{1602} \\
\hline
\textbf{will} & exact of the poor \textsuperscript{1602} \\
\hline
\textbf{will} & work; and so I \textsuperscript{1602} \\
\hline
\textbf{will} & abhor, they ready to \textsuperscript{1602} \\
\hline
\textbf{will} & ask, is there nobody \textsuperscript{1602} \\
\hline
\textbf{will} & in conclusion follow, with \textsuperscript{1602} \\
\hline
\textbf{will} & in no wise -- \textsuperscript{1602} \\
\hline
\textbf{will} & save his own soul \textsuperscript{1602} \\
\hline
\textbf{will} & I not be Tyndale's \textsuperscript{1602} \\
\hline
\textbf{will} & not take him to \textsuperscript{1602} \\
\hline
\textbf{will} & I well agree that \textsuperscript{1602} \\
\hline
\textbf{will} & , every part of his \textsuperscript{1602} \\
\hline
\textbf{will} & be some pain and \textsuperscript{1602} \\
\hline
\textbf{will} & needs be naught, yet \textsuperscript{1602} \\
\hline
\textbf{will} & be forgotten, nor that \textsuperscript{1602} \\
\hline
\textbf{will} & not be . . . better it \textsuperscript{1602} \\
\hline
\textbf{will} & none otherwise be but \textsuperscript{1602} \\
\hline
\textbf{will} & always be by malicious \textsuperscript{1602} \\
\hline
\textbf{will} & no good Christian man \textsuperscript{1602} \\
\hline
\textbf{will} & ; and be not so \textsuperscript{1602} \\
\hline
\textbf{will} & say that all good \textsuperscript{1602} \\
\hline
\textbf{will} & Tyndale none of that \textsuperscript{1602} \\
\hline
\textbf{will} & forget them. But yet \textsuperscript{1602} \\
\hline
\textbf{will} & not be found out \textsuperscript{1602} \\
\hline
\textbf{will} & say that I do \textsuperscript{1602} \\
\hline
\textbf{will} & himself grant us that \textsuperscript{1602} \\
\hline
\textbf{will} & then wade with him \textsuperscript{1602} \\
\hline
\textbf{will} & Tyndale haply stick with \textsuperscript{1602} \\
\hline
\end{tabular}
with me . . . and he will say stiffly that faith lawfully may (as Tyndale will grant we may) serve God. Then will that the governors and will not that the will but shrewdly serve them will it be somewhat hard will not come, they speak will not with them come will be no better . . . but will not help them, then will for the while no will as soon "gape" for will we say to Tyndale will not with you come will not come forth, why will not learn yet, but will . . . every gloss that they will , whencesoever we can find will blind his wit; but will speed, speak now. But will that men for their will bring no evil in will fast with my maidens will not perceive. I could will allege unto Tyndale the will Tyndale say to the will say that yet all will bring all these fasts will say that the pain will say that there was will not serve him, both will say that the fasting will not serve since it will , ye shall find for will would make us ween will not much stick with will work it on the will for his part bring will not serve the visible will he gape while thou will always so villainously esteem will be great business and will bring us to heaven will that we shall receive will not Tyndale set a will that his holy "spiritual" will not make him so will wash as clean, and will smear as well as
well as the other
an unhallowed torch that
all this gear, then
say God what he
what he will, Tyndale
that in every commandment
of Tyndale? But he
is withdrawn -- yet
also say well that
charmed oil," because God
taught and written. What
him say what he
while -- but he
of Obedience. And first
to do; and this
by this blessed sacrament
us and Christ . . . so
-- which blessing reason
reasonable soul. Whereas Tyndale
is well enough. For
rowing. Of Satisfaction He
I sinned, thus much
do again," or "This-wisely
amends with," or "This
imagination, unto which he
him. For he that
themselves. But because he
that hath such repentance
be Tyndale's repentant sinners!
well in no wise
by Scripture, and yet
saith, "Of his good
water upon him! Tyndale
God of his good
hath of his good
and of his goodness
and wear it, I
the constraint whereof, I
hang all upon God's
or by his only
unto. Now, if they
the thing wherein I
by this reason they
one of his good
he promiseth because he
if men amend and
out "Promise! Promise!" and
let Tyndale, when he
incommodity: that the infidels
at it more? Nay;
will anoint, and then why
will give more light, and
will he, like a spiritual
will Tyndale will gloss his
gloss his text as
will never cease searching till
will haply say that in
will not Tyndale find out
will say as doth the
will not show him every
will Tyndale ask more? But
will, but howsoever he cover
will have them serve but
will we speak of these
will some such folk say
will find no fault at
will I make a sacrament
will that we take and
will that God's blessing was
will waw forbade rowning. Of
will that we shall for
will I do again," or
will I live to make
will I do to get
will compel God to obey
will take any pain for
will that men repent the
will to shrift, I warrant
Will ye see that it
will he lie, for that
will Tyndale agree them, against
will begot God us with
will have us believe nothing
will begot us with the
will begotten us, be understood
will, give unto that man
will take thee for mine
will not say they be
will and pleasure and his
will, without any such outward
will say that it is
will greatly stick. But in
will within a while take
will sometime bindeth himself to
will give . . . and would give
will do penance; Tyndale of
will have nothing taught but
will, answer this point. Mark
will "mock us and abhor
will none of them besides

8, 78/ 36
8, 79/ 1
8, 79/ 4
8, 79/ 6
8, 79/ 6
8, 79/ 35
8, 80/ 9
8, 80/ 16
8, 81/ 4
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8, 82/ 6
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8, 104/ 23
8, 105/ 6
8, 105/ 25
8, 105/ 29
8, 106/ 20
8, 106/ 27
8, 107/ 34
8, 109/ 25
8, 110/ 27
somewhat shameless, that we will not believe Saint Jerome in light, and we will follow. More No man will not in any wise will say the same by will I strain him fast will no good man look will . . . as Lollards did of will. But as the poor will go and fight against will not help freely with will not chafe himself about will he observe unto the will he not look for will pour in ale and will he keep so strait will or of ignorance brought will not help him. For will have them all called will upon pain of damnation will he never suffer it will have it bound, and will have it bound thereto will he never suffer his will clearly dissipate and discuss will we the rather allege will not believe the old will not be judged of will not be judged of will not be judged of will at all; and now will say that the preachers will say that our preachers will not say they preached will not Tyndale now believe will say that he spoke Will Tyndale stand to that Will he stand at two will none of all those will he make many shifts will take an elder time will say that all the will I bring in with will I for the meanwhile will yet yourselves agree this will Tyndale answer that since will give no reckoning why will I be bold to will not deny me, Now will Tyndale haply say (for
always promised that they will build up that tower 8, 157/ 3
for other proof themselves will none admit. Tyndale must 8, 157/ 14
believe hardly, and so will I do too. But 8, 158/ 7
Christ's promise too . . . and will , I ween, at last 8, 158/ 24
God's behalf -- I will not say nay but 8, 160/ 18
is, therein, that he will say he taketh them 8, 165/ 32
the Church" still, and will not agree to change 8, 165/ 34
of, no good man will say so -- yet 8, 167/ 20
needs grant (if he will have translated throughout all 8, 167/ 38
as ecclesia, if he will have this word ecclesia 8, 168/ 10
must not needs, yet I will I grant him of 8, 168/ 29
courtesy . . . that if I will have ecclesia translated throughout 8, 168/ 30
again: that if I will not have ecclesia throughout 8, 168/ 35
-- "If Master More will grant me that every 8, 168/ 38
in no wise, I will not have it so 8, 169/ 3
take them wrong: I will desire the reader to 8, 169/ 10
books prove. But it will be hard to prove 8, 169/ 31
shall Tyndale find now? Will he say that "idols 8, 174/ 3
his evil-translated Books and will not suffer his heresies 8, 175/ 7
peccadillos (such as I will not now confess to 8, 179/ 24
he might mean. He will haply say that he 8, 183/ 33
touching presbyteros peradventure it will I prove partly by 8, 185/ 15
ecclesia. For if he will be proved untrue), yet 8, 187/ 25
that he winketh and will needs argue that priests 8, 188/ 24
an island, where he will not see it) that 8, 188/ 28
that God can and will have his name preached 8, 190/ 5
seely women, because men will well enough provide a 8, 190/ 7
a wooer. But he will not suffer them to 8, 190/ 25
to live chaste . . . he will I warrant you, no 8, 190/ 30
whore, therefore, but rather will none whore, therefore, but 8, 190/ 31
men . . . but if they will do as Luther hath 8, 190/ 32
to me which he will run out and wed 8, 191/ 22
it yet, and I will that I must needs 8, 194/ 13
he saith that he will say the same. But 8, 195/ 32
he do; for I will assoil it so for 8, 196/ 30
be therein -- I will find him another shift 8, 196/ 31
by God's grace, never will in the meanwhile not 8, 197/ 4
conditions. And because Tyndale will I wittingly while I 8, 197/ 6
men's hearts; and, free will have a priest nothing 8, 198/ 8
his face, "This man will and grace taken away 8, 206/ 1
his fault," or "He will not acknowledge his fault 8, 207/ 20
word. Now, if Tyndale will not be acknown of 8, 207/ 21
the Latin, and then will tell us that "confession 8, 207/ 29
in heart that they will ask me what English 8, 207/ 30
wise full that he will willingly go show themselves 8, 208/ 3
again to God. I will there be no pain 8, 208/ 22
own. Yet if Tyndale will ask Tyndale, first, whether 8, 208/ 34
with a packsaddle: then will no pain enjoined but 8, 209/ 5
may do when he will I yet wit of 8, 209/ 8

will
Not meekly submit his English word . . . except Tyndale
And yet if he so swim . . . and God sin." Tyndale And it man which once repenteth so no more, and that repenteth in heart more," meaning that he kind of sin: this at all, if his a man hath no is not against his liberty of man's free all that, the devil hearts set thereon, there men have no free the belief whereof God and that they which infidels as they that this question, if he question, lo, if he this wise, if he fashion framed, if he translator, and all that hath evil translated: I But, now, because it thereof. But first, it this present book. I translated . . . but if he may say "The captain not say "That captain God. Now, if he it, nor that I -- signifieth that I else another thing which things . . . and lo, I would, so wrest man's joined thereunto, wherein the is come whom I highly well handled, I of God preventing men's and besides man's own God working with man's my Father sent me." man's word -- we it, but because he it not because he saith it because he
will
Now, if Tyndale grant to the counsel of bind us to fetch needs press upon us help while he laboreth follow if I repent do so no more be good still till no more fall to not serve him. For nothing do therein at in the deed nor forced thereunto -- this . . . whereof if man have be the devil though no warning serve them of their own to have them bound . . . and not believe God's word answer true English, he answer true English, he answer true English he answer true English he hold with them." And now go further and peradventure seem unto some haply seem hard to therefore of a great turn the article out march on tomorrow." But march on tomorrow" but contend and strive with not go about it not receive it, but not serve for Tyndale's send the promise of to consent that he of man may, by send unto you from a little stick the , with offering man by working with grace toward toward that obedience whereupon ye see that Christ grant him this, and do it . . . nor he say it, but he do it -- yet
thereof but he that
obstinate malice that he
many. And if he
since. Which if he
it. Now, if Tyndale
them did. If he
at once as he
the Church . . . except Tyndale
will say that he
Friar Huessgen, this objection
them. Now, if Tyndale
his church, what he
believed and what he
Church in diverse times
liberty. Now, if Tyndale
a thing when he
God's messengers, because they
God's words; for they
those expositions, if he
devil. Now, if Tyndale
run on farther and
not yet . . . but he
it. For if he
unproved. For if Tyndale
him for man's free
like liberty that himself
so far awry . . . yet
deduce thereupon that he
too. How other men
very words. Tyndale They
her neighbor as herself . . .
and his spiritual sort
well believe what he
doubt not but he
righteously disposed that he
now in sport . . . he
the Corinthians said, "I
whenever he list, and
therefore in such necessity
far wide; for they
the nearer . . . for they
so shameless that it
and abominable bitchery, whereof
no Scripture. If he
faith without Scripture . . . and
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many; so that it
devil. Now if Tyndale
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hence, neither" -- this

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neither see nor hear
to the devil willingly
that ours were
have believed . . . he must
that the doctors
that sometimes the
have it known and
say that he will
neither believe Saint Peter
not excuse their obstinate
yet further say that
have believed and what
have done), then is
not serve the heretics
take hold of that
-- and that he
not be acknown of
believe no word of
be believed against many
say that the Turks
hear no more thereof
anon, full worshipfully. But
prove me that . . . he
say that thing needed
the doctrine of the
take . . . and neither use
he swear that it
not suffer his church
allow this deduction, I
haply demand where it
have her not touch
not obey God's bidding
and take what he
find them at last
never desire that she
say once in earnest
order the remnant when
never leave his church
not fail to do
also, when they list
deny the true sense
not be, for ye
they be ashamed? Now
say (as he doth
also confess (as he
; as he ceased not
, I ween, be very
say that it is
they believe one that
not serve Tyndale. For

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of the sun . . . I will not dispute because of his purpose. But now whole ground whereupon he followeth not, as I Tyndale's conclusion? But I confesseth that if God inspired it. If Tyndale there promiseth that he But for because Tyndale Day of Doom), and more husbands too: I pleaseth himself. But we his fellows and he proof. Howbeit, those things that the heathen men see that though Tyndale The other things I of his words: I think that Tyndale himself. Now, if Tyndale me; so that he know not why he But, now, his words And also, if Tyndale for the whole world defile the priest, I saith openly that he for what cause he back turned once, I with that -- there And yet, because Tyndale written in Scripture. This may choose whether we lawfully choose whether I the other things," "I not proved yet, nor out of what they be burned -- I whereof I fear me I ween that none take all." But we tell us this, we to say that I many other things . . . and all those ceremonies: I of the contrary . . . I yet I think he clearly reproved mine: I to tell how he will not dispute because of we go farther. Tyndale anon conclude that since after show you, though be so mad give us a new avoid this and say not leave them, but when we have all ask us also what ask him then again not say so; for not understand those places yet, I trust, serve mock, and yet leave not confess that the dispose," or "order," "when yet a little examine not be so mad at this clap turn have a clap on be served in such rather prove that these abide by this, either confess it for him not dispute whether as commit whoredom . . . and, as have you do it eat thereof whether thou, but if we change nothing allow but the not Tyndale hereafter let believe this point or believe it or not myself order at my not do this week , the manner of the be nothing acknow of not say nay but make more burned within say so but lurdans prove, by Saint Paul's ask him who told be sent out with wit but how Tyndale first bid him prove lay forth, for authority not say that they withdraw none of his "write" his new testament

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manner of writing he
and say that we
no promise that he
every truth." To this
therefore Tyndale's comely gloss
lost . . . but if he
in Scripture that he
again. And because he
so that, as he
Doom, and because God
prove or else we
must prove, or else
prove us; for else
miracles. And if he
neither. And if he
of old. Saint Paul
former faith. And now
sure! But because he
the church that I
cause is because he
miracle -- and yet
the church" that he
when he saith he
bring authentic scripture, he
he deny not, then
all witnessed of Christ's
him that he never
their gods, even so
other men's shoulders, and
as every man that
folk's shoulders, but themselves
they do. For they
though Luther and Tyndale
purpose; for then they
but and if they
God, I doubt not,
diocese against the bishop's
preach anymore. This allegory
be not written therein,
the liberty of man's
may teach, what he
will and when he
limbus patrum. And it
of Moses; whereby it
any other apostle, yet
they say that we
joyfully give thee thanks),
All other things I
the Holy Ghost? How
world's end. "God proved,"
will use in writing of
will not believe no more
will cause it to be
will Tyndale haply say, "In
will not so substantially serve
will say that in that
will never while he liveth
will not stir up every
will believe no man without
will not stir up every
will deny it him. Nor
will we deny it him
will we boldly deny it
will say that the stories
will say that the stories
will that when one speaketh
will Father Tyndale that every
will that with Scripture the
will believe . . . show a miracle
will not otherwise believe any
will altogether, with sixteen syllogisms
will believe, or else "bring
will believe no church without
will not let to say
will he say that the
will to be necessarily believed
will . But he giveth a
will I worship too.'
will not so much as
will consider his words in
will not put a finger
will themselves leave them all
will have now but one
will not let to make
will teach their own doctrine
will never suffer his Church
will . And I ween that
will agree with the said
will yet be profitable and
will and predestination, and the
will and when he will
will , with Scripture or without
will , whoso list to look
will well appear that Tyndale
will it never appear that
will not believe them, as
will now beseech thee for
will ordain when I come
will he excuse Saint Paul
will Tyndale say, "their doctrine
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Baptism but that he will agree that faith justifieth 8, 377 / 1
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more false, if he will be bound as precisely 8, 377 / 18
again . . . but that there will stand still in his 8, 377 / 22
consume the adversaries." There will also stand in his 8, 377 / 27
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it what tradition he will hereafter, and to command 8, 378 / 26
Scripture? And if he will say, "No more may 8, 378 / 33
then -- since Tyndale will nothing believe us without 8, 379 / 5
cannot do . . . if he will then be plain and 8, 379 / 25
his own part; but will then bid us prove 8, 379 / 27
our own part, and will tell us that, like 8, 379 / 27
written in Scripture; and will bid us go prove 8, 379 / 31
for our part, and will say that else he 8, 379 / 32
him -- if Tyndale will, as I say, confess 8, 379 / 34
own part, and therefore will bid us go prove 8, 379 / 35
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twelve together. And yet will not Tyndale believe for 8, 381 / 22
list himself. For he will not stick to deny 8, 381 / 30
he either of wiliness will not, or for lack 8, 386 / 16
winketh of wiliness, and will not see the mark 8, 386 / 24
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was never written); nor will not also believe and 8, 408 / 16
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our own sin. Tyndale will say to this that 8, 409 / 14
Upon this rock I will build my congregation" -- 8, 409 / 35

Confutation Part 1: Concordance of Major Terms

And therefore, if Tyndale will boast that the devil against it, because faith will always prevail against them but that his words will evil stand together. And will testify that we must mean right; nor never will I wittingly for the him. Albeit that this will not very fully serve Scripture. And therefore he will , ye see well, none my gloss, because he will not stand in my a better . . . yet mine is in heaven," so will dwell ing in him. I such disputations pass, this of God, if he doth ever still, and as long as man and let his own therewith. But wh ensoever he will withdraw his own then, like as his long as the man applying of his own frowardness of his free be by the free hope and charity and by grace and good works," of which Tyndale understood -- yet he to do. For else to thee, and I deadly sin. Peradventure Tyndale of his elects. Then give over this . . . then he hath wrought I live. Is it my whensoever the wicked man say, that our Lord God offereth grace and of his grace, and devil, and his desires the devil. To this that I wink and yet followeth it not," And that I prove," thing in him that the same epistle . . . avoideth," cannot have that evil fall into that malicious ""In this wise I would. For never do anything whereof God will
boast that the devil
always prevail against them
evil stand together. And
will testify that we must
I wittingly for the
not very fully serve
, ye see well, none
not stand in my
not sufficiently serve him
he say to Tyndale
not here contend with
I say: that if
. . . as well as the
do still in hell
cleave them unto and let
work therewith. But whensoever withdraw his own will
therefrom, to follow the departeth from grace, so by the applying of continue with the Spirit (at the motion of
of man let in
of good works --
unto penance, they be
not hear; but also
call, as it seemeth
I come shortly to remove thy candlestick out say that he speaketh
he peradventure say that he comfort himself with none remember; in the , saith the Lord God
turn, he shall be
not that these words perfect our penance with pardon the death due ye do." "And the Tyndale peradventure say that not perceive how plainly Tyndale say, "that he Tyndale say, "by the never suffer any deadly Tyndale say, "mine exposition so to do: so that may make any Tyndale peradventure answer me I purposely leave his command them the contrary
from deadly sin. Yet will not Tyndale let to
of his own free will expel the seed of 8, 439/ 14
frowardness of his own will , they be the devil's 8, 440/ 21
say they what they will I consider a little 8, 443/ 15
and what good fruit will follow thereupon in the 8, 448/ 31
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such deed against his faith, that the Spirit will understand thereby that he 8, 453/ 17
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Scripture appeareth, that he will not help. Howbeit, of 8, 455/ 4
worketh with the free will , that lay with every 8, 454/ 9
hairbreadth forward against his . And thus ye see 8, 453/ 14
riddle himself . . . except he the sin," and then will peradventure say that it 8, 453/ 17
man beside at her will , that lay with every 8, 454/ 9
where he saith they will ! Now, Tyndale maketh here 8, 454/ 9
and therefore those words will rise and "fight afresh 8, 454/ 29
do against their will will understand thereby that he 8, 453/ 17
of their own free will , that lay with every 8, 454/ 9
be done without the will , that lay with every 8, 454/ 9
their members -- it will not help. Howbeit, of 8, 455/ 4
and all against their will but that they might 8, 455/ 21
of his own free will -- therefore, I say 8, 455/ 24
was done against his will . . . God was not angry 8, 456/ 14
be done without the will , it is not sin 8, 456/ 16
their members -- it will be then a wondrous 8, 456/ 27
and all against their will , ye wot well . . . for 8, 455/ 4
my feet, yet I will not wot well . . . for 8, 455/ 4
all the rage, I will not agree to go 8, 457/ 9
good Lord, but I will not agree to go 8, 457/ 9
of my members . . . then will carry thy yoke still 8, 457/ 14
me, too. And then will I repent it, good 8, 457/ 18
good mind, good Lord, will I pray thee of 8, 457/ 20
with my body . . . yet will I keep still and 8, 457/ 25
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to the sin . . . yet will I never consent to 8, 457/ 29
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his finger, as Tyndale will , therefore, but put you 8, 460/ 29
And therefore if Tyndale will tell you in another 8, 461/ 3
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will believe that ever any 8, 464/ 15
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<td>will</td>
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Concordance of Major Terms 1615

Tyndale leaveth undeclared . . . and showeth them his good unto such also as and thereto what he destruction of the free these things, without any is fleshly reason! The cause why, ere my and thereto what he we cannot err in The choice of man's work of man's free faith, but that "the of reason. If man's and praise them that and rebuke them that himself did with good fleshly and beetle-blind that he that by his his frowardness and contrary father . . . wherein the son's of these virtues, the -- therefore if they still with God, he but that man's own goodness of their own good endeavor of man's cause why, ere my true, before that my and applying of my must first set my a-work? Can yet my agree thereto with my And therefore, since God belief -- because he such manner . . . because he taught as he that but that he which imperfect may by the God working with man's the pliable and comfortable the man whether he of their own good ready to him that -- therefore, though the darkness . . . and because man's tell us that man's us, neither, that man's grace -- and good will working therewith, in folk well we shall guess at which he beareth unto be, and therefore shall have them do." These of man concerning any of their own anything hath none operation at have any working at have them do," it and choice of things doth naturally and of . . . and yet over that, in manner, like place hath none operation at had no more part believe, and rebuke them not believe, as he put forth his hand be so foolish to receiveth it, and which , go without it: he that is yet unbegotten of the man conformable still persevere and walk walk on still with doth somewhat more toward , their own towardness, their is this. Tyndale My have any working at can anything do at can anything do at a-work? Can yet my , when it is once . But I say that for that cause bind that we merit and not utterly take away be conformable and walk be ill-willed and froward be perfected and made into sure faith and of man, and not or not, in such . . . our Lord saith himself use it -- therefore of man may nothing can nothing do without can nothing do; nor hath no part in

were so because the man cannot have any of a matter, the working of man's all this, that man's we cannot err in the choice of man's necessity -- that man's we cannot err in the choice of the we err not in we cannot err in things . . . but that the more fully -- and forbiddeth him. But his fault of the froward wit hath great good and learning lacketh the wide world besides . . . he truth. Wherein if he do. And if he at the leastwise, whose by default of good ago . . . I ween it swine and those dogs but unto such as to teach them that punishment, where bare teaching For no good teaching saith true) that men truth assent forthwith and us ween that the to say that the of man is no might say that the leaves, and that the free wills; which Tyndale knock."
And if Tyndale sides, and think they and would with good working of man's own some reprobate wretch that of his elects that merit of man's free they have no free do themselves what they what they will, he his virtue (whereof he of his own froward the default in his

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<th>Term</th>
<th>Definition</th>
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<td>will</td>
<td>cannot (as he saith)</td>
<td>8, s10/ 17</td>
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<td>will</td>
<td>at all in that</td>
<td>8, s10/ 19</td>
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<td>will</td>
<td>, as it happeth of</td>
<td>8, s10/ 23</td>
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<td>will</td>
<td>concerning charity as he</td>
<td>8, s10/ 33</td>
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<td>will</td>
<td>in these things yet</td>
<td>8, s11/ 1</td>
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<td>will</td>
<td>and choice of things</td>
<td>8, s11/ 15</td>
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<td>will</td>
<td>doth naturally and of</td>
<td>8, s11/ 15</td>
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<td>will</td>
<td>can none other do</td>
<td>8, s11/ 21</td>
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<td>will</td>
<td>. . . but that the choice</td>
<td>8, s11/ 33</td>
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<td>will</td>
<td>doth ever follow the</td>
<td>8, s11/ 34</td>
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<td>will</td>
<td>and judgment, we cannot</td>
<td>8, s12/ 11</td>
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<tr>
<td>will</td>
<td>and choice of things</td>
<td>8, s12/ 12</td>
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<tr>
<td>will</td>
<td>always doth naturally accord</td>
<td>8, s12/ 13</td>
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<tr>
<td>will</td>
<td>at this time nothing</td>
<td>8, s12/ 18</td>
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<td>will</td>
<td>, falling from the following</td>
<td>8, s12/ 23</td>
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<td>will</td>
<td>wittingly working for pleasure</td>
<td>8, s12/ 27</td>
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<tr>
<td>will</td>
<td>to work with God's</td>
<td>8, s12/ 33</td>
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<td>will</td>
<td>to work well after</td>
<td>8, s12/ 35</td>
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<td>will</td>
<td>, I trust, at the</td>
<td>8, s13/ 1</td>
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<td>will</td>
<td>now confess that he</td>
<td>8, s13/ 5</td>
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<td>will</td>
<td>abide still by that</td>
<td>8, s13/ 7</td>
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<td>will</td>
<td>followeth not his wit</td>
<td>8, s13/ 10</td>
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<td>will</td>
<td>he waxed in conclusion</td>
<td>8, s13/ 29</td>
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<td>will</td>
<td>be no great difficulty</td>
<td>8, s13/ 37</td>
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<td>will</td>
<td>be naught for all</td>
<td>8, s14/ 30</td>
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<td>will</td>
<td>be like swine, we</td>
<td>8, s14/ 32</td>
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<td>will</td>
<td>, not learn, but rend</td>
<td>8, s15/ 2</td>
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<td>will</td>
<td>not suffice. And who</td>
<td>8, s15/ 13</td>
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<td>will</td>
<td>they learn without biting</td>
<td>8, s15/ 24</td>
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<td>will</td>
<td>at some times not</td>
<td>8, s17/ 3</td>
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<td>will</td>
<td>never resist. So he</td>
<td>8, s17/ 7</td>
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<td>of man doth nothing</td>
<td>8, s18/ 31</td>
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<td>will</td>
<td>of man is no</td>
<td>8, s18/ 34</td>
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<td>will</td>
<td>at all, any more</td>
<td>8, s18/ 35</td>
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<td>will</td>
<td>of a tree were</td>
<td>8, s18/ 35</td>
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<td>will</td>
<td>of an axe were</td>
<td>8, s19/ 1</td>
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<td>will</td>
<td>none of, in no</td>
<td>8, s19/ 17</td>
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<td>will</td>
<td>avoid this -- he</td>
<td>8, s20/ 8</td>
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<td>will</td>
<td>come there no more</td>
<td>8, s21/ 28</td>
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<td>will</td>
<td>that they had not</td>
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<td>will</td>
<td>, he putteth in the</td>
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<td>will</td>
<td>for all that be</td>
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<td>will</td>
<td>so work with his</td>
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<td>will</td>
<td>. . . but to avoid the</td>
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<td>will</td>
<td>at all, neither. For</td>
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<td>will</td>
<td>, he will not let</td>
<td>8, s23/ 30</td>
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<td>will</td>
<td>not let them fall</td>
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<td>will</td>
<td>reckon that he never</td>
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<td>, before that God withdrew</td>
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<td>will</td>
<td>, and not in the</td>
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frowardness of his own will, and not in any
man withdraweth first his will, for as God preventeth not bid us do
not doing whereof he will punish us . . . and then . . . we withdraw before God
Tyndale say what he will needs sink down and
both his shins . . . then he find his own
themselves either by sinful will or slothful mind in
nature of God neither nor can do any

Tyndale say what he will nothing ado in his from him -- he
give him leave to make us ween that through the assistance of

wanton or sow-drunk and needs sink down and we withdraw before God
to withstand if we give him leave to
fault of our own , and never denieth to
we call therefor and take hold upon it
point is plain . . . I now pass it over
still asleep. But Tyndale of belief -- I
into hope -- I

only suspended, and the therewith in like wise
his wit and his suspended as it is
neither had wit nor . For if his wit
him his fault . . . his must needs have followed
wit is away, the is gone therewith. For
wit asleep and the followed the fumes that

while neither wit nor will followed the fumes that
elected to salvation . . . what . . . and therefore consented not
will he answer? He will not say, I am
will come thither before), I will not here press upon
good while. And it , I ween, well appear
yoke himself; and then all the doubt stand
nothing but that it well appear against Tyndale
and maliciously, too. This well appear, I say
deed privily . . . but I accomplished this my word
through temptation -- that . . .
to the same: "Whoso will save his soul in
apostles which they rather have known, and the
plain the contrary . . . and not admit for us
cannot, but because he not admit for us
then seeing that step not. For if he
perceiving that that step not be defended . . . he
now, this new Judas, not hold him neither
peradventure stick upon some repent his railing against

Thus tell us, and ween by this way
to wind out . . . we for this once forget
evident Scripture. But we tell him then that
be forgiven if he . But by this one
the matter, which he not, I ween, for
For Tyndale, if he will prove that he did upon the word, and in the matter . . . we let Tyndale have his faith: I ween it is such as he good work. And then better perceiving whereof, I he say no . . . then before the world, I God”; and “He that far forth as he they bear him, they such thing as he applying of thine own the matter hangeth. I another church, which he err or not, he two last, if he sake loveth them and him, and "what he of necessity, because his him see, and his to what works they sake loveth them, and church” and his heresies help, or not? Tyndale that. Thereto peradventure he prove it; which I neighbor. Whereunto if Tyndale which twain yet it see how his definition amend and repent better himself so written his But why he rather in remembrance of himself Spirit . . . and whom he how oft have I show, by their own departed out by their of the flesh. Which them to be not old philosophers for their wits, and no contrary as there was a sleep was his own I ween, that would at hand, except men Apostle saying, "When we of this church (both

will prove that he did 8, 551/ 13
will in no wise have 8, 552/ 20
will for this once no 8, 552/ 24
will , and abide thereby still 8, 552/ 26
will be no very great 8, 554/ 8
will not this five years 8, 555/ 2
will it thereupon follow that 8, 555/ 32
will ask Tyndale this . . . If 8, 556/ 2
will it follow, upon Tyndale's 8, 556/ 12
will deny him before the 8, 556/ 16
will save his life in 8, 556/ 17
will let them live as 8, 556/ 21
will rather forbear the pleasures 8, 556/ 24
will rather that they shall 8, 556/ 26
will therewith, have gotten grace 8, 558/ 5
will not therefore ask ye 8, 559/ 3
will show you, and not 8, 560/ 24
will tell you. And therefore 8, 560/ 26
will say that he meant 8, 561/ 20
will be -- or, rather 8, 563/ 26
will have them do." And 8, 565/ 22
will can do none other 8, 565/ 25
will must needs agree to 8, 565/ 26
will . For since their faith 8, 567/ 6
will be -- or, rather 8, 567/ 29
will jumble and agree together 8, 568/ 7
will peradventure say he may 8, 568/ 15
will say that the words 8, 569/ 17
will then deny. For those 8, 569/ 21
will say that if he 8, 569/ 26
will be more honesty for 8, 569/ 20
will stand with his second 8, 569/ 31
will instead of purgatory, which 8, 571/ 1
will with his Holy Spirit 8, 571/ 30
willed them to have the 8, 579/ 26
willed and commanded to be 8, 586/ 36
willed every man to hear 8, 397/ 1
willed to gather thy children 8, 509/ 29
willful punishment, worthy to suffer 8, 66/ 32
willful schisms and plainly professed 8, 223/ 5
willful falling from God and 8, 452/ 19
willful nor obstinate, but conformable 8, 505/ 16
willful idolatry against God were 8, 524/ 31
willful doing against the wit 8, 534/ 24
willful working of David against 8, 534/ 24
willful negligence . . . while he, beginning 8, 337/ 26
willfully drink poison first to 8, 37/ 15
willfully will forget them. But 8, 48/ 24
willfully sin after the knowledge 8, 377/ 23
willfully first departed out, and 8, 477/ 20
grace go by, and willfully followeth affection! And if
do -- wittingly and willfully write against the truth
consented to sin and willfully cast off God's yoke
himself -- that first willfully leave and forsake the
obstinate malice, nor of willfully depart out by seditious
forth, for authority against willfully Tyndale, the words of
wit, the words of William Tyndale himself, For himself
Printed at London by William Rastell. 1533 CUM PRIVILEGIO
I shall hereafter, God willing, declare you. Then have
Now shall I (God willing) at my next leisure
would smatter in preaching . . . whereby, God willing, I shall so pull
is it rather his he would have all
Tyndale bringeth forth himself, willfully
shepherds had been as willfully
our shepherds were as willfully
of an ungracious purpose . . .
thereunto the words before-rehearsed, willingly
I shall hereafter, God willing, come to touch the
now shall I (God willing) in my Fourth Book
saying that vowed widows willingly
take it? Doth the willingly
take it so much as be
obstinate, but conformable and willingly
through such toward and willingly
wise, nor without some willingly
where I purpose, God willing, to wed should have
faint and little well willingly
to go forward . . . so
whole process endeth. And willingly
eyes that are content willingly
as well for their eyes . . . except we would
affliction of the flesh willingly
taken, with many other willingly
and his church or willingly
taken of our own willingly
fasting and other affliction willingly
that they did it willingly
fasting and other affliction willingly
that they did it willingly
eyes . . . except we would willingly
matter itself meaneth a willingly
not denying than the willingly
and confession is the willingly
heart that they will willingly
man for his sin willingly
do no more so willingly
more do so again willingly
yet do more so willingly
ever he liveth, never willingly
doth none of them willingly
do so no more, willingly

**Thomas More Studies 12.1 (2017)**
doubt: what he calleth "willingly" and "of purpose." He does not willingly do he sinneth not at before . . . as where a " and "of purpose." For " that is done of willingly done, and say that, but if she were and of purpose -- and of purpose, too . And for conclusion, though and of purpose . . . and . . . and willingly drawed together, and fallen, and not only of to let pass and with a consenting to sin, and of purpose sin, and of purpose, and of purpose, and, nor do not consent, that helped them while, because they do commit , that is done of , that is done of, and of purpose, too . And for conclusion, though , and of purpose, too . And for conclusion, though , but if a man, and the other, that , and of purpose shall, or of purpose, but, where nobody compelleth them, nor of purpose, or, nor of purpose, or, because they do commit, and consent thereunto . . . or, conforming himself toward the, to be as, to be as, to be as, to be as, receiveeth a gift of, submit ourselves to the, but were utterly forced, but of infirmity, for, nor consent to sin, wrought evil . . . except Tyndale, wrought against it, first, any contrary act against, but upon those occasions, "No," saith Tyndale. I, suffered the death of, nor cast not off, nor consented to sin, can he not do.
<table>
<thead>
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<th>Term</th>
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<tr>
<td>once of purpose and willingly</td>
<td>, shall never have remission</td>
<td>8, 568/ 2</td>
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<tr>
<td>sinned of purpose and willingly</td>
<td>&quot; -- and set &quot;maliciously</td>
<td>8, 568/ 10</td>
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<tr>
<td>dark that by their wills</td>
<td>no man should wit</td>
<td>8, 33/ 33</td>
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<tr>
<td>the sacraments, by their wills</td>
<td>, no manner strength at</td>
<td>8, 104/ 31</td>
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<tr>
<td>thereof. For when their wills</td>
<td>be bent thereto, and</td>
<td>8, 219/ 36</td>
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<td>those heretics, by their wills</td>
<td>that instead of wine</td>
<td>8, 319/ 14</td>
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<tr>
<td>of their own free wills</td>
<td>thereto -- such folk</td>
<td>8, 422/ 6</td>
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<td>resist it in their wills</td>
<td>, and have still in</td>
<td>8, 451/ 19</td>
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<tr>
<td>manner working of their wills</td>
<td>, as ye have heard</td>
<td>8, 511/ 4</td>
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<td>saith he that their wills</td>
<td>do this of inevitable</td>
<td>8, 511/ 6</td>
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<tr>
<td>sloth of their own wills</td>
<td>letted them not to</td>
<td>8, 518/ 26</td>
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<tr>
<td>working of their free wills</td>
<td>; which Tyndale will none</td>
<td>8, 519/ 16</td>
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<tr>
<td>fear men with,&quot; thou wilt</td>
<td>say. More He maketh</td>
<td>8, 287/ 33</td>
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<td>eat thereof whether thou wilt</td>
<td>or no!&quot; When God</td>
<td>8, 308/ 2</td>
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<td>it meaneth that thou wilt</td>
<td>have the tabernacle made</td>
<td>8, 308/ 6</td>
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<td>Was this not a wily drift, trow you?</td>
<td>Which</td>
<td>8, 8/ 29</td>
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<td>every child perceive his wily follies and false crafts</td>
<td>8, 35/ 4</td>
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<td>the devil . . . are more wily , and more busier therewith</td>
<td>8, 35/ 33</td>
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<td>secretly misled by false, wily shrews except they be</td>
<td>8, 38/ 21</td>
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<td>shall perceive his bold, wily folly to come of</td>
<td>8, 223/ 34</td>
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<td>the false merchandise of wily hypocrites. More If a</td>
<td>8, 294/ 19</td>
<td></td>
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<tr>
<td>the false merchandise of wily hypocrites. More He repeatheth</td>
<td>8, 303/ 13</td>
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<td>not begin by any wily fox after . . . but by</td>
<td>8, 304/ 16</td>
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<td>enough which way this wily serpent walketh -- and</td>
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father taught nurture and
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<td>Sunday -- I would other things . . . and will wit</td>
<td></td>
<td>what to say thereto</td>
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<tr>
<td>men: that is to wit</td>
<td></td>
<td>he himself, was &quot;lord</td>
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<tr>
<td>defy.&quot; I would fain councils, but only the wit</td>
<td></td>
<td>that as it made</td>
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<tr>
<td>we&quot; know, I would council. Now would I wit</td>
<td></td>
<td>of him, which &quot;we</td>
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<tr>
<td>things . . . that is to miracle: I would fain wit</td>
<td></td>
<td>but how Tyndale can</td>
</tr>
<tr>
<td>More I would fain ifTyndale would fain wit</td>
<td></td>
<td>the words of William</td>
</tr>
<tr>
<td>Tyndale had yet some solemnly: that is to wit</td>
<td></td>
<td>wherefore Tyndale should take</td>
</tr>
<tr>
<td>-- that is to wit</td>
<td></td>
<td>and affections of men</td>
</tr>
<tr>
<td>purpose; that is to wit</td>
<td></td>
<td>of him which &quot;we</td>
</tr>
<tr>
<td>-- that is to wit</td>
<td></td>
<td>that you abstain from</td>
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<tr>
<td>them, that is to wit</td>
<td></td>
<td>in what figure syllogism</td>
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<td>Christ's,&quot; that is to scribes; that is to wit</td>
<td></td>
<td>of Tyndale in what</td>
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<tr>
<td>I have said, his</td>
<td></td>
<td>in what figure it</td>
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<td>all these. But his</td>
<td></td>
<td>when he left those</td>
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<td>in like wise fain</td>
<td></td>
<td>the words of Saint</td>
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<td>truth, that is to wit</td>
<td></td>
<td>fantasies of their own</td>
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<td>For I would fain</td>
<td></td>
<td>that those words of</td>
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<tr>
<td>-- that is to</td>
<td></td>
<td>to prove you that</td>
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<tr>
<td>or for lack of</td>
<td></td>
<td>by those mercenary preachers</td>
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<tr>
<td>For here would I church: that is to wit</td>
<td></td>
<td>their own commodity and</td>
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<tr>
<td>manner: that is to wit</td>
<td></td>
<td>writers not writing any</td>
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<tr>
<td>of Christ: I would wit</td>
<td></td>
<td>served him well in</td>
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<tr>
<td>faith,&quot; that is to wit</td>
<td></td>
<td>failed him in one</td>
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<td>confessed, I would fain</td>
<td></td>
<td>ofTyndale whether he</td>
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<td>rock' (that is to wit</td>
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<td>the Catholic faith. But</td>
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<td>and learning, far surmounting</td>
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<td>-- that is to</td>
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<td>-- that is to</td>
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<td>that whosoever is once</td>
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<td>that they cannot after</td>
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<td>-- that is to</td>
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<td>subtlety thereof, my gross</td>
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<td>faith (that is to)</td>
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<td>and that is to</td>
<td>never but of weakness</td>
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<td>hath may well and</td>
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<td>he list, if his</td>
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<td>-- that is to</td>
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<td>also; that is to</td>
<td>both where he saith</td>
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<td>we err not in</td>
<td>we cannot err in</td>
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<td>be; that is to</td>
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<td>do so . . . and his</td>
<td>and his reason forbiddeth</td>
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<td>for any lack of</td>
<td>and reason, but through</td>
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<td>that hath a great</td>
<td>and a great reason</td>
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doth some other whose wit and reason is very
learning and no great wit hath great good will
the other with much wit and learning lacketh the
will followeth not his . And then if I
if he had any wit he was metely well
before; that is to wit , that all standeth in
reprobate, that is to wit, none that finally shall
man may not well wit by these words of
than men have the wit to spy -- yet
-- that is to one . . . that is to
willful doing against the
-- that is to the natural sleep the
contrary act against the
away . . . and both his wit and his will suspended
the while neither had wit nor will. For if
will. For if his wit had showed him his
have followed. But his wit was all that while
lust. And when the wit is away, the will
do but as the wit showeth it, as I
And then was the wit asleep and the will
all that while neither wit nor will . . . and therefore
venial"; that is to wit, the punishment from eternal
further fallen from his Christ: that is to wit, . whereby he neither perceiveth
-- that is to -- that is to wit , the belief of his
-- that is to -- that is to wit , not resist, but endeavor
there is as much wit , such sins as if
Lady may, for any wit in the head of
-- that is to -- that is to wit , in D and E
think not as much wit in the head of
matter: that is to wit , to prove that the
false: that is to wit , the particular churches of
dependeth . . . that is to wit , the Catholic church of
purpose: that is to wit , which is "the" church
-- that is to wit, "which is ' the
none other . . . but his wit must needs see the
the thing that his wit seeth. Then he telleth
proved, that is to wit , which is the church
and the ceremonies into "witchcraft"," and yet many more
of Moses passed the witchcraft of the Egyptian jugglers
were wrought by the witchcraft of the Egyptian jugglers
it with, beginneth to withdraw his gracious hand from
moved with mercy should withdraw his great, heavy punishment
by himself, did mercifully withdraw from him, so that
it in custom to withdraw the reverence from the
prayed unto him to withdraw the "prick of the
-- to make us withdraw our duty toward God 8, 210/ 28
which he would not withdraw from the devil, lest 8, 237/ 6
reproved mine: I will withdraw none of his glory 8, 330/ 32
But whonever he will withdraw his own will therefrom 8, 422/ 12
hugeness of their abomination, withdraw himself so far that 8, 423/ 21
that God shall clearly withdraw it from them and 8, 450/ 22
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we withdraw before God . For as God saith 8, 525/ 29
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they begin themselves to withdraw their will from him 8, 528/ 21
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that from reprobates he withdraweth his hand and leaveth 8, 523/ 7
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the cause why God withdraweth his hand to show 8, 525/ 25
as I say, God withdraweth first his will. For 8, 525/ 18
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the reason that God withdrew his hand from him 8, 524/ 21
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the same sin, he withdrew himself from God's hand 8, 524/ 33
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live, be able to withstand more wicked or more withstand false miracles too; which 8, 269/ 33
with God's grace have withstand more wicked or more graceless as themselves are 8, 513/ 28
more wicked or more graceless as themselves are caused, partly the stories 8, 28/ 35
to come and bear witness . Now, albeit that I 8, 502/ 5
me in for a witness . . . and especially so that 8, 572/ 3
for a right substantial witness, partly men have presently 8, 153/ 24
left to bear us witness . . . if I can entreat 8, 157/ 36
believeth, testifieth, and giveth witness in his heart that 8, 228/ 20
he testified and gave witness of man." For if 8, 228/ 34
5), "I receive no the multitude of man's witness might make aught true 8, 228/ 35
as Tyndale saith) bear witness unto Christ nor his 8, 229/ 6
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it here from the witness of God . . . because he 8, 237/ 7
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<td>of me . . . and ye</td>
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<td>or else were himself</td>
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*Confutation Part 1: Concordance of Major Terms* 1637
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<th>Term</th>
<th>Concordance of Major Terms 1638</th>
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<tbody>
<tr>
<td>asleep loseth not his wits; and therefore, in like</td>
<td>8, 534/ 12</td>
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<tr>
<td>the use of our wits; is there not forbidden</td>
<td>8, 534/ 19</td>
</tr>
<tr>
<td>the use of the wits; , and no contrary willful</td>
<td>8, 534/ 23</td>
</tr>
<tr>
<td>upon those occasions his wits; were ravished away . . . and</td>
<td>8, 535/ 15</td>
</tr>
<tr>
<td>no reader so slenderly witted to suffer him escape</td>
<td>8, 174/ 7</td>
</tr>
<tr>
<td>apostle, or else less witted than a very fool</td>
<td>8, 565/ 16</td>
</tr>
<tr>
<td>they make any at Wittenberg by a bare choice</td>
<td>8, 193/ 39</td>
</tr>
<tr>
<td>doth here . . . and not witting what to say thereto</td>
<td>8, 318/ 8</td>
</tr>
<tr>
<td>grace, never will I wittingly while I live defend</td>
<td>8, 197/ 6</td>
</tr>
<tr>
<td>the Jews did then wittingly false rehearse him, so</td>
<td>8, 232/ 7</td>
</tr>
<tr>
<td>that he doth it wittingly well appareth by that</td>
<td>8, 232/ 12</td>
</tr>
<tr>
<td>nor never will I wittingly for the preferment of</td>
<td>8, 414/ 22</td>
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<tr>
<td>steal back again. Not wittingly, peradventure, but that the</td>
<td>8, 481/ 5</td>
</tr>
<tr>
<td>of the man that wittingly and willingly receiveth a</td>
<td>8, 504/ 13</td>
</tr>
<tr>
<td>of the froward will wittingly working for pleasure against</td>
<td>8, 512/ 27</td>
</tr>
<tr>
<td>saith I do -- wittingly and willfully write against</td>
<td>8, 513/ 4</td>
</tr>
<tr>
<td>a man doth not wittingly nor willingly any contrary</td>
<td>8, 535/ 12</td>
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<tr>
<td>none of these things wittingly nor willingly, but upon</td>
<td>8, 535/ 14</td>
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<td>and then call them wives . And when they have</td>
<td>8, 11/ 17</td>
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<tr>
<td>he went about two wives , one in Brabant, another</td>
<td>8, 16/ 30</td>
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<td>under the name of wives : he that looketh on</td>
<td>8, 41/ 3</td>
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<td>carnal knowledge of their wives . And of that point</td>
<td>8, 73/ 3</td>
</tr>
<tr>
<td>sent us and our wives to preach ' faith</td>
<td>8, 130/ 10</td>
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<tr>
<td>their brains about wrangling wives . Saint Paul also teacheth</td>
<td>8, 191/ 13</td>
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<td>priests must needs have wives . But whereof serveth him</td>
<td>8, 202/ 12</td>
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<tr>
<td>and must needs have wives , and the sacraments of</td>
<td>8, 221/ 11</td>
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<td>and take their wise wives with them. And therefore</td>
<td>8, 300/ 14</td>
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<td>and kept still their wives . But since perpetual chastity</td>
<td>8, 306/ 9</td>
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<td>away from thee thy wives before thy face, and</td>
<td>8, 539/ 12</td>
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<td>that condition, and saith, &quot; Woe to them that say</td>
<td>8, 527/ 13</td>
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<td>he hath beguiled a woman and wedded her --</td>
<td>8, 7/ 8</td>
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<td>her -- the poor woman , I ween, unaware that</td>
<td>8, 7/ 8</td>
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<tr>
<td>or almost an unlearned woman having natural wit and</td>
<td>8, 26/ 1</td>
</tr>
<tr>
<td>needed any serpent, or woman either, to tempt him</td>
<td>8, 61/ 27</td>
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<tr>
<td>much mischief as the woman and the serpent and</td>
<td>8, 61/ 37</td>
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<td>God's gift, and the woman her husband likewise --</td>
<td>8, 84/ 35</td>
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<td>every man, and every woman too, sufficient and meet</td>
<td>8, 88/ 22</td>
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<td>nor never a Christian woman in all England, except</td>
<td>8, 92/ 22</td>
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<td>And likewise where the woman was healed by the</td>
<td>8, 103/ 3</td>
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<td>unto that good, faithful woman . When our Savior, as</td>
<td>8, 103/ 9</td>
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<td>through him, man and woman -- ye must understand</td>
<td>8, 111/ 36</td>
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<td>living, every man and woman wotteth how. I marvel</td>
<td>8, 112/ 32</td>
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<td>chastity and never wedded woman in his days, nor</td>
<td>8, 122/ 13</td>
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<td>where a man or woman bless themselves and also</td>
<td>8, 127/ 24</td>
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<td>person, either man or woman , that hath vowed themself</td>
<td>8, 140/ 6</td>
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<td>his life man nor woman say that no man</td>
<td>8, 148/ 34</td>
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<td>good man and good woman both say and hear</td>
<td>8, 161/ 12</td>
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<td>but that every man, woman , and child is as</td>
<td>8, 165/ 15</td>
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<td>that every man and woman may consecrate the Body</td>
<td>8, 165/ 17</td>
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<td>child than when a woman washeth a buck of</td>
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likely case: that "a

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8, 190/ 5

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8, 260/ 17

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8, 260/ 21

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8, 369/ 31

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8, 371/ 13

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8, 531/ 23

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8, 533/ 34

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8, 545/ 25

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<td>won</td>
<td>unto him (as Arius)</td>
<td>8, 266/22</td>
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<td>won</td>
<td>her assent to the</td>
<td>8, 536/12</td>
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<td>won</td>
<td>he not his purpose</td>
<td>8, 541/35</td>
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<td>won</td>
<td>with his merry scoff</td>
<td>8, 553/28</td>
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<td>wonder</td>
<td>; for never was there</td>
<td>8, 6/21</td>
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<td>wonder</td>
<td>of the world made</td>
<td>8, 121/27</td>
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<td>wonder</td>
<td>at. For he saith</td>
<td>8, 192/12</td>
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<td>wonder</td>
<td>at -- except such</td>
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<td>wonder</td>
<td>where Tyndale had left</td>
<td>8, 283/24</td>
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<td>wonder</td>
<td>what this man meaneth</td>
<td>8, 303/25</td>
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<td>wonder</td>
<td>what the mad man</td>
<td>8, 304/13</td>
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<td>wonder</td>
<td>on them -- then</td>
<td>8, 366/34</td>
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<td>wondered</td>
<td>on; and since ye</td>
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<td>wonderful</td>
<td>imaginations . . . unto which he</td>
<td>8, 120/12</td>
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<td>wonderful</td>
<td>imaginations . . . unto which he</td>
<td>8, 120/25</td>
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<td>wonderful</td>
<td>imaginations&quot; about the law</td>
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<td>wonderful</td>
<td>imaginations that they have</td>
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<td>wonderful</td>
<td>imaginations to which they</td>
<td>8, 121/25</td>
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<td>wonderful</td>
<td>devices of lewd, lecherous</td>
<td>8, 122/20</td>
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<td>wonderful</td>
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<td>wonderful</td>
<td>works, to make his</td>
<td>8, 243/28</td>
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<td>wonderful</td>
<td>works, as himself saith</td>
<td>8, 243/30</td>
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<td>wonderful</td>
<td>miracles . . . and the like</td>
<td>8, 251/3</td>
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<td>works of God done</td>
<td>8, 281/2</td>
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<td>wonderful</td>
<td>, both for his holy</td>
<td>8, 346/19</td>
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<td>wonderful</td>
<td>miracle. These things and</td>
<td>8, 389/11</td>
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<td>strange paradox, this opinion</td>
<td>8, 490/10</td>
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<td>wonderfully</td>
<td>sudden change, and the</td>
<td>8, 541/7</td>
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<td>wonderfully</td>
<td>hot upon sermons --</td>
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<td>wonderfully</td>
<td>well because he hath</td>
<td>8, 203/2</td>
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<td>wondering</td>
<td>and joy together, that</td>
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<tr>
<td>wondering</td>
<td>had been past, if</td>
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<td>wonders</td>
<td>at length. For he</td>
<td>8, 137/24</td>
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<td>wonders</td>
<td>by himself wrought therein</td>
<td>8, 244/23</td>
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<td>wonders</td>
<td>among them himself. Nor</td>
<td>8, 247/2</td>
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<td>wonders</td>
<td>, to pervert (if it)</td>
<td>8, 270/16</td>
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<td>wonders</td>
<td>of Antichrist . . . as the</td>
<td>8, 337/6</td>
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<tr>
<td>wonders</td>
<td>! And this doth Tyndale</td>
<td>8, 381/15</td>
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<td>wonders</td>
<td>of the devil --</td>
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<td>wonders</td>
<td>wrought in any of</td>
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<tr>
<td>wondrous</td>
<td>works), owed to be</td>
<td>8, 262/27</td>
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<tr>
<td>wondrous</td>
<td>case, in my mind</td>
<td>8, 456/27</td>
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<tr>
<td>wont</td>
<td>to go to their</td>
<td>8, 10/8</td>
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<td>wont</td>
<td>to break their vows</td>
<td>8, 42/26</td>
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<td>wont</td>
<td>to reason and search</td>
<td>8, 49/14</td>
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<td>wont</td>
<td>to fast many, fast</td>
<td>8, 63/3</td>
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<tr>
<td>wont</td>
<td>to cry out upon</td>
<td>8, 63/28</td>
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<td>wont</td>
<td>to be at church</td>
<td>8, 73/20</td>
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<tr>
<td>wont</td>
<td>to call the governor</td>
<td>8, 74/12</td>
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<tr>
<td>wont</td>
<td>these many hundred years</td>
<td>8, 83/15</td>
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<tr>
<td>better knowledge of God's word</td>
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<td>that it is his</td>
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<td>the study of his</td>
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<td>the keeping of his</td>
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<td>the preaching of his</td>
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<td>they preached both the</td>
<td>8,150</td>
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<td>is to wit, the</td>
<td>8,150</td>
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<td>preached more than his</td>
<td>8,150</td>
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<td>much more of God's</td>
<td>8,150</td>
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<td>they preached only God's</td>
<td>8,150</td>
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<td>the Scripture preached God's</td>
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<td>have not preached God's</td>
<td>8,151</td>
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<td>which they preached God's</td>
<td>8,151</td>
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<td>word well, and the</td>
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<td>any preaching of any</td>
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<td>8, 241/ 11</td>
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<tr>
<td>that is, besides the</td>
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<td>8, 241/ 12</td>
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<tr>
<td>not all in his</td>
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<td>the proof of his</td>
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<td>8, 241/ 14</td>
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<tr>
<td>it seem that God's</td>
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<td>8, 241/ 15</td>
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<tr>
<td>Tyndale saith that God's</td>
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<td>8, 241/ 16</td>
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<tr>
<td>dependeth not of man's</td>
<td></td>
<td>8, 241/ 17</td>
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<tr>
<td>not upon God's own</td>
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<td>8, 241/ 18</td>
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<td>any dependence upon his</td>
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<tr>
<td>the truth of his</td>
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<td>the truth of his deed. For though the</td>
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<td>8, 241/ 21</td>
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<td>spoke of the great</td>
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<td>8, 241/ 22</td>
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<td>he ordained that his</td>
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<tr>
<td>miracles joined unto his</td>
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<td>8, 241/ 24</td>
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<tr>
<td>that it is his</td>
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<td>8, 241/ 25</td>
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<td>the beginning joined his</td>
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<td>8, 241/ 26</td>
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<td>works, to make his</td>
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<td>8, 241/ 27</td>
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<tr>
<td>dependeth not upon his</td>
<td></td>
<td>8, 241/ 28</td>
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<tr>
<td>his word, nor his</td>
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<td>8, 241/ 29</td>
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<td>truth . . . but by his</td>
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<td>8, 241/ 30</td>
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<tr>
<td>truth . . . and by his</td>
<td></td>
<td>8, 241/ 31</td>
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<td>by writing, partly by</td>
<td></td>
<td>8, 241/ 32</td>
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<td>that they preach his</td>
<td></td>
<td>8, 241/ 33</td>
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<tr>
<td>I know for God's</td>
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<td>8, 241/ 34</td>
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<td>they will believe no</td>
<td></td>
<td>8, 241/ 35</td>
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<tr>
<td>And therefore, concerning the</td>
<td></td>
<td>8, 241/ 36</td>
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<tr>
<td>us not upon God's</td>
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<td>8, 241/ 37</td>
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</tbody>
</table>
the devil is a word well able alone to
never would write one more, yet should he
Scripture . . . upon every which he may make an
did put in this "one" to forbid and
writing, and by the of his Father, and
us to believe any of his besides. Now
ture proof of his among mortal men . . . is
the same by the of God unwritten . . . which
of God unwritten . . . which Tyndale would have no
for me the plain of God. And for
be dead; but the of God, that I
I have with the of God overcome him
the other side, the of God unwritten may
this faith in the of God unwritten in
would, in the same written, with God's grace
them they read the word of God as we
For circumcision preached God's unto them, as I
so little by God's unwritten: Christ said somewhat
and by his own at that time unwritten
list to command? God's when it was brought
to say, to the of God written, above
writing, and that his be naught worth till
not God upon his but if he give
he but inspireth his into some creature that
whoso better believeth the word of God written than
God written than the word of God unwritten --
believeth it as the not of men but
believe it as the not of men but
believeth to be the word of God . . . teacheth him
nor writeth against his , but that the contrariety
not stand with God's -- what great fear
which hang upon God's as sure as all
and of which unwritten we be certain and
not by a fair led out of your
not what any one meaneth. Now, that all
other signification of God's thereto, what we ought
than speak their bare , and why anoint them
great hold upon this "did" . . . in that Saint
other things." For this as sure as all
doctrine, and as well as deed . . . and then
leave disputing upon the , and look upon the
nothing allow but the . . . if he pull from
pull from me that of Saint John --
same purpose by the of Saint John's master
never knew of this "Mass"; neither can any
that he findeth no in the epistle that
Paul never knew this "Mass" -- I believe
that he spoke any of English. But that
apostles with his own unwritten any otherwise than
taken you either by or letter" -- to
nor "disguisings," neither . . . which
haply say, "In that
little ado of Christ's
much ado of his
More if Tyndale's bare
him therein upon his
-- upon their bare
is written, for any
that with the least
Scripture say that the
matter, and of the
have been though never
appeareth plainly by this
the least before any
the reason of Christ's
you heareth me"? Which
own mind unto God's
added nothing unto the
that they be the
that it is God's
authority as is his
or Ezekiel, by Christ's
and directly against the
men to preach the
nor indirectly, against the
very consonant with the
man to preach the
preach and minister the
given you either by
glory of preaching the
of God, nor the
they regard not God's
they neither regard his
to abide by that
be it by our
be it by my
without writing, and by
lords, whom both with
given you either by
tasted also the good
teacheth us as the
able to answer one
his apostles and his
that God by his
according as the very
that is, his natural
Tyndale believe for God's
Church teacheth for his
the one, "Whether the
the Church before the

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word
bidding them go write 8, 332/33
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-- in the understanding 8, 337/11
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of Scripture had been 8, 340/17
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, have them serve all 8, 341/12
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word
"He that heareth you 8, 343/35
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word
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word
, but if he find 8, 381/24
Word
Were before the Church 8, 382/11
Word
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only word "maliciously." Which
thou, then, set my
will accomplish this my
convict him of that
nor no such villainous
he but upon the
take, I say, this
with us upon the
longer debate about a
that he took this
this word or that
it follow, upon Tyndale's
out and altered one
word . . . in which one
had put in this
put out here this
in the Scripture that
God. And especially the
converted" (which is the
the very chief effectual
wily change of this
he so changed that
very well that the
the beginning, that this
devising -- "Whether the
the Church before the
to be before the
against us that the
But that the written
well ye wot the
there is rather the
God unwritten than his
matter, and abhorreth every
it by his bare
that chapter any one
by his own bare
his own bare worshipful
worship of his bare
church." But what one
well be verified the
rather than his holy
you see Luther's own
itself. Lo, in these
is in such folks'
but death." By which
fire, as well in
of them watered his
he came at these
divers times repeated those
the whole world with

word        how Tyndale taketh, that 8, 538/ 23
word        at naught, and done 8, 539/ 5
word        in the sight of 8, 539/ 15
word        , when he put once 8, 547/ 3
word        . And after, we find 8, 548/ 16
word        and not upon the 8, 551/ 5
word        "deadly sin" as indeed 8, 551/ 7
word        , and will in no 8, 552/ 20
word        , and still dispute all 8, 552/ 24
word        or that word otherwise 8, 555/ 11
word        otherwise than we take 8, 555/ 11
word        , that there may be 8, 556/ 13
word        . . . in which one word 8, 558/ 10
word        standeth the making and 8, 558/ 10
word        "converted" . . . yet because he 8, 558/ 16
word        "converted," which signifieth a 8, 558/ 21
word        "turned" standeth so alone 8, 558/ 30
word        "converted" (which is the 8, 558/ 32
word        that he hath changed 8, 558/ 32
word        whereupon the pith of 8, 559/ 3
word        "converted" into "come to 8, 559/ 26
word        , perceived very well that 8, 559/ 29
word        "converted," that is, "to 8, 559/ 29
word        "church" hath divers significations 8, 560/ 29
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Word       " -- as though that 8, 562/ 9
Word       . There, with scoffs and 8, 562/ 11
Word       was before the Church 8, 562/ 13
word       was before the Church 8, 562/ 15
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word       of God unwritten than 8, 562/ 28
word       written in the books 8, 562/ 28
word       that God would either 8, 562/ 30
word       . And then he showeth 8, 563/ 22
word       . And so is his 8, 564/ 8
word       telleth us that it 8, 565/ 9
word       , tell us no cause 8, 565/ 14
word       , we should believe it 8, 566/ 7
word       hath he told us 8, 571/ 8
words      of Holy Writ "Death 8, 2/ 18
words      were in such a 8, 6/ 28
words      in that point so 8, 16/ 8
words      he wrote . . . "The grace 8, 18/ 21
words      . Howbeit, as for Constantine 8, 19/ 14
words      , if he had not 8, 20/ 9
words      as writing, but also 8, 22/ 26
words      with additions of their 8, 23/ 6
words      , "ecclesiae tuae pacem et 8, 24/ 8
words      , with tunsions and knockings 8, 24/ 9
words      . Now, as for me 8, 26/ 14
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<th>Scripture whereby they</th>
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<td>to consider these few</td>
<td>of his which he</td>
<td>8, 31/ 23</td>
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<tr>
<td>agree that if these</td>
<td>were spoken of a</td>
<td>8, 31/ 33</td>
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<tr>
<td>as, according to the</td>
<td>of Christ, it will</td>
<td>8, 38/ 14</td>
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<tr>
<td>would yet at such</td>
<td>(if any spark of</td>
<td>8, 42/ 1</td>
</tr>
<tr>
<td>a few painted holy</td>
<td>-- as it were</td>
<td>8, 42/ 33</td>
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<tr>
<td>lay against them the</td>
<td>of our Savior himself</td>
<td>8, 43/ 25</td>
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<tr>
<td>doth abuse the holy</td>
<td>of Christ, and manifestly</td>
<td>8, 43/ 29</td>
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<td>that Christ spoke those</td>
<td>against the Jews and</td>
<td>8, 43/ 38</td>
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<td>according to his own</td>
<td>spoken as well by</td>
<td>8, 44/ 12</td>
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<td>to grant that the</td>
<td>which he allegeth against</td>
<td>8, 45/ 6</td>
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<td>that Tyndale, in these</td>
<td>, would ye should ween</td>
<td>8, 46/ 12</td>
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<tr>
<td>again upon whom his</td>
<td>fall. For ye doubt</td>
<td>8, 46/ 15</td>
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<tr>
<td>understandeth his high spiritual</td>
<td>I wot ne'er; but</td>
<td>8, 46/ 31</td>
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<tr>
<td>heap of high, vehement</td>
<td>hath Tyndale here heaped</td>
<td>8, 47/ 20</td>
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<tr>
<td>with his gay, glorious</td>
<td>carry you so fast</td>
<td>8, 47/ 30</td>
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<tr>
<td>while, after Tyndale's high</td>
<td>, search the deep secrets</td>
<td>8, 48/ 4</td>
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<td>he shall find these</td>
<td>of Holy Scripture true</td>
<td>8, 48/ 32</td>
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<td>his heart. In these</td>
<td>I lay no fault</td>
<td>8, 50/ 25</td>
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<tr>
<td>martyrdom (according to the</td>
<td>of Saint Paul, &quot;The</td>
<td>8, 53/ 8</td>
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<tr>
<td>deduced upon Tyndale's own</td>
<td>the full confusion of</td>
<td>8, 54/ 23</td>
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<tr>
<td>it appeareth by his</td>
<td>here in the cause</td>
<td>8, 55/ 11</td>
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<td>sect, with as venomous</td>
<td>and as poisonous speech</td>
<td>8, 56/ 31</td>
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<tr>
<td>mark these holy, loving</td>
<td>that he writeth here</td>
<td>8, 57/ 2</td>
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<td>according to your own</td>
<td>here, 'love out</td>
<td>8, 58/ 1</td>
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<tr>
<td>contrary to your own</td>
<td>, use at your '</td>
<td>8, 58/ 12</td>
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<td>finally, with such venomous</td>
<td>and other malicious ways</td>
<td>8, 58/ 22</td>
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<td>the blast of your</td>
<td>and ungracious writings to</td>
<td>8, 58/ 34</td>
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<tr>
<td>hand-smooth, whom your own</td>
<td>raised up and sinfully</td>
<td>8, 59/ 4</td>
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<td>them nor give foul</td>
<td>. . . but in their devilish</td>
<td>8, 59/ 10</td>
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<td>and give them fair</td>
<td>and pretty, proper gear</td>
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<td>itself and the very</td>
<td>of Christ), by which</td>
<td>8, 63/ 23</td>
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<td>ourselves . . . according to the</td>
<td>of the blessed Apostle</td>
<td>8, 65/ 29</td>
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<td>Ahab had heard these</td>
<td>, he tore his garments</td>
<td>8, 66/ 6</td>
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<tr>
<td>manifestly appear by these</td>
<td>that King Ahab fasted</td>
<td>8, 66/ 12</td>
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<td>of Tyndale with few</td>
<td>confuted. For this fast</td>
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<td>allege unto Tyndale the</td>
<td>of our Savior himself</td>
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<td>Tyndale say to the</td>
<td>that are written in</td>
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<td>the places and his</td>
<td>together, and ye shall</td>
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<td>worse both for his</td>
<td>in his other books</td>
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<td>the beginning, with gay</td>
<td>of &quot;grace&quot; and &quot;light&quot;</td>
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<td>it you by express</td>
<td>of his own. First</td>
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<td>as by his own</td>
<td>I shall hereafter show</td>
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<td>rehearse you your own</td>
<td>written in divers places</td>
<td>8, 83/ 26</td>
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<td>as in the villainous</td>
<td>of his spoken by</td>
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<td>Aneling, these be his</td>
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<td>The beginning of these</td>
<td>seem very godly, for</td>
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<td>ordained. More By the</td>
<td>, he meaneth that the</td>
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<td>and scoffeth out the</td>
<td>of Saint Paul written</td>
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<td>Baptism, these be his</td>
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of this be Tyndale's words of our Savior Christ 8, 133/ 5
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by the plain, open into "repentance" . . . with many of divers of these defense . . . forasmuch as the translation by those English holy writing, that those were and be his Tyndale is . . . whose evil as though their own and promises as the say that all the was none of God's but that of God's teach and preach many that time, all God's hath caused all his better upon their bare Scripture, that all the likewise as in some that they be holy whereas we with holy usual signification of these now do use these not but under those showeth himself in few Scripture. These are his either evil perceiveth my tale but by such even of his own did, by his other unto the world." These always to use such would with his strange see further in his of all the Latin partly by Tyndale's own the translation of those neither of those two in English let English sacerdos, but always these but by his own ecclesia . . . of which two that now translateth those tongue by any other to leave out those in this place these hands upon thee). These ordinance, through his holy they were mine own of their own former words ; and all good, honest 8, 140/ 15 words more which he changeth 8, 143/ 12 words , showeth that the Latin 8, 143/ 28 words in the Latin text 8, 143/ 30 words that I find the 8, 143/ 32 words unwritten which the Church 8, 149/ 26 words as well and as 8, 149/ 27 words and sermons do corrupt 8, 150/ 6 words and their own writing 8, 150/ 35 words of God unwritten, in 8, 151/ 26 words of God were then 8, 151/ 29 words left unwritten . . . and therefore 8, 151/ 31 words they wrote not all 8, 151/ 37 words of God unwritten. Now 8, 153/ 36 words , promises, and sacraments that 8, 154/ 16 words spoken to his church 8, 156/ 24 words than they would more 8, 156/ 35 words necessary to remain and 8, 157/ 17 words that remain still untranslated 8, 161/ 8 words : so do there many 8, 161/ 11 words and true faith hail 8, 161/ 28 words themselves in the English 8, 166/ 20 words in our language or 8, 166/ 22 words , both twain, may be 8, 166/ 37 words that he both lacketh 8, 167/ 34 words . . . Tyndale M. More must 8, 167/ 36 words or else evil remembered 8, 169/ 8 words as then represented the 8, 171/ 7 words spoken here . . . ye may 8, 171/ 35 words -- written in the 8, 172/ 18 words , when I read them 8, 179/ 16 words ; but my mind more 8, 180/ 14 words enchant and charm the 8, 180/ 15 words following. Here in the 8, 181/ 20 words seemed to him to 8, 184/ 32 words which in this book 8, 185/ 16 words . . . "The elders that are 8, 185/ 17 words is in English the 8, 186/ 6 words stand in his English 8, 186/ 32 words presbyters and senior . . . by 8, 187/ 3 words affirmeth (and in that 8, 187/ 26 words , baptisma and ecclesia, neither 8, 188/ 32 words in those places into 8, 189/ 7 words than such as in 8, 189/ 8 words which if he had 8, 191/ 5 words that he leaveth out 8, 191/ 24 words of Saint Paul to 8, 191/ 34 words ; whereof the profit is 8, 195/ 6 words and the Messenger's with 8, 196/ 35 words , when they see them 8, 197/ 13
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<td>him leave all such words</td>
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<td>8, 199/ 23</td>
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<td>he farther: and were words</td>
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<td>8, 200/ 5</td>
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<td>translation take his English words</td>
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<td>rather than as the words</td>
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<td>8, 200/ 28</td>
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<td>translation use his English words</td>
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<td>8, 201/ 1</td>
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<td>faith use the old words</td>
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<td>agape and caritas were words</td>
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<td>all Scripture, into such words</td>
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<td>showed already in the words</td>
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<td>and advise well Tyndale's words</td>
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<td>us consider his own words</td>
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<td>very devilish. For the all spots -- these</td>
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<td>after the shipwreck. Which whoso consider well the</td>
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<td>More In these few words</td>
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<td>the first manner, his words</td>
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<td>And how stand the words</td>
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<td>8, 214/ 35</td>
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<td>his translation the common-known words</td>
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<td>8, 218/ 9</td>
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<td>and that those two words</td>
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<td>8, 223/ 1</td>
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<td>that Tyndale in these words</td>
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<td>8, 224/ 21</td>
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<td>clear proof by these words</td>
<td></td>
<td>8, 226/ 7</td>
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<td>to wit, all the pain to read Tyndale's words</td>
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<td>Tyndale to speak these words</td>
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<td>with his own holy words</td>
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<td>8, 227/ 23</td>
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<td>if ye consider his purpose. For by these</td>
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<td>8, 227/ 29</td>
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<td>the interpretation of these</td>
<td></td>
<td>8, 229/ 3</td>
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<td>out of Greek. These words</td>
<td></td>
<td>8, 229/ 16</td>
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<td>These words be the two so plain English use of those two</td>
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<td>8, 230/ 11</td>
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<td>hath therein falsified the for his purpose. The both soever were the</td>
<td></td>
<td>8, 230/ 11</td>
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<td>should have translated the Tyndale hath translated Christ's the Evangelist wrote the no difference between those</td>
<td></td>
<td>8, 230/ 21</td>
</tr>
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<td>order of our English by so translating those</td>
<td></td>
<td>8, 230/ 23</td>
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<td>the order of the the order of the because there be many</td>
<td></td>
<td>8, 232/ 31</td>
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<td>is set to those one of the many the order of the</td>
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was Christ." For these
the other, with the
the order of the
that Christ by those
hath double translated those
rather treble, as few
he falsely translateth the
should not by these
mistranslated and misconstrued these
it proved, by these
as well in the
us ween that men's
is true touching the
the truth of God's
in Christ himself, whose
folk . . . and his very
I shall answer the
acknown of all God's
writing . . . and also, his
Christ's and his apostles'
the hands," by the
and Tyndale laugheth his
found it. Moreover, Tyndale's
another. For if these
and weighed in his
written. More In these
old specially plain, evident
you his own very
is written in these
wife." And in the
it. These are his
therein. These are his
For these be the
truth standeth not in
beginning! He weigheth his
men in hand the
for a prohibition the
follies in these few
I cannot defend my
to read mine own
doubteth upon Saint Paul's
and that by what
and they with many
man read over these
own mistaking of his
a little examine his
too shameless. For the
therefore saith in his
of Christ" . . . in which
farther consider well his

words "God was Christ" or
words changed; that is to
words with setting in the
words rejected and refused the
words wrong, or rather treble
words as they be. Once
words of our Savior and
words ween that he would
words of Christ, "I receive
words of Saint John the
words as in the sentence
words should utterly serve of
words and propositions by which
words : I say that it
words he proved by his
words , with the right understanding
words of Tyndale, as well
words ; for they will believe
words written they miscontrue. And
words , which their miracles proved
words of Saint Paul . . . and
words to scorn, saying it
words fight together, and one
words be true -- that
words that he saith that
words though I find lack
words , unto dark, debatable terms
words . Tyndale They will haply
words to Timothy: "A bishop
words of Saint Paul "There
words . . . Tyndale For if that
words . . . Tyndale Inasmuch as Christ
words that I would have
words , but in virtue and
words wisely when he saith
words of the Scripture were
words of Moses (in the
words . For he saith if
words that they forbore to
words as I wrote them
words , whether he meant as
words soever the apostles write
words as clearly did declare
words and examine them not
words : I will yet a
words better . . . when he saith
words be clear, both of
words foreremembered that otherwise preached
words he calleth it well
words . Thus he saith . . . Tyndale

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8, 236/ 34
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8, 237/ 25
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8, 261/ 1
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8, 283/ 31
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8, 293/ 10
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8, 296/ 1
8, 296/ 2
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8, 300/ 20
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five. But, now, his words will rather prove that and then confesseth his words false by which he are there in his words more follies than one which joineth to his words before, near enough in effect of all these words is in this world him . . . if in those words of Saint John might be written. " In which words I deny not but this be understood of the sacrament in his words and deeds and all sentence of Saint John's words of Scripture, not well written, but that the in my Dialogue the words of Saint Paul to great. I laid those Savior allegeth himself the words of Saint Paul unto written, but that the words of Saint Paul . . . in mouth. Now, whether his by Saint Paul's own better wait on God's heresies that in these also . . . that by those he maketh Saint Paul's at all indeed. These words disguising," and many such against William Tyndale, the is to wit, the to his people many Rochester, unto the plain the Thessalonians . . . by which Book, these are his Books; but, pursuing these one yet. And the doth by their own and not of the ye see that these doubt but though his full well that those hangeth upon. For those seeth full well those ashamed to lay those the one by the them, and the same I say, that these the world. Now, these not. These are his it in. As the himself, which said those done is, since those the Scripture by those when he left those words for none other cause words of Isaiah, "My house words of Saint Paul unto words of Saint Paul . . . in words be to purpose or words , that he taught things words , and the freelier serve words appear both against virginity words of Saint Paul which words to serve him for words also, of Saint Paul words more, some of Saint words of one man whom words of William Tyndale himself words by his prophets, and words of Saint Paul written words he showeth himself words . . . Tyndale In the twenty-ninth words of the prophet, he words as well of the words well appear: Iohannis 21 words written in Scripture . . . except words are to Tyndale very words be not written, he words of Abraham nothing touch words were spoken by Abraham words of Abraham prove nothing words for this purpose. For words of evil-construed Scripture, and words of Christ bindeth his words of our Savior Christ words of Christ, "If any words . . . Tyndale Christ's disciples taught words of Christ "Scrutamini scripturas words , said that Saint John words of Christ spoken by words of Christ "Search you words out. And likewise he
to bring in those words which some of that 8, 347/ 37
is to wit, the words of Saint John in 8, 348/ 1
anything diminish of the words of the books of 8, 348/ 5
this book." By which words he meaneth not that 8, 348/ 8
brethren bring forth these words of Saint John -- 8, 348/ 20
for this purpose the words of Moses in the 8, 348/ 22
add nor diminish." Which words be yet in this 8, 348/ 25
the purpose than the words before-rehearsed, of the Apocalypse 8, 348/ 26
that Moses said those words only for fear that 8, 348/ 28
setteth Moses thereunto the words before-rehearsed, willing them that 8, 349/ 10
Now, what serve these words of Moses to our 8, 349/ 16
them themselves (as the words sound): then had he 8, 349/ 20
prophet restrained by those words, . But I dare be 8, 350/ 7
construction would strain his words proveth no such thing 8, 350/ 9
the margin upon those words were taken as strait 8, 350/ 34
purpose. For first, those words of our Savior written 8, 351/ 17
thereby nothing unto God's words would Friar Barnes that 8, 351/ 23
or not . . . though Moses' words that a man might 8, 351/ 25
for that purpose the words neither prove his purpose 8, 351/ 29
stir them." By these words plainly declare that, because 8, 351/ 31
he would by these words of Saint Augustine which 8, 352/ 15
offended. Whereas undoubtedly those words of Christ as himself 8, 352/ 18
with the second . . . those words of a preacher that 8, 352/ 20
God's honor. Now, the words in the place where 8, 352/ 34
Saint Augustine taketh those words of Saint Augustine brought 8, 352/ 37
and Pharisees," expoundeth those words of Christ do discharge 8, 353/ 1
that will consider his words in the like allegory 8, 353/ 5
plainly perceive that those words of Christ, saving by 8, 353/ 9
men, treating the same words following, where he biddeth 8, 353/ 12
would agree. For those words of Christ following, where 8, 353/ 16
or not . . . though Moses' words may be well expounded 8, 353/ 26
right well that those words, and good men, holy 8, 353/ 34
men may expound those words may be so expounded 8, 354/ 3
fifteen. But, though those words of Saint Augustine be 8, 354/ 26
I have said, those words of Christ's were properly 8, 354/ 13
is sick. Upon these words , concerning their traditions, would 8, 355/ 5
have proved that those words of Christ make not 8, 355/ 13
prove you that those words of Christ nothing make 8, 355/ 17
though we construe Christ's words of the traditions 8, 355/ 19
and set thereunto the words of Saint Augustine also 8, 355/ 21
first, as for Christ's words , if they had been 8, 355/ 23
in anything else," these words were no proof that 8, 355/ 27
credence. Therefore, by those words -- expounding them of 8, 355/ 33
Scripture, neither. Nor those words of Christ be not 8, 355/ 37
the evangelists? Now, the words of Saint Augustine which 8, 356/ 13
Saint Augustine applieth those words of Christ to a 8, 356/ 15
lo," saith Barnes, "these words of Saint Augustine be 8, 356/ 26
shall find no such words in it. There is 8, 357/ 27
Confutation Part 1: Concordance of Major Terms 1661

here serve well the words of Saint Augustine against Barnes, which agree with the said words of Saint Augustine, and, words of Christ nor of words of Saint Paul written words more fully than doth words which thou hast heard words that I have written words that thou hast heard words, first, be so hard words meant that he would words . . . and it shall never words of Origen . . . and, besides words and ceremonies used in words of Saint Paul, "My words, therefore, of Saint Paul words as they forbade fornication words of our Savior shall words himself as he would words of the Apostle saying words of the Apostle: "It words wherewith he may seem words written, and his traditions words unwritten in perpetual knowledge words and himself too, with words of some apostle . . . whereas words , he conclueth all the words and deeds; and besides words be somewhat opened and words to his apostles, "Have words will sound very well words only by words against words against all reason, and words of God -- not words in plain and evident words of the Gospel, to words written in his other words written in his other words of his I have words, albeit that he affirmeth words, "We believe that thou words , that the article of
Tyndale, upon his own
church. More Lo, these
of Christ's own holy
evil together . . . and the
mean in his own
possibly mean in his
else, but that his
here be lusty, high
part construe mine adversary's
true in all his
affirmeth plainly, by express
which believe of Christ's
not of the written
out from these plain
These are, therefore, his
again . . . according to the
third article, whereof the
he proveth by the
the manner of their
all the plain, open
the covert and obscure
the dark and hard
but also by certain
of men's souls. The
the understanding of these
so wavering in his
authority of the aforesaid
manner Tyndale taketh these
ever did understand these
the understanding of these
say we by the
as both by his
appeareth by the same
the Hebrews, of which
be forgiven. Saint Paul's
sentence. And whereas these
the plain and clear
holy prophet Ezekiel, whose
will not that these
glossed by any other
but that his other
open warning in his
weight of Saint John's
the plain and open
against me upon other
yet again that the
device no more effectual
never mean by these
before, Tyndale in these
not mean by these

words, confess that all the
words of Tyndale seem very
words, yet shall ye find
words by which he proveth
words, by which his saying
words, that "hell gates shall
words will evil stand together
words either false or else
words wrong. And therefore, what
words; and therefore he that
words, that a man may
words no more than is
words no more than they
words of his own, "Whosoever
words . . . Tyndale Furthermore, he that
words of our Savior in
words be true and his
words of Saint John in
words , take occasion to turn
words in which can be
words of our Savior Christ
words of Saint Paul. Which
words in this First Epistle
words of Saint John be
words vary Tyndale and we
words that he wotteth not
words of Saint John, that
words . But against his taking
words of Saint John in
words of Saint John, better
words of the Spirit revealed
words before and after appeareth
words of his, in the
words Tyndale taketh his chief
words are these: "It is
words , as well appeareth by
words of the holy prophet
words, lo, be these, in
words of Ezekiel be glossed
words, though they be spoken
words, if they seem contrary
words following, and saith . . . "Yea
words that he allegeth, and
words of Saint John before
words of the same epistle
words of Saint John which
words that he might speak
words after such manner as
words of Saint John taketh
words that the young man
Saint John in those words when he said, "He John, therefore, writing those words, and understanding, as indeed words, the reason is much words of Saint John utterly words, For when Saint John words he declareth clearly that words of Saint John falsely words of Saint Paul, understood words next after following, would words of himself . . . Tyndale so words spoken of himself, to words nothing to his purpose words of Saint Paul . . . by words of his, "We be words before-rehearsed . . . and also by words "we be no sinners words , in the chapters following words , in this present chapter words it seemeth, and of words of men preached unto words in such obscure and words , as well in this words where he saith that words following, where he saith words make nothing to the words will not help. Howbeit words written a little before words , if they were true words are untrue. For when words than in the words words of his promises . . . since words than in his promises words "qui in hunc mundum words spoken unto his church words proved you, maketh mocks words, and see for what words clearly convinced and concluded words , that the very church words , Tyndale hath confounded himself words that he writeth here words finally brought unto; and words of Holy Scripture: "They words is any truth, his words would I have Tyndale words , to the end that words gathered out of divers words of Christ spoken there words , when he said unto

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<td>, &quot;I have chosen you</td>
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<td>leaveth it by those</td>
<td>yet in doubt which</td>
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<td>One is that these</td>
<td>of his cannot be</td>
<td>8, 499/ 3</td>
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<td>have them do.&quot; These</td>
<td>men would ween were</td>
<td>8, 499/ 3</td>
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<td>shortly see, in these</td>
<td>that &quot;God maketh his</td>
<td>8, 499/ 3</td>
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<td>mercy&quot; -- as plain</td>
<td>as they be, and</td>
<td>8, 499/ 3</td>
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<td>by those fair plain</td>
<td>... ye shall farther perceive</td>
<td>8, 500/ 3</td>
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<td>farther perceive by other</td>
<td>of Tyndale’s own writing</td>
<td>8, 500/ 3</td>
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<td>man hath in those</td>
<td>that seem so fair</td>
<td>8, 500/ 3</td>
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<tr>
<td>plainly perceive by his</td>
<td>that in this chapter</td>
<td>8, 501/ 3</td>
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<td>joined to his aforesaid</td>
<td>of his answer unto</td>
<td>8, 504/ 3</td>
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<td>Book as to the</td>
<td>unto which they be</td>
<td>8, 504/ 3</td>
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<td>his follies, after his</td>
<td>of both the places</td>
<td>8, 504/ 3</td>
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<td>saith in all God’s</td>
<td>unwritten) or else that</td>
<td>8, 505/ 3</td>
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<td>Tyndale saith in these</td>
<td>... Tyndale And then when</td>
<td>8, 507/ 3</td>
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<td>and plain by these</td>
<td>that he consequently saith</td>
<td>8, 509/ 3</td>
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<td>to falsify his own</td>
<td>here and bear a</td>
<td>8, 510/ 3</td>
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<td>company. And that his</td>
<td>here be very false</td>
<td>8, 510/ 3</td>
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<td>follow upon his other</td>
<td>, his other words must</td>
<td>8, 511/ 3</td>
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<td>other words, his other</td>
<td>must needs be as</td>
<td>8, 511/ 3</td>
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<td>for all his other</td>
<td>, all the pith of</td>
<td>8, 512/ 3</td>
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<td>in Christ. More These</td>
<td>, lo, good reader, expound</td>
<td>8, 513/ 3</td>
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<td>thing. And when his</td>
<td>are well examined ... he</td>
<td>8, 515/ 3</td>
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<td>before -- as the</td>
<td>of Holy Writ be</td>
<td>8, 515/ 3</td>
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<td>say that all the</td>
<td>of Holy Scripture by</td>
<td>8, 520/ 3</td>
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<td>well wit by these</td>
<td>of his whether he</td>
<td>8, 520/ 3</td>
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<td>More Tyndale maketh these</td>
<td>for a ground of</td>
<td>8, 522/ 3</td>
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<td>good reader, in these</td>
<td>of his that he</td>
<td>8, 522/ 3</td>
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<td>David’s deeds with Tyndale’s</td>
<td>, and examine in them</td>
<td>8, 523/ 3</td>
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<td>wield it.&quot; By which can perceive of his thoughts, all these</td>
<td>this point of occasions</td>
<td>8, 532/ 3</td>
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<td>ungracious</td>
<td>. But, now, this reason</td>
<td>8, 535/ 3</td>
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<td>naught . . . and all his</td>
<td>, all these abominable deeds</td>
<td>8, 536/ 3</td>
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<td>by the very plain</td>
<td>reproved by the very</td>
<td>8, 540/ 3</td>
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<td>miracles and all the salvation.&quot; Showing, by those</td>
<td>of Scripture. And yet</td>
<td>8, 540/ 3</td>
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<td>mouth. Whereto consent the</td>
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works -- how can that
works ; and feel and be
works is able of itself
works toward satisfaction, and all
works of Saint Augustine, Saint
works , and finally everything wherein
works . . . Lo, what a peril
works , and make idols of
works -- not in fasting
works ," is by the perceiving
works . But yet heard I
works too. And albeit that
works , he taketh utterly away
works proceeding thereupon . . . and finally
works have reward in heaven
works shall have any punishment
works for their own. And
works by sects dissolving the
works ; and then they choose
works they will. For since
works , but think that only
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<td>,&quot; and saith that &quot;the</td>
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schoolward, yet all the
purgatory and in this
the beginning of the
his Godhood before the
be sent about the
their coming into the
world, or before the
his Son into this
call upon the whole
his apostles about the
scriptures it is a
or anything in this
and sufferances of this
body were in this
but in the other
nor all the wide
punishment either in this
little penance in this
they live in this
and help in this
he none in this
in thine house forever,
pain, neither in this
the creation of the
his soul in this
his soul in this
before God before the
denieth me before the
his life in this
whole people of the
-- whether before the
all days unto the
church here unto the
end . . . if before the
all days to the
and even unto the
shall be to the
them forever, unto the
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ever shall unto the
all days unto the
be therewith unto the
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<td>doth a hundred times</td>
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make men wax the worse and set much the back . . . nor such heretics worse yet than all three worse than idolatry; to think worse when he sought the worse than ever was the worse should he make his worse kind than were those worse than the devil, fall worse part . . . and of the worse after . . . and that his worse it went with him worse was. Yet God left worse , nor waxen as evil worse , pardie, not when they worse ) that the very elects worse-believing heretics. And that he worship unto an idol -- worship to the Very Body worship , two that had been worship to his books, which worship to Christ's Precious Body worship to Christ's Blessed Body worship Christ's own Body in worship any images . . . and that worship that was done to worship images of Christ and worship thereby Christ and his worship Christ and his holy worship their false gods that worship, as Luther, Huessgen worship of our most blessed worship therewith. But, now, if worship too, and have his worship for saints) had many worship their gods, even so worship too. 'Thou shalt worship the Precious Body and worship the Blessed Sacrament of worship of Tyndale's word, when worship with saying nay; and worship thereby that he may worship the false deceiver Muhammad worship of his bare word worship of his bare word worship spiritual sort, saying "the worship jest of our Lord's worship jest in a Christian worship name of' wine
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<td><strong>write : the things be strong</strong> write : the things be strong 8, 178/ 36</td>
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this chain, beginneth to   writhe and wrestle, and fareth 8, 223/12
paint it with Scripture,    writhe and the Spirit; for 8, 45/26
preacher, and a false     writhe and wrister of Holy 8, 389/15
it be put in            writing ? Or what can be 8, 4/12
never been put in        writing Then have we the 8, 6/29
what manner folk, their    writing and their living showeth 8, 11/11
well in words as            writing , but also many days 8, 22/26
cause is, of my            writing , not so much to 8, 26/15
of all such pestilent       writing , may be far from 8, 27/23
glory when their ungracious    writing bringeth any man to 8, 28/1
my labor in the         writing not half so grievous 8, 35/11
that were able in         writing to much more than 8, 36/3
send you word by       writing ?" What Tyndale can say 8, 86/7
they read Saint Paul     writing to Timothy, "Neglect not 8, 99/20
as appeareth by the     writing of holy doctors far 8, 109/31
prolong this work with    writing of stories -- yet 8, 128/14
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Spirit understandeth his own writing better than all the 8, 131/36
age, by their holy         writing , that those words unwritten 8, 149/26
and promised also without writing -- and was believed 8, 150/17
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church all truth without      writing ; and Christ full truly 8, 150/20
fulfilled his promise without  writing (and yet will not 8, 150/21
now believe him without    writing ); and after Christ's death 8, 150/22
words and their own        writing were not all of 8, 150/35
faults found in his         writing while himself lived, nor 8, 153/1
taught and kept without     writing before. To this will 8, 154/14
point for lack of          writing . . . but may know, by 8, 154/20
hearts and usage without    writing , as well as he 8, 154/34
of the faith without       writing , Tyndale, I ween, will 8, 155/6
and heresies . . . and the writing doth put all things 8, 155/10
men believe before the      writing those things that are 8, 155/13
are written. And the       writing taketh not away all 8, 155/15
that are observed without  writing . For first they refuse 8, 155/35
question first upon the     writing . Then, if it be 8, 156/2
make they upon the         writing many great battles to 8, 156/7
as for necessity of        writing all or any part 8, 156/16
thereto . . . nor by the    writing be taken away the 8, 156/18
yet rise upon the          writing , we, by his express 8, 156/28
his express warning in     writing showing that all is 8, 156/29
whereof there is no        writing . Surely, if Tyndale tell 8, 156/31
apostles taught once without writing -- all those -- 8, 157/18
leastwise aught worthy the writing , but some wanton trifle 8, 158/4
spy any in my              writing myself -- I would 8, 175/15
he useth in his           writing much plain poetry wherein 8, 176/4
as appeareth by his        writing against heretics; but Tyndale 8, 176/33
yet neither in their       writing nor preaching would they 8, 184/36
answer, since his own       writing showeth that he made 8, 219/20
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<td>succeeded him long ere he put it in</td>
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| churches, and either their feigned-faithful folk, and wrong and sent out in writing of God from unholy not be kept without have it put in our souls without any to put allthing in Show me this in for such testified by need no warning in shall by the authentic so to Moses, without second generation had any is taken for bare it signifieth such holy ground. But as for And that there was not that there were which is the only there had been no because of other men's do depend upon his revealed, and showed by he give him his but the one by wrote, and left in of the faith in not to abstain from the apostles forbore the they did by their thing of difficulty by the matter, were the make doubts upon the sure as all their their books for holy all necessary things in necessary delivered Moses in taught them beside the is himself in his and blame in the the Apostle before his not to put in
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<td>written; or that their</td>
<td>were unprofitable that wrote</td>
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<td>and not worth the</td>
<td>; and that therefore he</td>
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<td>to speak of God's</td>
<td>, and to tell how</td>
<td>8, 331</td>
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<td>telleth what manner of</td>
<td>he will use in</td>
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<td>he will use in</td>
<td>of his New Law</td>
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<td>the necessary truth in</td>
<td>” Let Tyndale prove this</td>
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<td>to provide against heresies</td>
<td>8, 333</td>
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<td>of them read others'</td>
<td>, and so saw that</td>
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<td>carried all their fellows'</td>
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<td>of Saint Peter in</td>
<td>less than Saint Paul</td>
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<td>they saw that without</td>
<td>, God could not keep</td>
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<td>to put altogether in</td>
<td>. He must also put</td>
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<td>in that all their lost;</td>
<td>that remaineth, some corrupted</td>
<td>8, 334</td>
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<td>of that than was put in</td>
<td>already by his apostles</td>
<td>8, 335</td>
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<td>all necessary things in</td>
<td>. But yet had there</td>
<td>8, 335</td>
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<td>have left all thing in</td>
<td>;,” and let all his</td>
<td>8, 336</td>
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<td>and truth in the</td>
<td>out of his own</td>
<td>8, 348</td>
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<td>every necessary thing in</td>
<td>, as Tyndale affirmeth.</td>
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<td>that the people should</td>
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<td>to wit, writers not</td>
<td>any true books of</td>
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<td>all necessary things in</td>
<td>. And therefore, though Barnes</td>
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<td>either by word or</td>
<td>.” And as he writeth</td>
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<td>all the world, by</td>
<td>, that Saint Paul’s epistles</td>
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<td>Christ’s apostles put in</td>
<td>. And therefore Tyndale, seeing</td>
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<td>, yet received he not</td>
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<td>but that there remained</td>
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<td>people’s minds, beside the</td>
<td>, divers things necessary and</td>
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<td>did put all in</td>
<td>. Ye shall well find</td>
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<td>these fools in their</td>
<td>call the ”foolish fast</td>
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<td>give it them in</td>
<td>, within a while after</td>
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<td>his word nor his</td>
<td>, nor yet himself neither</td>
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<td>delivered unto us without</td>
<td>.” And farther, in the</td>
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<td>delivered unto us without</td>
<td>. Saint Paul, the Apostle</td>
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<td>our word or by</td>
<td>.” And unto the Corinthians</td>
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<td>be kept, partly by</td>
<td>and partly by their</td>
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<td>kept his traditions without</td>
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<td>did put all in</td>
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<td>he now, for the</td>
<td>of part (for that)</td>
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<td>of favor to God’s</td>
<td>, blasphemeth all his unwritten</td>
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it appeareth by his writing, himself would they should

either in word or this time confessed in

enough. Saint John, therefore, hath told us, by and kept them without

words of Tyndale's own

your words and ungracious they alleged their own

whereas in all their not found in the neither, as their own

for holy, or for

Elijah, as it is conveyed in his coat, to intercept myself --
worse nor more abominable besides that ever have

such things as are the things that are would ween it were

and yet by himself his holy Scripture either their books and histories keep it (as is

have without any variance other holy men have

eighth chapter, it is of Ecclesiasticus it is

of our Savior himself, the words that are and fashions that are be both taught and

you his own words that is not evidently promise of this sacrament words of Saint Paul of which it is

our Savior, as is always the best have are made, is not so well and wisely for the matter, and strong as his word of his holy scripture days, that anything hath holy men that have whose hearts God hath he mean the word word of God both
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<tr>
<td>written . Let Tyndale now tell</td>
<td>8, 151/ 15</td>
</tr>
<tr>
<td>written by the evangelists and</td>
<td>8, 151/ 17</td>
</tr>
<tr>
<td>written in Holy Scripture: well</td>
<td>8, 151/ 30</td>
</tr>
<tr>
<td>written were taught and kept</td>
<td>8, 151/ 33</td>
</tr>
<tr>
<td>written , by his evangelists and</td>
<td>8, 154/ 13</td>
</tr>
<tr>
<td>written , that all be false</td>
<td>8, 154/ 17</td>
</tr>
<tr>
<td>written and suffer some left</td>
<td>8, 154/ 21</td>
</tr>
<tr>
<td>written and some to be</td>
<td>8, 154/ 23</td>
</tr>
<tr>
<td>written -- and yet wrote</td>
<td>8, 154/ 29</td>
</tr>
<tr>
<td>written in their law . . . which</td>
<td>8, 154/ 33</td>
</tr>
<tr>
<td>written in any place of</td>
<td>8, 155/ 4</td>
</tr>
<tr>
<td>written , as ever they did</td>
<td>8, 155/ 13</td>
</tr>
<tr>
<td>written . And the writing taketh</td>
<td>8, 155/ 15</td>
</tr>
<tr>
<td>written . . . hangeth all upon the</td>
<td>8, 155/ 19</td>
</tr>
<tr>
<td>written . . . and take it all</td>
<td>8, 155/ 24</td>
</tr>
<tr>
<td>written ; and so riseth that</td>
<td>8, 156/ 1</td>
</tr>
<tr>
<td>written -- so had he</td>
<td>8, 156/ 20</td>
</tr>
<tr>
<td>written in Holy Scripture . . . and</td>
<td>8, 156/ 25</td>
</tr>
<tr>
<td>written . . . be put out of</td>
<td>8, 156/ 29</td>
</tr>
<tr>
<td>written , preserved, and kept, in</td>
<td>8, 157/ 19</td>
</tr>
<tr>
<td>written to these books which</td>
<td>8, 157/ 29</td>
</tr>
<tr>
<td>written Gospel -- that the</td>
<td>8, 158/ 35</td>
</tr>
<tr>
<td>written to you that ye</td>
<td>8, 172/ 9</td>
</tr>
<tr>
<td>written in the tenth chapter</td>
<td>8, 172/ 18</td>
</tr>
<tr>
<td>written ere this, albeit there</td>
<td>8, 178/ 12</td>
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<tr>
<td>written in himself. And yet</td>
<td>8, 183/ 22</td>
</tr>
<tr>
<td>written me the why, I</td>
<td>8, 187/ 12</td>
</tr>
<tr>
<td>written to Timothy, whereof himself</td>
<td>8, 190/ 36</td>
</tr>
<tr>
<td>written and partly unwritten . . . and</td>
<td>8, 222/ 33</td>
</tr>
<tr>
<td>written , and that the faith</td>
<td>8, 224/ 9</td>
</tr>
<tr>
<td>written . I showed also that</td>
<td>8, 225/ 4</td>
</tr>
<tr>
<td>written and his word unwritten</td>
<td>8, 225/ 8</td>
</tr>
<tr>
<td>written . . . since God's word taketh</td>
<td>8, 225/ 10</td>
</tr>
<tr>
<td>written . . . since ye know neither</td>
<td>8, 225/ 14</td>
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<tr>
<td>written in the Scripture; which</td>
<td>8, 225/ 22</td>
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<tr>
<td>written was written (that is)</td>
<td>8, 226/ 14</td>
</tr>
<tr>
<td>written (that is to wit)</td>
<td>8, 226/ 14</td>
</tr>
<tr>
<td>written ; for as for all</td>
<td>8, 226/ 15</td>
</tr>
<tr>
<td>written ): this being the thing</td>
<td>8, 226/ 17</td>
</tr>
<tr>
<td>written , which thing himself cannot</td>
<td>8, 226/ 22</td>
</tr>
<tr>
<td>written in the fifth chapter</td>
<td>8, 229/ 17</td>
</tr>
<tr>
<td>disciples that all things written</td>
<td>of him by Moses</td>
</tr>
<tr>
<td>that, &quot;Thus it is written&quot;</td>
<td>,&quot; and &quot;Thus it behooved</td>
</tr>
<tr>
<td>and also, his words written</td>
<td>they misconstrue. And therefore</td>
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<tr>
<td>the word of God written</td>
<td>, the question lieth between</td>
</tr>
<tr>
<td>every necessary thing is written</td>
<td>; albeit that they say</td>
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<tr>
<td>be well and plainly written</td>
<td>in Holy Writ indeed</td>
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<tr>
<td>saith, it is not written</td>
<td>in Scripture. We show</td>
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<tr>
<td>to have been all written</td>
<td>. More Now consider, good</td>
</tr>
<tr>
<td>miracles as many be written</td>
<td>as needeth. For if</td>
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<tr>
<td>there were one miracle written</td>
<td>at the least. But</td>
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<tr>
<td>such article one miracle written</td>
<td>; ergo, it is not</td>
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<tr>
<td>miracles as many be written</td>
<td>as need . . . and that</td>
</tr>
<tr>
<td>every necessary thing is written</td>
<td>. And verily if everything</td>
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<tr>
<td>the writers would have written</td>
<td>some things much more</td>
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<tr>
<td>faith, they would have written</td>
<td>one miracle at the</td>
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<tr>
<td>the necessary points thereof written</td>
<td>in men's hearts . . . whereof</td>
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<tr>
<td>such miracles as be written</td>
<td>therein, suffice to prove</td>
</tr>
<tr>
<td>not miracles to be written</td>
<td>for every point of</td>
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<tr>
<td>to do -- was written</td>
<td>. . . So that whatsoever we</td>
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<tr>
<td>do, that same is written</td>
<td>expressly . . . or drawn of</td>
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<tr>
<td>of that which is written</td>
<td>. More In these words</td>
</tr>
<tr>
<td>as if it were written</td>
<td>in parchment with golden</td>
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<tr>
<td>demand where it is written</td>
<td>that women should baptize</td>
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<tr>
<td>as thyself,&quot; it is written</td>
<td>that they may and</td>
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<tr>
<td>he saith it is written</td>
<td>in these words to</td>
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<tr>
<td>or to do is written</td>
<td>in Scripture. And now</td>
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<tr>
<td>anything that were not written</td>
<td>nor depended of that</td>
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<tr>
<td>of that which is written</td>
<td>, what helped me the</td>
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<tr>
<td>the Scripture that is written</td>
<td>? More Lo, here is</td>
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<tr>
<td>till the Gospels were written</td>
<td>. . . every man might have</td>
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<tr>
<td>point that was not written</td>
<td>in the Scripture before</td>
</tr>
<tr>
<td>anything that is not written</td>
<td>nor dependeth of that</td>
</tr>
<tr>
<td>of that which is written</td>
<td>, what helped us the</td>
</tr>
<tr>
<td>the Scripture that is written</td>
<td>?&quot; This tale of Tyndale's</td>
</tr>
<tr>
<td>all that ye have written</td>
<td>!&quot;: might not the master</td>
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<tr>
<td>that all must be written</td>
<td>because that else there</td>
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<tr>
<td>all the truth were written</td>
<td>in scripture authentic among</td>
</tr>
<tr>
<td>every necessary thing were written</td>
<td>in authentic scripture), yet</td>
</tr>
<tr>
<td>that except all were written</td>
<td>that we be bound</td>
</tr>
<tr>
<td>such thing be written</td>
<td>in authentic scripture, then</td>
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<tr>
<td>texts of Scripture were written</td>
<td>, and hath yet the</td>
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<tr>
<td>their Books . . . and yet written</td>
<td>in their souls, did</td>
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<tr>
<td>it is not plainly written</td>
<td>in Scripture. But is</td>
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<tr>
<td>but if it be written</td>
<td>in Scripture, I objected</td>
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<tr>
<td>that their faith was written</td>
<td>, and yet we doubt</td>
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<tr>
<td>God causeth to be written</td>
<td>and bindeth folk to</td>
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<tr>
<td>reason than find it written</td>
<td>in Scripture. Where findeth</td>
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<tr>
<td>the word of God written</td>
<td>, above wonderful works of</td>
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<tr>
<td>necessary to be believed written</td>
<td>in Scripture; which thing</td>
</tr>
<tr>
<td>book of that scripture written</td>
<td>, he must not only</td>
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</tbody>
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| though it be not by his master, or | 8, 347/11 |
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| prove that all is . . . as the things that | 8, 350/25 |
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| those things that are that they were thereby sure | 8, 339/9 |
| word of God, well ye have heard already | 8, 347/6 |
| though it be not by his master, or | 8, 347/11 |
| his words be not in the Scripture -- | 8, 347/29 |
| of the New Testament in the Old Testament | 8, 347/34 |
| that all those be in this book. And | 8, 348/4 |
| strength before it was in this book. " By | 8, 348/7 |
| Or where is it in Holy Scripture, as | 8, 350/18 |
| allthing necessary is not , yet add they thereby | 8, 350/22 |
| prove that all is . . . as the things that | 8, 350/25 |
| he find anything elsewhere in the twenty-third of | 8, 351/17 |
| spoken by his apostles, . . . Tyndale seeth full well | 8, 342/35 |
| farther than we find as ever it had | 8, 344/2 |
| those things that are that they were thereby sure | 8, 339/9 |
| word of God, well ye have heard already | 8, 347/6 |
| though it be not by his master, or | 8, 347/11 |
| his words be not in the Scripture -- | 8, 347/29 |
| of the New Testament in the Old Testament | 8, 347/34 |
| that all those be in this book. And | 8, 348/4 |
| strength before it was in this book. " By | 8, 348/7 |
| Or where is it in Holy Scripture, as | 8, 350/18 |
| allthing necessary is not , yet add they thereby | 8, 350/22 |
| prove that all is . . . as the things that | 8, 350/25 |
| he find anything elsewhere in the twenty-third of | 8, 351/17 |
| spoken by his apostles, . . . Tyndale seeth full well | 8, 342/35 |
| farther than we find as ever it had | 8, 344/2 |
| those things that are that they were thereby sure | 8, 339/9 |
| word of God, well ye have heard already | 8, 347/6 |
| though it be not by his master, or | 8, 347/11 |
| his words be not in the Scripture -- | 8, 347/29 |
| of the New Testament in the Old Testament | 8, 347/34 |
| that all those be in this book. And | 8, 348/4 |
| strength before it was in this book. " By | 8, 348/7 |
| Or where is it in Holy Scripture, as | 8, 350/18 |
| allthing necessary is not , yet add they thereby | 8, 350/22 |
| prove that all is . . . as the things that | 8, 350/25 |
| he find anything elsewhere in the twenty-third of | 8, 351/17 |
| spoken by his apostles, . . . Tyndale seeth full well | 8, 342/35 |
| farther than we find as ever it had | 8, 344/2 |
| those things that are that they were thereby sure | 8, 339/9 |
| word of God, well ye have heard already | 8, 347/6 |
| though it be not by his master, or | 8, 347/11 |
| his words be not in the Scripture -- | 8, 347/29 |
| of the New Testament in the Old Testament | 8, 347/34 |
| that all those be in this book. And | 8, 348/4 |
| strength before it was in this book. " By | 8, 348/7 |
| Or where is it in Holy Scripture, as | 8, 350/18 |
| allthing necessary is not , yet add they thereby | 8, 350/22 |
| prove that all is . . . as the things that | 8, 350/25 |
| he find anything elsewhere in the twenty-third of | 8, 351/17 |
| spoken by his apostles, . . . Tyndale seeth full well | 8, 342/35 |
| farther than we find as ever it had | 8, 344/2 |
| those things that are that they were thereby sure | 8, 339/9 |
| word of God, well ye have heard already | 8, 347/6 |
| though it be not by his master, or | 8, 347/11 |
| his words be not in the Scripture -- | 8, 347/29 |
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| Or where is it in Holy Scripture, as | 8, 350/18 |
| allthing necessary is not , yet add they thereby | 8, 350/22 |
| prove that all is . . . as the things that | 8, 350/25 |
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| farther than we find as ever it had | 8, 344/2 |
| those things that are that they were thereby sure | 8, 339/9 |
| word of God, well ye have heard already | 8, 347/6 |
| though it be not by his master, or | 8, 347/11 |
| his words be not in the Scripture -- | 8, 347/29 |
| of the New Testament in the Old Testament | 8, 347/34 |
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| strength before it was in this book. " By | 8, 348/7 |
| Or where is it in Holy Scripture, as | 8, 350/18 |
| allthing necessary is not , yet add they thereby | 8, 350/22 |
| prove that all is . . . as the things that | 8, 350/25 |
| he find anything elsewhere in the twenty-third of | 8, 351/17 |
| spoken by his apostles, . . . Tyndale seeth full well | 8, 342/35 |
heretic, in his book
-- whether they be
words of Saint Paul
things that I have
words that I have
all things be not
the things believed be
Saint Peter, "that are
necessary to salvation is
necessary thing is not
nor he hath not
that Saint Paul hath
all his fellows had
necessary for salvation is
all that that appeareth
that ever hath been
appear that all is
made by any law
the apostles is not
chapter, where it is
'Where is this
things which are not
best that ever have
done that are not
well that he had
after in the law
but that is already
if it be not
the New Testament was
in all that is
scripture that is now
things that now be
is by the apostles
all such things be
observeth that are not
to know his words
keepeth both the words
If nothing had been
for that all is
for that that was
can prove by the
if he find it
by, but the very
and observe is not
ture word of God,
though the contrary were
repeat again his words
to anticipate his words
than he can find
that all was never

written unto Quodvultdeus. And so
written or not. And thus
written unto Timothy, the third
," but "Abide in those
written unto thee, and that
written therein, will yet be
written in Scripture or not
written by Saint Paul, men
written in Scripture . . . but rather
written by Saint Paul, nor
written everything that he taught
written all his own gospel
written it among them all
written in Scripture; nor able
written . . . in the five books
written since, either by the
written that was taught by
written, and yet observed through
written ; for many things are
written of the worshipping of
written ?' nor should with
written and yet we by
written upon the Scripture of
written in this book"? Or
written unto them before, that
written (the Old Law, with
written in Scripture . . . why shall
written in Scripture? And if
written . . . men were bound to
written , is that bond released
written ?Which thing if he
written . . . and that no such
written . Which thing when he
written in Scripture; and will
written , and his traditions also
written and the words unwritten
written . . . Tyndale must have believed
written , ye see well he
written at one time, believe
written words of some apostle
written in Holy Scripture; whereas
written words in plain and
written in Scripture, as I
written or unwritten, from the
written in the Gospel." Lo
written in his other chapter
written in his other chapter
written in the Scripture (whereas
written ); nor will not also
to his error be written in Holy Scripture; which
no more than is written . . . nor of the
less. For it is written . . . nor of the
holy saints that have places of Holy Scripture,
less. For it is written . . . nor of the
words . . . nor of the words no more than is
written (1 Jn 1), "If
so great, and also written in the very Gospel
-- though they be written in the very Gospel
that it is plainly
though the contrary were written in the Gospel. For
and the contrary truth written in the Gospel, so
believed, which is not written in Scripture -- still
if it were evidently written in Holy Scripture. But
same articles not being written in Scripture. Doth Tyndale
necessity requisite to be written in Scripture; and therefore
necessity needed to be written , but that God could
see whether there be written therein the thing that
voice be his word written in Scripture; for then
his Father afterward, not written before -- he must
the things that are written in the Scripture: to
credence of God's word, written or unwritten, telling us
all the commandments be written unto the only elects
if they were not written in the twelfth chapter
God (as it is written)
though it be not
whose hearts God hath written his law with his
whose hearts God hath contrary. But that the
word of God, both written word was before the
speaketh of the law written and unwritten, may be
since that law so written by the Spirit of
unwritten than his word written there is rather the
that that they have written in the books of
that they have written -- and that (as
saith), evidently and plainly written . . . Wherein whoso consider what
which he reproveh be written in the Scripture indeed
only that that is written in the Scripture --
believing not other things written even in the very
of their error be written in the very Gospel
whose hearts God hath written his law with his
hearts the devil hath written his law . . . and given
God had himself so written his law . . . or else
that a man doth written his will with his
judges had borne him written to pray for his
ween that they judged
that I do them
although they should suffer
 doth were in a

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that I do him
-- that were utter
and brought in a
reader to take them
for that were also
translated that same place
say that I said
which place Tyndale hath
Tyndale taketh the sentence
Israel," he should say
understood; and sometimes a
Saint John's Gospel, whether
that he hath done
double translated those words
and feigned-faithful folk, and
preachers, have led them
you still in a
that I take it
to turn the people
-- then went they
all the remnant say
that point Tyndale saith
all they understood it
the Church understandeth it
that they take him
years been in a
people have hitherto believed
brought them into the
construe mine adversary's words
deadly sins, without any
so right, without any
and hath none article
faith is feeble. When
believe right and live
and when they suffer
them that doth him
he judge right or
he judge right or
he judge right or
it judge right or
and since he believed
he had mistaken and
in these words he
some said, and some
doctors and saints which
this business began, and
to whom the Apostle
of God's words they
written -- and yet
scrapped out diabolus and

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<td>wrong to leave it out</td>
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<td>wrong , or rather treble, as</td>
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<td>wrong way, and make you</td>
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<td>wrong and teach you false</td>
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<td>wrong , God shall not suffer</td>
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<td>wrong . And that is the</td>
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<td>wrong . Now, if he mean</td>
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<td>wrong . And therefore, what if</td>
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<td>wrong therein for as far</td>
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<td>wrong , believe well and be</td>
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<td>wrong , they &quot;cannot forgive,&quot; lo</td>
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<td>wrong . So that in teaching</td>
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<td>wrote of these matters so</td>
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<td>wrote not for the pleasure</td>
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<td>wrote . And then I am</td>
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<td>wrote not all . . . but divers</td>
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<td>showeth them that I wrote not my book for</td>
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<td>in which the Evangelist wrote the words himself, signifieth</td>
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<td>us that the apostles wrote all that was of</td>
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<td>us that the apostles wrote altogether that ever we</td>
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<td>And beyond that, God world with water . . . he</td>
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<td>him and Abraham . . . he</td>
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<td>his wit when he wrote the words himself</td>
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<td>better the creature that wrote</td>
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<td>better these men that wrote it than God himself</td>
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<td>but that those that God inspired them that</td>
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<td>for heresy that he wrote a whole book against</td>
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<td>thereupon conclude that they wrote</td>
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<td>what cause, the apostles wrote some necessary things and</td>
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<td>own words as I wrote them, which ye shall</td>
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<td>fear, and why they wrote this where was more</td>
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<td>all these things they wrote . More Lo, here ye</td>
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<td>unwritten, nor that they wrote anything the more covertly</td>
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<td>himself that the apostles wrote so that men might</td>
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<td>grace, because the apostles wrote not of any of</td>
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<td>other five the apostles wrote nothing at all; or</td>
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<td>or else that they wrote not of any grace</td>
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<td>of them the apostles wrote any proper significations of</td>
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<td>five sacraments the apostles wrote nothing at all --</td>
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<td>his mind and remembrance, gospel that the other</td>
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<td>that Saint Paul therein wrote everything that he presently</td>
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<td>besides this that he wrote of the Sacrament, gave</td>
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<td>the worker thereof -- by mouth which he wrote , as is remembered in</td>
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<td>selfsame things that he wrote not; for he biddeth</td>
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<td>that they taught, they wrote not; for he biddeth</td>
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<td>taught things that he wrote not all such things</td>
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<td>that if the apostles it avail that they</td>
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<td>us part, because they wrote any things at all</td>
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<td>the same that he mouth and which he wrote us part, because they</td>
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<td>those things that they wrote them not, what availeth</td>
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<td>and that therefore he wrote unto the Corinthians that</td>
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 plainly himself that he
 more than them that
 more things than they
 to prove that they
 should come . . . and therefore
 proveth us that they
 all heresies; ergo, they
 in that they which
 but only those that
 nor Saint Bartholomew, that
 namely since that some
 mouth more than they
 they wrote . . . and some
 of that the others
 and by their epistle
 Scripture" -- as he
 perceived in them that
 all those that ever
 beside all that they
 Saint John! -- which
 well that the apostles
 himself asleep while he
 when he devised and
 this cause be they
 heaven, though they were
 God with good works
 our good works well
 falsest that ever was
 that grace that is
 have in such wise
 but if men's works
 a man by penance
 damnation . . . but if he
 this that the miracles
 God's wonders by himself
 new . . . ascribing the miracles
 some such miracles be
 had not come and
 Moses did, and God
 whole assent is not
 of things he hath
 of those that he
 miracles hath God often
 it. He seeth miracles
 have also greater miracles
 any one to be
 by his Passion have
 by name, saying, "Jesus
 the miracles that Moses
 the marvels that were

 wrote not all that he
 wrote . . . so inspired he the
 wrote ; which things they taught
 wrote every necessary point. Tyndale
 wrote that it might be
 wrote altogether that is of
 wrote every necessary truth. This
 wrote . . . knew well every heresy
 wrote ; or else that the
 wrote nothing at all; nor
 wrote not so much as
 wrote . . . and some wrote nothing
 wrote nothing at all; and
 wrote , good part lost; and
 wrote , "The Holy Ghost and
 wrote unto the Thessalonians, "Observe
 wrote after Moses' days . . . that
 wrote since the apostles' days
 wrote ; which thing Saint Paul
 wrote a book of the
 wrote not all that they
 wrote this . . . he could never
 wrote the traitorous deadly letter
 wrought with the holy Canon
 wrought in grace. And these
 wrought , with his gracious help
 wrought . . . help to get remission
 wrought , and that most hath
 wrought with the word, and
 wrought upon the bodies wherein
 wrought with his grace be
 wrought in grace to be
 wrought miracles among them for
 wrought in Christ's church clearly
 wrought therein -- so many
 wrought by the goodness of
 wrought as well as in
 wrought works such as no
 wrought wonders among them himself
 wrought without the Spirit of
 wrought and daily doth many
 wrought in the time of
 wrought to the conversion and
 wrought by God plenteously in
 wrought against him, and that
 wrought among all them, but
 wrought our redemption although he
 wrought many other miracles in
 wrought confounded the marvels that
 wrought by the witchcraft of
now again, what miracle
it written that they
Catholic Church bringeth miracles
that they be all
those that God hath
things as God had
of heretics is there
Holy Spirit had not
man, by good works
about any good work
and also, good works
calleth all the miracles
which, seeing Christ's miracle
iniquities that he hath
iniquity which he hath
when he had all
world that should be
continue, without any wonders
before the world was
in which he willingly
his manslaughter too was
in which he willingly
hand that while he
was a deceiver, and
the while, because it
charity . . . with which it
a belief that then
work that he then
that he had well
believe with love that
ifTyndale ween to
as Arius, Pelagius, Donatus,
Otho, Lambert, Luther, and
such heretics as Arius,
is, and Zwingli, and
had read unto him
as we may say
Hussites; in England the
Baal, and now, this
hand of God this
one through the whole
worst day in the
week and all the
without either week or
kid? Why of one
that God ceaseth no
Switzerland, even this last
Ghost from heaven, are
send us now some
we have had some
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wrought  any one for them  8, 346/ 15
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wrought  by the devil. And  8, 346/ 37
wrought  by me." Which words  8, 362/ 3
wrought  by himself. Theophylact alloweth  8, 362/ 13
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wrought  in faith, hope, and  8, 401/ 1
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wrought  upon the mad man  8, 422/ 32
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yearly  celebrated with a solemn  8, 370/ 32
years  as plenteous of good  8, 2/ 2
years  of late plenteous of  8, 2/ 3
famine of the dear years have destroyed bodies. And 
the space of three years and a half -- 
made within these few years -- what by Luther 
the space of nine years been beyond the sea 
and bestowed as many years in study, and under 
of this fifteen hundred years, never once muse upon 
own this fifteen hundred years offend their drunken taste 
judgment this fifteen hundred years past. and discretion to 
all this fifteen hundred years before Luther's days and 
have this fifteen hundred years abhorred as an abominable 
their ruler in many years, all were he right 
commandment of God, forty years uncircumcised in desert ... he 
hath so many hundred years taught his holy Catholic 
folk this fifteen hundred years to be. Wherein if 
till within this twenty years ... if every man have 
end so many hundred years, that believed as Tyndale 
almost this fifteen hundred years together, he had here 
far above a thousand years together suffered all his 
used so many hundred years ago), we must now 
have this fifteen hundred years about the Mass ... hath 
all Christendom a thousand years believed ... because that now 
Christendom so many hundred years continued ... four or five 
matters so many hundred years ere ever this business 
walked above eight hundred years ; how they establish their 
that this eight hundred years and more, Christ hath 
all this eight hundred years, saith Tyndale, by these 
Christendom this fifteen hundred years. And where had Christ's 
more than eight hundred years almost as many more 
above his eight hundred years. For it is far 
above his eight hundred years have had such beastly 
Christendom this fifteen hundred years before, the Scripture hath 
all this fifteen hundred years, and at a hundred 
wo't well, at fourscore years "very old." Will Tyndale 
and at a hundred years and above, the preachers 
all this eight hundred years is, in respect of 
me that eight hundred years now last past (because 
time of eight hundred years ago, Yet have I 
more than a thousand years old, or thereabout ... and 
me that eight hundred years since. Now, if this 
is now thirteen hundred years before them; but each 
not much above seven years have had such beastly 
Christian people, fifteen hundred years before, the Scripture hath 
more than eight hundred and gone eight hundred 
that eight hundred years ago and more, then 
begun, and many hundred years at the last, our 
was used a thousand years continued ... Tyndale, as one 
suppose, this fourteen hundred years before Christendom began, as 
church this fourteen hundred years before Tyndale was born
stepped now fifteen hundred years from the apostles' days
have, and hundreds of years have had, English names
and that within few years. For I am sure
out within this forty years last past than was
perceive, this three thousand years before; and in many
and forgotten hundreds of years ere he were born
this two or three years together, is yet in
in this fifteen hundred years before their days hath
all this fifteen hundred years before the world was
Christ this fifteen hundred years : the false prophet would
thereof hath bestowed many years may perceive the true
things done thousands of years before the world was
of so many hundred years , the preachers were "ever
of so many hundred years , holy preachers and miracles
time of fifteen hundred years of Christ's church, holy
pope this eight hundred years (by all which time
space of seven hundred years next before that, which
popes of eight hundred years last past . . . which true
the other seven hundred years before, or which holy
that almost fifteen hundred years hath been believed . . . he
article of fifteen hundred years old, unto his example
here, now, of late years , make doubts upon the
men's hearts, fourteen hundred years before. Such peril is
should live as many years as were between the
And therefore as many years must he needs have
which in fifteen hundred years he shall, I am
believe and many hundred years have believed that the
yet this fifteen hundred years that durst leave it
so this fifteen hundred years continued in Christ's church
folk this fifteen hundred years before! And where he
been, within this seven years last past. The lack
burned within this seven years next coming . . . than else
it this fifteen hundred years before. If Tyndale stick
doctors of fifteen hundred years past . . . and bear men
Scripture this thirteen hundred years , and, as it is
is thought, two hundred years before; and is yet
Spirit this fifteen hundred years -- and not by
unto this eight hundred years last past, in which
men before eight hundred years last past, ever said
within this eight hundred years -- I shall, as
others above eight hundred years , and above nine hundred
and above nine hundred years , and above a thousand
space of so many years unto this day . . . although
in by so many years after the Water of
all this eight hundred years so entirely fallen into
all this eight hundred years last past unto Luther's
all these eight hundred years been in a wrong
all this fifteen hundred years have been, in a
and so many hundred years have done, were heinous
of this fifteen hundred years , that ever hath taught
men this fifteen hundred
all this fifteen hundred
time this fifteen hundred
passed this fifteen hundred
scant one in ten
not once in tenscore
space of so many
far as fifteen hundred
nations this fifteen hundred
will not this five
matter, after his two
warning but? --
two adverbs "yea" and "
answer "Yea," and not "
but he must answer "
answer "Yes," and say, "
prophet, and Christ said
themselves, though Tyndale say
yet Saint Paul said
not this well likened?
but it is likely
faith should not fail, "
from our necks, neither
from our necks, neither
off their necks . . . nor
his enemy's feet, and
he saith that they
but yet we never
filthy devilish deed, they
And as they cannot
avoided. For whenever he
never cast off the
never cast off the
cast never off the
they never off the
ever cast off the
never cast off the
still bound within the
had not shaken that
precept shake off the
better, then is the
not cast off thy
I will carry thy
her neck too, and
once shake off the
like swine, we must
maliciously cast off the
nor cast off the
casting off . . . of the
years before him? Now is
years before ever have believed
years . . . and he shall not
years before, against Arius, Otho
years, and in some good
years, but whole goodly monasteries
years together, since he first
years ago . . . I ween it
years from the time of
years find a better. But
years' musing thereupon, neither insight
yes, there be that be
yes ." For if the question
Yes ." But, now, if the
Yes ," and say, "Yes, marry
Yes, marry be they, both
yes . . . either should Saint John
yes, which he shall never
yes himself, when he wrote
Yes, by my sheath! --
yes. And therefore let Tyndale
yes ," saith Master More, "it
yield up ourselves unto sin
yield up ourselves unto sin
yield yourselves unto sin for
yield themselves unto sin to
yield himself into his enemy's
yield not themselves unto sin
yield ourselves unto sin to
yield themselves to serve the
yield themselves bond unto sin
yieldeth himself to do horrible
yoke of God from our
yoke of God from our
yoke of God from our
yoke of God off their
yoke of God from their
yoke of God from their
yoke of obedience to the
yoke off. But of truth
yoke of God for the
yoke put on again . . . as
yoke, good Lord, but I
yoke still about my neck
yoke us both together. And
yoke of their bond toward
yoke them for breaking hedges
yoke of God's commandments from
yoke of the law, nor
yoke of God's commandments from
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only Luther, Tyndale, and
and Friar Huessgen and
of the same, as
Tyndale, Friar Huessgen, and
with Luther, Huessgen, or
if Luther, Friar Huessgen,
Lambert. For as for
Lambert, Luther, and Wycliffe,
even this last year,
over their enemies. And
captains and company, as
follow that Luther, Lambert,
as Luther is, and
Friar Barnes was of
and after that, the
as the Lutherans and
Zwingli, with Friar Huessgen and
Zwingli and all the rabble
Zwingli, Bucer, Balthasar, Otho, Friar
Zwingli, his very false prophets
Zwingli. And he cannot say
Zwingli, Tyndale, and Lambert had
Zwingli, I never heard of
Zwingli, Hutten, Hus, and Tyndale
Zwingli set his heretics in
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Zwingli and his ambushment came
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