A Concordance of Major Terms
in Thomas More's Confutation of Tyndale's Answer,
Part 2

Alphabetical Index

A…………….. 2 I…………….. 609 Q…………….. 935
B…………….. 58 J…………….. 622 R…………….. 938
C…………….. 131 K…………….. 633 S…………….. 981
D…………….. 298 L…………….. 655 T…………….. 1162
E…………….. 353 M…………….. 713 U…………….. 1252
F…………….. 388 N…………….. 797 V…………….. 1266
G…………….. 490 O…………….. 814 W…………….. 1274
H…………….. 545 P…………….. 831 Y…………….. 1360
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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 8.2, Confutation of Tyndale’s Answer, Part 2, 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>again, &quot;Marry, then God and keep him warm</td>
<td>a-merci</td>
<td>for right naught! For</td>
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<td>delivered. Which thing is was under Moses and the seat of Moses, the seat of Moses, church of Moses and obedience of Moses and the naughty people while desert under Moses and negotio perambulante in tenebris,</td>
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<td>. This text was true</td>
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<td>: if our husband, or</td>
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<td>no sloth, nor drunkenness</td>
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<td>long enough in unbelief</td>
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<td>and persevere the quick</td>
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<td>fast by Christ's word</td>
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<td>and be conversant in</td>
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<td>therein, do preach and</td>
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<td>or looking for the</td>
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<td>therein, and being also</td>
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<td>, had preached such words</td>
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| abjuration | Barnes' babbling upon his and revoke them and were examined and opposed, of Webbe, and afterward before whom he was run out of religion, scruple of dread were behavior... although they were a priest, and as he shall never be ween that he were shall Tyndale never be giveth in them is fellow of his been while he liveth be hell shall never be think Tyndale shall be his belief, and is nor never can be of counterfeited reason be no man should be they could never be and the true believer by virtue thereof made by worldly strength, and that we be not hell, shall never be such faith as was he hath said hitherto for Christ's death is there be folk enough should neither have been shall I not be do... we be never sects should be well earth, shall never be ever I shall be go to should be not a good faith, he is of himself yet we may be that no man was every man should be by reason of the they stand yet clear because the sundry sects that there remained and in these few that And when he still to do many great
| able       | enough, for aught that to prove that to say Mass as to wade while he to assoil it with to withstand it but to bring the despiser to say as Christ to proe Friar Luther's to pull down... and to bring forth for to show good causes to bring the like to pluck him from to resist the reasons sufficiently to answer them always to declare to to resist the relics to conquer and win to give any good to destroy the faith to serve them to to serve of naught and sufficient and so to make a great to sustain and bear by the Scripture to to judge which preacher to void... so strong to destroy it, but ... as I would make , after the fact and to make the man to live without them to obtain the fellowship to keep back the to give a reason and justification with which and believe nothing at still together... but yet still very bread too and continued... so shall thereby, upon his oath , horrible, devilish deeds, but
| abjure     | Nor the church did them... or else let their own doctrine, too his heresies), I gave of his heresies, and of heresy, and perjured
| abjure     | 8, 953/ 6 8, 597/ 18 8, 618/ 14 8, 813/ 26 8, 832/ 31 8, 925/ 19 8, 580/ 36 8, 590/ 23 8, 594/ 23 8, 604/ 2 8, 622/ 6 8, 633/ 15 8, 642/ 24 8, 652/ 8 8, 673/ 13 8, 715/ 26 8, 736/ 13 8, 745/ 1 8, 748/ 27 8, 749/ 19 8, 749/ 24 8, 749/ 27 8, 753/ 23 8, 763/ 23 8, 801/ 12 8, 807/ 12 8, 820/ 33 8, 859/ 15 8, 867/ 7 8, 868/ 25 8, 885/ 33 8, 887/ 22 8, 893/ 26 8, 902/ 18 8, 915/ 4 8, 918/ 7 8, 951/ 22 8, 965/ 32 8, 971/ 23 8, 978/ 4 8, 990/ 13 8, 1032/ 23 8, 853/ 8 8, 798/ 1 8, 621/ 32 8, 661/ 21 8, 671/ 31 8, 814/ 24 8, 575/ 20
of all things most abominable.
But the Church teacheth that any man
heresy that blasphemeth the.
And where he saith.
mocking of Christ's own heresy besides. Of this
"wedding" of friars and bitchery. What are we
before the face of heresies that he taught
false belief and brutish for a friar to blasphemous as now Tyndale
for friars to wed for a monk or
, a friar to wed that I ween for
, filthy lies... whereof the beast abominably believeth them
beast abominably believeth them the most shameful
beasts the most shameless deeds Tyndale's own "feeling
deeds and vice: I sin, because it is
sin. But, now, that , outrageous blasphemy that I
, outrageous blasphemy that I that friars should wed deeds that ever they
harlots and devils... namely where to brawl, chide
harlotry, and all his beasts, boast it. Howbeit
sacrilege of friars' and heresy to the very
, beastly sects, by your deeds doing, and open
hersies, showeth himself naught . And also, that the
deadly sins, as manslaughter ! For which cause, to
that those which else beastliness to pollute and heretics which nothing so
deeds did penance and blasphem, and calleth them
misused his father's wife abominably.
belieth them... the faith abominably,
, " and therein indeed he that he found among

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<td>may stand, and hours</td>
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<td>that he not only</td>
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<td>that any man vowing</td>
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<td>, though they bide not</td>
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<td>) have the right faith</td>
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<td>, is not the right</td>
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<td>be yet no dead</td>
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<td>be consumed up as</td>
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<td>and the rich glutton</td>
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<td>, Isaac, and Jacob was</td>
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<td>, Dives, and Lazarus, the</td>
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<td>is our father; we</td>
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<td>, Isaac, and Jacob. &quot;And</td>
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<td>: even so, now none</td>
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<td>. For I will grant</td>
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<td>, work ye the works</td>
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<td>. But ye be,&quot; saith</td>
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<td>, and in Abraham and</td>
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<td>and his succession, and</td>
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<td>Abraham's</td>
<td>days unto Christ’s, showing</td>
<td>8, 610/ 7</td>
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<td>Abraham's</td>
<td>seed, and the children</td>
<td>8, 767/ 22</td>
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<tr>
<td>Abraham's</td>
<td>seed are they all</td>
<td>8, 773/ 17</td>
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<td>children&quot;... but they only</td>
<td>8, 773/ 17</td>
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<td>seed are not Abraham’s</td>
<td>8, 783/ 18</td>
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<td>children all... but they</td>
<td>8, 783/ 18</td>
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<td>children that have Abraham's</td>
<td>8, 783/ 20</td>
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<td>faith, but if they</td>
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<td>abroad</td>
<td>), for increase of natural</td>
<td>8, 586/ 5</td>
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<td>abroad</td>
<td>an evil, naughty tale</td>
<td>8, 591/ 20</td>
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<td>abroad</td>
<td>ere any man bring</td>
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<td>abroad</td>
<td>, and to be asked</td>
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<tr>
<td>abroad</td>
<td>... some may thereby happen</td>
<td>8, 592/ 13</td>
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<td>abroad</td>
<td>or make him evil</td>
<td>8, 746/ 11</td>
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<td>abroad</td>
<td>in all places of</td>
<td>8, 859/ 20</td>
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<td>abroad</td>
<td>in the wild world</td>
<td>8, 905/ 7</td>
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<tr>
<td>abroad</td>
<td>... and for the defense</td>
<td>8, 909/ 15</td>
</tr>
<tr>
<td>abroad</td>
<td>throughout the whole world</td>
<td>8, 976/ 2</td>
</tr>
<tr>
<td>abroad</td>
<td>with the shining light</td>
<td>8, 976/ 5</td>
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<td>abroad</td>
<td>in the world, among</td>
<td>8, 1017/ 22</td>
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<tr>
<td>abroad</td>
<td>the first and turn</td>
<td>8, 923/ 5</td>
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<tr>
<td>Absalom</td>
<td>marry, fie, for shame</td>
<td>8, 789/ 7</td>
</tr>
<tr>
<td>Absalom</td>
<td>out of what church</td>
<td>8, 1021/ 18</td>
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<tr>
<td>absence</td>
<td>bodily, he would recompense</td>
<td>8, 886/ 4</td>
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</table>

Corinthians: "Truly, I, being absent in body but yet the whole world were liberty, having his power the devil's invention, and invention... and shall take and kill themselves with so bold trust in exhort all men to us as in such mouth speaketh of the which he gave yet hath divers benefices doth of it, and to I answer: As they that the Church doth incestuous lecher that had his servants and instruments... have his evangelical doctrine whole church taken and the matter, but an faith"... not alone, but doth toward the perfect so far forth doth our company, yet them sect did reckon and full. For their archheretics the twelve that are them all that ever church," and to be in mockage and scorn Boast, crake, blast, bless, he did excommunicate and they should excommunicate and Christ." God also did of us! Only the so do all these look how he is rose again; even likewise therefore saith the Scripture, "

\begin{verbatim}
absent in body but yet
absent from the treating thereof
absolute, free, and unbound unto
absolution is but whistling. Satisfaction
absolution, which he now calleth
abstinence. And yet are the
abstinence, almsdeed, prayer, and chastity
abstinence, and so forth, in
abundance, by his own coming
abundance, "or "fullness," of "the
abundantly in the Old... but abuse the fruits, the pope
abuse that unto their own
abuse that saying of the
abuse the saying of Saint
abused his own father's wife
abusing their holy words against
accepted of the King and
accepted for Holy Scripture, of
accepted thereunto it appeareth plainly
accompanied, as he would have
accomplishment of everything whereby we
account not themselves alone but
account we still for voyagers
account the other to stand
account themselves for the preachers
accounted in part of our
accounted it lawful, and held
accounted as paynims. For here
accounteth among other, profane things
accursed till your holy eyes
accursed Hymenaeus and Alexander, and
accursed out of their company
accursed and excommunicate Lucifer and
accursed unlearned people that know
accursed serpentine sects of heretics
accursed that will tell us
accursed shall he be that
Accursed is he that trusteth
accursed is he that hath
Accursed were he that had
accursed is he that believeth
Accursed is he that trusteth
accursed is he that hath
Accursed were he that had
accursed is he that believeth
accursed in the Scripture, A
accursed for putting of men
accursed out of the church
accursed him. And as the
\end{verbatim}
he say, "Go, ye accursed wretches, into everlasting fire 8, 920/32
gone from it or accursed out of it, except 8, 926/30
but he shall be accursed . You compel every man 8, 930/15
like as he were accursed that would say that 8, 983/1
a man known, so accursed be he that saith 8, 983/2
that so say be accursed ... and then saith a 8, 1015/19
like as he is accursed that saith Christ was 8, 1015/21
known, so is he accursed that saith the church 8, 1015/23
as he that is accursed lawfully out of a 8, 1025/29
a particular church is accursed out of the whole 8, 1025/30
all those that are accursed unlawfully out of any 8, 1026/28
of any church are accursed out of the whole 8, 1026/29
whose whole sect was accursed , would, ere he meddled 8, 1027/23
word "teach" with its accusative case set out, as 8, 846/20
not believe him but accuse him, and have him 8, 597/18
Paul saith, "who shall own conscience must needs
If the priest be accused of his doctrine... he 8, 597/26
for they be forthwith accused and reproved upon their 8, 896/19
whom he so sore accuseth , a plain answer after 8, 588/8
it subject, if we accustomed ourselves to pray unto 8, 978/5
reason, dissembling, after his accustomed fashion, all that ever 8, 603/18
well and duly been accustomed long time to pray 8, 966/23
For except a man acknowledge his sins and repent 8, 691/16
not to recognize and acknowledge the known Catholic church 8, 718/27
whom they did not acknowledge for the true church 8, 719/2
reckoned it best to acknowledge and confess it. And 8, 730/5
known Catholic church and acknowledge it for the church 8, 733/13
times more than we, acknowledge one God, and believe 8, 767/15
even such as they acknowledge for his); but since 8, 800/34
hold himself content to acknowledge at length this same 8, 835/29
not one but they acknowledge their such living for 8, 836/22
them so... because themselves acknowledge them to be so 8, 866/33
that a sinner should acknowledge his deadly sins by 8, 867/31
would a sinner should acknowledge his deadly sins: that 8, 868/14
needeth no more but acknowledge himself a sinner and 8, 868/24
will be content to acknowledge their sin if that 8, 868/26
God's sake as to acknowledge their sin... but they 8, 868/32
times in which they acknowledge , they be, forthwith, of 8, 869/4
process of "the church," acknowledge and confess for Christ's 8, 910/2
profess, and which they acknowledge and confess themselves bound 8, 914/16
glorious... and he may acknowledge his sins and ask 8, 957/25
trust in him, and acknowledge his sins, and ask 8, 957/33
believe, and trust, and acknowledge our sins, and ask 8, 958/32
be not content to acknowledge this known church for 8, 994/1
have done, recognized and acknowledged the pope... not as 8, 576/29
by all the remnant acknowledged to be known for 8, 665/14
Catholic church they ever acknowledged for the very church 8, 727/26
and first knew and acknowledged and believed it, and 8, 731/8
received and knew and acknowledged and believed the Scripture 8, 731/9
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<th>Context</th>
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<td>acknowledget</td>
<td>8, 160/9</td>
<td>1</td>
<td>her faults. Here must</td>
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<td>8, 56/9</td>
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<td>his sins when he</td>
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<td>8, 26/9</td>
<td>1</td>
<td>of them, her wrinkles</td>
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<td>8, 27/9</td>
<td>1</td>
<td>, her spots are washed</td>
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<td>8, 29/9</td>
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<td>of her sins. As</td>
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<td>8, 36/9</td>
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<td>8, 19/9</td>
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<td>of her spots and</td>
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<td>8, 28/9</td>
<td>1</td>
<td>her sins, it appeareth</td>
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<td>8, 30/9</td>
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<td>of their sin yet</td>
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<td>8, 33/9</td>
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<td>that their poisoned heresies</td>
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<td>1</td>
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<td>her sins and asking</td>
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<td>8, 15/9</td>
<td>1</td>
<td>of their sins and</td>
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<td>8, 19/9</td>
<td>1</td>
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<td>1</td>
<td>of their sin, and</td>
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<td>1</td>
<td>and asking mercy, too</td>
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<td>1</td>
<td>of his sins, with</td>
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<td>of her sins.&quot; But</td>
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<td>of its sins.&quot; But</td>
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<td>8, 15/9</td>
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<td>that he read that</td>
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<td>8, 28/9</td>
<td>1</td>
<td>, that this reason was</td>
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<td>8, 12/9</td>
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<td>that our Lady did</td>
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<td>acquaintance</td>
<td>8, 30/9</td>
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<td>beyond the sea with</td>
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<td>or kindred, or neighbors</td>
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<td>1</td>
<td>together and flock together</td>
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<td>8, 2/9</td>
<td>1</td>
<td>!Thou didst eat with</td>
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<td>with some false, wily</td>
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<td>1</td>
<td>and gotten by giving</td>
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<td>8, 26/9</td>
<td>1</td>
<td>... wherein is to him</td>
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<td>8). Nevertheless, the Scripture</td>
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<td>of the Apostles, &quot;Then</td>
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<td>faith, which the child</td>
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<td>thinking thereupon… then dieth</td>
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<td>8, 26/9</td>
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<td>8, 2/9</td>
<td>1</td>
<td>sin, which she should</td>
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<td>Adam</td>
<td>8, 9/9</td>
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in every time from
should have had if
that the devil caused
of God's words; for
all the time from
feeleth and worketh well,
it, God doth ever
grace go about to
himself hath done. Then
that the Anabaptists have
and his master Martin's
clean; for he forthwith
will. And then Caelestius
fathers," that Barnes saith
had thought to have
of his conclusion, he
marvel much that Tyndale
service of the faith...
of saints the which
of saints the which
pricked you with this
both by his epistles
and his few foolish
Arius, and all his
Luther and all his
an undoubted assent and
an unknown church to
preach unto, nor sacraments
from the meddling and
they say so and
Church saith so and
God, neither; nor to
it be put and
pope may be both
by which ye be
and baptism chooseth and
brought me (otherwise called
doctrine, and the Scripture
step into theft and
that is to wit,
grace, any theft or
from it; and in
will to theft and
yet in way toward
As he that doth
that neither theft nor
and doctrine that fornication,
commit manslaughter or do
sins, as manslaughter, or
open, which are these:
Adam
unto Christ. And this
Adam
had not by sin
Adam
to commit against God
Adam
was not deceived, as
Adam
to Christ, Christ was
add
repentance, also, of all
add
and inflound the feeling
add
any merits of his
add
we to this that
added
unto them since. And
added
unto it, that if
added
unto it, "But ye
added
unto it that there
added
in the Creed "sanctorum
added
"cardinals and legates, abbots
addeth
one thing, as the
addeth
not unto them the
adding
therewith, because it is
addition
was made by holy
addition
was made by holy
addition
. For you have always
addressed
unto such noble secular
adherents
... would with one voice
adherents
, in that holy council
adherents
. Finally, he teacheth us
adhesion
thereunto: then is it
administer
them unto among whom
administration
by any man as
administration
of such things... and
admit
it. And therefore, whatsoever
admit
it": in this he
admit
, as Tyndale here maketh
admitted
, to consider thereby what
admonished
and amended... and hath
adopted
and chosen into the
adopteth
us into the sons
Adrian
); especially because I kept
adulterated
and vitiated with false
adultery
, treason, manslaughter, and perjury
adultery
, whore hunting, uncleanness, wantonness
adultery
, he loseth charity always
adultery
likewise. And God in
adultery
would bring him to
adultery
, sacrilege, or murder so
adultery
and wotteth well he
adultery
were any sin at
adultery
, running out of religion
adultery
, therefore, or such other
adultery
, or such other horrible
adultery
, fornication, uncleanness, wantonness, idolatry

8, 754/ 16
8, 755/ 4
8, 755/ 18
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8, 819/ 28
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8, 997/ 33
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8, 821/ 6
8, 907/ 6
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8, 757/ 14
8, 782/ 30
8, 783/ 7
8, 783/ 13
8, 821/ 7
8, 916/ 19
8, 949/ 11
8, 951/ 26
8, 961/ 25
8, 963/ 23
8, 1024/ 35
known things as is adultery, fornication, or idolatry. And
the setting forth and
Paul saith, the double
a fault have great
adultery, fornication, or idolatry. And
adultery, fornication, or idolatry. And
adultery, fornication, or idolatry. And
adultery, fornication, or idolatry. And
advancing of his false, factious
advancing of his false, factious
advancing of his false, factious
advancing of his false, factious
advantage that another man should
advantage that another man should
advantage that another man should
advantage that another man should
advantage temporal to do no
advantage temporal to do no
advantage temporal to do no
advantage temporal to do no
advantage, do plainly make against
advantage, do plainly make against
advantage, do plainly make against
advantage, do plainly make against
adventure till we happen upon
adventure till we happen upon
adventure till we happen upon
adventure till we happen upon
adventure to keep these books
adventure to keep these books
adventure to keep these books
adventure to keep these books
adventure, yet by those marks
adventure, yet by those marks
adventure, yet by those marks
adventure, yet by those marks
adventure among them... he neither
adventure among them... he neither
adventure among them... he neither
adventure among them... he neither
adversaries he never showed one
adversaries he never showed one
adversaries he never showed one
adversaries he never showed one
adversaries will agree with us
adversaries will agree with us
adversaries will agree with us
adversaries will agree with us
adversaries will agree that he
adversaries will agree that he
adversaries will agree that he
adversaries will agree that he
adversaries that all they say
adversaries that all they say
adversaries that all they say
adversaries that all they say
adversaries the heretics, which, affirming
adversaries the heretics, which, affirming
adversaries the heretics, which, affirming
adversaries the heretics, which, affirming
adversary in the marketplace, without
adversary in the marketplace, without
adversary in the marketplace, without
adversary in the marketplace, without
adversity for their doctrine's sake
adversity for their doctrine's sake
adversity for their doctrine's sake
adversity for their doctrine's sake
adversity fall after, by grace
adversity fall after, by grace
adversity fall after, by grace
adversity fall after, by grace
adverts from London, by my
adverts from London, by my
adverts from London, by my
adverts from London, by my
advised that they so intend
advised that they so intend
advised that they so intend
advised that they so intend
advertisment given him before witnesses
advertisment given him before witnesses
advertisment given him before witnesses
advertisment given him before witnesses
advice toward his prince and
advice toward his prince and
advice toward his prince and
advice toward his prince and
advice, even him believe best
advice, even him believe best
advice, even him believe best
advice, even him believe best
advise him to see well
advise him to see well
advise him to see well
advise him to see well
advise Friar Luther to lie
advise Friar Luther to lie
advise Friar Luther to lie
advise Friar Luther to lie
advise it well... he shall
advise it well... he shall
advise it well... he shall
advise it well... he shall
advise him to pray God
advise him to pray God
advise him to pray God
advise him to pray God
advise him to it? And
advise him to it? And
advise him to it? And
advise him to it? And
advise him to say that
advise him to say that
advise him to say that
advise him to say that
advise it often. For in
advise it often. For in
advise it often. For in
advise it often. For in
advise her to take the
advise her to take the
advise her to take the
advise her to take the
advise his words, which I
advise his words, which I
advise his words, which I
advise his words, which I
advisedly readeth it may well
advisedly readeth it may well
advisedly readeth it may well
advisedly readeth it may well
advisement. For now will he
advisement. For now will he
advisement. For now will he
advisement. For now will he
advocate for her sin to
advocate for her sin to
advocate for her sin to
advocate for her sin to
advocate and pray for us
advocate and pray for us
advocate and pray for us
advocate and pray for us
afeard of God, that crieth
afeard of God, that crieth
afeard of God, that crieth
afeard of God, that crieth
afeard of them when they
afeard of them when they
afeard of them when they
afeard of them when they
afeard, for Tyndale's tale, to
afeard, for Tyndale's tale, to
afeard, for Tyndale's tale, to
afeard, for Tyndale's tale, to
afeard at every foot to
afeard at every foot to
afeard at every foot to
afeard at every foot to
afeard of the reproof of
afeard of the reproof of
afeard of the reproof of
afeard of the reproof of
afeard, or by what law
afeard, or by what law
afeard, or by what law
afeard, or by what law
afeard to call her spots
afeard to call her spots
afeard to call her spots
afeard to call her spots
afeard to look a girl
afeard to look a girl
afeard to look a girl
afeard to look a girl
afeard toward their own fantasies
afeard toward their own fantasies
afeard toward their own fantasies
afeard toward their own fantasies
afeard of these heretics to
afeard of these heretics to
afeard of these heretics to
afeard of these heretics to
afeard ... it is but Tyndale's
afeard ... it is but Tyndale's
derogation ... it is but Tyndale's
derogation ... it is but Tyndale's
derogation the same fashion that
affection the same fashion that
affection the same fashion that
affection the same fashion that
affection : whether he sue in
affection : whether he sue in
affection : whether he sue in
affection : whether he sue in
affection for the amendment of
affection for the amendment of
affection for the amendment of
affection for the amendment of
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And therefore, whatsoever they affirm is of as great 8, 685/36
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affection affirm that it is more 8, 691/33
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affections affirm that they be the 8, 658/9
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<td>(which were yet a</td>
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<td>ago</td>
<td>, and hath been well</td>
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<td>... but if we might</td>
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<td>ago</td>
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<td>ago</td>
<td>since that same master/doctor</td>
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<td>, those persons that began</td>
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<td>agree</td>
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<td>with Scripture and with</td>
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<td>agree</td>
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<td>agree</td>
<td>that the known Catholic</td>
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<td>agree</td>
<td>thereto. And the Catholic</td>
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<td>agree</td>
<td>together, and which were</td>
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<td>agree</td>
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<td>agree</td>
<td>it for him. And</td>
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<td>agree</td>
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<td>8,749/22</td>
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<td>agree</td>
<td>that any &quot;papists&quot; may</td>
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<td>agree</td>
<td>… and he varieth from</td>
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<td>agree</td>
<td>that for the Catholic</td>
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the right way did
wed nuns: I will
they and we both
false shrews conspire and
with him. For we
works that do openly
ye wot he will
works that do openly
all sorts of sects
as reason will not
so will it not
all Christian people that
Jews, heretics, and schismatics
then would Friar Barnes
congregation to consent and
that themselves would not
the Ephesians will well
sort... Saint Gregory would
truth of doctrine, to
to be Christians, which
do plainly and fully
though Tyndale will not
will in no wise
that he can neither
Doth not every man
churches can stand and
fain to come and
point our adversaries will
himself our adversaries will
And finally they will
they not let to
point, for all that,
they do, consent and
This do these folk
too they must needs
him prove their doctrine
faith, nor Tyndale's doctrine
of God, with one,
say that those prophets
were all Jews and
agreeth and ever hath
he and we well
we be not yet
it is not fully
saints of every age
great while very well
by all these ages
doctrine of the later
all of one mind
and I be not

agree in their doctrine. For
agree with Tyndale to give
agree, but in the sentence
agree together against the true
agree that God chooseth by
agree with the doctrine of
agree none other thing to
agree with the doctrine of
agree, as I hear say
agree that the cordwainer in
agree with reason that every
agree in profession of faith
agree in the profession of
agree that it could not
agree, upon that that shall
agree, yet were their frowardness
agree with his other words
agree them for naught... and
agree with the whole universal
agree with the known church
agree with that exposition that
agree it. And we believe
agree. Here see you also
agree with Tyndale's unknown church
agree that evil Christian people
agree with other. Now, if
agree. Well, say we then
agree with us, I think
agree that he speaketh it
agree that the same congregation
agree, for yet they may
agree they all together: that
agree with us), let us
agree which yet say the
agree that Christ neither hath
agreeable, or at the leastwise
agreeable and consenting to theirs
agreeable mind. " Here saith our
agree in their faith and
agree in circumcision, and came
agree well in one together
agree upon that point neither
agree upon them. For we
agree which books be the
agree and consented in, against
agree and consented with the
agree. Now go me, then
agree thereupon, but I say

8, 772/ 14
8, 811/ 35
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say that it is agreed by doctors of the
heretics be almost all agreed, which till within this
the whole assembly were agreed, so fully upon one
that company and secretly agreed with them in faith
in that full council, agreed and ordered and decreed
nations fully and wholly agreed ... and have been, by
Augustine and the Donatists agreed: that the very church
and we be well agreed that reason hath no
be both, I suppose, agreed that Revelation is, in
between them and us agreed (as I think they
Moreover, it is now agreed at the last by
all have ever hitherto agreed, though they all have
county of all people agreed in one faith, either
in many great things, agreeing with no man but
the old holy saints agreeing with us in belief
that is to say, agreeing together in the true
other kind of faith agreeing with none of them
diverse church, not one agreeing with another. Now hath
be in the world, agreeing together in the known
so long continuing stock, agreeing to the full
man without his own agreement given thereunto. And by
their full consent and agreement condemned, both in great
stark ribals all. And agreement in their doctrine, neither
reason to the full agreement and consent thereof... and
against the consent and agreement of all the old
fell in a secret agreement with him what each
agreement to the consenting and agreement of every good man's
brought into a full agreement and consent that the
for the convenience and agreement with the whole church
against your own clear agreement evermore granted before." But
of these never one agreeeth with another. Besides this
church should, as Tyndale agreeeth, as long last in
points of the faith agreeeth and ever hath agreed
not only no sect agreeeth with other, but almost
all whose faith either agreeeth with the Scripture, or
he say that himself agreeeth with them, and not
against all these heretics agreeeth. Also, when he sent
men, and never one agreeeth with other; so that
Jews persecuted him, then agreeeth Tyndale by this reason
of which never one agreeeth with other, nor never
the same scripture written, repent; and so neither agreeeth with the Catholic Church
therefore, that man which agreeeth he with Barnes nor
have that his doctrine agreeeth in doctrine with the
with which his teaching agreeeth well with Scripture for
a teacher whose teaching agreeeth , cannot be false. For
true, and their doctrine agreeeth with that... then dare
whereupon, as Friar Barnes agreeeth with hers whom God
true teacher... whose faith agreeeth , all the whole remnant
agreed with that church; and
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the known Catholic church agreeeth be the very holy 8, 912/ 13
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<td>that God would into</td>
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<td>allow</td>
<td>all their livings, as</td>
<td>8, 663/ 30</td>
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<td>allow</td>
<td>! Then must our Savior</td>
<td>8, 769/ 34</td>
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<td>allow</td>
<td>their whoredom and bawdry</td>
<td>8, 836/ 17</td>
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<td>allowed</td>
<td>them, were brought forth</td>
<td>8, 925/ 28</td>
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<td>. But then raileth Tyndale</td>
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<td>allowed</td>
<td>not his. But likewise</td>
<td>8, 769/ 35</td>
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<td>allowed</td>
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<td>8, 808/ 3</td>
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<td>allowed</td>
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<td>alloweth</td>
<td>it and feeleth it</td>
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<td>that I will… and</td>
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<td>that I will, and</td>
<td>8, 880/ 29</td>
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<td>that I will. For</td>
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<tr>
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<td>8, 956/ 35</td>
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such doubts, but that
that shall teach you
have been wrong taught,
lieth in the mire
brought the faith into
to go out of
then bring it into
in some cities of
some other parts of
and some parts of
these new heretics in
these late years in
these be now in
the further end of
in some parts of
in some parts of
in divers parts of
all number: that is,
his counsel uttered, by
the three eternal and
make as though God
money, but thyself from
but he professeth it
buffets that he hath
cars and faithfully promiseth,
neither deed nor countenance,
agree with other... nor
remembrance, I had else
the time of Moses,
but a parable, and
them all, one man,
a halfpenny, and had
with exceptions and liberties
little to take them,
of all these marks
agreeith with other, but
they must needs show
that point and in
in which every child,
a longer time, by
eight hundred years than
he not here liken
the legend and lives
the legend and lives
corrupted, but he saith "
ever, as I have
in which is contained
fell away... as did
now these heretics be
that is to say,

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<tr>
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<td>allthing</td>
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<td>allthing</td>
<td>, and lead you into</td>
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<td>allto</td>
<td>chide them and beat</td>
<td>8,899</td>
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<tr>
<td>allto</td>
<td>tumbled in dirt, holdeth</td>
<td>8,974</td>
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<td>Almaine</td>
<td>, and was for the</td>
<td>8,593</td>
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<td>Almaine</td>
<td>unto London on his</td>
<td>8,628</td>
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<tr>
<td>Almaine</td>
<td>to him. And for</td>
<td>8,628</td>
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<tr>
<td>Almaine</td>
<td>, as lately as they</td>
<td>8,638</td>
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<td>Almaine</td>
<td>, be the very, true</td>
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<tr>
<td>Almaine</td>
<td>, what another sort is</td>
<td>8,663</td>
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<tr>
<td>Almaine</td>
<td>... which sects Tyndale calleth</td>
<td>8,672</td>
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<tr>
<td>Almaine</td>
<td>; and I ween as</td>
<td>8,731</td>
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<tr>
<td>Almaine</td>
<td>) plainly showeth and declareth</td>
<td>8,791</td>
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<td>Almaine</td>
<td>. And therefore, since it</td>
<td>8,833</td>
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<td>Almaine</td>
<td>, sects dissevered and departed</td>
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<td>Almaine</td>
<td>this known church of</td>
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<td>Almaine</td>
<td>... yet see you further</td>
<td>8,979</td>
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<td>Almighty</td>
<td>God himself... which hath</td>
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<td>God himself. For whereas</td>
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<td>Persons is no promise</td>
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<td>would use of a</td>
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<td>Almighty</td>
<td>God... unto whom thou</td>
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<td>almost</td>
<td>in every sermon. In</td>
<td>8,578</td>
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<td>almost</td>
<td>broken his horse's back</td>
<td>8,579</td>
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<td>almost</td>
<td>in every leaf. And</td>
<td>8,581</td>
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<td>almost</td>
<td>, that himself may make</td>
<td>8,592</td>
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<tr>
<td>almost</td>
<td>in any of them</td>
<td>8,607</td>
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<td>almost</td>
<td>forgotten. And that is</td>
<td>8,608</td>
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<td>almost</td>
<td>a hundred prophets. And</td>
<td>8,620</td>
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<tr>
<td>almost</td>
<td>make a pot at</td>
<td>8,626</td>
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<td>almost</td>
<td>, with another. And where</td>
<td>8,627</td>
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<td>almost</td>
<td>as lief hang up</td>
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<tr>
<td>almost</td>
<td>more than enough... providing</td>
<td>8,631</td>
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<tr>
<td>almost</td>
<td>every one, up again</td>
<td>8,638</td>
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<tr>
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<td>every word between these</td>
<td>8,645</td>
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<tr>
<td>almost</td>
<td>no man among them</td>
<td>8,647</td>
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<td>almost</td>
<td>as many diverse churches</td>
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<tr>
<td>almost</td>
<td>nothing else? And since</td>
<td>8,662</td>
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<td>almost</td>
<td>, that advisedly readeth it</td>
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<td>almost</td>
<td>half, than ever had</td>
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<tr>
<td>almost</td>
<td>half eight hundred again</td>
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<td>almost</td>
<td>as well Paul's steeple</td>
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<td>of all saints. They</td>
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<tr>
<td>almost</td>
<td>of all saints.&quot; Who</td>
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<td>almost</td>
<td>&quot; all. In which word</td>
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<td>almost</td>
<td>a thousand times desired</td>
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<td>almost</td>
<td>all that ye believe</td>
<td>8,736</td>
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<td>almost</td>
<td>all the meinie of</td>
<td>8,761</td>
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<td>almost</td>
<td>as many sects as</td>
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<tr>
<td>almost</td>
<td>less than right naught</td>
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all the ceremonies, and
Baptism. And considering that
writeth at length through
I trust to make
these new heretics be
that the writer had
weeks, now more than
wisdom in London and
ye teach among you,
were she for me...
of the Arians was
read it no wiser
themselves in the fire,
other things saith, "Everywhere,
and pray, and give
enough, give out in
offering, or giving in
that both to give
poor men and give
as for giving of
we must extend our
whose liberal aid and
wholesome Sacrifice, and with
bold trust in abstinence,
the fire, so doth
in prayer, fasting, and
other men's prayers and
but that prayer and
and affirmeth also that
that the prayer and
prayer, and doing of
fasting, and praying, and
railing. For whose standeth
doth account not themselves
pray for the spirituality
descended to the clergy
more but one man
again from the pope
Catholic Church not themselves
reason but for mine
have dissembled and let
consider but this mark
For even this mark
yet this one mark
And therefore this mark
saving the literal sense
cold in, a bed
keepeth all their living
upon trust of faith
and therewith good cakebread,

almost all the ceremonies, and
almost all the sacraments, used
almost all be christened shortly
almost every chapter of that
almost every child perceive that
almost all agreed, which till
almost no more wit in
almost past; for which cause
almost everywhere else, which when
almost every one, such as
almost as good be thence
almost overwhelmed, and therefore durst
almost than even very wild
almost , all the while they
almost , where he went, men
alms , and forgive our neighbor
alms , and then, lo, be
alms is for the time
alms is good to and
alms must needs be done
alms , is a thing necessary
alms farther, to the whole
alms he should neither have
alms that is given for
alms , prayer, and chastity, as
alms put off sin." And
alms as well at the
alms , and other suffrages of
alms , and the oblation of
alms and prayer may relieve
alms of good Christian folk
alms , done in faith, hope
aloft upon a hill of
alone but the temporality and
alone "... but "Ye shall," saith
alone , which is but the
alone . Is not this gear
alone to the whole company
alone , but themselves and the
alone . But this is his
alone all the whole matter
alone . For even this mark
alone shall be sufficient to
alone , of the old holy
alone as openly marketh Luther
alone . But God, whose plenteous
alone , and himself take a
alone , saving for a harlot
alone forbear from all good
alone ... but if it be
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<td>prove them, that himself</td>
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<td>consecrate with only wine</td>
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<td>other, new, true scripture</td>
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<td>in their own necks</td>
<td>8, 663/ 1</td>
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<td>by that one reason</td>
<td>8, 673/ 9</td>
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<td>disprove, and destroy, is</td>
<td>8, 673/ 11</td>
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<td>and let them all</td>
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<td>universal&quot; the same church</td>
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<td>sometimes to the pope ship)</td>
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<td>having now not faith</td>
<td>8, 782/ 26</td>
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<td>is to say, belief</td>
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<td>And yet is faith himselves:</td>
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<td>that it, being but</td>
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<td>ween that in &quot;faith</td>
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<td>so much of &quot;faith</td>
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<td>faith worse than faith</td>
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<td>and let God work</td>
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but God doth all alone. And this doth Tyndale 8, 786/ 28
only than bare faith alone , but also than no 8, 787/ 21
whereas Tyndale calleth faith alone , the faith of the 8, 787/ 25
teaching and of miracles alone . But, now, if Tyndale 8, 795/ 4
therefor, but let it alone and think no more 8, 797/ 26
naught, and let God alone . For as ye see 8, 799/ 28
the church of Christ alone , but Turks, and Jews 8, 800/ 30
but only to faith alone ... and that the free 8, 826/ 16
Church unto the clergy alone and after in like 8, 831/ 10
the people that faith alone is sufficient, but that 8, 831/ 33
they let not heretics alone , but persecute them... and 8, 831/ 35
altogether standeth in faith alone ; which lies he hath 8, 842/ 2
learned of the devil alone . And that he thus 8, 842/ 3
we that be here alone , that hear me now 8, 857/ 22
of any one country alone ; and who said it 8, 858/ 17
faith meaneth he? "Faith alone ," of likehood, for all 8, 865/ 14
and not in faith alone , whatsoever Friar Barnes against 8, 867/ 3
if that may serve alone , and they without peril 8, 868/ 27
and some for faith alone , some for purgatory and 8, 887/ 18
and let the nuns alone . For there were two 8, 903/ 5
places of Saint Augustine alone for the while... 8, 912/ 32
the church of Rome alone . And therefore that gloss 8, 914/ 23
not in this mind alone , but so was Saint 8, 956/ 4
to God by faith alone , with a false hope 8, 958/ 14
list. For by faith alone we stick to Christ 8, 958/ 34
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list. For by faith alone we stick to Christ 8, 958/ 34
Friar Barnes in "faith of only good folk alone "... God shall make them 8, 972/ 3
faith meaneth he? "Faith alone ," of likehood, for all 8, 865/ 14
and not in faith alone , whatsoever Friar Barnes against 8, 867/ 3
if that may serve alone , and they without peril 8, 868/ 27
and some for faith alone , some for purgatory and 8, 887/ 18
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the church of Rome alone . And therefore that gloss 8, 914/ 23
not in this mind alone , but so was Saint 8, 956/ 4
to God by faith alone , with a false hope 8, 958/ 14
list. For by faith alone we stick to Christ 8, 958/ 34
Friar Barnes in "faith of only good folk alone "... God shall make them 8, 972/ 3
Which one point proved alone , quite overthroweth all them 8, 1001/ 25
for which their "faith alone ," lacking the light of 8, 1016/ 32
sticketh fast and sure alone lonely to the promises that 8, 838/ 30
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Blessed Sacrament of the Altar ... and like a mad 8, 583/ 26
revested at the high altar she saith, I say 8, 595/ 1
their living by the altar ; yea, and though he 8, 630/ 1
the priest from the altar , and the amice from 8, 632/ 16
Blessed Sacrament of the altar were the very Body 8, 633/ 26
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the Sacrament of the Altar is the very body 8, 643/ 22
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Blessed Sacrament of the Altar , that he affirmed and 8, 661/ 14
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<td><strong>blessed Sacrament of the Altar</strong>, the very, precious body</td>
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<td><strong>Blessed Sacrament of the Altar</strong>, the Precious Body and</td>
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<td><strong>Blessed Sacrament of the Altar</strong>, the Sacred Body of</td>
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<td><strong>Altar</strong> nothing but bread or</td>
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<td><strong>Altar</strong> , and feareth, and trembleth</td>
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<td><strong>Altar</strong> is nothing but cakebread</td>
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<td><strong>Altar</strong> there is neither the</td>
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<td><strong>Altar</strong> he believed his master</td>
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<td><strong>Altar</strong> , any other than only</td>
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<td><strong>altar</strong> cloth. But then would</td>
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<td><strong>altar</strong> , and believing that it</td>
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<td><strong>altar</strong> , and that therefore it</td>
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<td><strong>altars</strong> . Of this cometh their</td>
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<td><strong>alter</strong> and change the case</td>
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<td><strong>altered</strong> and framed by Friar</td>
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<td><strong>although</strong> they were able to</td>
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<td><strong>although</strong> men took away the</td>
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<td><strong>although</strong> they never had been</td>
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<td><strong>although</strong> the reason had no</td>
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<td><strong>although</strong> he never had made</td>
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<td><strong>although</strong> there were no Scripture</td>
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<td><strong>although</strong> never word of the</td>
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<td><strong>although</strong> his known sin joined</td>
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<td><strong>although</strong> he had known him</td>
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<td><strong>although</strong> it be bitter and</td>
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<td><strong>although</strong> I mistrust not but</td>
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<td><strong>although</strong> we suffer no such</td>
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<td><strong>although</strong> Saint Bernard had said</td>
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<td><strong>altogether</strong> ; Here endeth the Fifth</td>
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<td><strong>altogether</strong> , and kept himself right</td>
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<td><strong>altogether</strong> is such a tale</td>
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<td><strong>altogether</strong> but like Tyndale’s mother</td>
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<td><strong>altogether</strong> that is to say</td>
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<td><strong>altogether</strong> : that he teacheth his</td>
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<td><strong>altogether</strong> in two things. The</td>
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<td><strong>altogether</strong> standeth in faith alone</td>
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<td><strong>altogether</strong> ;” And here this anchor</td>
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<td><strong>altogether</strong> known, and therefore you</td>
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<td><strong>altogether</strong> , should have the same</td>
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<td><strong>always-repentants</strong> … and yet showeth that</td>
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<td><strong>amazed</strong> , in a manner, and</td>
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<td><strong>amazeth</strong> us in the matter</td>
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<td><strong>ambassadors</strong> and therefore cannot do</td>
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<td><strong>ambassadors</strong> full authority, in such</td>
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<td><strong>Ambrose</strong> , Saint Cyprian, Saint Basil</td>
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<td><strong>Ambrose</strong> , and Saint Augustine. Now</td>
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<td><strong>Ambrose</strong> ?There were in such</td>
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<td><strong>Ambrose</strong> , and holy Saint Jerome</td>
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<tr>
<td><strong>Ambrose</strong> , Saint Augustine, Saint Gregory</td>
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<tr>
<td><strong>Ambrose</strong> , with many such others</td>
</tr>
</tbody>
</table>
bow down and say "Amen.

Amen. Thus beginneth the epistle 8, 736/29

Amen. Ye know what thing be 8, 960/29

amend thereby. And consider that 8, 587/12

amend, and make heretics of 8, 587/26

amend yet... but he must 8, 588/10

amend, and doth "make heretics 8, 589/37

amend the matter, and therefore 8, 590/30

amend, else undoubtedly have their 8, 672/16

amend again, and leave the 8, 757/31

amend; and pull down all 8, 776/11

amend in time, for such 8, 826/31

amend; whereas those archheretics Friar 8, 836/23

amend them, and findeth spots 8, 852/34

amend Friar Barnes and me 8, 920/35

amend by his own secret 8, 942/32

amend neither at thy secret 8, 948/1

amend them by force... and 8, 953/24

amend and be saved... so 8, 957/28

amend, but shall therefore be 8, 957/29

amend. He layeth us falsely 8, 958/6

amend their faults to whom 8, 1017/29

amend not thereby neither: then 8, 1018/4

amend not... be to be 8, 1018/11

amend by secret warning nor 8, 1023/9

amend... were no less than 8, 1024/5

amended... and hath been for 8, 590/14

amended... as we read of 8, 711/24

amended, haltest both in body 8, 896/32

amended, yet, for all that 8, 903/23

amended, and out of it 8, 986/18

amended the remnant. After that 8, 1008/17

amended not upon charitable warning 8, 1025/17

amended, to bid them once 8, 1032/34

amendedeth. Which may percase also 8, 592/6

amending of men's belief or 8, 653/2

amendment thereof. But Tyndale letteth 8, 586/29

amendment, though the malice of 8, 587/11

amendment finally deposed and changed 8, 590/15

amendment thereof; and when ye 8, 854/13

amendment of his neighbor that 8, 947/5

amendment in any court of 8, 947/9

amendment, nor by the witnesses 8, 949/13

amendment, though himself be not 8, 949/16

amendment and well using of 8, 966/7

amends namely since our Lord 8, 946/28

amerced yearly, and fines set 8, 587/7

amercements made for licenses... but 8, 587/10

amice from his head. But 8, 632/16

amiss, repent when their faults 8, 587/23

amiss... and so taketh it 8, 711/23
all that men do
then doth he much
Do all those words
which manner of exhorting words
of long process? For then
is set together, it
those also that the
punish and kill the
and spirituals, but the
we Huessgenites," or "we
between themselves that Lutherans,
he maketh against the
of God fallen upon
that he writeth of
Ananias and Sapphira, saying, "
reason is their sheet
reason is their sheet
reason is their sheet
they cast out this
Tyndale for a sheet
he, then, but one
God." But surely this
altogether." And here this
the Scripture and old,
against them the old,
Confirmation, Holy Orders, and
for the Sacrament of
for the Sacrament of
the holy sacraments... of
that neither man nor
serpents. Of John the
devoion, as though an
God and his good
Father's glory with his
the devil and his
copartners with the holy
the whole number of
argue that the evil
done cometh of an
for invincible, waxeth for
come from her for
she were... yet for
may be suspicion of
own... or of any
the ten tribes for
him such things as
caught a sport in
forth for fear of
the head of the
that head of the

amiss what fault, therefore, findeth 8, 784/22
amiss to rail and jest 8, 824/28
amount to any more than 8, 985/15
amount unto as much as 8, 585/27
amounteth all his tale to 8, 647/28
amounteth to no more but 8, 946/13
Anabaptists have added unto them 8, 664/6
Anabaptists; so that by Tyndale's 8, 790/31
Anabaptists only, because they lack 8, 790/33
Anabaptists," or "we Zwinglians," or 8, 808/19
Anabaptists, Huessgenites, or Zwinglians, with 8, 817/22
Anabaptists, he teacheth, by a 8, 824/10
Ananias and Sapphira for keeping 8, 635/7
Ananias and Sapphira, saying, "Ananias 8, 926/18
Ananias vowed his money unto 8, 926/18
anchor, and all their hold 8, 675/23
anchor and all their whole 8, 679/5
anchor," this reason that he 8, 679/26
anchor: They be the Church 8, 685/33
anchor teacheth him, say that 8, 812/12
anchor more unto that ship 8, 883/1
anchor lieth too far aloof 8, 883/3
anchor in conclusion shall he 8, 897/30
ancient stories... and therewith, as 8, 806/8
ancient doctors, whose expositions they 8, 809/13
Aneling be great and holy 8, 646/6
Aneling. And Frith would have 8, 658/23
Aneling. For which to rid 8, 688/14
Aneling thus writeth the blessed 8, 843/9
angel hath any power or 8, 585/16
angel said unto his father 8, 648/13
angel had come down unto 8, 990/11
angels, that Lucifer, when he 8, 673/1
angels, and then shall he 8, 687/2
angels." Here shall our Savior 8, 920/34
angels in the everlasting inheritance 8, 976/16
angels... a known church, each 8, 1007/1
angels tarried not in heaven 8, 1007/16
anger and displeasure that he 8, 581/23
anger so stark mad at 8, 676/4
anger. And I see that 8, 904/2
anger and envy, since ye 8, 904/3
anger or avarice... and complain 8, 946/4
anger, or other corrupt affection 8, 946/34
anger swerved and departed from 8, 1008/21
angered him and hurt him 8, 900/19
angering of him... and out 8, 900/18
angered his evangelical brother Tyndale 8, 917/27
angle that joineth both the 8, 931/22
angle." Here began he his 8, 1009/24
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<th>Definition</th>
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<td>angle-</td>
<td>and corner-stone upon which</td>
<td>8,1009/20</td>
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<tr>
<td>angry</td>
<td>and abhor all them</td>
<td>8,581/27</td>
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<tr>
<td>angry</td>
<td>that the Church had</td>
<td>8,631/22</td>
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<td>angry</td>
<td>with Saint Paul for</td>
<td>8,637/9</td>
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<tr>
<td>angry</td>
<td>, nor begin to chide</td>
<td>8,736/35</td>
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<tr>
<td>angry</td>
<td>, and for whom the</td>
<td>8,832/30</td>
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<td>angry</td>
<td>with all the remnant</td>
<td>8,832/30</td>
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<td>angry</td>
<td>with him... but every</td>
<td>8,911/16</td>
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<tr>
<td>angry</td>
<td>and to burn up</td>
<td>8,911/17</td>
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<td>animabus</td>
<td>omnium fidelium defunctorum&quot; that</td>
<td>8,914/31</td>
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<td>Annas</td>
<td>, and the elders were</td>
<td>8,609/23</td>
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<td>Annas</td>
<td>, and the &quot;elders&quot;... which</td>
<td>8,611/32</td>
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<td>anoint</td>
<td>him with the oil</td>
<td>8,843/13</td>
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<td>anointed</td>
<td>king in his place</td>
<td>8,595/14</td>
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<tr>
<td>anointed</td>
<td>; but also, for all</td>
<td>8,595/16</td>
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<tr>
<td>anointed</td>
<td>fingers, your holy vestments</td>
<td>8,861/9</td>
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<tr>
<td>anointed</td>
<td>persons, and upon vestments</td>
<td>8,863/13</td>
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<td>anon</td>
<td>? and examine and judge</td>
<td>8,668/11</td>
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<tr>
<td>anon</td>
<td>; but ye must give</td>
<td>8,683/25</td>
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<td>anon</td>
<td>Eunuchus believed him and</td>
<td>8,888/16</td>
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<td>anon</td>
<td>as he saw that</td>
<td>8,900/34</td>
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<td>anon</td>
<td>by his plain words</td>
<td>8,912/2</td>
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<td>anon</td>
<td>it drieth up.&quot; &quot;By</td>
<td>8,977/15</td>
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<td>another's</td>
<td>nose. And whereas they</td>
<td>8,817/23</td>
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<td>Bonaventure</td>
<td>Saint Bernard, Saint</td>
<td>8,679/33</td>
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<tr>
<td>Bernard</td>
<td>Saint Bonaventure, Saint</td>
<td>8,714/9</td>
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<td>Saint Thomas</td>
<td>or Saint</td>
<td>8,716/9</td>
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<td>Saint</td>
<td>Bonaventure, Saint</td>
<td>8,727/23</td>
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<td>Thomas</td>
<td>Saint Bonaventure, Saint</td>
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<td>the Confutation</td>
<td>of Tyndale's Answer The</td>
<td>8,757/3</td>
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<td>of Tyndale's Answer</td>
<td>The following, he pretendeth to his whole book to</td>
<td>8,576/10</td>
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<tr>
<td>answer</td>
<td>and assoil the reasons</td>
<td>8,576/25</td>
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<tr>
<td>answer</td>
<td>) have in places enough</td>
<td>8,588/8</td>
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<tr>
<td>answer</td>
<td>after his own doctrine</td>
<td>8,589/2</td>
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<tr>
<td>answer</td>
<td>, ye wot well, that</td>
<td>8,596/23</td>
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<td>answer</td>
<td>, I trust, well enough</td>
<td>8,603/19</td>
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<td>answer</td>
<td>here, which he calleth</td>
<td>8,621/37</td>
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<td>answer</td>
<td>me, he shall then</td>
<td>8,622/12</td>
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<td>answer</td>
<td>, if it might have</td>
<td>8,639/32</td>
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<td>answer</td>
<td>unto other men Luther</td>
<td>8,642/6</td>
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<td>answer</td>
<td>unto the &quot;blind reasons</td>
<td>8,643/37</td>
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<td>answer</td>
<td>the same things for</td>
<td>8,653/36</td>
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<tr>
<td>answer</td>
<td>(for as for other</td>
<td>8,655/32</td>
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<tr>
<td>answer</td>
<td>is nothing else but</td>
<td>8,655/36</td>
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<td>answer</td>
<td>and assoil, is the</td>
<td>8,675/29</td>
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<td>answer</td>
<td>whereof, this dare I</td>
<td>8,676/2</td>
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<tr>
<td>answer</td>
<td>unto other          men Luther</td>
<td>8,679/1</td>
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<tr>
<td>answer</td>
<td>Tyndale can scoff it</td>
<td>8,681/2</td>
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<tr>
<td>answer</td>
<td>which might so soon</td>
<td>8,681/15</td>
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<tr>
<td>answer</td>
<td>the Jew and say</td>
<td>8,681/30</td>
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</table>
come... wherewith he would
giveth such pardon... they
there to read mine
confutation but even mine
teacheth his disciples to
Therefore thiswise thou mayest
disciples that they shall
is all this whole
Now what goeth this
 plainly perceive that this
disciples yet a third
lewder. For in this
effect of all this
And therefore by this
Christian reader, all his
he bringeth in this
I say, no more
us look on this
have made no better
then, like as this
would have used this
had they for their
conclusion of Tyndale's third
therefore, for his fourth
had moved me," I
here have you Tyndale's
suppose that in this
words, as though Tyndale's
is this Manichaeus? Ye
 is here only to
Scripture of them... I
tell us so... I
fashions to make one
be able sufficiently to
this is a wise
principles of our faith...
that it is true...
ask who wrote it...
the priests so preach...
heaven. What will he
hath given us plain
faintly, glossed for an
principles of our faith...
purpose, and he shall
Tyndale teacheth him thus...
that it is true...
ask who wrote it...
the priests so preach...
his disciple to make
taught him to make

answer  Saint Augustine's reason by  8, 690/ 14
answer  "Out of the merits by  8, 692/ 9
answer  ... and then shall he  8, 693/ 10
answer  newly read. For whereas  8, 693/ 12
answer  the reason thus... Tyndale  8, 706/ 19
answer  : No thanks unto the  8, 706/ 21
answer  thereto that "the Catholic  8, 708/ 14
answer  to the reason; for  8, 708/ 17
answer  to the reason; for  8, 708/ 19
answer  of his nothing toucheth  8, 709/ 4
answer  , because he seeth well  8, 717/ 26
answer  Tyndale is yet further  8, 718/ 22
answer  is that himself and  8, 718/ 25
answer  is that reason of  8, 719/ 12
answer  and his goodly solution  8, 719/ 14
answer  . He would bring us  8, 719/ 20
answer  Tyndale (though indeed I  8, 720/ 15
answer  of Tyndale. "I learned  8, 720/ 36
answer  to them for themselves  8, 721/ 32
answer  is such that we  8, 721/ 34
answer  that Tyndale here maketh  8, 722/ 8
answer  , with which the Jews  8, 722/ 18
answer  unto Saint Augustine's reason  8, 729/ 35
answer  , hearken, I require you  8, 730/ 6
answer  : As they abuse that  8, 730/ 11
answer  . And now let us  8, 730/ 34
answer  he told us true  8, 730/ 35
answer  unto them were true  8, 733/ 21
answer  me, "The apostle of  8, 736/ 37
answer  Tyndale and confute his  8, 740/ 31
answer  that they which come  8, 741/ 13
answer  that there are two  8, 741/ 15
answer  seem twain) nor with  8, 745/ 21
answer  them, but that they  8, 749/ 25
answer  , surely! that we should  8, 769/ 32
answer  , thou wottest and feelest  8, 774/ 12
answer  , because it is written  8, 774/ 14
answer  , the Spirit of God  8, 774/ 15
answer  , no, not now... but  8, 774/ 20
answer  us? What counsel will  8, 796/ 24
answer  already, that there is  8, 797/ 16
answer  , that they remain still  8, 800/ 22
answer  , thou wottest and feelest  8, 801/ 25
answer  as Tyndale teacheth him  8, 802/ 17
answer  , thou wottest and feelest  8, 802/ 33
answer  , because it is written  8, 802/ 34
answer  , the Spirit of God  8, 802/ 35
answer  no, not now, but  8, 803/ 5
answer  sufficient to everything that  8, 803/ 14
answer  . But yet I think  8, 803/ 37
Tyndale here teacheth to
our principal matter, Tyndale's
than Saint Augustine's... his
bound him to make
and feel them. For
he will, I ween,
his scholar to make
Tyndale himself maketh an
so long before: I
not each of them
oath many a false
good men will not
the other part, and
But unto this I
saith himself, in his
But unto this I
that know them would
he could no better
by the way, and
Barnes To this I
any man else to
there be. In the
general. And then for
were well likely to
peradventure Friar Barnes would
never stick for an
would Friar Barnes peradventure
when Friar Barnes would
But when Barnes would
brethren report, in his
one of our brethren
deferred, because I would
displeasure. Now, if Barnes
not fail. For I
would have lacked none
come to pass: I
to that church? I
four things in this
thereto saith Barnes, "I
readers, consider well that
exposition here, and his
Friar Barnes in his
made a very sleeveless
point of Friar Barnes' church. Let Friar Barnes
between them both, well
church. If they will
be believed to this
known head. And another
Christ. To their first
answer us the contrary. And
answer in the very chief
answer that he teacheth here
answer that is to wit
answer of this question, Tyndale
answer me that he learned
answer and say that he
answer , and saith... Concerning outward
answer Tyndale thereunto (letting pass
answer him that they feel
answer (as I very well
answer Tyndale... but that he
answer me that in the
answer that though in the
Answer unto my Dialogue, that
answer that he may by
answer heartily for them, and
answer for his heresies, and
answer them not forthwith... yet
answer that this holy church
answer him but himself. But
answer unto this, he putteth
answer to the good sister
answer him that one example
answer to this that "it
answer , but would shortly tell
answer her and say,"Therefore
answer and falsely bear her
answer her so: then would
Answer to Sir Thomas More
answer and say: that when
answer them together, last of
answer me that he had
answer to this that though
answer to this... but would
answer him that if he
answer : Our Master, Christ, doth
answer . The first is that
answer that this place made
answer that himself saith he
answer there, is set together
answer made to Master Wolman
answer . And the scoff with
answer concerning the understanding of
answer this, Christ neither bade
answer and avoid then, that
answer and say that by
answer ye wot well that
answer will be that the
answer when we reply that
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<td>thus avoided, they will</td>
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<td>it then? They answer</td>
<td>8, 1019/8</td>
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<td>answer</td>
<td>as he answereth before</td>
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<td>. For, well ye wot</td>
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<td>answered</td>
<td>and so proved, he</td>
<td>8, 622/7</td>
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<td>answered</td>
<td>with the same in</td>
<td>8, 639/34</td>
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<td>answered</td>
<td>them further and confute</td>
<td>8, 642/27</td>
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<td>answered</td>
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<td>answered</td>
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<td>answered</td>
<td>.&quot; And therefore may we</td>
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<td>answered</td>
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<td>answered</td>
<td>well and plainly that</td>
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<td>answered</td>
<td>that neither sufficed our</td>
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<td>answered</td>
<td>not Simon Magus so</td>
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<td>answered</td>
<td>. Then will I ask</td>
<td>8, 802/27</td>
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<td>answered</td>
<td>on his oath many</td>
<td>8, 814/3</td>
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<td>answered</td>
<td>me before that he</td>
<td>8, 814/20</td>
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<td>answered</td>
<td>you, and how perfectly</td>
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<td>answered</td>
<td>thus? I had as</td>
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<td>answered</td>
<td>unto his hostess, if</td>
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<td>answered</td>
<td>him again quickly, and</td>
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<td>answered</td>
<td>and said, &quot;Sirs, they</td>
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<td>answered</td>
<td>Friar Barnes… that they</td>
<td>8, 933/2</td>
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<td>answered</td>
<td>them that as Christ</td>
<td>8, 974/33</td>
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<td>answered</td>
<td>, &quot;That is not the</td>
<td>8, 991/11</td>
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<td>answered</td>
<td>the great part of</td>
<td>8, 995/22</td>
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<td>answered</td>
<td>them in all my</td>
<td>8, 995/27</td>
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<td>and avoided, is not</td>
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<td>answereth</td>
<td>and avoideth plain, as</td>
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<td>answereth</td>
<td>. But now, good readers</td>
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<td>and saith… Barnes For</td>
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<td>Barnes, and saith, &quot;This</td>
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<td>also Friar Barnes, and</td>
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<td>answereth</td>
<td>he nothing but that</td>
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<td>answereth</td>
<td>in conclusion thereunto that</td>
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<td>answereth</td>
<td>those words of Christ</td>
<td>8, 952/15</td>
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<td>answereth</td>
<td>before to those words</td>
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<td>answering</td>
<td>thereunto, Luther fareth as</td>
<td>8, 657/16</td>
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<td>answering</td>
<td>his solution to the</td>
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I shall hereafter, in answering of his particular objections besides the necessity of place in his particular he have any better and then make his reason, showed you many heard one of his those prophets had other length that all his faith," such plain, evident thereunto (letting pass other nothing objected against his I feared that his not in all mine in good faith, to prepare the way for will believe him till of all these heretics, his own master, Martin Christ, but they serve you the servants of but the servants of so be... do serve say that they serve Christ, and they serve Christ, but they serve that though they serve Christi sunt, et serviunt Christ's enemies and very Savior himself overthrow such we seek up old we seek up old brought up again by charity, and confirmed with you Jews of more all now, to speak never none of them broken off, it cannot Tyndale shall scantly find more, too, than left met by chance together she get her on and those he put then I am well roaring... nor a fond with the proverb of to bulls, asses, and and call them bulls, off this fellow’s foolish spaketh himself in the answering of his particular objections answering him concerning his worshipful answers unto every chapter in answers to make the Jews answers good that is to answers that Saint John, and answers , which how it maketh answers to have made them answers for the proof of answers for this time) that answers ... but so used myself answers were not all true answers any one thing untrue Antichrist , and so forth to Antichrist , and make the rough Antichrist come. For until that Antichrist himself, and shall rule Antichrist , also. And yet followeth Antichrist . They go gorgeously arrayed Antichrist ... and your holy ornaments Antichrist . How think you by Antichrist and not Christ. And Antichrist , and that they serve Antichrist ") Barnes hath translated it Antichrist ." So that whereas Saint Antichrist , yet they be the Antichristo " (that is, "They be antichrists : yet had he not antichrists with the spirit of antiquities , out of which we antiquities , out of which we antiquities and old stories, like antiquity .There held him, he antiquity than they, and ye anymore of the other faith anymore within my door." Now anymore bud. Cut away a anyone so shameless among his anyone out. But yet this anywhere else, within these three apace with trip and go apace into his bosom, and apaid , for she is a ape to make mocks and Apelles , "Ne sutor ultra crepidam apes , and the rochets to apes , and asses, and abominable apishness , and all his ass-headed Apocalypse ; which both heresies be
evil." Also in the
without fainting." In the
Scripture is in the
and authority of his
running at rovers in
out of religion to
vows, and run in
readers, perceive that such
Bernard also, detesting such
in heresy as in
friars that run in
and Huessgen... or priests
Purser, and Bayfield the
were only Julian the
known him for an
a prior into an
against one Henry, an
after that a lewd
blessed apostle of these
a-begging, while heretics and
no place, because such
twain. Saint Bernard likeneth
Judas not only those
religious folk that are
heresies into which such
poisoned heresies as these
or some such other
it." As though the
peradventure: yet did the
that that the glorious
short all that the
how they gloss the
mouth of his blessed
epistle of Christ's blessed
some things there the
the epistle... ""Manichaeus, the
man to be the
Ye answer me, "The
Manichaeus to be Christ's
to prove Manichaeus Christ's
archheretic, was the very
and made him his
and of this blessed
James either, or any
himself, in which the
own salvation." And the
doctrine into his holy
the holy and blessed
thus writhe the blessed
our God." Doth the

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<td>&quot;I shall reward every</td>
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<td>thus saith God by</td>
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<td>to reject and cast</td>
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<td>breaking of vows, and</td>
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<td>, and set naught by</td>
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<td>as in our</td>
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<td>and the pestilent heresies</td>
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<td>... I shall rehearse you</td>
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<td>and make whores of</td>
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<td>a worshipful sort of</td>
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<td>, which fell forthwith from</td>
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<td>. But as far forth</td>
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<td>, of a very ungracious</td>
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<td>apostates</td>
<td>, William Tyndale. Which as</td>
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<td>apostates</td>
<td>, with their wedded harlots</td>
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<td>apostates</td>
<td>would be bound to</td>
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<td>apostates</td>
<td>unto the traitor Judas</td>
<td>8,988</td>
<td>28</td>
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<td>apostates</td>
<td>that cast off their</td>
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<td>31</td>
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<td>apostates</td>
<td>in their mind, and</td>
<td>8,988</td>
<td>34</td>
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<td>apostates</td>
<td>commonly do fall, writeth</td>
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<td>do now. And to</td>
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<td>preacher. But, now, to</td>
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<td>said not himself that</td>
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<td>find out another, secret</td>
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<td>Saint Paul calleth it</td>
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<td>teacheth... and say he</td>
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<td>, when they care not</td>
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<td>Saint James, he giveth</td>
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<td>... saying that wise men</td>
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<td>... then must it follow</td>
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<td>and sent him forth</td>
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<td>apostle</td>
<td>of these apostates, William</td>
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<td>apostle</td>
<td>of them, or yet</td>
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<td>, writing to the Corinthians</td>
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<td>Apostle</td>
<td>, though he call them</td>
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words of the blessed
us whole, as the
the words of the
fire of which the
he would, saith the
those words of the
the saying of the
country... and, as the

receive the fruit." The

known. Moreover, when the
what church did the
doubteth but that the
other things that blessed

glosses to that glorious
of popes, patriarchs, prophets,
and of all his
Christ and all his
and Christ and his
and Christ and his
our Savior with his

one. Christ and his
Also, Christ and his
Also, Christ and his
Christ went with his
by Christ and his

Christ, therefore, and his
of Christ and his
of Christ and his
Christ and all his
of Christ and his
that himself and his
of Christ and his
of Christ and his
of Christ and his
the death of Christ's

of Christ and his
doctrine the evangelists, and
than Christ and his
of Christ and his
of Christ and his

which saith to his
clergy now, but the
days of the
ceremonies came from the
thing was by the
have made upon the

Brother, beware of the
the people against the
so I made mine
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<td>apostles, and by his apostles to the Church, and 8, 656/ 36</td>
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<td>that any of Christ’s apostles wrote; nor some books 8, 681/ 34</td>
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<td>and Christ, and his apostles … with his resembling of 8, 692/ 35</td>
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<td>our Savior and his apostles , as prophets now newly 8, 693/ 2</td>
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<td>to Christ and his apostles and to Saint John 8, 695/ 23</td>
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writing that his holy
augmented in degrees? The
ribalds as call themselves
spirituals, and the very
also did rebuke his
which Christ and his
as Christ and his
that Christ and his
by Christ and his
of Christ and his
the Acts of his
himself said to his
it, and sent his
the foundation of the
Spirit to teach his
his apostles, and his
Spirit, taught his blessed
so surely as the
For since that the
were both Christ's approved
our Savior to his
thus: "He commanded his
the foundation of the
that the prophets and
that were by the
the foundation of the
as for writings of
only built upon the
the foundation of the
the prophets and the
the prophets and the
book written of the
the writing of the
first council, that the
which he bade his
by the evangelists and
that the evangelists and
he not send his
after, he gathereth his
church of his twelve
apostle and prince of
Savior himself or his
of our Savior's own
manner of orders: first,
himself said unto his
the chief of his
with Christ and his
Christ and by his
as Christ and his
Christ's days and his
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8, 759/ 33
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8, 771/ 31
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8, 788/ 36
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8, 792/ 25
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8, 810/ 27
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8, 932/ 1
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8, 1021/ 36
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8, 1031/ 13
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in his and his
creeping up" into the
preachers, and challenge the
scripture nor of his
than Christ's and his
every age since the
For among all the
Holy doctors since the
every age since the
were then, in the
saints as since the
death and his blessed
continual faith from the
before unto the very
being finished in the
this but for the
no smack of any
no smack of any
preserved in the See
believe one holy and
apostolic church." Which word "
legate of the See
also "unam sanctam et
this point as sore
promise you, sorely have
changed his notable, monstrous
game-players' disguising and kings'
at it. Then all
clergy, pardie, may well
the Jews may well
envy toward them should
it not only doth
doth in divers places
some such as might
indifferent it should well
their exposition it might
sureties there found to
And so should it
out. And so doth
the grace and will
may the more clearly
and would make her
of something that would
thieves and murderers, may
to make this point
his false intent therein,
I have already made
that "the work shall
nor so much as
purpose, to make it

appear
8, 626/ 9

appear
8, 588/ 30

appear
8, 612/ 24

appear
8, 625/ 17

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8, 631/ 32

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8, 684/ 32

appear
8, 749/ 3

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8, 749/ 24

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8, 819/ 20

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8, 872/ 7

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8, 876/ 11

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8, 883/ 29

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8, 904/ 4

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8, 910/ 16

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8, 919/ 33

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8, 923/ 31

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8, 959/ 36

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8, 959/ 37

appear
8, 968/ 12

appear
8, 990/ 24

appear
8, 1004/ 7

apostolic
8, 658/ 27

apostolic
8, 684/ 32

appall
8, 643/ 5

apprall
8, 643/ 5

appear
8, 65/ 12

appear
8, 652/ 13

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8, 658/ 27

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8, 738/ 17

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8, 766/ 21

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8, 810/ 35

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8, 811/ 17

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8, 658/ 20

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8, 688/ 24

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8, 917/ 20

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8, 975/ 14

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8, 975/ 15

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8, 990/ 9

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8, 1013/ 6

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8, 643/ 5

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8, 643/ 4

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8, 885/ 29

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8, 983/ 24

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8, 959/ 37

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8, 968/ 12

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8, 990/ 24

appear
8, 1004/ 7
considered, it shall well appear that the fullness of good readers, if it say, by plain Scripture, seeth those things that provided... since it well part... as it well plainly than of late virtuous men, as hath as by divers decreals of his purpose that read. But it well by the New Testament wrong. And thus it coming to the faith have been, nor (as by which promises it the old holy doctors'... the Church as plainly sects. Whereby it well false be feigned; as brabbling upon "dumb ceremonies" And then it well too, by which it to damnation." And thus it old holy saints' books By all which it rest, since it well of every age well same saints' holy books as by their books an unknown church it world. By this it Saint John than it Church teacheth right... as thereby well and clearly avoid... as it partly where never a step For besides that it the Scripture; it well Augustine, as it plainly our own conformable will, hath the same Spirit the faith; as it of Christendom, and daily process of the Bible we vary for... as of Saint Peter, as of Saint Paul plainly that he thus meaneth... appear that the fullness of appear plain unto you by appear, then is all the appear, but God it is appeared that were the thing appeared when the faithful folk appeared and came to controlment appeared by their godly living appeareth proved in them all appeareth that he hath read appeareth ). And that there were appeareth, lo, that concerning the appeareth plainly by sundry places appeareth by many plain places appeareth clearly that he will appeareth plainly by this: that appeareth by many old doctors appeareth that he speaketh against appeareth by their plain false appeareth well upon the next appeareth, pardie, that the clergy appeareth that all the seven appeareth clearly what holy purpose appeareth that God careth for appeareth: All which will Tyndale appeareth plainly that he both appeareth, as I have before appeareth ) always continued therein... and appeareth always continued therein... and appeareth, openly reprove such expositions appeareth plainly that both Saint appeareth plainly that though they appeareth yet. Also, because he appeareth well by plain and appeareth, to any man that appeareth by Saint Jerome concerning appeareth he hath himself showed appeareth plainly by Saint Jerome appeareth, I say, by Saint appeareth as well in his appeareth plainly by clear texts appeareth clearly by this: that appeareth well by the old appeareth yet; whereas Tyndale calleth appeareth. But, now, if they appeareth well by divers of appeareth in the second chapter appeareth. And this feeling, both appeareth plainly by the heresy
taught him this lie
hath taught it him
have taught it him
Barnes taketh it for
true English neither... as
By which words it
spot or wrinkle, as
his position and purpose
this while, as it
acknowledging her sins, it
life." And thus it
more for themselves: it
these words it well
her. And yet it
every place take hold...
full well. For it
churches is known... it
wrinkle. And therefore it
pardon him. For it
for heresy. Wherefore it
grace than you, as
church unsought. But it
Saint Chrysostom's words, then
an accident thereunto it
taken. Which thing well
also for that it
church." By this it
point against him, as
For in these words
their heresy was this...
readers, in conclusion, it
but one. Finally, it
own fellows. Whereby it
speak it. For it
again that since it
holy church. Whereby it
assistance unto them, as
together is Christ's church
they babble, it plainly
judges! And therefore it
chief. And it clearly
no difficulty nor hardness
exposition of Scripture that
but for the insatiable
mine eye for an
more like than an
not frowardly resisting, but
and with willing and
to assign, and so
examples he meaneth and
appeareth
plainly by many a
appeareth
plainly by that the
appeareth
both by the Catholic
appeareth
very well by the
appeareth
where he translathet "learning
appeareth
that he had good
appeareth
by the last point
appeareth
evidently true he answereth
appeareth,
far of another fashion
appeareth
well that though he
appeareth
, as ye see, good
appeareth
well, I say, therefore
appeareth
that those which are
appeareth
that he thinketh it
appeareth
by the words of
appeareth
upon your words that
appeareth
by your own tale
appeareth
well that this word
appeareth
that the man was
appeareth
that either they be
appeareth
well by the writings
appeareth
, since he sendeth them
appeareth
it plain (would Saint
appeareth
plainly that they which
appeareth
by the words of
appeareth
by the text that
appeareth
that Barnes meaneth that
appeareth
expressly in many of
appeareth
that the Catholic Church
appeareth
plainly both in the
appeareth
plainly both between and
appeareth
plainly also that the
appeareth
well that all their
appeareth
, as I have declared
appeareth
by Scripture that they
appeareth
that known particular churches
appeareth
plainly both in
appeareth
by all the whole
appeareth
by all the places
appeareth
that the church of
appeareth
plainly that Saint Paul's
appeareth
that since he there
appearing
thereupon but that by
appertaineth
thereto, the very fastness
appetite
of the fulfilling the
apple
if he find it
apple
to an oyster. Now
appliable
unto his motion. And
appliable
minds should by the
applied
as himself list to
apply
those examples also to
as himself list to apply them. And surely if
in well using and applying convenient occasions toward it
if Christ did not appoint Saint Peter for the
paynim judges, they should appoint for judges of their
an unknown company should appoint unknown judges! And therefore
goodness of God hath appointed such a reward thereto
Aaron, whom God had appointed for their governors; whereof
do satisfaction and penance... appointed him by the priest
bad; and then he appointed Saint Peter for his
at the least he appointed Saint Peter with others
carth as Friar Barnes appointed for judges of their
as holy Friar Barnes appointed Saint Peter with others
from time to time appointed for to teach them
his dedication and special appointment unto his holy ministration
feeling" faith, a little well, if himself were apposed to cause them to be
Saint Augustine rehearse and apprehended and taken, and their
not only the known, approved; whereby men may well
of the same church approved virtue of their living
and doctrine, God hath approved. Saint Augustine also, in
but also received and approved and testified to the
they were both Christ's approved as part of the
been condemned, but, rather, approved apostles? For though ye
open miracles allowed and approved and allowed for good
the scripture of Christ approved against the said Henry
appose him therein. I ask approved it for lawful, and
well, if himself were apposed ; affirmed to be very
Saint Augustine rehearse and approach; whereby men may well
and doctrine, God hath approved and testified to the

I say, provincial patriarchs, approved and testified to the
deacons, archdeacons, bishops and approved and allowed for good
he saith "bishops and archbishops"? What holiness doth he
a gulden unto the archdeacon parson nor vicar, to
nor prior, deacon nor archdeacon shall freely and quietly
large upon all bishops, archdeacons, and other spiritual officers the Church... as deacons, archdeacons, and other spiritual officers, to pope nor cardinal, or of London, or the
of the Church deacons, archdeacons, and other spiritual officers, to pope nor cardinal, or of London, or the
perceived that Manichaeus, their archdeacons, and other spiritual officers, to pope nor cardinal, or of London, or the
such as those malicious archheretics, and apostles? For though ye
he speaketh against those archheretics, and apostles? For though ye
bosoms full. For their archheretics, and apostles? For though ye
and chastity, as their archheretics, and apostles? For though ye
that the headmasters, the archheretics, and apostles? For though ye
them amend; whereas those archheretics, and apostles? For though ye
his fellows both the archheretics, and apostles? For though ye
to me, "I will archheretics, and apostles? For though ye
and then did thereupon archheretics, and apostles? For though ye
More Now let us archheretics, and apostles? For though ye
will here object and archheretics, and apostles? For though ye
a false Jew have archheretics, and apostles? For though ye
argue like and make you arguethus, in effect: that arguelike. A false Jew argued that Christ had not

argue that the evil angels argued that Christ had not
argue that the evil angels argued that Christ had not
argue like. A false Jew argued that Christ had not
argue thus, in effect: that argued like. A false Jew argued that Christ had not
argue thus, in effect: that argued like. A false Jew argued that Christ had not
as already be debated, the true. And Tyndale bread, or as Tyndale Friar Barnes' heresy that which for that article Saint Augustine in this Defense of the First good, then is this out with a "like" now by a like-formed assioil it with this or else shall his me... and maketh an to assioil that one now perceiving the King's of God. By this have seen that his reason with the Jews' such wise maketh his the other. And this promised, never fail... the did in the same good Christian people Tyndale's solution of the second we go is the is to say, the solution to the first to put out all he would avoid that the contrary. For this the very church... which together. What manner an faith in derision? This simple and an unwise Whoso consider well this were not only for known person. And this will nothing hurt mine they were. To this the first is an church of Christ. This against Tyndale Tyndale The wene that those two some of his own his other heresies, an who, saving that an authentic stories, that the For so would the that heresy of the Hilary written against the

argued, and proved in mine argueth the contrary way... and argueth it, starch instead of argueth, upon that article of argueth against Helvidius the heretic arguing reprove the living of Argument against Tyndale Tyndale The argument so too. For they argument of his own making argument so shortly and so argument that Tyndale here frameth argument and his example be argument and an example of argument by which the known argument in that point so argument, lo, the King's Highness argument would so soon be argument, as Tyndale now doth argument as it both may argument is made more strong argument of Saint Augustine for argument. For the paynims passed argument none other than even argument made for the Catholic argument which Tyndale would seem argument by which we prove argument... and that therefore they argument, I shall shortly strain argument that clearly proveth the argument by which the known argument Tyndale hath all this argument doth Friar Barnes call argument is so foolish that argument, what time, to prove argument of his, and many argument supposed, but were so argument, in a manner, made argument. For yet shall they argument they will give two argument often made by Saint argument hath Tyndale sore labored Arguments Wherewith the Pope Would arguments were like. For remember arguments wherewith he would impugn Arian too else must he Arian he was." Now, if Arians did and were shamefully Arians have seemed to be Arians was almost overwhelmed, and Arians, which are these... Barnes
it not. But the ever have done, the be laid to the they shall never well when the body shall peradventure upon that question righteous man and shall if they suffer heretics tell them that there points great doubts there there would contentious heretics heretics or schismatics have time, some at another, of these sects be many sects of heretics newly begun nor yet upon the debating thereof, and urgent causes manifestly done the churches of Valentinus, Valentinus Heretic, Eunomius Heretic, pronounced and declared against very church! as the Noah's flood carried the she found without the Old Testament, with the and maketh flesh his and maketh flesh his do make flesh their believe not with their and lie in his commanded thereto by Moses, might, nor by exterior might," nor by "exterior he speaketh of "gorgeous Antichrist. They go gorgeously he, then? Thou that then thou, pardie, that offer to God, thou make satisfaction. And yet And therefore when thou without any deadly sin) " And therefore when thou quod I, "but why thou that spokest thus, Pelagiane vel Caelestiane?" ("Where called holy, saying, "Thou and ask him first, " holy man asked another, " me seemeth, one great...
the gift of that article, upon which, by the 8, 753/ 33
not believing of any article, but if he first 8, 798/ 7
the same person any article of belief or not 8, 802/ 12
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as himself rehearseth his article, these were his words 8, 944/ 36
I am sure his article as himself rehearseth it 8, 945/ 6
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mercy, and believe every article of the right faith 8, 957/ 26
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Jerome, which for that article argueth against Helvidius the 8, 1005/ 11
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unknown church believeth that article that they find not 8, 1005/ 33
may clearly prove the article as peradventure they may 8, 1005/ 35
to come, that this article is proved by Scripture 8, 1006/ 23
they have in this article believed some known church 8, 1006/ 32
plain places and general articles of the faith which 8, 644/ 28
the Scripture and the articles of the faith, with 8, 644/ 34
the church" by the articles of the faith, if 8, 645/ 18
the faith, if those articles be brought in as 8, 645/ 28
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he meaneth by "general articles" which Tyndale saith 8, 646/ 27
for we call general articles "such general articles" as thou findest in 8, 646/ 28
which he calleth general articles Tyndale saith be false 8, 646/ 29
part of the general articles" which articles Tyndale saith be false 8, 646/ 26
he saith "such general articles" as we do without 8, 646/ 32
his fellow in great articles of Christ's faith by 8, 797/ 22
found out for the articles of Christ's faith and 8, 797/ 24
of the old holy articles to be true, he 8, 656/ 26
sects, as well in articles of the faith and 8, 663/ 22
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found out for the articles of his heresies, not 8, 752/ 1
of all the other articles depend… and none other 8, 753/ 35
of these points and articles that Christ will have 8, 780/ 13
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knoweth, believe some such articles as we do without 8, 782/ 1
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us in those other articles ask this good scholar 8, 804/ 24
of Tyndale, in these historical" faith in the
the knowledge of the
no longer, now, the
diversely determined. But in
of faith, as necessary
forth, in such other
in one of the
is this: the common
before. But then, those
he that teacheth these
that should teach those
the belief of other
thing can of itself
millstone may not do)
again from death, and
rage... the fumes whereof
from the innermost is
else to impute and
blasphemously to impute and
a book which is
are in such wise
his own conscience he
would have been yet
some that be peradventure
that we should be
noddypoll idiot might be
as he may be
sects would have been
God, and make them
when he waxed after
foolish that he is
liveth, he may be
have been full sore
heretics... nor is not
and Barnes be both
God, and make them
have done penance in
tilt. And therefore drawing
wise tale. For setting
while all other marks
part of their own
to reject and set
with "dumb ceremonies." Yet
the sacraments. Yet I
than he, and would

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<td>of the faith be</td>
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<td>articles</td>
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<td>if he had never</td>
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<td>ascend</td>
<td>upward. And then, the</td>
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<td>ascend</td>
<td>higher from the lowest</td>
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<td>ascend</td>
<td>up to me, and</td>
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be a receiver, would ask him counsel how he 8, 654/ 24
pope." And if thou ask by what means the 8, 692/ 8
the men themselves and ask them. Now, if Tyndale 8, 715/ 8
Now, therefore, when they ask us how we know 8, 717/ 29
the scripture of God... come among them and ask them how John the 8, 717/ 30
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Tyndale And when they ask you, therefore, who is 8, 736/ 37
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God. And if he ask him, I say, therefore 8, 804/ 30
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by preaching. Then I ask us wherefore we hope 8, 812/ 26
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one among them. Yet ask you. In the inn 8, 877/ 16
nor so much as ask I Friar Barnes farther 8, 880/ 4
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acknowledge our sins, and ask mercy, and for lack 8, 957/ 33
its sins." But then ask mercy, and believe only 8, 958/ 32
earth. Then will we ask we Friar Barnes of 8, 973/ 2
Now, if Friar Barnes ask him whether our matter 8, 973/ 6
saving that it would ask me how I prove 8, 975/ 29

the Scripture. And we ask them how we shall fain walk. And we ask them, therefore, whether notwithstanding whatsoever they say. Then ask we them farther, whether to die therefor. Then ask we them whether that we somewhat lower, and ask them whether they with unknown. But then I ask them wherefore they think of. But then we ask them whether the flock Huessgen), if they be abroad, and to be that the question is you, was demanded and asked whether it were enough poor men when they asked , nor where we found therefore when thou art asked why thou believest that of whom when one asked what that man were therefore when thou art asked why thou believest that every thing that may be one. And then I asked him again of one any favor then I asked him whether Bristol were councils, if he had asked and followed any wise thus: "Whereas we have asked each of you, "Believest the flesh?" we asked you not, after that that one holy man asked another, "Art thou Catholic For if he had asked him these two questions that unto the question true. And when he asketh how thou knowest that true. And when he asketh how thou knowest that of Christ, and therefore asketh Barnes whether he shall when he dieth, and asketh mercy, shall be forthwith of her sins, and asking mercy for them, God of their sins and asking mercy for them... and asking of mercy, were sufficient of their sin, and asking mercy, and by prayer asking mercy, too, go from asleep. And therefore Tyndale, lest which they had brought asleep , wherewith we confound their asleep , wherewith we confound their asleep , "wherewith he saith that aspen leaves of theirs would asleep to make his rude ass to be of the ass " and "a very ass ass " we shall tell him ass-headed exclamations, and all his assault ...Tyndale What a multitude assaults here threat... and loseth
live." Then, for an
so many lies to
and ever make an
ey they will, I ween,
God's hand, they have
be contrary turned I
that he maketh his
cannot know another to
number as conveniently might
neither preacher nor people
by the whole clergy
condemned, both in great
determination of the Church
the whole universal church
Spirit when they were
the whole Christian people
if the council were
Christendom lawfully called and
they had been all
this world, and all
divers councils and great
can be no such
present in a certain
knew of a certain
using yourselves at your
of that their present
it, yet the whole
till all the whole
we have a full
and to that whole
And that such an
of such a whole
also, that the due
they came to one
of reason into the
than only an undoubted
thing by the common
will working with God
famous book of the
likened them to bulls,
them bulls, apes, and
that himself list to
you? or by them
ye depart hence, to
Then would he peradventure
Church which ye do
the same, because we
of themselves, they must
so. Let them, then,
to seek it yet

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all do these folk
And of this cause
each of them hath
church that might be
feeling faith as he
a diverse way, and
church which Barnes here
church is that he
which of them all
99 Sermon, which he
as this faithless friar
own church which himself
that our Master, Christ,
universal church that Barnes
neither Tyndale nor Barnes
this matter before them,
incursu et daemonio meridiano,
by governors of his
would not fail to
plenteous promises of his
of God concerning his
by his own perpetual
his own grace and
and learned, have the
that have that perpetual
congregation in which that
is, and by that
promises and gave his
he gave his continual
so be present and
Spirit of God is
whom Christ is perpetually
Holy Spirit is evermore
hath promised to be
Holy Spirit is forever
end of the world,
of God would have
spirit at any time
the chief head thereof,
pretendeth to answer and
say, that he will
would fain seem to
he were able to
the world beside, to
the world beside to
so fain answer and
in such wise to
Tyndale would seem to
while bumbled about to
in the laboring to
assign the successor of that
assigned , they see well themselves
assigned a diverse church from
assigned . Ergo, but if ye
assigneth . For else maketh Tyndale
assigneth a diverse church, never
assigneth is all pure and
assigneth , of only so pure
assigneth me the very, true
assigneth, but also 96, 69
assigneth … that is, only those
assigneth , though she cannot err
assigneth there, the which is
assigneth that is to wit
assigneth any cause. And I
assigneth a cause, and saith
assigning to every one of
assignment , by true prophets, true
assist them with his Holy
assistance with his Holy Spirit
assistance and preserving were not
assistance and presence with his
assistance , which he promised should
assistance of Christ and his
assistance of Christ and his
assistance is, and by that
assistance , that faithful, true, perfect
assistance , were all continually good
assistance unto them, as appeareth
assistant forever, himself and his
assistant and will not suffer
assistant , and whom he leadeth
assistant to lead them into
assistant here in earth unto
assistant , to teach it and
assistant himself, and with himself
assisted them with his help
assisting any of all the
assisting it and preserving it
assoil the reasons with which
assoil all the reasons of
assoil it, be as he
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<td>and gotten by man</td>
<td>8, 820/7</td>
</tr>
<tr>
<td>attained</td>
<td>, without the inward working</td>
<td>8, 820/9</td>
</tr>
<tr>
<td>attained</td>
<td>the perceiving thereof. But</td>
<td>8, 996/14</td>
</tr>
<tr>
<td>attained</td>
<td>mercy. Thirdly, we lay</td>
<td>8, 1018/31</td>
</tr>
<tr>
<td>attaining</td>
<td>of his own salvation</td>
<td>8, 819/30</td>
</tr>
<tr>
<td>attaining</td>
<td>thereof used himself sufficiently</td>
<td>8, 966/8</td>
</tr>
<tr>
<td>attempt</td>
<td>the like. And besides</td>
<td>8, 653/9</td>
</tr>
<tr>
<td>attempt</td>
<td>any answer thereunto… till</td>
<td>8, 676/2</td>
</tr>
<tr>
<td>attempt</td>
<td>any such incestuous marriage</td>
<td>8, 808/9</td>
</tr>
<tr>
<td>attend</td>
<td>well thereto, both by</td>
<td>8, 893/11</td>
</tr>
<tr>
<td>attending</td>
<td>daily upon him in</td>
<td>8, 907/10</td>
</tr>
<tr>
<td>Attendite</td>
<td>a falsis prophetis,&quot; wherein</td>
<td>8, 934/4</td>
</tr>
</tbody>
</table>

Thomas More Studies 12.2 (2017)
when he exhorteth his audience to pray for the
if he will have audience, tarry till the lusks
as much of his audience may take occasion of
one in all his audience that would be the
take hold in every audience; so far forth that
would say to his audience in his sermon in
were able enough, for audience that I can see
compelled to give them audience but of his own
he saith, "Careth God show if he say
bound, before we bestowed audience for the oxen?" as
he may hap, ere see, good readers, for audience to purpose. And therefore
faith in anything that audience upon "voluntary," to seek
any manner feeling that audience long, to fall into
sign or token that audience that ever I can
that their faith was audience is, and that it
kind, because it was audience is, that any of
to look in Saint augmented and increased after their
great holy doctor Saint augmented in degrees? The apostles
man now allegeth Saint Augustine, in his book of
of Christ? as Saint Augustine, Saint Jerome, Saint Gregory
great holy doctor Saint allegeth as reverently Saint
man now allegeth Saint Augustine. And this reason that
of Christ? as Saint Augustine orderly deduceth, by a
pride is, as Saint Augustine saith, the very mother
time of holy Saint Augustine, such heretics as then
This saying of Saint Augustine, Luther himself alloweth. For
to the saying of Saint Augustine, this thing given it
matter. For since Saint Augustine saith, and Luther also
those words, both Saint Augustine and Luther both spoke
plainly that both Saint Augustine and Luther affirm, confess
the holy doctor Saint Augustine four or five hundred
things that holy Saint Augustine made that reason for
that holy doctor Saint Augustine hath by that reason
it but that Saint Augustine made for that purpose
seem nay, that Saint Augustine himself so many hundred
confesseth, made by Saint Augustine had not had as
Christendom! But surely Saint Augustine, good man, saw not
after. Howbeit, if Saint Augustine had had no more
well have mocked Saint Augustine as Tyndale doth now
have said unto Saint Augustine that the Jews might
is the Scripture" Saint Augustine would soon have said
can devise, could Saint Augustine have answered any such
farther then might Saint Augustine have said to that
the reason of Saint Augustine as Saint Augustine might
Saint Augustine as Saint... not only Saint
second by Saint Augustine might have said against
only which, as Saint Augustine, pardie, but holy Luther
Saint Ambrose, and Saint Augustine. And it hath such
Augustine, saint and Luther confesseth Augustine. Now if Tyndale dare
<table>
<thead>
<tr>
<th>Term</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>the reason of Saint Augustine</td>
<td>that Tyndale here speaketh 8,706/7</td>
</tr>
<tr>
<td>the name of Saint Augustine</td>
<td>, in the name of 8,707/1</td>
</tr>
<tr>
<td>the reason of Saint Augustine</td>
<td>is that men may 8,707/17</td>
</tr>
<tr>
<td>purpose of holy Saint Augustine</td>
<td>... and having in itself 8,708/11</td>
</tr>
<tr>
<td>and discerneth (as Saint Augustine</td>
<td>saith, and Luther himself 8,711/17</td>
</tr>
<tr>
<td>the name of Saint Augustine</td>
<td>, in the name 8,712/3</td>
</tr>
<tr>
<td>a book of Saint Augustine</td>
<td>to be taken for 8,712/11</td>
</tr>
<tr>
<td>book in which Saint Augustine</td>
<td>maketh this reason that 8,712/29</td>
</tr>
<tr>
<td>very book of Saint Augustine</td>
<td>. And then doth this 8,712/32</td>
</tr>
<tr>
<td>Saint Gregory, holy Saint Augustine</td>
<td>, holy Saint Ambrose, and 8,716/30</td>
</tr>
<tr>
<td>reason of holy Saint Augustine</td>
<td>hath, against which these 8,718/20</td>
</tr>
<tr>
<td>the reason that Saint Augustine</td>
<td>made therefor is not 8,718/28</td>
</tr>
<tr>
<td>that reason of Saint Augustine</td>
<td>avoided. Here is, lo 8,719/13</td>
</tr>
<tr>
<td>is true which Saint Augustine</td>
<td>saith: that he had 8,720/26</td>
</tr>
<tr>
<td>fellows, and holy Saint Augustine</td>
<td>saith the contrary of 8,722/36</td>
</tr>
<tr>
<td>this reason, that Saint Augustine</td>
<td>, in respect of these 8,723/24</td>
</tr>
<tr>
<td>Jerome, Saint Ambrose, Saint Augustine</td>
<td>, Saint Gregory the Pope 8,727/22</td>
</tr>
<tr>
<td>was taken of Saint Augustine</td>
<td>, because he would at 8,730/2</td>
</tr>
<tr>
<td>If they allege Saint Augustine</td>
<td>, which saith, &quot;I had 8,730/9</td>
</tr>
<tr>
<td>a false sense. Saint Augustine</td>
<td>, before he was converted 8,730/13</td>
</tr>
<tr>
<td>the authority that Saint Augustine</td>
<td>meant. But if we 8,730/30</td>
</tr>
<tr>
<td>us true that Saint Augustine</td>
<td>as he saith 8,730/36</td>
</tr>
<tr>
<td>the last that Saint Augustine</td>
<td>was none of those 8,731/21</td>
</tr>
<tr>
<td>Church, for which Saint Augustine</td>
<td>did (as Tyndale saith 8,731/35</td>
</tr>
<tr>
<td>thereby perceive whether Saint Augustine</td>
<td>, if he were now 8,732/2</td>
</tr>
<tr>
<td>win us in Saint Augustine</td>
<td>, that should be such 8,732/14</td>
</tr>
<tr>
<td>a book which Saint Augustine</td>
<td>writeth against heretics of 8,732/16</td>
</tr>
<tr>
<td>do now. But Saint Augustine</td>
<td>, albeit he could not 8,732/23</td>
</tr>
<tr>
<td>will, in which Saint Augustine</td>
<td>rehearsest the virtues that 8,732/34</td>
</tr>
<tr>
<td>since Tyndale alloweth Saint Augustine</td>
<td>and the virtues that 8,733/5</td>
</tr>
<tr>
<td>more but believe Saint Augustine</td>
<td>... and then shall he 8,733/8</td>
</tr>
<tr>
<td>doth falsely take Saint Augustine</td>
<td>and contrary to his 8,733/30</td>
</tr>
<tr>
<td>these words of Saint Augustine</td>
<td>for example how the 8,733/34</td>
</tr>
<tr>
<td>Tyndale expoundeth here Saint Augustine</td>
<td>more truly... and thereby 8,733/37</td>
</tr>
<tr>
<td>the cause why Saint Augustine</td>
<td>did believe the Church 8,734/6</td>
</tr>
<tr>
<td>the place where Saint Augustine</td>
<td>writeth those words, he 8,734/12</td>
</tr>
<tr>
<td>Cyprian doth holy Saint Augustine</td>
<td>rehearse and approve; whereby 8,734/28</td>
</tr>
<tr>
<td>Saint Cyprian and Saint Augustine</td>
<td>too did take the 8,734/30</td>
</tr>
<tr>
<td>Saint Cyprian and Saint Augustine</td>
<td>say: that of all 8,734/34</td>
</tr>
<tr>
<td>this evasion that Saint Augustine</td>
<td>believed not the Church 8,735/7</td>
</tr>
<tr>
<td>of whose sect Saint Augustine</td>
<td>had been once himself 8,735/11</td>
</tr>
<tr>
<td>his sheep,&quot; saith Saint Augustine</td>
<td>, &quot;from Saint Peter's days 8,735/25</td>
</tr>
<tr>
<td>causes, lo, laid Saint Augustine</td>
<td>, all which causes are 8,735/34</td>
</tr>
<tr>
<td>what firm credence Saint Augustine</td>
<td>gave to the known 8,736/6</td>
</tr>
<tr>
<td>In which place Saint Augustine</td>
<td>disputeth against the heretics 8,736/10</td>
</tr>
<tr>
<td>Scripture. And therefore Saint Augustine</td>
<td>, having rehearsed before what 8,736/19</td>
</tr>
<tr>
<td>telling us that Saint Augustine</td>
<td>, where he saith he 8,738/20</td>
</tr>
<tr>
<td>For neither doth Saint Augustine</td>
<td>in this arguing reprove 8,738/27</td>
</tr>
<tr>
<td>the argument of Saint Augustine</td>
<td>for some of the 8,738/34</td>
</tr>
<tr>
<td>shall stand. For Saint Augustine</td>
<td>allegeth there, for one 8,739/1</td>
</tr>
</tbody>
</table>

*Thomas More Studies 12.2 (2017)*
with which, as Saint
that place in Saint
and intent of Saint
and meaning of Saint
148). In which Saint
same church approved. Saint
known Catholic church. Saint
would not believe Saint
have ye heard Saint
the words of Saint
the saying of Saint
as they do Saint
the mind of Saint
before showed you, Saint
Christ, and that Saint
as I say, Saint
declaring it, as Saint
this way went Saint
the reason of Saint
belief (for as Saint
the difference between Saint
unto the Church. Saint
this point wherein Saint
historical faith of Saint
the church that Saint
before, Tyndale alleged Saint
you before that Saint
for Scripture (as Saint
the reason of Saint
let us ask Saint
And yet sheweth Saint
faith of holy Saint
the faith of Saint
witness... as holy Saint
Which saying of Saint
Catholic church, as Saint
more perfect than Saint
perfect belief than Saint
such thing as Saint
own mind that Saint
as well as Saint
virtue, as were Saint
answereth nothing to Saint
feel better than Saint
felt, else while Saint
Church still, as Saint
better faith than Saint
self thing that Saint
disguisings. This doth Saint
fair," etc. Here Saint

Augustine saieth, they that believe 8,739/5
Augustine which I have rehearsed 8,739/10
Augustine is plainly that God 8,739/12
Augustine , as it plainly appeareth 8,739/29
Augustine plainly showeth that the 8,739/33
Augustine also, in his third 8,740/1
Augustine also in his epistle 8,740/9
Augustine nor any of the 8,740/21
Augustine ... whom if Tyndale will 8,740/22
Augustine , that saith he believed 8,740/32
Augustine . And therefore, since he 8,740/37
Augustine ... while ye plainly see 8,741/1
Augustine was (and is, I 8,743/27
Augustine , albeit that without help 8,744/22
Augustine either had no such 8,744/33
Augustine laid them not that 8,744/35
Augustine showeth, and also for 8,745/11
Augustine , with such outward causes 8,745/16
Augustine neither with examples of 8,745/19
Augustine saith, "In vain soundeth 8,747/35
Augustine and the good man 8,750/21
Augustine believed the Church in 8,750/22
Augustine and the good man 8,750/32
Augustine ... and plainly confesseth himself 8,751/30
Augustine spoke of that is 8,751/31
Augustine in believing the Gospel 8,763/18
Augustine , in believing the Scripture 8,763/35
Augustine saith that himself did 8,770/8
Augustine that he knoweth the 8,770/21
Augustine the question, which against 8,791/4
Augustine farther, and by good 8,791/13
Augustine ... as his words against 8,796/7
Augustine too, because both he 8,796/20
Augustine hath already done for 8,800/17
Augustine ye see yourselves that 8,800/21
Augustine said that he did 8,802/21
Augustine had after that God 8,803/32
Augustine in any such thing 8,804/2
Augustine and he believed both 8,804/3
Augustine in any true point 8,804/7
Augustine did still when he 8,804/11
Augustine , Saint Jerome, Saint Basil 8,805/16
Augustine . For except he feel 8,827/4
Augustine felt, else while Saint 8,827/5
Augustine confessed against the Manichaeans 8,827/5
Augustine did. And on the 8,827/10
Augustine felt... in the self 8,827/12
Augustine did then believe as 8,827/12
Augustine well prove, saying, "Of 8,837/28
Augustine saith that Christ hath 8,837/30
<table>
<thead>
<tr>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augustine</td>
<td>8, 839/4</td>
</tr>
<tr>
<td>Augustine, also... there is not</td>
<td>8, 839/4</td>
</tr>
<tr>
<td>Augustine, as ye shall see</td>
<td>8, 839/8</td>
</tr>
<tr>
<td>Augustine, do prove us the</td>
<td>8, 844/9</td>
</tr>
<tr>
<td>Augustine, which Friar Barnes bringeth</td>
<td>8, 851/20</td>
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<tr>
<td>Augustine, and some other doctors</td>
<td>8, 857/4</td>
</tr>
<tr>
<td>Augustine, doth witness in these</td>
<td>8, 857/20</td>
</tr>
<tr>
<td>Augustine, that &quot;the church&quot; is</td>
<td>8, 858/16</td>
</tr>
<tr>
<td>Augustine, by which he would</td>
<td>8, 859/17</td>
</tr>
<tr>
<td>Augustine, tellet us where it</td>
<td>8, 859/19</td>
</tr>
<tr>
<td>Augustine, spoke... yet he meaneth</td>
<td>8, 867/29</td>
</tr>
<tr>
<td>Augustine, meant. For Saint Augustine</td>
<td>8, 867/30</td>
</tr>
<tr>
<td>Augustine, in divers other places</td>
<td>8, 867/30</td>
</tr>
<tr>
<td>Augustine, would a sinner should</td>
<td>8, 868/14</td>
</tr>
<tr>
<td>Augustine, doth in one place</td>
<td>8, 868/21</td>
</tr>
<tr>
<td>Augustine, meant in that place</td>
<td>8, 868/22</td>
</tr>
<tr>
<td>Augustine, and other holy doctors</td>
<td>8, 873/2</td>
</tr>
<tr>
<td>Augustine, saith, she learned of</td>
<td>8, 875/27</td>
</tr>
<tr>
<td>Augustine, out of whose rule</td>
<td>8, 896/2</td>
</tr>
<tr>
<td>Augustine, in his fiftieth sermon</td>
<td>8, 906/12</td>
</tr>
<tr>
<td>Augustine, none other meaneth but</td>
<td>8, 906/16</td>
</tr>
<tr>
<td>Augustine, saith that whosoever is</td>
<td>8, 906/28</td>
</tr>
<tr>
<td>Augustine, meaning none otherwise by</td>
<td>8, 908/8</td>
</tr>
<tr>
<td>Augustine, meant in them, make</td>
<td>8, 908/9</td>
</tr>
<tr>
<td>Augustine, . And therefore this place</td>
<td>8, 908/12</td>
</tr>
<tr>
<td>Augustine, nothing helpeth him... but</td>
<td>8, 908/12</td>
</tr>
<tr>
<td>Augustine, which I shall bring</td>
<td>8, 908/13</td>
</tr>
<tr>
<td>Augustine, so plainly declared in</td>
<td>8, 908/14</td>
</tr>
<tr>
<td>Augustine, which Friar Barnes bringeth</td>
<td>8, 908/19</td>
</tr>
<tr>
<td>Augustine, that he bringeth in</td>
<td>8, 908/21</td>
</tr>
<tr>
<td>Augustine, hath Friar Barnes alleged</td>
<td>8, 908/31</td>
</tr>
<tr>
<td>Augustine, doth in those words</td>
<td>8, 909/10</td>
</tr>
<tr>
<td>Augustine, , as I say, showeth</td>
<td>8, 909/18</td>
</tr>
<tr>
<td>Augustine, in the place that</td>
<td>8, 910/14</td>
</tr>
<tr>
<td>Augustine, , whom Barnes bringeth for</td>
<td>8, 911/37</td>
</tr>
<tr>
<td>Augustine, which of Barnes' bringing</td>
<td>8, 912/3</td>
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<tr>
<td>Augustine, saith in them no</td>
<td>8, 912/4</td>
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<tr>
<td>Augustine, meaneth not that like</td>
<td>8, 912/27</td>
</tr>
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<td>Augustine, alone for the while</td>
<td>8, 912/32</td>
</tr>
<tr>
<td>Augustine, here mean by &quot;faithful&quot;</td>
<td>8, 913/4</td>
</tr>
<tr>
<td>Augustine, would say to his</td>
<td>8, 913/9</td>
</tr>
<tr>
<td>Augustine, meant as Barnes maketh</td>
<td>8, 913/21</td>
</tr>
<tr>
<td>Augustine, nothing make for Friar</td>
<td>8, 913/36</td>
</tr>
<tr>
<td>Augustine, meant in his words</td>
<td>8, 914/9</td>
</tr>
<tr>
<td>Augustine, meant in this word</td>
<td>8, 914/26</td>
</tr>
<tr>
<td>Augustine, nor that gloss meant</td>
<td>8, 914/27</td>
</tr>
<tr>
<td>Augustine, for me for it</td>
<td>8, 945/13</td>
</tr>
<tr>
<td>Augustine, saith, she learned of</td>
<td>8, 952/27</td>
</tr>
<tr>
<td>Augustine, saith not that the</td>
<td>8, 952/35</td>
</tr>
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</table>
these things is Saint
among yourselves." For Saint
insomuch that holy Saint
soul into hell. Saint
you in. But Saint
false handling of Saint
But thus saith Saint
maketh as though Saint
vexed," saith he, Saint
the Donatists vex Saint
against him, nor Saint
them, they vexed Saint
Donatists did vex Saint
Donatists vexed not Saint
for that. For Saint
the Donatists and Saint
point were both Saint
he saith that Saint
then... and that Saint
us ween that Saint
good readers, that Saint
very words of Saint
Friar Barnes beginneth... Saint
see clearly that Saint
very truth... doth Saint
the authority of Saint
words by which Saint
spot nor wrinkle... Saint
And then goeth Saint
not commit. Whereby Saint
in hell. For Saint
such wise as Saint
shall be, saith Saint
of God. But Saint
God. And that Saint
less doubt thereof... Saint
which few words Saint
invicem, ut salvemini." Saint
taken pieces of Saint
all, by which Saint
first. Also, whereas Saint
wise as though Saint
deadly sin; whereof Saint
and clean; whereas Saint
these words of Saint
These words of Saint
wrinkle. But, as Saint
letting pass that Saint
very words of Saint
meant, neither, by Saint

Augustine, whom he bringeth for 8, 953/ 10
Augustine, whom he bringeth for 8, 953/ 20
Augustine was first of the 8, 955/ 11
Augustine in this point declareth 8, 955/ 33
Augustine was not in this 8, 956/ 4
Augustine, and his false intent 8, 959/ 35
Augustine, lo... "The whole Church 8, 960/ 6
Augustine had spoken those words 8, 961/ 31
Augustine with the same reason 8, 961/ 33
Augustine with that reason that 8, 961/ 35
Augustine made not that sermon 8, 961/ 36
Augustine with this heresy: that 8, 962/ 1
Augustine. Now, if Barnes will 8, 962/ 14
Augustine with the same thing 8, 962/ 30
Augustine called the successor of 8, 962/ 35
Augustine. For between Barnes and 8, 963/ 6
Augustine and the Donatists agreed 8, 963/ 11
Augustine was vexed by the 8, 963/ 14
Augustine were of the mind 8, 963/ 18
Augustine therefore wrote those words 8, 963/ 22
Augustine spoke those words not 8, 963/ 27
Augustine himself in the selfsame 8, 963/ 32
Augustine saith thus: "Ubi es 8, 964/ 1
Augustine wrote not those words 8, 964/ 4
Augustine write those words which 8, 964/ 26
Augustine, with the selfsame words 8, 964/ 28
Augustine plainly proveth it false 8, 964/ 29
Augustine saith, as ye have 8, 964/ 34
Augustine further and saith that 8, 965/ 6
Augustine teacheth us against the 8, 965/ 26
Augustine saith here, as ye 8, 966/ 3
Augustine here declareth that is 8, 966/ 9
Augustine, forgiven. And when he 8, 966/ 13
Augustine meaneth not that every 8, 966/ 16
Augustine meaneth here none otherwise 8, 967/ 4
Augustine shall himself declare that 8, 967/ 7
Augustine witnesseth against more of 8, 969/ 7
Augustine affirmeth here also that 8, 969/ 21
Augustine and patched them together 8, 969/ 33
Augustine excepteth them from forgiveness 8, 970/ 1
Augustine, having his whole words 8, 970/ 10
Augustine had said that every 8, 970/ 17
Augustine in these words "quae 8, 970/ 21
Augustine saith nor meaneth no 8, 970/ 28
Augustine : that God is the 8, 970/ 35
Augustine which Barnes here leaveth 8, 971/ 3
Augustine saith here, though at 8, 972/ 4
Augustine saith not that the 8, 972/ 28
Augustine himself and that they 8, 972/ 32
Augustine than Barnes would have 8, 972/ 34
what saith Saint Friar
what saith Friar Saint
in for him Saint
would bring in Saint
rather to bring Saint
the words of Saint
the words of Saint
Christian readers, how Saint
if he believe Saint
ye perceive by Saint
these words of Saint
the country. For Saint
ye see that Saint
about the world Saint
Friar Barnes by Saint
selfsame place of Saint
a sermon of Saint
self place where Saint
place, I say, Saint
plainly perceive that Saint
and question that Saint
an unknown church... Saint
before play with Saint
them, but let Saint
declare it. For Saint
goodly scoffing at Saint
would shake off Saint
he would answer Saint
For he alloweth Saint
third answer unto Saint
here true of Saint
that was in Saint
any furtherance of Saint
this point, of Saint
rehearse you here Saint
I say, by Saint
proved you, by Saint
false glossing of Saint
more perfect than Saint
faith better than Saint
will bring you Saint
as weary of Saint
was weary of Saint
ran out of Saint
words throughout all Saint
in reading of Saint
the beginning of Saint
false glossing of Saint
will bring you Saint
would rehearse you Saint

Augustine Barnes. First Friar Barnes 8, 972/ 36
Augustine Barnes. He saith, ye 8, 973/ 20
Augustine ... whose words altered and 8, 973/ 28
Augustine to prove his purpose 8, 973/ 34
Augustine in... with plain words 8, 973/ 35
Augustine himself, because Friar Barnes 8, 975/ 31
Augustine ... "Ye must know that 8, 975/ 34
Augustine understandeth and expoundeth both 8, 978/ 23
Augustine as he would seem 8, 978/ 27
Augustine here, that Friar Barnes' 8, 979/ 11
Augustine , ye see also that 8, 979/ 13
Augustine showeth here well and 8, 979/ 28
Augustine in these words doth 8, 979/ 37
Augustine well and plainly declareth 8, 980/ 7
Augustine himself whose order and 8, 980/ 10
Augustine which himself bringeth here 8, 980/ 13
Augustine which he made unto 8, 981/ 32
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the end of Saint
have before of Saint
by misrehearsing of Saint
clearly see, by Saint
as to read Saint
wrinkle... as against Saint
place, endeth now Saint
though they were Saint
professed friar of Saint
cared not for ten
his book called Catena
as for to make
appear plainly by other
which was holy and
ye may read, in
Latin, and partly by
Latin, and partly by
hundred years, and old
hundred years, and old
touching any such "old
these folk many old
we prove by old
perceive also by old
which out of like
among many other great
the number of those
then see whether the
us resort unto the
here bringeth forth his
well farther upon the
hands, For, letting the
of those reasons and
a great heap of
thing were called: what
hath any power or
and Luther's and Huessgen's
well wit, by the
those decrees, of such
to what things, his
a man of such
those that had the
them, and set their
and of his own
if he prove his
to take away their
Gospel but if the
general council hath any
and cannot err, their

Augustine's words a little more
Augustine's But thus saith Saint
Augustine's work written to Quodvultdeus
Augustine's own words rehearsed you
Augustine's words... but he shall
Augustine's words here, that he
Augustine's words again in such
Augustine's words here Barnes boasteth
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Augustine's own, with "etc." And
Augustine's order, would seem to
Augustines , nor for a hundred
aurus the words which Huessgen
aurum potabile, that is a
authentic writing, but verily well
authentic Scripture and which not
authentic stories, that the Arians
authentic stories. And the
authentic stories. " Here would he
authentic stories which they had
authentic stories which they had
authentic stories as he speaketh
authentic stories proving their heresies
authentic books of holy old
authentic writers that at such
authorities compiled a like work
authorities and reasons, pressed him
authorities would fill a whole
authorities that he allegeth here
authorities of the Scripture and
authorities . And then, when he
authorities that this man layeth
authorities stand for the while
authorities , that I shall in
authorities and plain texts of
authority and what power either
authority to make any law
authority , in the construction of
authority of Saint Augustine, Saint
authority there as it is
authority stretcheth or ought to
authority that the great holy
authority in their hands... and
authority clear at naught, and
authority as by the invocation
authority the better, either by
authority . And yet if this
authority of the Catholic Church
authority or power to make
authority is greater than the
is of as great authority as the Scripture. More upon the boldness and we say that the is of as great authority of his apostasy to you somewhat of the authority of the Church "is the Gospel except the
authority of the Catholic Church And that is the moved, nor take none
authority of the Church except the Catholic Church in
the Catholic Church great
I say, for the it that for the
Gospel but if the itself saving for the itself but for the Scripture because of the moved only by the moved also by the believe only by the
mouths moved with the mouths moved with the believe "moved with the
credence given to the and show, by the Gospel... but if the Scripture still for the
Gospel but if the
did they lay so good
authority for them. "What authority doctors, and by the and yet prove the Jerusalem may lie by
Gospel but for the saith he by the have heard, by the not for his own against him. His first would, by his princely
credence or any great be by another like took he away the forasmuch as by the him go scrape that
should have the selfsame yet have the same and nuns, and the should have the same should have the full for the power and
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authority of their elders... and
authority of their elders only
authority of our elders, and
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authority of their elders only
authority of their elders only
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authority of Saint Paul and
authority of the Church moved
authority of the Church, as
authority of the Church moved
authority of the Church always
authority for them. "What authority lay they for them
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authority of their doctrine to
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authority of the prophet Isaiah
authority , or surety of his
authority be these words of
authority more than an imperial
authority with Friar Barnes, in
authority changed. But these changes
authority from all the Scripture
authority of the Church, his
authority out of his book
authority , full and whole, in
authority and the same full
authority of general councils, and
authority or credence that it
authority of the whole body
authority of every general council
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made to Master Wolman a known church. In pain temporal, but for with diligence used in call them virtue, and name of wives, and chastity, keep their open, beasts the most shameless... their sleep, weening themselves he nor we be so long been led cannot, as ye see, will and good works still and hold their hitherto, whatsoever Friar Barnes this is, whatsoever Barnes Barnes in his gay And therefore, whatsoever they when ye have all false fashion). And he Barnes, all that he by bare words and saving for the importunate other, for all Barnes' shall, for all this silence as would with thereby making that pretty were as a young breeding worms in the was shut from the and thereby making the babbleth also in his Babylonica babbleth here of the councils babbling only, without any power babbling of these heretics, no babbling upon his abjuration. Nor babbling , be saved, and shall babbling put down the good babe , her son, believe that babbe that lieth swaddled in babes' bellies. But now soon babies of Christian folk, while baby believe what she list Babylonica that neither man nor Babylonica , that all the old Babylonica , speaking of the Canon Babylonica , where he saith expressly back and his own too back again, and maketh them back warm, for physic. Finally. back and look thereon. Now back . For when he hath back again, and to testify back again, and show them back to back, and then back , and then speak all back , and to show the back toward the man. This back and prompteth him in back from his wickedness." Saint back ; for else, if it back upon himself, but not
of the devil, kept
back back; ye know with what
back back half. For because the
back back the throng of the
back back the hearts of some
back back as they went out
back back again, they shall never
back bad . I would ween that
bad bad of the Catholic Church
bad bad be for the while
bad bad . And then if he
bad bad "... "Marry," would Tyndale say
bad bad , and leaveth the naughty
bad bad as good yet describeth
bad bad . And that in this
bad bad as there are in
bad bad both. And so be
bad bad ... so be there also
bad bad as ye be, and
bad bad ? And yet is it
bad bad that his own father
bad bad , till it come out
bad bad cast away. And the
bad bad , and out of the
bad bad (as none were saved
bad bad (as hard it were
bad bad ... as it is in
bad bad . Wherefore, this is not
bad bad folk in it among
bad bad (as the Church here
bad bad both, and shall while
bad bad Saint Paul, I say
bad bad , despise this church in
bad bad , many men very good
bad bad is the church that
bad bad both together. For first
bad bad . For Christ hath by
bad bad among them... as Christ's
bad bad , and meaning some of
bad bad , and yet none without
bad bad together: so is the
bad bad together... for which whole
bad bad ... and Friar Barnes' church
bad bad , they shall be never
bad bad as we be, yet
bad bad giveth a beauty to
bad bad . And therefore are they
bad bad , therein yet to the
bad bad . Now, if Friar Barnes
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of both good and bad, company of good and bad 8, 1019/ 14
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of both good and bad, in all the parable 8, 1019/ 28
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church doth threaten with
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this world unto the
heresies, envy, manslaughter, drunkenness,
heresies, envy, manslaughter, drunkenness,
be naught worth... and
Christ delivered in the
he by faith and
them that before their
therewith giving them by
in the Sacrament of
the man, hath by
sometimes remembereth yet his
of the Sacrament of
took they by their
by God in their
had forthwith upon their
me that in the
which duly cometh to
that he hath by
that come duly to
if he come to
with him belief, his
of faith in the
therefore whoso come to
about, for all his
God infounden in his
historical faith cometh to
and discretion come unto
them that come to
they come to the
them yet with the
child receiveth in the
say that in the
God giveth in the
that though in the
every child in the
every child in the
child, for all the
he infoundeth in the
with the Sacrament of
the children in their
God washed clean in
by the Sacrament of
that the Sacrament of
by the Sacrament of
with the Sacrament of
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given them therewith. For
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\( \text{banishment} \) and imprisonment, and much
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\( \text{banquetings} \) therefore saith Saint Paul
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\( \text{baptism} \) have use of reason
\( \text{baptism} \) that grace too is
\( \text{Baptism} \). Upon the seed whereof
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\( \text{baptism} \), and say there may
\( \text{baptism} \) without any manner let
\( \text{baptism} \), and be received to
\( \text{baptism} \) is there by God
\( \text{baptism} \) ... for else were the
\( \text{baptism} \) God infoundeth into some
\( \text{baptism} \) not like grace to
\( \text{baptism} \) (either at the more
\( \text{baptism} \) the habit of that
\( \text{baptism} \). But yet, since I
\( \text{baptism} \), still out of the
\( \text{baptism} \) none insufficient faith. Howbeit
\( \text{Baptism} \) into every child, and
\( \text{baptism} \) have by God the
\( \text{Baptism} \). And considering that almost
\( \text{Baptism} \). Thus hath God given
\( \text{Baptism} \) might wash them all
\( \text{Baptism} \) cleansed his church of
\( \text{Baptism} \), and whereby they were
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upon it in the
grace of their
the children that after
by the Sacrament of
and the Sacrament of
he which after his
with the water of
he hath sanctified in
church, by profession of
persons forthwith upon their
 ceremonies used in the
while the grace of
elect, to come to
and to live in
church of elects into
church" by penance and
and Saint John the
disciples and John the
of a John the
sent Saint John the
as Saint John the
with Saint John the
new Saint John the
when Saint John the
would send this new
young Saint John the
old Saint John the
need of John the
as Saint John the
might Saint John the
For Saint John the
one: even John the
and Saint John the
Luther's Saint John the
else, whose foregoer and
of Tyndale, his holy
as Saint John the
that Saint John the
specially Saint John the
of Saint John the
new Saint John the
things that this new
new Saint John the
new Saint John the
how will this holy
dothis holy new
himself... this holy new
document of this new
not Saint John the

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if Saint John the
and Saint John the
as Saint John the
as Saint John the
as Saint John the
be Saint John the
we lack none holy
that such as are
in such as are
good purpose to be
he could not be

When the children are
all Christian people being
those that say the
the sacraments be but
oblation, nor but a
Blood of Christ, with
seven sacraments be but
the Jews, not by
to be lawful by
to be content with
but only for the
other thing than a
set up for a
tale but by his
be graceless and but
nothing therein but very
own experience, upon his
the sacraments be not
tale is but a
a matter believe his
men was but a
faith was before a
all, therefore, but a
else but either for
as Tyndale saith) but
to wit, to the
I speak here of
too... and leaveth but
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<td>of God.&quot; But Friar</td>
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<td>him. But thereto answereth</td>
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<td>thereto answereth also Friar</td>
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<td>incestuous wedding... and Friar</td>
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<td>Barnes allegeth here these words</td>
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<td>Barnes here bringeth forth his</td>
<td>8,874/22</td>
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<td>Barnes speak of, ye wot</td>
<td>8,875/27</td>
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<td>Barnes hath brought us forth</td>
<td>8,875/18</td>
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<td>Barnes would here make us</td>
<td>8,875/21</td>
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<td>Barnes bringeth make even plain</td>
<td>8,875/35</td>
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<tr>
<td>Barnes allegeth us divers places</td>
<td>8,876/3</td>
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<td>Barnes This is the very</td>
<td>8,877/16</td>
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<td>Barnes tethle us no more</td>
<td>8,878/22</td>
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<td>Barnes for teaching false heresies</td>
<td>8,879/5</td>
<td></td>
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<td>Barnes But now, here will</td>
<td>8,879/22</td>
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<td></td>
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<td>Barnes here confesseth now that</td>
<td>8,880/3</td>
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<td>Barnes To this I answer</td>
<td>8,883/22</td>
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<td>Barnes had not, as it</td>
<td>8,886/12</td>
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<td>Barnes thought it best, therefore</td>
<td>8,886/1</td>
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<td>Barnes hath answered you, and</td>
<td>8,886/23</td>
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<td>Barnes now confesseth in conclusion</td>
<td>8,886/7</td>
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<td>Barnes all this while, as</td>
<td>8,886/8</td>
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<td>Barnes , ready to give her</td>
<td>8,886/12</td>
<td></td>
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<tr>
<td>Barnes proveth nothing the church</td>
<td>8,886/36</td>
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<td>Barnes ; it will not be</td>
<td>8,886/2</td>
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<td>Barnes against free will and</td>
<td>8,887/23</td>
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<td>Barnes hath made as very</td>
<td>8,887/3</td>
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<tr>
<td>Barnes doth but mock the</td>
<td>8,887/18</td>
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<td>Barnes nor Tyndale, nor Luther</td>
<td>8,888/30</td>
<td></td>
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<td>Barnes , in such times as</td>
<td>8,888/36</td>
<td></td>
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<td>Barnes , one self man is</td>
<td>8,889/4</td>
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<td>Barnes nor with himself neither</td>
<td>8,889/13</td>
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<td>Barnes requite him as well</td>
<td>8,889/14</td>
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</table>
And in this meaneth Barnes meetly well in part 8, 870/ 7
vine. And thus meaneth Barnes that he which is 8, 870/ 16
this is Tyndale against Barnes . For Tyndale saith he 8, 870/ 19
off. But therein doth Barnes not err so far 8, 870/ 24
then in another point Barnes seemeth to run out 8, 870/ 28
at any time, Friar Barnes tellet us here that 8, 870/ 31
it is so that Barnes putteth in this case 8, 871/ 4
left without branches); since Barnes , I say, repugnant not 8, 871/ 9
or no since Friar Barnes , I say, tellet us 8, 871/ 21
general councils unto Friar Barnes , when he so handeth 8, 871/ 26
general councils with Friar Barnes … in which treaty I 8, 872/ 2
child perceive that Friar Barnes , all that he babbleth 8, 872/ 3
Catholic faith wherein Friar Barnes and we vary, and 8, 872/ 15
which both Tyndale and Barnes would were taken for 8, 872/ 31
the point by which Barnes will make us to 8, 873/ 3
all? But this point Barnes learned of Luther; and 8, 873/ 9
what a wise tale Barnes will in this matter 8, 873/ 11
this matter tell us. Barnes Now must we declare 8, 873/ 13
in company with Friar Barnes in the house of 8, 876/ 29
too. Now, if Friar Barnes and were going very 8, 877/ 6
he had heartily thanked Barnes told him there as 8, 877/ 23
to this question, if Barnes should tell him as 8, 877/ 28
the other. "Whereunto if Barnes had once told the 8, 878/ 1
I a friar" when Barnes , "Farewell, fool!" Now, the 8, 878/ 5
leave honestly and bid Barnes a better example and 8, 878/ 33
have been for Friar Barnes say, as he saith 8, 879/ 9
that company why should Barnes here saith by his 8, 879/ 30
hypocrite were there, as Barnes saith wheresoever I find 8, 879/ 35
not so. But while Barnes there were never one 8, 880/ 3
pure church of Friar Barnes farther, how proveth he 8, 880/ 4
do receive it; but Barnes must prove us that 8, 880/ 23
the word which Friar Barnes here speaketh of. And 8, 880/ 35
the purpose of Friar Barnes , though it might there 8, 881/ 6
the purpose of Friar Barnes . And yet over all 8, 882/ 3
given by any by Barnes proved yet, that his 8, 882/ 10
an argument doth Friar Barnes … but utterly they leave 8, 882/ 36
that I marvel Friar Barnes call this: "Faith cometh 8, 883/ 6
please you, good Father Barnes would be so fond 8, 883/ 15
To this would Friar Barnes is brought with his 8, 883/ 17
likely to say, "Father Barnes , while ye depart hence 8, 884/ 38
first!" What were Friar Barnes of likelihood make her 8, 885/ 11
please you, good Father Barnes , this same scripture is 8, 887/ 14
And therefore, good Father Barnes here likely to say 8, 887/ 34
To this would Friar Barnes would say, "Whensoever the 8, 888/ 6
likely to say, "Father Barnes say, "Forsooth, dear daughter 8, 890/ 12
say again, "Verily, Father Barnes , here ye bring me 8, 890/ 22
And therefore, good Father Barnes , " will she say, "I 8, 891/ 7
And therefore, good Father Barnes , I would have wished 8, 891/ 20
am sure, good Father Barnes , that when ye went 8, 891/ 28

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But now peradventure Friar
And verily, good Father
right. "Now would Friar
again, "Yea, verily, Father
good readers, what hath
remember me now, Father
To this when Friar
I wot well, Friar
rule and religion Friar
rule now. But when
and whereupon, as Friar
of Scripture, till Father
rebuke and confound Friar
By Saint Malkin, Father
all?" what could Friar
therefore every man," will
the leastwise: "Why, Father
In good faith, Father
 undone. "But surely, Father
warning? "Now, good Father
In good faith, Father
remember me, lo, Father
all. And thus, Father
thereof." What would Friar
faults as neither Friar
But then would Friar
And so would Friar
now that you, Father
If it be, Father
unknown church: yet, Father
thence. And therefore, Father
this point against Friar
Friar Barnes, that Friar
Saint Augustine which Friar
bringeth in is this...
Saint Augustine hath Friar
heresy, did as Friar
of his. "Yes," saith
the pope whom Friar
words of Lyra hath
And therefore of likelihood
of his blessed verity."
and the more unsure...
else Saint Augustine, whom
holy as holy Friar
for our purpose against
Saint Augustine's words as
Saint Augustine meant as
nothing make for Friar
in like wise doth

Barnes would answer to this 8, 892/ 10
Barnes, it seemeth that ye 8, 893/ 13
Barnes peradventure answer her and 8, 893/ 29
Barnes, well-favoredly, for so far 8, 893/ 33
Barnes, holding his heresy of 8, 895/ 5
Barnes, another thing Ye will 8, 895/ 9
Barnes would answer and falsely 8, 895/ 30
Barnes say. For this saith 8, 896/ 1
Barnes is run away... but 8, 896/ 2
Barnes would answer her so 8, 896/ 5
Barnes agreeeth, all the whole 8, 896/ 13
Barnes can give her better 8, 896/ 21
Barnes upon the sight of 8, 896/ 25
Barnes, all your tokens of 8, 896/ 35
Barnes say to his hostess 8, 897/ 8
Barnes, "that shall be 8, 897/ 22
Barnes, when God calleth upon 8, 897/ 36
Barnes, I take God for 8, 899/ 4
Barnes, as I told you 8, 899/ 37
Barnes, " would his halting hostess 8, 901/ 6
Barnes, methinketh therefore that this 8, 901/ 16
Barnes, upon another thing, " would 8, 901/ 18
Barnes, taking your secret, unknown 8, 902/ 2
Barnes have answered unto his 8, 902/ 11
Barnes nor all the learned 8, 902/ 17
Barnes have waxed a little 8, 902/ 21
Barnes bid those wives do 8, 902/ 28
Barnes, that were once a 8, 903/ 10
Barnes, such an unknown thing 8, 903/ 19
Barnes, by your own tale 8, 904/ 36
Barnes, in good faith, till 8, 905/ 15
Barnes, that Friar Barnes shall 8, 908/ 15
Barnes shall be as weary 8, 908/ 16
Barnes bringeth in himself. The 8, 908/ 20
Barnes "The Holy Church are 8, 908/ 22
Barnes alleged to be in 8, 908/ 31
Barnes and these other heretics 8, 909/ 16
Barnes, "for here ye may 8, 909/ 29
Barnes doth himself, here in 8, 910/ 1
Barnes alleged to be written 8, 910/ 10
Barnes playeth here with Lyra 8, 910/ 13
Barnes would here seem, lo 8, 910/ 25
Barnes bringeth the church here 8, 911/ 34
Barnes bringeth for him, saith 8, 911/ 37
Barnes appointeth: pure and clean 8, 912/ 30
Barnes, but even the beginning 8, 912/ 36
Barnes bringeth them in himself 8, 913/ 1
Barnes maketh that in this 8, 913/ 21
Barnes, And therefore ye may 8, 913/ 36
Barnes mistake the gloss that 8, 914/ 1
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<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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<tbody>
<tr>
<td>folk.</td>
<td>Which words Friar Barnes taketh as though the</td>
<td>8, 914/ 4</td>
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<tr>
<td>any</td>
<td>unknown church, as</td>
<td>8, 914/ 4</td>
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<tr>
<td>unknown</td>
<td>church, as</td>
<td>8, 914/ 4</td>
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<td>can</td>
<td>nothing serve Friar</td>
<td>8, 914/ 4</td>
</tr>
<tr>
<td>nothing</td>
<td>serve Friar</td>
<td>8, 914/ 4</td>
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<td>by hap</td>
<td>as Friar</td>
<td>8, 914/ 4</td>
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<tr>
<td>the</td>
<td>the other gloss that</td>
<td>8, 914/ 4</td>
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<td>other</td>
<td>gloss that</td>
<td>8, 914/ 4</td>
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<td>maketh</td>
<td>that gloss for</td>
<td>8, 914/ 4</td>
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<tr>
<td>that</td>
<td>gloss for</td>
<td>8, 914/ 4</td>
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<tr>
<td>Barnes?</td>
<td>It speketh against</td>
<td>8, 914/ 4</td>
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<tr>
<td>speketh</td>
<td>against Barnes! For</td>
<td>8, 914/ 4</td>
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<td>so</td>
<td>this gloss that</td>
<td>8, 914/ 4</td>
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<tr>
<td>it,</td>
<td>saith not as</td>
<td>8, 914/ 4</td>
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<tr>
<td>This</td>
<td>maketh plain against</td>
<td>8, 914/ 4</td>
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<td>therefore,</td>
<td>marvel enough of</td>
<td>8, 914/ 4</td>
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<td>word!</td>
<td>And yet whereas</td>
<td>8, 914/ 4</td>
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<td>read</td>
<td>these words of</td>
<td>8, 914/ 4</td>
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<td>law</td>
<td>durst not Friar</td>
<td>8, 914/ 4</td>
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<td>his</td>
<td>life after.</td>
<td>8, 914/ 4</td>
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<td>But of</td>
<td>displeasure. Now, if</td>
<td>8, 914/ 4</td>
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<td>than</td>
<td>may Friar Frantic</td>
<td>8, 914/ 4</td>
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<td>etc.</td>
<td>And thus Friar</td>
<td>8, 914/ 4</td>
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<td>that</td>
<td>word would Friar</td>
<td>8, 914/ 4</td>
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<td>that...</td>
<td>therefore will Friar</td>
<td>8, 914/ 4</td>
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<td>mercy</td>
<td>so amend Friar</td>
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<td>and</td>
<td>thieves, as Friar</td>
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<td>And in</td>
<td>another place</td>
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<td>great</td>
<td>authority with Friar</td>
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<td>with</td>
<td>Friar</td>
<td>8, 914/ 4</td>
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<td>the</td>
<td>general council, Friar</td>
<td>8, 914/ 4</td>
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<td>and</td>
<td>therefore will not</td>
<td>8, 914/ 4</td>
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<td>council...</td>
<td>then would Friar</td>
<td>8, 914/ 4</td>
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<td>I that</td>
<td>though Friar</td>
<td>8, 914/ 4</td>
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<td>to be</td>
<td>done, Friar</td>
<td>8, 914/ 4</td>
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<td>believed, Friar</td>
<td>8, 914/ 4</td>
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<td>ever</td>
<td>hitherto, whatsoever Friar</td>
<td>8, 914/ 4</td>
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<td>selfsame</td>
<td>councils that Friar</td>
<td>8, 914/ 4</td>
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<td>that</td>
<td>all that ever Friar</td>
<td>8, 914/ 4</td>
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<td>But now,</td>
<td>because Friar</td>
<td>8, 914/ 4</td>
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<td>of all</td>
<td>brabbling with</td>
<td>8, 914/ 4</td>
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<td>her</td>
<td>mortal enemies. Lest</td>
<td>8, 914/ 4</td>
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<td>the</td>
<td>intent that Friar</td>
<td>8, 914/ 4</td>
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<td>another</td>
<td>friar, called Robert</td>
<td>8, 914/ 4</td>
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<td>what</td>
<td>might Luther and</td>
<td>8, 914/ 4</td>
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<td>all</td>
<td>faithful people that</td>
<td>8, 914/ 4</td>
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<td>time</td>
<td>any such, as</td>
<td>8, 914/ 4</td>
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<td>bad.</td>
<td>Now, if Friar</td>
<td>8, 914/ 4</td>
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<td>doubt</td>
<td>but that Luther, all our days? &quot;If</td>
<td>8, 914/ 4</td>
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<td>Chrysostom, which be these... manners? More If Friar</td>
<td>8, 914/ 4</td>
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<td>have</td>
<td>said as Friar</td>
<td>8, 914/ 4</td>
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<td>Christ</td>
<td>himself.&quot; Whereas Friar</td>
<td>8, 914/ 4</td>
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<tr>
<td>But yet</td>
<td>if Friar</td>
<td>8, 914/ 4</td>
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*Thomas More Studies 12.2 (2017)*
fasting, and praying (which
be vicious indeed, which
said farther to Friar
trow, have answered Friar
Latin man, as Friar
well... yet if Friar
knowledge, as now Friar
But he whom Friar
Gregory have told Friar
And yet if Friar
be plain against Friar
ye wot that Friar
wrote the words which
true... and not, as
Saint Gregory tell Friar
Gregory would tell Friar
followeth again, against Friar
do plainly confound Friar
would have told Friar
do clearly confound Friar
he finally put Friar

Barnes
calleth patterning, and mumbling
Barnes
planteth in among these
Barnes
, and to Friar Luther
Barnes
... that they were none
Barnes
hath already had sufficient
Barnes
have read that work
Barnes
would himself. But Saint
Barnes
here bringeth (whose work
Barnes
that it was not
Barnes
would have stuck still
Barnes
himself. For well ye
Barnes
teacheth that the very
Barnes
bringeth forth (whom he
Barnes
would have it, that
Barnes
that they do utterly
Barnes
that since Saint Chrysostom
Barnes
, that the selfsame words
Barnes
... and say that the
Barnes
that when Saint Chrysostom
Barnes
. And therefore would he
Barnes
in choice whether he
Barnes
bringeth forth for him
Barnes
, four" when here were
Barnes
saith, "only representative," should
Barnes
will here say that
Barnes
, therefore, none other shift
Barnes
or any of all
Barnes
nor Tyndale, nor Luther
Barnes
saith that the general
Barnes
, or such others as
Barnes
babble, the very, true
Barnes
hath utterly failed of
Barnes
bringeth forth and assoileth
Barnes
But now will there
Barnes
four things in this
Barnes
here saith that Christ
Barnes
take it thus, he
Barnes
, in one of the
Barnes
,"I answer that this
Barnes
hath in more places
Barnes
,"because that in the
Barnes
meaneth not here, I
Barnes
say... if any man
Barnes
in his answer made
Barnes
wrote, yet had there
Barnes
as in that same
Barnes
restrain those words of
Barnes
saith here he did
Barnes
hath not handled it
Barnes
meaneth that he that

Barnes

8, 932/ 8
8, 932/ 13
8, 932/ 30
8, 933/ 2
8, 933/ 8
8, 933/ 13
8, 933/ 18
8, 933/ 22
8, 934/ 12
8, 934/ 16
8, 934/ 20
8, 934/ 21
8, 934/ 23
8, 934/ 29
8, 934/ 35
8, 935/ 6
8, 935/ 10
8, 935/ 12
8, 935/ 19
8, 935/ 29
8, 936/ 1
8, 936/ 8
8, 936/ 26
8, 938/ 20
8, 938/ 30
8, 939/ 35
8, 940/ 10
8, 940/ 15
8, 941/ 13
8, 941/ 25
8, 942/ 20
8, 942/ 25
8, 942/ 36
8, 943/ 1
8, 943/ 26
8, 943/ 36
8, 944/ 4
8, 944/ 30
8, 945/ 12
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8, 946/ 16
8, 946/ 19
8, 946/ 32
8, 947/ 18
8, 947/ 30
8, 947/ 32
8, 947/ 36
8, 948/ 23
8, 949/ 2
8, 949/ 8
Christ, and therefore asketh 
to which church will 
were wronged whereto doth 
the universal church that 
thing that if Friar 
the universal church that 
will grant it Friar 
law meaneth by which 
meaneth, which law Friar 
see, good readers, whereabout 
plainly perceive here that 
to "the church," Friar 
went that, lo! If 
But I ask Friar 
Catholic church. Let Friar 
church too... but if 
shame to see how 
church. In avoiding whereof 
he doth. Yet saith 
the very church," saith 
only, and yet maketh 
too. But yet saith 
Arians, which are these... 
brought forth against Friar 
suffice. But yet layeth 
wrinkle he proveth thus... 
I have said unto 
of mercy too. But 
being in him as 
do all that Friar 
stick to Christ, as 
yet hath God made 
forthwith upon the others... 
have you heard Friar 
and truly than Friar 
hath done... beginning where 
understand that whereas Friar 
no man vexeth Friar 
thing with which Friar 
Saint Augustine. Now, if 
which we vex Friar 
Barnes. Yet if Friar 
now. And also Friar 
that is between Friar 
Saint Augustine. For between 
may see that Friar 
prove you that Friar 
you farther, that Friar 
those with which Friar 
against the Donatists, as
for what intent Friar Barnes hath made this false
the same heresy that which heresy now Friar Barnes bringeth forth now... that holdeth stiffly for a himself here bringeth for more falsely or more maketh it here seem rehearseth them in his hath, as ye may leaveth off before he rehearseth his words in also concludeth, "Wherefore, by leaveth out also these here leaveth out (or , of Saint Paul's words brought in for him there saith, "Here have not remain with Friar Barnes also concludeth, "Wherefore, by boasteth himself to prove , after this boast in would have them taken , and then what saith . First Friar Barnes boasteth boasteth and saith, "Here of which church is must needs grant that will grant that he saith, and of which let us now see . He saith, ye wot hath here done... which after his own fashion said in the beginning a fool... especially since , as he weeneth, well Such a church must will himself, as it ask me how I , being professed friar of those "holy fathers," that sufficeth here against Friar Augustinian Barns. First Friar Barnes saith added in the persecuted church you see by Saint Augustine than world to see how what saith here Friar Barnes saith Saint Friar Augustine said in the beginning A fall as Friar Barnes framed by Friar Barnes heaven? To this Friar Barnes I suppose that Friar Barnes perceive now what Friar Barnes see what saith Friar Barnes saith Friar Saint Augustine And therefore he saith... was put in, Friar Barnes faith. Now, if Friar Barnes Augustine himself, because Friar Barnes place, in this manner... those "holy fathers," that sufficeth here against Friar Barnes see also that Friar Barnes catholicam," by which Friar Barnes have plainly confuted Friar Barnes order and rule Friar Barnes are Friar Barnes' words... God." And then Friar Barnes they not know," More Barnes

8, 964/ 9
8, 964/ 13
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8, 980/ 17
8, 980/ 21
8, 980/ 29
out of whose gospel in such wise as strangers." And now cometh good readers, how Friar of that law that I (to end where therewith finish this book...

Bernard. By whose words church... yet would Friar church. For as for another. Yet would Friar proveth nothing for Friar were but as Friar show you that Friar here all as Friar he said for Friar the devil? If Friar had said indeed as it not proved for ye shall understand that and they serve Antichrist")

his church here... Friar as deans, archdeacons," etc.), of Saint Bernard Friar saith those words that that Saint Bernard whom be departed. Now, whereas of hallowed things Friar Judas. I would Friar at rovers, as Friar with whose words Friar of Saint Bernard which the selfsame heresies that miracles. And finally, whereas holy Saint Bernard, whom out of which Friar unknown church, as Friar set up by Friar of Tyndale and Friar as Tyndale doth, and that neither Tyndale nor unreasonable that Tyndale and And therefore Tyndale and like not, as Friar both by Tyndale and church. This saith Friar be good again (as saith Tyndale; this saith Scripture fore-remembered will Friar I have answered Friar

Barnes hath taken the words
Barnes doth that is to
Barnes and telleth us that
Barnes here falsifieth and wrong
Barnes hath here rehearsed you
Barnes endeth himself let you
Barnes But let us see
Barnes would it should seem
Barnes that Saint Bernard should
Barnes, of truth, and all
Barnes farther, that Saint Bernard
Barnes, or against the known
Barnes rehearseth them. Secondly shall
Barnes playeth with Saint Bernard
Barnes rehearseth him... yet what
Barnes concerning the church? Do
Barnes will anything prove us
Barnes falsely rehearseth him yea
Barnes. Now, for the second
Barnes hath untruly translated you
Barnes hath translated it thus
Barnes turneth that another way
Barnes hath translated it thus
Barnes hath, as ye plainly
Barnes hath falsely translated; and
Barnes here bringeth in to
Barnes also saith that Saint
Barnes in mockage and scorn
Barnes had spied and brought
Barnes doth, and as Judas
Barnes, as though Saint Bernard
Barnes bringeth new-framed by himself
Barnes now setteth forth, but
Barnes reproveth the Church for
Barnes so specially bringeth in
Barnes hath picked and falsifieth
Barnes goeth about to make
Barnes. Of which two churches
Barnes; which books if they
Barnes, both. But in that
Barnes assigneth any cause. And
Barnes be both ashamed thereof
Barnes, though they do both
Barnes mocketh, to intentio secunda
Barnes. Then say we thus
Barnes, this saith Tyndale, this
Barnes saith); or that they
Barnes; this say they all
Barnes and those fellows answer
Barnes before albeit that it
And yet, because Friar Barnes only sort is, saith thereunto. And by Friar Barnes which is confuted Doctor of Saint Paul, of bringing forth, destroyeth utterly the covert purpose of good readers, that Friar black as is Friar consider somewhat of Friar and bad... and Friar And therefore, by Friar for this time Friar the nearer, neither, by that example, proveth not But this is Friar the words prove for the folly of Friar brought unto her Friar a point of Friar this world for Friar maketh this for Friar find nothing here in Saint Augustine which of so little for Friar it utterly destroyeth Friar but ween, by Friar let us now for do utterly confound Friar own reasons, and by and Tyndale's too, and confess that upon Friar would follow... and Friar Christian people." Surely if first point of Friar the other, for all Saint Augustine, to reprove because it is but Lo, these words are let us take Friar it so, then, for Augustine here, that Friar will now, for Friar whereof these are Friar Augustine abhorreth from Friar an end of Friar an end of Friar Bernard should not prove also in all Friar read it shall see
the favoring of Friar
the said Henry, Friar
would marvel where Friar
was very enemy to
doth plainly, to Friar
this book against Friar
the confutation of Friar
Catholic. And therefore Friar
Ambrose, Saint Cyprian, Saint
Polycarp, Saint Cyprian, Saint
Cyprian, Saint Chrysostom, Saint
Augustine, Saint Jerome, Saint
pillar (called in Latin
up a convent of
faith" believeth he the
being wounded in the
chances and occasions of
have fought a good
the merits of the
thief, nor whore, nor
little better than a
taken for half a
allow their whoredom and
besides their whoredom and
with whose whoredom and
lived, and saw the
lived, and saw the
Saracens, murderers and thieves,
thieves, and whores, and
thieves and whores and
as for whores and
have whole towns open
for any whores and
murders, nor whores nor
old Mother Maud, some
bawd, how she should
burned in Smithfield, as
Tewkesbury the Purser, and
Franciscan friar bid any
very well, "Take the
the finding of a
now neither is there
wretched, beastly people to
and oaths, haply, too)
hatred that these heretics
cause also wherefore they
wherefore these heretics cannot
maid, how she should
Christ did... and then
some poor man and

Barnes’
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heresies, I shall give
double brother... that is
wit was when he
all other heresies... and
confusion in his principal
evil and unchristian process
unknown holy church. Whereby
solution given unto that
Saint Chrysostom, and all
Saint Chrysostom, Saint Leo
Saint Gregory Nazianzen, Saint
Saint Cyprian, Saint Chrysostom
, which is the thing
between them; and then
that hath not heard
, and burning his finger
and war perish and
that he had fought
and keep this point
, because I received two
there, and all for
, I see not why
become evangelical sisters of
Friar Barnes findeth no
and fornication that is
and fornication that is
and harlots, though we
, though they be not
which he saith
... all the world knoweth
unto their beastly lechery
that be therein. Of
therein... but is also
church of heretics. But
and tell him that
, Bainham, and Tewkesbury the
the Apostle a worshipful
for us in his
out of your own
in a Christmas cake
nor heretic more loath
it and be content
me downright still in
unto them all again
it, if they should
their honor. And then
home water in a
witness of Tyndale, his
him a penny thither

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8, 896/ 6
8, 590/ 1
8, 710/ 4
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8, 918/ 28
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8, 610/ 36
8, 618/ 19
8, 625/ 12
8, 625/ 17
8, 650/ 15
8, 654/ 33
8, 696/ 34
8, 701/ 29
our Savior himself shall bear me record, that if 8, 701/ 36
did all Christ's miracles bear witness with him. These 8, 722/ 17
the word of God, bear witness, also, and is 8, 745/ 6
field of God shall bear both weed and corn 8, 777/ 15
naturally dead indeed should bear the dead corpse to 8, 780/ 10
For how should he bear himself upright among all 8, 790/ 26
rehearsed testify well and bear witness, though Tyndale's own 8, 796/ 9
for his own part bear me witness... as holy 8, 800/ 17
then, should Friar Barnes bear himself so high that 8, 834/ 18
for the honor we bear to God, we honor 8, 867/ 21
able to sustain and bear, , nor to recover and 8, 885/ 33
would answer and falsely bear her in hand that 8, 895/ 30
cordwainer in his country bear as much rule as 8, 909/ 35
man in the Church bear as much rule as 8, 909/ 36
then may they boldly bear us in hand whatsoever 8, 940/ 11
rather counsel him to bear that wrong and patiently 8, 944/ 7
know what witness ye bear unto the blood which 8, 960/ 28
only, and ye shall bear no part of that 8, 976/ 23
For if we cannot bear the torments which the bear to all good order 8, 1011/ 13
for hatred that they bear their wily-foolish invention in 8, 1015/ 27
that are stronger must bear and sustain the infirmity 8, 1017/ 37
him), he shaved his bear and went like a 8, 845/ 36
with, and shaved his beard and went like a 8, 885/ 29
and displeasure that he beareth toward himself for the bear us against Tyndale good 8, 689/ 28
also, Tyndale's own master, beareth record unto our spirit 8, 742/ 31
Romans 8), "The Spirit beareth record unto our spirit 8, 752/ 7
Romans 8), "The Spirit he saith, "The Spirit beareth witness to our spirit 8, 754/ 26
For the same Spirit say, "The same Spirit beareth record unto our spirit 8, 756/ 28
Paul that this Spirit " beareth record unto our spirit 8, 757/ 18
the Spirit of God beareth record unto our spirit 8, 757/ 24
sufficient, as Tyndale here beareth me in hand, making 8, 779/ 7
which wonderful miracles God beareth witness for them... and 8, 856/ 7
as our Master, Christ, beareth witness: "My sheep hear 8, 861/ 35
said as Friar Barnes beareth us in hand he 8, 931/ 12
as our Master, Christ, beareth witness: "My sheep hear 8, 980/ 26
which body every part beareth other, and the strong 8, 1017/ 34
they signify therewith the bearing up of some other 8, 847/ 2
would, under color of bearing favor to the good 8, 911/ 24
hole made with another beast : I cannot well perceive 8, 629/ 7
send any such abominable beast to turn the world 8, 651/ 25
thereof. But when the beast hath thus blasphemed them 8, 714/ 3
perceiveth, and knoweth which beast or bird is meet 8, 719/ 10
abomination, as this abominable beast abominably belieth them... the 8, 765/ 14
together, every wretched, willful beast to lay the weight 8, 787/ 16
wife is alive!" "Ye beast, thou false wife is alive!" "Ye 8, 816/ 7
quoth I, "thou false hole made with another beast's labor, and to make 8, 816/ 11
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<th>term</th>
<th>definition</th>
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<td>beast's labor&quot; he cannot mean</td>
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<td>8,629/12</td>
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<tr>
<td>beast's labor.&quot; Nor I purpose</td>
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<td>8,629/22</td>
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<tr>
<td>beastliness</td>
<td>to pollute and defile</td>
<td>8,994/21</td>
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<td>beastly doctrine, under name of</td>
<td></td>
<td>8,601/7</td>
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<td>beastly people to bear it</td>
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<td>8,610/36</td>
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<td>beastly to break their vows</td>
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<td>8,635/21</td>
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<td>beastly wretch before their miserable</td>
<td></td>
<td>8,653/8</td>
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<td>beastly as they be, and</td>
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<td>8,663/30</td>
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<td>beastly living, all their</td>
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<td>8,663/35</td>
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<td>beastly bodies with incestuous lechery</td>
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<td>8,666/19</td>
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<td>beastly heretics do now. But</td>
<td></td>
<td>8,732/22</td>
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<td>beastly as to write such</td>
<td></td>
<td>8,764/32</td>
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<td>beastly knavery. Lo, thus he</td>
<td></td>
<td>8,764/35</td>
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<td>beastly process, so full of</td>
<td></td>
<td>8,765/11</td>
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<td>beastly fellows do, teach folk</td>
<td></td>
<td>8,771/34</td>
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<td>beastly to blaspheme him. And</td>
<td></td>
<td>8,787/24</td>
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<td>beastly that ever durst for</td>
<td></td>
<td>8,808/9</td>
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<td>beastly lechery. And since Friar</td>
<td></td>
<td>8,836/15</td>
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<td>beastly marriage, and say that</td>
<td></td>
<td>8,925/32</td>
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<td>beastly sects, by your own</td>
<td></td>
<td>8,936/29</td>
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<td>beastly profession, altogether known, and</td>
<td></td>
<td>8,936/30</td>
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<td>beastly sect would have been</td>
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<td>8,940/31</td>
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<td>beastly folk in Holy Scripture</td>
<td></td>
<td>8,994/17</td>
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<td>beastly Sodomites were so struck</td>
<td></td>
<td>8,994/18</td>
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<td>beastly people, these abominable heretics</td>
<td></td>
<td>8,994/22</td>
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<td>beasts that labor with them</td>
<td></td>
<td>8,636/19</td>
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<td>beasts and to the young</td>
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<td>8,636/33</td>
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<td>beasts such men as it</td>
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<td>8,652/32</td>
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<td>beasts the most shameless... avowing</td>
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<td>8,767/1</td>
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<td>beasts , and then is the</td>
<td></td>
<td>8,823/16</td>
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<td>beasts , boast it. Howbeit, I</td>
<td></td>
<td>8,836/26</td>
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<td>beat them away, all that</td>
<td></td>
<td>8,789/22</td>
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<tr>
<td>beat and subdued the faithless</td>
<td></td>
<td>8,793/35</td>
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<tr>
<td>beat them because they say</td>
<td></td>
<td>8,899/3</td>
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<tr>
<td>beat , rob, despoil, and kill</td>
<td></td>
<td>8,953/17</td>
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<tr>
<td>beaten and corrected them therewith</td>
<td></td>
<td>8,609/4</td>
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<td>beaten her. And yet showeth</td>
<td></td>
<td>8,791/12</td>
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<tr>
<td>beaten and sent out a-begging</td>
<td></td>
<td>8,832/5</td>
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<tr>
<td>beaten because of his negligence</td>
<td></td>
<td>8,899/14</td>
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<td>beaten but a little; but</td>
<td></td>
<td>8,899/16</td>
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<td>beaten . And when I heard</td>
<td></td>
<td>8,899/17</td>
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<td>beaten therefor in this life</td>
<td></td>
<td>8,899/28</td>
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<td>beaten at all. For if</td>
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<td>8,899/33</td>
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<td>beaten for that time when</td>
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<td>8,899/34</td>
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<td>beaten for the other times</td>
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<td>8,899/35</td>
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<tr>
<td>beating nowhere but if there</td>
<td></td>
<td>8,899/30</td>
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<tr>
<td>beautiful .&quot; Yea, and though there</td>
<td></td>
<td>8,907/30</td>
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<tr>
<td>beautify than blemish the goodliness</td>
<td></td>
<td>8,907/20</td>
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<tr>
<td>beauty of any that is</td>
<td></td>
<td>8,906/16</td>
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</tbody>
</table>
and bad giveth a beauty to the whole... so 8, 907/ 18
therein especially for the beauty and holiness of the 8, 908/ 6
from the faith and became a false paynim, and 8, 808/ 11
deed of all three) became incarnate, and took flesh 8, 1009/ 10
be so shameless to become preachers, and find wretched 8, 610/ 35
call men from lechery become lechers, and abide thereby 8, 611/ 4
call men from error become heretics, and exhort men 8, 611/ 5
God leave undone, be own, and so to become noyous, superstitious, and damnable 8, 632/ 37
of them, and are become heretics, and therefore have 8, 651/ 33
it might so well become in like manner to 8, 652/ 33
be by that means become heretics. And in this 8, 656/ 3
him than might well become him. Then concerning the 8, 688/ 27
Now, where is then become the proof of Tyndale's 8, 762/ 11
the flock) the Catholics become the faithful folk, and 8, 772/ 10
good, and suddenly be become the Isaacs and the 8, 789/ 34
of his... it cannot become Tyndale well in that 8, 827/ 9
his Retractions it may become evangelical sisters of these 8, 836/ 20
their whoredom and bawdry become christened again, and be 8, 962/ 24
trust once they shall, become members of the common 8, 962/ 26
Catholic faith, and so become the very church: so 8, 1031/ 16
heretics, but were themselves take cold in, a bed alone, and himself take 8, 637/ 30
young, pretty prim to bed to keep his back 8, 637/ 31
and from a harlot's bed step up into the 8, 651/ 21
Luther into the nun's bed ... whose steps, as their 8, 726/ 5
when he went to bed . For no man shall 8, 823/ 26
defiled his own father's bed as did Reuben and 8, 1021/ 17
good, and suddenly be become men of the common 8, 962/ 24
in the midst of Bedlam he could not to 8, 584/ 7
forth, but lie still bedridden at home... and some 8, 701/ 15
For there were two beds in the garret. But 8, 903/ 5
and calleth it a "bed" reason... the man will 8, 798/ 33
that Tyndale is himself beetle-blind if he see not 8, 798/ 34
is then but a beetle-blind counsel to bid him 8, 798/ 35
there himself... and "examples before-gone" those examples only that 8, 647/ 21
meant in his words before-rehearsed , calling all "faithful" folk 8, 914/ 9
the words of his before-remembered , written against the Manichaeans 8, 800/ 18
to offer themselves and beg . Then was he demanded 8, 701/ 16
her. And first he began at the earth... and 8, 604/ 20
Pharisees or false scribes began , truly construed and expounded 8, 612/ 18
down and overwhelmed... then began a new, diverse, and 8, 623/ 15
the apostles themselves... and began he to change his 8, 623/ 37
seemeth, some such fellow began also by themselves, as 8, 631/ 32
nun. But, as I begun to sow such seed 8, 635/ 12
age since Christendom first began to say, remember, good 8, 658/ 5
the old heretic, Berengarius, began unto Friar Luther's own 8, 659/ 3
until Friar Luther now began at the worst, and 8, 662/ 1
believed them, then he began of late... there never 8, 808/ 8
begun to look piteously upon 8, 814/ 9
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<td>four months</td>
<td>&quot;Then he began to study a little power, until the heretics</td>
<td>8, 815/ 18</td>
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<td>began</td>
<td>since that heresy first began to raise a new</td>
<td>8, 867/ 24</td>
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<tr>
<td>began</td>
<td>after that, some heretics began his church of mankind</td>
<td>8, 954/ 23</td>
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<td>began</td>
<td>bad together. Moreover, God began to overgrow the corn</td>
<td>8, 1007/ 33</td>
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<td>began</td>
<td>therein, and the weeds began to be misled: God</td>
<td>8, 1008/ 28</td>
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<td>began</td>
<td>good, many light people began his own, new church</td>
<td>8, 1009/ 4</td>
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<td>began</td>
<td>his other disciples, and began he his church a</td>
<td>8, 1009/ 16</td>
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<td>began</td>
<td>of the angle.&quot; Here</td>
<td>8, 1009/ 25</td>
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<td>began</td>
<td>yet again as I</td>
<td>8, 1011/ 18</td>
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<td>began</td>
<td>first reason that I</td>
<td>8, 1014/ 8</td>
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<td>began</td>
<td>apostles. For among them</td>
<td>8, 1024/ 25</td>
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<td>began</td>
<td>soon as any man</td>
<td>8, 1025/ 14</td>
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<td>began</td>
<td>known, before such heresies</td>
<td>8, 1027/ 28</td>
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<td>began</td>
<td>evermore those that first</td>
<td>8, 1032/ 7</td>
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<td>began</td>
<td>Godspeed. Therefore, as I</td>
<td>8, 1032/ 35</td>
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<td>began</td>
<td>only they that first</td>
<td>8, 1033/ 9</td>
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<td>began</td>
<td>true before these heresies</td>
<td>8, 1033/ 12</td>
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<td>began</td>
<td>ago, those persons that</td>
<td>8, 1033/ 14</td>
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<td>began</td>
<td>cause his grandfather to</td>
<td>8, 799/ 5</td>
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<td>beget</td>
<td>Father-Friar Huessgen is, that</td>
<td>8, 979/ 10</td>
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<td>begetting</td>
<td>and let him from</td>
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<td>begetting</td>
<td>child can to the</td>
<td>8, 785/ 27</td>
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<td>begetting</td>
<td>the child in the</td>
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<td>begetting</td>
<td>can the child in</td>
<td>8, 818/ 38</td>
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<td>And some of them</td>
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<td>Christ came himself to that he maketh it</td>
<td>begin it, and sent his</td>
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<td>other goodwife, her neighbor,</td>
<td>begin to quicken and look</td>
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<td>might be suffered to by our Lady, I</td>
<td>begin to gape again, as</td>
<td>8, 902/13</td>
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| soever two or three by fear and force perceiving thereof. But now this point, I will together. If we should points of the Church was the lawyer and like unto Christ, the and their authors and tokens can serve such For lo, thus he a law because it the Fifth Book… and lo, the wise man old English ballad that The Seventh Book Here read. For whereas he lying. For first he and say "Amen." Thus knavery. Lo, thus he of his process, he himself. Lo, thus he done… beginning where Barnes with which Friar Barnes whose Dialogue in the the point… but the sacraments ordained at the continued on from the Church hath from the two churches not like the truth from the that Luther in the the apostles in the this while, since the Church hath from the Hutchins, goeth contrary way, from soon after the was, as from the still continued from the therefore ever from the but ever from the that that from the old faith from the glorious miracles from the Catholic church, from the

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<th>begin so to mistrust all</th>
<th>begin upon their own heads</th>
<th>begin a good thing in</th>
<th>begin they and we to</th>
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<td>8, 996/15</td>
<td>8, 1002/1</td>
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<td>begin were once a part</td>
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<td>beginth …Tyndale That the pope</td>
<td>beginth with &quot;Si Papa&quot;; like</td>
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<td>beginth the Seventh, wherein is</td>
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<td>beginth the Seventh Book, in</td>
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<td>beginth , as ye have heard</td>
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<td>beginth , but not ending where</td>
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<td>beginth of his chapter itself</td>
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<td>beginth ever been our matter</td>
<td>beginth at the less evil</td>
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<td>beginth ye have heard, a</td>
<td>beginth , and therefore ever from</td>
<td>beginth , as heretics or schisms</td>
<td>beginth it hath ever still</td>
<td>beginth (as by the books</td>
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<td>beginth incessantly persevering therein; and</td>
<td>beginth unto this present day</td>
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which gift is a
beginning of spiritual-lifely doctrine... it
8, 708/ 6
the word at the
beginning... are afterward moved by
8, 730/ 22
And whereas in the
beginning thereof he calleth the
8, 746/ 14
preventeth us in the
beginning but more falsehood, among
8, 774/ 37
lo, even in the
beginning brought in by Tyndale
8, 777/ 25
draweth even from the
beginning, and casteth down the
8, 782/ 15
our church at the
beginning thou wast moved by
8, 803/ 8
Catholic Church at the
beginning, yet they took thereof
8, 806/ 12
since that in the
beginning, saving for the Catholic
8, 810/ 12
beginning there turned together to
beginning of the epistle; doth
8, 853/ 7
men have between the
beginning of their deadly sins
8, 868/ 37
John saith, "In the
beginning was the Word" that
8, 881/ 1
Barnes, but even the
beginning of Saint Augustine's words
8, 912/ 36
Friar Barnes hath done...
beginning where Barnes beginneth, but
8, 960/ 2
plainly both in the
beginning of this sermon and
8, 964/ 23
in the very first
beginning, that he would bring
8, 973/ 33
sects as from the
beginning, where Saint Bernard saith
8, 986/ 33
his church in the
beginning unto these wretched days
8, 992/ 12
hath ever from the
beginning without writing) yet they
8, 996/ 28
hath had from the
beginning had his church a
8, 1006/ 36
and from before all
beginning, and from before all
8, 1009/ 31
is, and from the
beginning, and shall have in
8, 1009/ 31
For evermore from the
beginning hath been, a known
8, 1009/ 37
church that had its
beginning with Christ and his
8, 1030/ 15
continual succession, from that
beginning, before all heresies, and
8, 1030/ 17
church continued from the
beginning, out of which all
8, 1030/ 20
must needs have a
beginning; and that Tyndale cannot
8, 1032/ 1
ever been, from the
beginning to this present time
8, 1032/ 5
Catholic Church from the
beginning, according to the bidding
8, 1032/ 15
this being from the
beginning of the Church the
8, 1032/ 36
must needs have a
beginning, and this thing could
8, 1032/ 40
whole Church from the
beginning, this fifteen hundred years
8, 1033/ 32
pain, as he was
begotten without fleshly pleasure. And
8, 1009/ 15
Tyndale, to blind and
beguile the readers with, would
8, 593/ 28
prophesied how they should
beguile and lead out of
8, 614/ 5
false, foolish fallacy, to
beguile the poor unlearned people
8, 624/ 23
false teachers, and do
beguile and lead out of
8, 630/ 7
them; and then they
beguile the people with their
8, 638/ 18
Scripture, to blind and
beguile the people with we
8, 733/ 32
make us ween, to
beguile us with... but, calling
8, 855/ 23
still in question, and
beguile here and there some
8, 933/ 33
false feeling and was
beguiled. And therefore, as I
8, 744/ 34
of his great goodness
beguiled him, and made him
8, 785/ 8
was... Tyndale is therein
beguiled ... and God hath gone
8, 813/ 8
now was he shrewdly
beguiled
... for yet ere he
beguiled
than are the beggars
beguiled
me. For I had
beguiled
, and suffer the devil
beguiled
by false prophets that
beguiled
in doctrine to the
beguiled
by the subtle sleight
beguiling
the people, making of
begun
his heresies, and sent
begun
. Also, Christ and his
begun
at Adam, a great
begun
by the clergy that
begun
and continually kept and
begun
, to make more constitutions
begun
to be brought up
begun
and continued his church
begun
... what other preaching is
begun
to fall in some
begun
to enter into the
begun
to pour in the
begun
again in his false
begun
, there hath by succession
begun
nor yet risen of
begun
by Christ and by
behalf
: that if the faults
behavior
... although they were able
behavior
there neither is, I
behavior
used at their housel
behavior
, and is for his
begun
in the Land of
Behest
. Was there ever any
Behest
; whereupon his conclusion is
Behest
. Now, if this thing
Behest
. For this can make
Behest
were elects and had
Behest
; nor for none other
Behest
, or their losing thereof
Behest
: his example of them
Behest
... and were divers times
Behest
, I come shortly, and
behold
him would say the
Behest
. God's figure. For except
beholder
... or else to impute
beleth
the clergy... and that
belied
them... yet in the
belied
twain, and so foolishly
belief
, because of his own
belief
, and that not in

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true way both of
the full consent and
people both into wrong
this doctrine, of such
church have still the
world to the right
only, but for our
the amending of men's
from the faith and
agreeing with us in
of the faith and
both in abominable false
each know of other's
this for their contrary
error through the false
for only lack of
world warning that the
and because of the
home again to the
any man to the
nor against the common
Luther's faith concerning his
was brought into the
good surety of his
good causes of his
in the knowledge and
that hath no other
of our consent and
occasions and motions of
to the perfecting of
of the knowledge and
bringeth us into the
man's salvation, toward the
is, he saith, that
into the consent of
that is, the true
gift to know by
by the faith and
the men's hearts the
saith it was no
but only that their
his tale, that their
be'en of the right
he now that their
that hath none other
also confirmeth the same
a firm and fast
fruit of credence and
and inducing to the
this is a plain

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without any change of
into the truth of
wit, to the bare
that is to say,
very right faith and
say, to the only
to say, every historical
that man in the
Christian faith getteth that
speak here of bare
that seeketh for the
enter in toward the
all the points of
also go forth in
being perpetually damned… the
that is to say,
to say, lack of
fear us from the
then induced into the
were induced to the
him this tale of
to the very feeling
own will toward the
good reason of our
person any article of
any point of the
any respect in his
have a more perfect
any true point of
their own, and the
necessary points of the
as touching faith and
he bring with him
at once in the
baptism with only bare
is that the habitual
in the child, very
thereby fast and sure
feeling of the bare
stick fast onto the
to Christ in the
the faithful consent and
worketh in you that
every necessary point of
not be light of
catholic church of one
together in the true
in the points of
But in matters of
heretic: then is that

belief  on either other side  8,772/ 11
belief  by the Spirit of  8,778/ 19
belief  alone that faith that  8,779/ 20
belief  alone is very right  8,779/ 28
belief  … is a point which  8,779/ 29
belief  of these points and  8,780/ 13
belief  and credence is so  8,781/ 8
belief  of the articles of  8,781/ 16
belief  by himself, of his  8,781/ 17
belief  , charity not yet joined  8,781/ 19
belief  , and endeavoreth himself thereto  8,781/ 20
belief  , and yet leave again  8,781/ 28
belief  , and yet leave off  8,781/ 30
belief  and hope too yea  8,781/ 31
belief  can be no furtherance  8,782/ 3
belief  alone… and sometimes by  8,782/ 32
belief  . For as for "all  8,784/ 9
belief  attained and gotten by  8,794/ 32
belief  by the persuasion of  8,796/ 11
belief  by miracles and persuasion  8,796/ 21
belief  , and then biddeth him  8,798/ 15
belief  … the poor man may  8,798/ 17
belief  . And yet when Tyndale  8,798/ 38
belief  , so far forth as  8,801/ 12
belief  or not; and some  8,802/ 13
belief  , but of hope. But  8,802/ 13
belief  thereunto… and therefore, since  8,803/ 25
belief  than Saint Augustine in  8,804/ 2
belief  common unto them both  8,804/ 7
belief  of all the people  8,810/ 23
belief  , attained and gotten by  8,820/ 7
belief  … the historical faith gotten  8,820/ 30
belief  , his baptism perfecteth all  8,821/ 8
belief  . And therefore whoso come  8,821/ 22
belief  … all his other sins  8,821/ 22
belief  is, in the child  8,823/ 28
belief  , though it be not  8,823/ 30
belief  without any mistrust, or  8,825/ 12
belief  , to which the sect  8,825/ 32
belief  thereof, Yea, and hell  8,850/ 31
belief  of his word wherewith  8,850/ 32
belief  of all Christian nations  8,872/ 26
belief  ." So that if men  8,874/ 7
belief  expound the Scripture and  8,886/ 34
belief  , nor by and by  8,889/ 33
belief  and faith, on the  8,912/ 21
belief  so they be, all  8,912/ 29
belief  … and in the rules  8,914/ 13
belief  and faith, which be  8,923/ 15
belief  as sure a truth  8,942/ 1
deadly point of false belief to wit, a full belief in the known Catholic church, of the right belief and yet one in belief to Baptism and to be saved by the belief the persuasion and sure belief that of their both against faith and belief and maintain all their belief such confusion of contrary belief He blameth us and belief know that he falsely belief as I see, falsely belief shame confess that he belief this abominable beast abominably belief seeth how loud he belief in this point Tyndale belief and therefore here Tyndale belief tell him that he belief him that he falsely belief the Donatists, as Barnes belief out... he teacheth to belief not that we should belief instead of Christ to belief thus... they can never belief Another reason is, whosoever belief have little lust to belief their Masses, and to belief their Masses, and to belief pope compelleth him to belief man with violence to belief such frantic heresies to belief heresies, folk shall not belief that every man may belief his apostles" I verily belief taught the people to belief sacrifices, and teaching to belief he that would not belief depending thereupon, ye should belief they would make men belief would have the world belief to confess that they belief show, I ween they belief to confess that they belief would have the people belief sacraments to make us belief they might the better belief means to make us belief or sinful living, though belief of every necessary truth belief , is the both known belief , to be the common belief ... out of which one belief , and learn the same belief of other articles if belief growtheth by the secret belief , all the while that belief of God's words; for belief , as dissonant and as belief in the necessary points belief us! as though we belief many... yet were their belief the pope. For he belief the Church when he belief them... the faith were belief me, and what folly belief me once. Moreover, I belief me twice. Now, where belief the Scripture, for the belief them. And I verily belief him... but against the belief in the deeds of belief in them and serve belief in neither Christ nor belief to be saved through belief in Christ consenteth that belief three or four now belief all they say... and belief all that they belief all that every such belief that priest... nor compelled belief the lewd learning of belief him but accuse him belief even as him list belief , in good faith, that belief in the works themselves belief in the work. More belief his church; and he belief us" Gamaliel would have belief that there were none belief there were none hell belief the thing which, if belief indeed and will hereafter belief the soul to be belief and "live after," and belief the work of the belief in works of their belief that the things which
a perilous thing to believe that such things would be done by all men
made good men believe that none of them is lawful (if he do not believe as they list, and believe in him, look whether believe in him."
believe that the Sacrament of believe as all good men believe the common known Catholic believe not as he doth believe the perpetual virginity of believe and to teach upon believe now whither of them believe him at his only believe naught... nor liveth not believe naught and live naught believe hereafter otherwise than he believe , ye shall not understand believe after the doctrine of believe , except we first believe believe that they be the believe that they be the believe naught at all. This believe , because they were not believe the Church when it believe it when it telleth believe him, because he saith believe the truth. These are believe that their church of believe as well in the believe us in the knowing believe you, neither, in the believe that all the good believe . For what sins soever believe the Catholic Church, that believe William Tyndale... which in believe in holy works to believe in the deeds of believe , to stir us up believe them better. And therefore believe that there were purgatory believe that to break the believe them, be plain, undoubted believe the Church, in so believe not the Church, they believe that the same church believe the Church neither in believe neither nother. I pray
once the grace to believe both; and when he
wrought with him to believe it; and after to
thereupon be deceived and believe them. First he raileth
reason to bid us believe that one before the
for Tyndale's sake, to believe that one against all
he saith we will believe no holy doctor. And
under hypocrites. Did John believe that the scribes, Pharisees
but in that ye believe us; and then if
and when he believe us in that we
wrought with him to believe us when we tell
thereupon be deceived and believe us that God hath
he saith we will believe him till Antichrist come
read their books? To believe himself better than them
if he list to believe himself in things being
of his elects, that believe them better in things
and stirred him to believe it lawful for friars
conversation of them that believe that it was no
not hear or cannot believe . As Peter warneth Christian
if we shall not believe the Scripture by the
saith Tyndale, "should not believe till the living of
unconverted, so receive and believe till the living of
him no more but believe till the living of
and then shall he believe it… and would not
of his elects, that believe the Scripture by the
and stirred him to believe the Church was because
not hear or cannot believe the known Catholic church
why Saint Augustine did believe surely the determination thereof
Church caused him to believe the Church was because
made him know and believe the Catholic Church of
him, neither, that doth believe the Scripture. And therefore
sufficient to make him believe the Catholic Church beside
almost all that ye believe . When that same epistle
shall ask you, I believe not this man to believe not the Catholic Church
determined nothing rashly to believe that ye bring forth
apostle of Christ." I believe it not. Now have
ye would make me believe the thing that I
say unto you, "I believe not the Gospel"? Now
me, I would not believe the Gospel but if
that they bade me believe the Gospel… why should
why should I not believe them in that they
that they bid me believe not Manichaeus? Will ye
ye now that I believe the Catholic Church or
If ye bid me believe the Catholic Church, they
can in no wise believe you. "Then, on the
would say to me, "Believe not the Catholic Church
by the Gospel to believe Manichaeus, since I had
Thou didst well to believe the Catholic Church in
doest not well to believe them in that they
cause wherefore, I should believe whatsoever ye bid me
ye bid me, and believe in no wise what 8,737/25
bid and command me, believe , but openly and clearly 8,737/29
reason would I should believe . Wherefore, if ye will 8,737/30
must in no wise believe you. "Now, if it 8,737/34
thereupon (if I should believe you therefore) that I 8,738/1
Church, which biddeth me believe the Catholic Church, which 8,738/2
then again, if I must then not believe not you. And then 8,738/3
then can I not believe not the Church, then 8,738/3
the Gospel, since I believe the Gospel, since I 8,738/4
apostle, I must rather believe the Gospel for the 8,738/4
then could I neither believe the Catholic Church than 8,738/7
then can I not believe the Church nor you 8,738/10
I ought not to believe , because they prove themselves 8,738/14
that I should not believe the Gospel; for, believing 8,738/16
find how I should believe you. For among all 8,738/17
saith he would not believe the Gospel itself saving 8,738/20
persecution, led him to believe them in teaching which 8,738/23
Augustine saith, they that believe not be first commonly 8,739/6
expressly, "How can we believe by the scripture of 8,740/10
that we would not believe Saint Augustine nor any 8,740/20
whom if Tyndale will believe , all our question is 8,740/23
cause have you to believe him... then let him 8,740/25
they ask whether we believe this jewed fellow in 8,741/3
That man should so believe not that it is 8,741/14
historical faith, as we believe that all the world 8,742/12
historical faith I may believe the stories of the 8,742/16
they would make me believe that the Scripture is 8,742/22
woman and said, "We believe the fire were cold 8,742/36
no other why to believe not now because of 8,743/7
besides): that when we believe than that I so 8,743/16
good reason follow and believe the Church, either in 8,743/28
us, never shall we believe alike. And in these 8,744/5
that list not to believe it without his holy 8,746/29
consent and agree to believe the truth. But our 8,749/15
why he should not believe ; but that albeit of 8,749/22
mine advice, even him believe and give credence unto 8,749/30
pretty babe, her son, believe that the fire was 8,750/12
thereby making the baby believe what she list. And 8,750/31
mine advice, even him believe best. But now doth 8,750/36
doth Tyndale, he saith, believe the truth, that not 8,751/1
so strange a matter believe his bare word. For 8,751/17
other trial that we believe his own word... considering 8,751/21
may be led to believe him by the long 8,751/22
that we should therein believe him without proof? Namely 8,751/25
they would make me believe that the fire were 8,752/13
more than make him believe that the fire were 8,752/21
after, at any time, believe the contrary; no, nor 8,754/8
woman and said, "We believe not now because of 8,759/22
he will none other believe but that it is 8,761/26
can bind us to believe that they have the
no other why to believe than that I so
take. For they believe not with their arm
Tyndale, that disdaineth to believe the church, he is
miracles inclineth us to believe his church therein and
the men whom we believe ... but we put our
and by whom we believe the men. And yet
acknowledge one God, and believe many things of God
years. And the Jews believe this day as much
of all that we believe were made." And yet
we of like blindness believe only by the authority
doctrine: that if we believe the doctrine of the
them... they will not believe us, or peradventure tell
Turks to make us believe that we may be
them first perceive and believe which books be the
scriptures since they would credence unto me, and
scripture of God... but therefore why should you believe the Catholic Church for
you whom ye shall I say ye shall
I say ye shall cause wherefore ye should believe me; and I shall
none of them that believe me." Lo, when Tyndale none of them that believe with their mouths moved
with Master More's faith none of them that believe with Master More's faith
"moved with the authority none of them that believe with their mouth; nor
said never that men believe with Master More's faith
"moved with the authority me, that men may believe with their mouths moved
have us bound to believe me, and I shall
thereon, too rather than believe the contrary. I say
he get it... and some one point and
as he verily knoweth, damned if he will
people, and make them believe that Luther meant well
The devils do both believe and tremble also for
him, neither, than to believe that there is God
such as do not or miracles persuaded to believe that such a point
or miracles were induced to believe that a man may
not be persuaded to every man ought to
that they did not in all those that
were such as to we endeavor ourselves to
yet clear aboard and believe the articles of Christ's
but if he first believe nothing at all. If
his duty is to believe that his duty is
it? and hard it believe that such a point
that a man may believe , but if he first
but if he first  
God may make him  
upon so sufficient causes  
saith, "I would not  
or twain more: "Wherefore  
Saint Augustine's was, but  
he doth not now  
said, "I would not  
reason he had to  
have taught men to  
hear it taught must  
we be bound to  
and not bound to  
others like, if he  
he could not but  
same reason must he  
he not as well  
why should they not  
man follow Tyndale and  
would I should never  
could not make me  
one more... then never  
for his part but  
if he will not  
of penance, or to  
other than only to  
that he would not  
in that point to  
Saint Augustine did then  
be! But they that  
or miller, if they  
election. Also, they that  
to the church and  
of her. Wherefore, we  
er, and therefore then  
they may make men  
had before been, to  
so great occasion to  
forthwith, unadvisedly, list to  

nor by and by "  
therefore he saith not, "  
men, and make men  
that... then dare I  
and be wary and  
why should I better  
since she may boldly  
that I can never  
good that I cannot  
by the true teaching  
damned but if we  
believe  
that point himself. And  
believe  
is some endeavor of  
because if there  
believe  
the Gospel... but if  
because is no good  
because in his own mind  
believe  
the Scripture still for  
because the Gospel but if  
because them... seeing that they  
because the contrary. To this  
because it... and yet is  
because nothing but if it  
because it... himself hath in  
because not the Church... he  
because Saint Paul, because God  
because the Catholic Church, forasmuch  
because the Church when it  
because the same church as  
because what he list, and  
because him in anything, nor  
because that he had forgotten  
because me while ye live  
because well and do well  
because . For nothing, he saith  
because that any good work  
because that it is a  
because the Gospel but for  
because the Catholic Church still  
because as well as Tyndale  
because that Christ hath washed  
because in Christ's words, and  
because that Christ hath washed  
because it, and lean thereunto  
because that article by faith  
because her not." And to  
because them... and when they  
because every priest's tale that  
because , and to take for  
because , is the unction of  
because every spirit," but "prove  
Believe  
at adventure," but biddeth  
because that dumb sacraments, and  
because him well; and else  
because not till I surely  
because the one than the  
because that church in that  
because you therein. "Yet methinketh  
because that he will so  
because and perceive the things  
because right, and then tell
the Church, make men
I that not only
therefore will not Barnes
undoubted credence thereunto, and
Friar Barnes will not
hitherto why should we
you see that you
both... and I verily
because it taught to
labor to make him
she compelleth men to
he saith that we
and ask mercy, and
in earth, and may
thing needed, but only
and ask mercy, and
because he will but
and confess what they
of her. Wherefore, we
preached in Jerusalem: "To
and mercers and we
of hell. And we
at the Mass, "we
agree it. And we
of Christ. Also we
is to is, we
that we ought to
the Church, and not
see that if he
he would make men
same manner as you
you believe in God
intent that ye should
Church as ye should
catholic church, you should
and that you should
by these words "I
meant that we shall
believe therein as we
know and bound to
their bare word to
that any man shall
and since they will
of them assoiled, and
whoso do, if they
think themselves bound to
contrary. Now, since they
they themselves bound to
the church that they
think themselves bound to
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<td>believe</td>
<td>no church but the</td>
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<td>believe</td>
<td>all the same things</td>
<td>8, 1005/29</td>
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<td>believe</td>
<td>that rather Tyndale lieth</td>
<td>8, 1031/35</td>
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<td>believed</td>
<td>well, biddeth us in</td>
<td>8, 582/33</td>
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<td>believed</td>
<td>and so commonly known</td>
<td>8, 606/30</td>
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<td>believed</td>
<td>by the people before</td>
<td>8, 621/9</td>
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<td>believed</td>
<td>, though the thing had</td>
<td>8, 621/31</td>
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<td>believed</td>
<td>than those fathers!&quot;&quot;</td>
<td>8, 624/22</td>
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<td>believed</td>
<td>than Christ and his</td>
<td>8, 624/27</td>
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<td>believed</td>
<td>in the construction and</td>
<td>8, 624/30</td>
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<td>believed</td>
<td>than they... methinketh that</td>
<td>8, 642/34</td>
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<td>believed</td>
<td>in the construction of</td>
<td>8, 643/15</td>
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<td>believed</td>
<td>therein than they all</td>
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<td>believed</td>
<td>the same, and all</td>
<td>8, 644/9</td>
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<td>believed</td>
<td>: that such &quot;marriage&quot; is</td>
<td>8, 645/25</td>
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<td>believed</td>
<td>but of some special</td>
<td>8, 646/23</td>
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<td>believed</td>
<td>after fleshly understanding in</td>
<td>8, 648/15</td>
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<td>believed</td>
<td>in God to be</td>
<td>8, 648/25</td>
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<td>believed</td>
<td>than he, but if</td>
<td>8, 658/2</td>
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<td>believed</td>
<td>that the man were</td>
<td>8, 675/20</td>
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<td>believed</td>
<td>the Gospel but if</td>
<td>8, 676/20</td>
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<td>believed</td>
<td>it; as Tyndale cannot</td>
<td>8, 678/30</td>
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<td>believed</td>
<td>and done whereof he</td>
<td>8, 682/13</td>
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<td>believed</td>
<td>beside the Scripture. Which</td>
<td>8, 682/27</td>
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<td>believed</td>
<td>than Luther, or Tyndale</td>
<td>8, 690/4</td>
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<td>believed</td>
<td>were justified. But the</td>
<td>8, 692/18</td>
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<td>believed</td>
<td>in the same sacraments</td>
<td>8, 703/17</td>
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<td>believed</td>
<td>! But what great harm</td>
<td>8, 712/8</td>
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<td>believed</td>
<td>the less. But our</td>
<td>8, 713/10</td>
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<td>believed</td>
<td>a thousand years ago</td>
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<td>believed</td>
<td>the Gospel save for</td>
<td>8, 718/32</td>
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<td>believed</td>
<td>the Gospel, save for</td>
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<td>believed</td>
<td>the Gospel but by</td>
<td>8, 723/27</td>
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<td>believed</td>
<td>himself and let them</td>
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<td>believed</td>
<td>the Gospel except the</td>
<td>8, 730/9</td>
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<td>believed</td>
<td>&quot;the Church&quot; but for</td>
<td>8, 730/36</td>
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<td>believed</td>
<td>the Church because they</td>
<td>8, 731/6</td>
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<td>believed</td>
<td>the Catholic, known church</td>
<td>8, 731/7</td>
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<td>believed</td>
<td>it, and then of</td>
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<td>believed</td>
<td>the Scripture to be</td>
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<td>believed</td>
<td>not the Church in</td>
<td>8, 735/7</td>
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<td>believed</td>
<td>the Gospel at the</td>
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<td>believed</td>
<td>not the Catholic Church</td>
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<td>believed</td>
<td>not the Gospel, what</td>
<td>8, 737/6</td>
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<td>believed</td>
<td>the Gospel itself but</td>
<td>8, 737/19</td>
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<td>believed</td>
<td>, and translate myself to</td>
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<td>believed</td>
<td>the Gospel; and then</td>
<td>8, 737/33</td>
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<td>believed</td>
<td>, nor you, because ye</td>
<td>8, 738/12</td>
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<td>believed</td>
<td>not but through believing</td>
<td>8, 738/13</td>
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<td>believed</td>
<td>that the Catholic Church</td>
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Augustine, that saith he believed not the Scripture itself 8, 740/ 32

believed to prove that he believed it not to be 8, 741/ 21

to a city, and I believed it moved with the 8, 742/ 6

me... I should have believed her with a historical 8, 742/ 15

fire, I should have believed ... not by the reason 8, 742/ 19

many of the Samaritans believed because of the saying 8, 743/ 1

we should not have believed without some such outward 8, 744/ 20

help of God he believed the Scripture by the 8, 744/ 23

of God knew and believed the Church for therein 8, 744/ 28

he saith that he believed and have not seen 8, 748/ 19

be they that have believed her no less if 8, 750/ 13

that he would have believed the Church that the 8, 750/ 15

like wise as he believed them if they had 8, 750/ 16

so should he have believed the Church in teaching 8, 750/ 22

Saint Augustine believed that the doctrine thereof 8, 750/ 25

church, that thereby he believed to be the very 8, 753/ 36

and ought to be believed for that she told 8, 758/ 32

men of the city believed in him for the 8, 760/ 4

Many of the Samaritans believed and himself sheweth nothing 8, 760/ 7

plain words saith they believed his false heresies also 8, 760/ 25

they feelingly and faithfully believed never a whit... as 8, 761/ 19

through their froward will believed at the first full 8, 761/ 21

and Pharisees. And some believed as well, too, sometime 8, 761/ 28

of Samaria yea, and believed of the same. And 8, 764/ 7

saith Tyndale, "Judas never believed that any vice were 8, 765/ 16

more fastly confirmed and of reason to be believed, moved also by the 8, 767/ 20

man by their preaching believed before any of theirs 8, 769/ 27

sort of them ever believed them as folk of 8, 772/ 29

have heard them nor Scripture testifieth that they believed moved by the miracles 8, 773/ 32

Moses... as Simon Magus Scripture testifieth that they believed by the reason of 8, 773/ 33

Moses... as Simon Magus Scripture testifieth that they believed moved by the miracles 8, 779/ 36

in like wise, that Moses... as Simon Magus believed by the reason of 8, 792/ 1

with as many as believed by the means of 8, 794/ 25

else they had not believed , God wrought himself with 8, 795/ 7

true. For if he believed neither men nor miracles 8, 795/ 8

to Simon Magus, that believed the Church because they 8, 796/ 10

sore, that ever we believed for the miracles which 8, 796/ 26

or preaching, and first believed either the Scripture the 8, 797/ 2

Saint Augustine and he believed them for that writing 8, 803/ 19

moved me thereto." He believed both, lest every man 8, 804/ 3

tale, till he first believed it for the authority 8, 804/ 13

and say that he believed the same things with 8, 805/ 11

of the Altar he believed them because they lay 8, 805/ 23

that God will have believed his master... and his 8, 806/ 5

as well not have believed , whereof his word was 8, 808/ 27

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believed them, then he began believed 8, 814/ 8
and yet must be believed of them that will
unto nor surely be believed ... but that every man
him, and anon Eumuchus believed him and was christened
and ought to be believed that, God inwardly working
and laboreth to be believed ... and out of one
whole Church hath firmly believed it to be his
in truths to be believed . For in diverse times
necessary articles to be believed , Friar Barnes shall never
with all men so believed ... then what time soever

and surely be believed of them that will
and anon Eumuchus believed him and was christened
and ought to be believed that, God inwardly working
and laboreth to be believed it to be his
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with all men so believed ... then what time soever
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<td>heaven saving that he believeth</td>
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<td>us that no pope believeth</td>
<td>...</td>
<td>8, 584/31</td>
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<td>all which never one believeth</td>
<td>...</td>
<td>8, 597/16</td>
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<td>wine and cakebread. Tyndale believeth</td>
<td>...</td>
<td>8, 645/23</td>
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<td>that the general church believeth</td>
<td>...</td>
<td>8, 646/22</td>
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<td>known Catholic church... and change, and say he believeth</td>
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<td>8, 666/24</td>
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<td>him, like as he believeth</td>
<td>...</td>
<td>8, 667/27</td>
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<td>in that point he believeth</td>
<td>...</td>
<td>8, 670/29</td>
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<td>own default, he now believeth</td>
<td>...</td>
<td>8, 708/20</td>
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<td>man, as Luther saith, like as he that Church, and likewise whosoever</td>
<td>...</td>
<td>8, 708/24</td>
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<tr>
<td>neither to him that believeth</td>
<td>...</td>
<td>8, 708/28</td>
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<td>nor to him that believeth</td>
<td>...</td>
<td>8, 709/18</td>
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<td>he both knoweth and believeth</td>
<td>...</td>
<td>8, 716/12</td>
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<tr>
<td>neither knoweth it nor accursed is he that</td>
<td>...</td>
<td>8, 736/16</td>
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<td>else knoweth it and</td>
<td>...</td>
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<td>he now knoweth and</td>
<td>...</td>
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<td>with this &quot;feeling faith&quot; therein. Nor no man believeth</td>
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<td>accused is he that</td>
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<td>not every man that</td>
<td>...</td>
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<td>said that any man</td>
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<td>with which a man</td>
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<td>heresy; lest he that</td>
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<td>the contrary that whoso</td>
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<td>in that the devil devil, I dare say,</td>
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<td>himself, as why he</td>
<td>...</td>
<td>8, 736/75</td>
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<td>of his faith, he words, yet now he</td>
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<td>we ask wherefore he</td>
<td>...</td>
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<td>him, say that he</td>
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<td>doth, unto him that</td>
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<td>8, 736/100</td>
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<td>the points that he</td>
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<td>hand... and that he</td>
<td>...</td>
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<td>as he saith he</td>
<td>...</td>
<td>8, 736/115</td>
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<td>in like wise he</td>
<td>...</td>
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<td>that he saith he</td>
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<td>of the Scripture, nor her uncleanness; for she</td>
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<td>Church holy because she is holy? &quot;Because she God&quot;; that, is, she</td>
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<td>believeth it not, can never</td>
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<td>believeth not the Scripture nor</td>
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<td>believeth it. And therein, lo</td>
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<td>believeth only because the pope</td>
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<td>believeth it first through the</td>
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<td>therein. Nor no man</td>
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<td>accused is he that</td>
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<td>himself, as why he</td>
<td>...</td>
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<td>of his faith, he words, yet now he</td>
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<td>scripture of God, he</td>
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<td>we ask wherefore he</td>
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<td>the points that he</td>
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<td>hand... and that he</td>
<td>...</td>
<td>8, 736/275</td>
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<td>as he saith he</td>
<td>...</td>
<td>8, 736/280</td>
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<td>in like wise he</td>
<td>...</td>
<td>8, 736/285</td>
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<td>that he saith he</td>
<td>...</td>
<td>8, 736/290</td>
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<td>of the Scripture, nor her uncleanness; for she</td>
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<td>Church holy because she is holy? &quot;Because she God&quot;; that, is, she</td>
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</tbody>
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Thomas More Studies 12.2 (2017)
in him... and she
with Christ's learning and
lo! Not everybody that
of himself that he
with Christ's learning, and
his dying day, and
Church holy because she
is holy? "Because she
God"; that is, she
in him, and she
and catholic because it
and catholic because it
received of God and
what the church unknown
what the unknown church
what the unknown church
that the unknown church
what their unknown church
which the Church now
long been led awry,
the Catholic Church, for
credence unto you. Wherefore,
believed not but through
believe the Gospel; for,
outward causes of his
thou be unbelieving, but
his disciples for not
alleged Saint Augustine in
that Saint Augustine, in
same. And therefore in
any other feeling than
as well deceived in
are deceived in the
is to wit, the
he repent the not
us that concerning the
puteth to be a
it be not actual
first came to the
first came into the
list for lack of
only faithful in the
the meinie at once,
that that we must,
holy, catholic church... and,
going in pilgrimages, and
of the Altar, and
have made their own
door. For through their
believeth nor heareth no word
believeth that Christ hath sufficiently
believeth right... but we that
believeth right and hath the
believeth that Christ hath sufficiently
believeth her true doctrine yet
believeth righteously in God." And
believeth righteously in God"; that
believeth nothing but in him
believeth nor heareth no word
believeth right in God and
believeth right in God because
believeth that Christ hath sufficiently
with Christ's learning and
believeth that Christ hath sufficiently
lo! Not everybody that
believeth right and hath the
believeth her true doctrine yet
believeth righteously in God." And
believeth righteously in God"; that
believeth nothing but in him
believeth nor heareth no word
believeth right in God and
believeth right in God because
believeth that Christ hath sufficiently

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<td>bellies</td>
<td>whereof he so sore</td>
<td>8, 634/ 30</td>
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<td>bellies</td>
<td>must thou creep, and</td>
<td>8, 635/ 10</td>
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<td>bellies</td>
<td>. But now soon after</td>
<td>8, 641/ 10</td>
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<td>thereof. But when the</td>
<td>8, 714/ 2</td>
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<td>bells</td>
<td>, candles, chalices, oil, cream</td>
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<td>bells</td>
<td>, Books, candles, vestments, chalices</td>
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<td>bells</td>
<td>for calling folk to</td>
<td>8, 932/ 22</td>
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<tr>
<td>bells</td>
<td>, candles, chalices, oil, chrism</td>
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<td>belly</td>
<td>, before they be abhungered</td>
<td>8, 631/ 24</td>
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<td>belly</td>
<td>, and how he got</td>
<td>8, 634/ 32</td>
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<td>belly</td>
<td>grease that he left</td>
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<td>belly</td>
<td>, and those scribes and</td>
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<td>belly</td>
<td>of their mother the</td>
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<td>belly</td>
<td>very flesh, very soul</td>
<td>8, 1009/ 12</td>
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<td>belong</td>
<td>unto you, since ye</td>
<td>8, 682/ 28</td>
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<td>belongeth</td>
<td>to the only faith</td>
<td>8, 780/ 12</td>
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<td>belongeth</td>
<td>as well as to</td>
<td>8, 928/ 16</td>
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<td>belying</td>
<td>all those are</td>
<td>8, 911/ 18</td>
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<td>bench</td>
<td>and made a proclamation</td>
<td>8, 900/ 22</td>
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<td>benefice</td>
<td>, or else I will</td>
<td>8, 629/ 33</td>
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<tr>
<td>benefits</td>
<td>doth abuse the fruits</td>
<td>8, 596/ 11</td>
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<tr>
<td>benefits</td>
<td>, and degraded of their</td>
<td>8, 596/ 34</td>
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<td>benefit</td>
<td>thereof... but some will</td>
<td>8, 848/ 30</td>
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<td>benefit</td>
<td>to the heretics themselves</td>
<td>8, 953/ 22</td>
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<td>bent</td>
<td>away from the church</td>
<td>8, 671/ 13</td>
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<tr>
<td>Berengarius</td>
<td>, and another of new</td>
<td>8, 661/ 12</td>
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<td>Berengarius</td>
<td>fell first into that</td>
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<td>may Tyndale well perceive</td>
<td>8, 661/ 23</td>
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<td>Berengarius</td>
<td>, began at the worst</td>
<td>8, 662/ 1</td>
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<td>Berengarius</td>
<td>yet, after all this</td>
<td>8, 662/ 5</td>
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<tr>
<td>Bernard</td>
<td>, Saint Anselm, and all</td>
<td>8, 679/ 33</td>
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<td>Bernard</td>
<td>, Saint Bonaventure, Saint Anselm</td>
<td>8, 714/ 8</td>
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<td>Bernard</td>
<td>, or a thousand suchlike</td>
<td>8, 716/ 10</td>
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<td>Bernard</td>
<td>, Saint Thomas, Saint Bonaventure</td>
<td>8, 727/ 23</td>
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<td>Bernard</td>
<td>, and therewith finish this</td>
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<td>Bernard</td>
<td>saith on you: &quot;They</td>
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<tr>
<td>Bernard</td>
<td>? It is time to</td>
<td>8, 984/ 6</td>
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<tr>
<td>Bernard</td>
<td>… you would not stick</td>
<td>8, 984/ 9</td>
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<tr>
<td>Bernard</td>
<td>&quot; But methinketh that he</td>
<td>8, 984/ 11</td>
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<td>Bernard</td>
<td>. By whose words Barnes</td>
<td>8, 984/ 18</td>
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<td>Bernard</td>
<td>were of his opinion</td>
<td>8, 984/ 19</td>
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<td>Bernard</td>
<td>should not prove Barnes'</td>
<td>8, 984/ 25</td>
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<td>Bernard</td>
<td>should seem to prove</td>
<td>8, 984/ 26</td>
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<td>Bernard</td>
<td>should seem to despise</td>
<td>8, 984/ 32</td>
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<tr>
<td>Bernard</td>
<td>proveth nothing for Friar</td>
<td>8, 985/ 1</td>
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<td>Bernard</td>
<td>here as ye have</td>
<td>8, 983/ 6</td>
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<td>Bernard</td>
<td>not in this heresy</td>
<td>8, 985/ 10</td>
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<td>Bernard</td>
<td>said here all as</td>
<td>8, 985/ 13</td>
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<td>Bernard</td>
<td>, he must show where</td>
<td>8, 983/ 22</td>
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<tr>
<td>Bernard</td>
<td>saith that such as</td>
<td>8, 985/ 22</td>
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</table>
And yet might Saint Bernard, and many another holy reader, that although Saint the mind of Saint first beginning, where Saint So that whereas Saint maketh as though Saint the end, whereas Saint out, as though Saint wise falsely translated Saint them himself, "Lo, Saint as ye see, Saint plain words of Saint same sermon of Saint evidently see that Saint of the Church, Saint plainly see that Saint also saith that Saint disguising," as though Saint make as though Saint know how far Saint example or twain. Saint which words of Saint in the face. Saint the goodness of Saint the life of Saint our reverend father Saint in those places Saint this journey of Saint faith." But then Saint perceive that holy Saint Barnes, as though Saint very words of Saint farther, here, that Saint see that holy Saint showed you that Saint untruly translated you Saint was had in Saint apostle of Christ. I of men let us Dimmingsdale… yet let us good fellow would now the very church. I and his paths so for their continual new own part, lest his minds everything to the men might follow the were desirous of the the Scripture, as the

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<td>say that they serve</td>
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<td>had said indeed as</td>
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<td>Bernard</td>
<td>, that wrote it. For</td>
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<td>Bernard</td>
<td>saith thus &quot;Ministri Christi&quot;</td>
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<td>said not that they</td>
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<td>saith, &quot;Pro huiusmodi volunt&quot;</td>
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<td>said not that they</td>
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<td>Bernard</td>
<td>to make him seem</td>
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<td>Bernard</td>
<td>saith that you be</td>
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<td>Friar Barnes hath, as</td>
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<td>shall there evidently see</td>
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<td>Bernard</td>
<td>calleth the very church</td>
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<td>there bringeth in upon</td>
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<td>calleth all the holy</td>
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<td>did as himself doth</td>
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<td>said the same, it</td>
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<td>was from the favoring</td>
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<td>Bernard</td>
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<td>ye may, good readers</td>
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<td>Bernard</td>
<td>also, detesting such apostasy</td>
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<td>Bernard</td>
<td>, God was in his</td>
<td>8, 990/ 29</td>
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<td>, nothing doubting of the</td>
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<td>8, 991/ 21</td>
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<tr>
<td>Bernard</td>
<td>were his special patron</td>
<td>8, 991/ 21</td>
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<tr>
<td>Bernard</td>
<td>which Barnes bringeth new-framed</td>
<td>8, 991/ 26</td>
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<tr>
<td>Bernard</td>
<td>also was very enemy</td>
<td>8, 991/ 29</td>
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<tr>
<td>Bernard</td>
<td>, whom Barnes so specially</td>
<td>8, 991/ 34</td>
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<tr>
<td>Bernard</td>
<td>, in the selfsame process</td>
<td>8, 992/ 1</td>
</tr>
<tr>
<td>Bernard's</td>
<td>words. For letting pass</td>
<td>8, 986/ 26</td>
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<tr>
<td>Bernard's</td>
<td>time among all Christian</td>
<td>8, 989/ 3</td>
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<tr>
<td>beseech</td>
<td>you be not angry</td>
<td>8, 736/ 34</td>
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<tr>
<td>beseech</td>
<td>Tyndale, being so special</td>
<td>8, 796/ 22</td>
</tr>
<tr>
<td>beseech</td>
<td>him of his comfortable</td>
<td>8, 797/ 35</td>
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<tr>
<td>beseech</td>
<td>Tyndale to teach him</td>
<td>8, 798/ 3</td>
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<tr>
<td>beseech</td>
<td>you, therefore, do no</td>
<td>8, 885/ 8</td>
</tr>
<tr>
<td>beset</td>
<td>, that scant he could</td>
<td>8, 990/ 26</td>
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<tr>
<td>bespotting</td>
<td>and wrinkling, he never</td>
<td>8, 972/ 8</td>
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<td>best</td>
<td>be bad. I would</td>
<td>8, 580/ 31</td>
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<td>best</td>
<td>, and say to their</td>
<td>8, 592/ 12</td>
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<tr>
<td>best</td>
<td>doctrine if they would</td>
<td>8, 612/ 13</td>
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<td>best</td>
<td>, very well discern them</td>
<td>8, 612/ 15</td>
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<tr>
<td>best</td>
<td>of all them be</td>
<td>8, 620/ 27</td>
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man one of the
which of them say
him, and reckoned it
look whom ye find
advice, even him believe
Friar Barnes thought it
fain would take the
doubt to deem the
taking it after the
that shall be the
best either precisely the
the best, or the
no, not the very
even in the very
say: that if the
many blessed, holy men
left that ye may
in God's name, and
enough, before a man
besides that, before he
before we should anything
poor men enough to
proof of this point
would she should have, have
further bound, before we
his saints, or money
allowed of Christ for
of her born in
hath at the last
lies, call them again
and get him thence
mystery therein, that did
Hymenaeus and Alexander, and
when he went to
to them, and after
went about secretly to
think other men much
earth... I may much
this matter somewhat the
that one reason somewhat
or not. For the
very paynim"; and "In
a greater and a
from the false much
call the "fathers" be
whereby they might the
we were never the
looked to have been
whether he have any
would look to be
best
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learned that ever wrote
for their faith of
to acknowledge and confess
, and, by mine advice
. But now doth Tyndale
, therefore, to take a
. And being thus brought
, yet hypocrisy may deceive
fashion for it, saith
either precisely the best
, or the best at
at the leastwise for
) prayeth, in the Pater
men thereof pure and
Christian man within the
so much time about
your money upon... go
the remnant whereon ye
his money upon such
any money otherwise, seek
upon such kinds of
that money upon, in
already his whole chapter
it so in case
ought upon "voluntary," to
about those good works
that costly ointment upon
without pain, as he
him, and reckoned it
, and I will then
, when he gave him
his burying. But God
them to the devil
the Head of that
them and destroy them
him all the while
than himself, and therefore
pray the saints pray
to the show... he
than all his whole
perceiving whereof, ye shall
case shall Sodom and
... and the true from
known, too." I doubt
to be believed in
believe in works of
... and that to take
to be believed than
answers to make the
believed in the construction
better perceive it... he could 8, 643/ 29
better ear unto him. And 8, 650/ 25
better liked by that his 8, 650/ 29
better , either by prophecy or 8, 651/ 23
better believed than he, but 8, 658/ 2
better remembered himself, and revoked 8, 661/ 17
better repressed, to make other 8, 664/ 34
better than the Catholic church 8, 672/ 36
better than the church of 8, 672/ 37
better for the Church against 8, 681/ 9
better things more than either 8, 682/ 35
better to be believed than 8, 690/ 4
better to offer to God 8, 691/ 30
better . And therefore if Tyndale 8, 694/ 24
better than if they helped 8, 697/ 33
better "to offer to God 8, 698/ 17
better and where the other 8, 698/ 32
better than the work of 8, 699/ 7
better to offer the money 8, 700/ 7
better perceive while they teach 8, 701/ 1
better than draff. But this 8, 713/ 33
Better it is to wed 8, 716/ 7
better answer to them for 8, 721/ 32
better than them all? If 8, 724/ 19
better in things so plain 8, 724/ 24
better persuasions that it is 8, 742/ 8
better persuasions," then he thinketh 8, 746/ 20
better , shall never serve him 8, 746/ 24
better persuasions to the contrary 8, 748/ 6
better : how much it is 8, 748/ 25
better might be made against 8, 749/ 2
better . But I say that 8, 749/ 4
better burn it than rehearse 8, 764/ 30
better behold his faults, and 8, 766/ 1
better than all the whole 8, 770/ 13
better for my purpose than 8, 777/ 21
better , be by and by 8, 789/ 32
better fellow. "Thus would, I 8, 790/ 15
better for the Church, or 8, 797/ 3
better for the miracles that 8, 797/ 3
better of a point because 8, 803/ 29
better faith and a more 8, 803/ 32
better than Saint Augustine's... his 8, 804/ 21
better call them proud, presumptuous 8, 811/ 18
better perceiving of Tyndale's doctrine 8, 817/ 32
better than Saint Augustine felt 8, 827/ 5
better faith than Saint Augustine 8, 827/ 11
better for their holy living 8, 832/ 27
better answer for his heresies 8, 845/ 35
better ... and in many of 8, 852/ 33
he will now say  better upon this better advisement 8, 859/ 32
say better upon this better advisement. For now will 8, 859/ 32
well in part, and better than Tyndale. For by 8, 870/ 8
for Friar Barnes a better example and more meet 8, 878/ 33
that would be the better for it… yet should 8, 882/ 25
little consider his lesson better edifying of their seely 8, 883/ 31
mother tongue, for the better believe the one than 8, 895/ 16
For why should I better knowledge of his holy 8, 896/ 22
Barnes can give her better amended, halteth both in 8, 896/ 32
but if she be better , nor shall not discern 8, 897/ 19
shall be never the better For they tell us 8, 898/ 18
whom you disparise say better . "And some sorrow," would 8, 902/ 33
he could have taught better than a bawd, because 8, 902/ 36
doctor, can say no better for it… by our 8, 903/ 10
new… and as he better could! saith them far 8, 918/ 6
could! saith them far better than ever I shall 8, 918/ 7
used by folk somewhat better than thieves and murderers 8, 919/ 33
matter be of a better mind at the first 8, 922/ 31
whenever it shall be better at any other time 8, 923/ 2
turn it into the better . But when the council 8, 923/ 5
that can a little better skill thereof than I 8, 933/ 10
that they might the better bring their heresy forth 8, 933/ 32
he said, somewhat a better change to see a 8, 947/ 33
afterward considering the matter better , he perceived the contrary 8, 955/ 12
to be so much better , and so much harm 8, 955/ 13
going about some far better thing. And this process 8, 987/ 34
that ye may the better and the more fully 8, 989/ 15
be necessary, for the better perceiving, that we consider 8, 995/ 31
will be a little better proved than he proveth 8, 1003/ 23
What were he the better else for the receiving 8, 1021/ 24
uncertain till it be better considered, but that in 8, 1032/ 32
nor railing upon their betters none envy, nor manslaughter 8, 726/ 24
warneth his disciples to beware of the "leaven" of 8, 609/ 34
come into Christendom, "Brother, beware of chastity and bless 8, 583/ 33
them and biddeth them beware of the apostles, for 8, 635/ 10
do, and biddeth them beware of waxing worse, and 8, 852/ 32
us take heed and beware they do not. But 8, 870/ 27
why would he not beware . For the very, true 8, 891/ 11
Davy my man was beware then and get him 8, 901/ 3
and as Webbe was bewrayed by my wife's letter 8, 816/ 25
Tyndale much more clearly bewrayed by Robert Necton: so 8, 816/ 26
debate, and strife, by bewrayed , and his counsel uttered 8, 816/ 27
word of all his bibble-babble and sipping and sopping 8, 729/ 33
cut off all his bibble-babble true, that ever the 8, 632/ 8
this time Friar Barnes' bibble-babble that he maketh in 8, 871/ 22
thou seest in the bibble-babble against the general councils 8, 872/ 34
the process of the Bible . And God, when he 8, 609/ 17
the place in the Bible appeareth. But, now, if 8, 793/ 23
Bible , he shall see that 8, 881/ 11
holy doctor and saint

his holy living, and
in a friar's coat,
living, no Franciscan friar
am to blame to
and purify the people,
were no reason to
them in that they
ye will. If ye
they be those that
should believe whatsoever ye
ye can first, not
false church, and then
would by other words
words. First will we
he saw Philip work,
it, what will he
unto him? Will he
unbelief? If he so
a beetle-blind counsel to
his leave honestly and
a little warm, and
so would Friar Barnes
her, saving that ye
then would Saint Gregory
which church will Barnes
Now, where Christ did
whether Christ did there
understand you that we
bid you, and did
unknown, how should he
without any proof, and
And did he not
church did the Apostle
out, if he would
as have vouchsafed to
if they amended, to
the body. The Scripture
that he believed well,
readers, that where Tyndale
overturn his heresies: now
to the purpose? Who
the Catholic Church, which
not." And where he
come thereto... and therefore
come, embrace, therefore, he
of belief, and then
Now, since his master
feareth for them and

bid every man put himself 8, 581/ 31
bid him pray not for 8, 582/ 17
bid him pray not for 8, 582/ 18
bid any bead for us 8, 583/ 34
bid him rehearse them again 8, 631/ 8
bid "What is that 8, 654/ 29
bid us now believe that 8, 704/ 14
bid us believe that one 8, 715/ 10
bid me believe not Manichaeus 8, 737/ 11
bid me believe the Catholic 8, 737/ 13
bid me that I should 8, 737/ 14
bid me, and believe in 8, 737/ 25
bid and command me believe 8, 737/ 29
bid the true church go 8, 745/ 15
bid men to do them 8, 785/ 34
bid him prove that all 8, 792/ 36
bid us therefore do as 8, 796/ 27
bid us more? Fasting, praying 8, 797/ 7
bid him repent his unbelief 8, 798/ 5
bid him, the man will 8, 798/ 6
bid him go pray therefor 8, 798/ 35
bid Barnes, "Farewell, fool!" Now 8, 878/ 5
bid them sit still and 8, 902/ 21
bid those wives do with 8, 902/ 28
bid me go seek her 8, 905/ 7
bid him go scrape that 8, 936/ 3
bid him go? Whether to 8, 949/ 18
bid him that was offended 8, 950/ 30
bid the man so offended 8, 951/ 3
bid you, and did bid 8, 982/ 6
bid you, that being conversant 8, 982/ 7
bid them, by that exposition 8, 982/ 27
bid us be bold upon 8, 996/ 33
bid Saint Peter feed his 8, 998/ 29
bid them put him? Was 8, 1021/ 19
bid us seek out the 8, 1023/ 34
bid him once good morrow 8, 1027/ 34
bid them once Godspeed. Therefore 8, 1032/ 34

biddeth us watch and fast 8, 581/ 4
biddeth us in another place 8, 582/ 34
biddeth us look upon the 8, 697/ 12
biddeth Tyndale his disciples that 8, 708/ 13
biddeth him give the thank 8, 708/ 19
biddeth me believe not you 8, 738/ 3
biddeth Saint Thomas of India 8, 747/ 19
biddeth us never look thereafter 8, 797/ 25
biddeth us, and hold fast 8, 797/ 29
biddeth him go and repent 8, 798/ 15
biddeth him tell us, I 8, 805/ 3
biddeth them beware of waxing 8, 852/ 32
many faults, too, and
for ourselves. For he
may fall off, and
of it," but he
of the church... but
of God. For God
Believe at adventure," but
Paul himself, where he
And therefore, likewise, he
certain man, therefore God
is wronged, and specially
the text that Christ
certain man," therefore God
When Saint Paul also
by "the church," Christ
would, as Saint Peter
of the Sphere, and
study and learning... and
God by his own
needs perceive that in
driven according to the
beginning, according to the
their abominations, though they
we be like to
in a stone no
that chapter he brawleth
railing, or by slanderous
Deuteronomy, "Thou shall not
also doth not precisely
understand that we never
the Church... I will
ye not of reason
Huessgen, nor Zwingli, can
inward cause... we cannot
vows of chastity could
truth: Whatsoever thing ye
by his own bidding
here could be no
the church." For the
knoweth which beast or
of a very goodly
since that such a
nest this young eagle
shift this fair eagle
and to the young
Look ye upon the
royal king of all
the beginning unto the
of old, before the
four years before the
biddeth them amend them, and
biddeth and teacheth us also
biddeth them beware they do
biddeth us go and telleth
biddeth us go take the
biddeth us that we should
biddeth us take heed and
biddeth the Thessalonians keep "the
biddeth him complain not to
biddeth him in like wise
biddeth him go complain to
biddeth him at the second
biddeth him, in like wise
biddeth the Corinthians that, rather
biddeth that he shall be
biddeth , that every man should
bidding her consider well what
bidding him that he shall
bidding bindeth thee. And therefore
bidding him to pray for
bidding of Christ to "complain
bidding of Saint Paul, "Let
bide not always secret. More
bide long enough in unbelief
bigger than an egg... I
bigly , and scoldeth strongly, and
bills blow abroad an evil
bind the mouth of the
bind any man to the
bind him to anything of
bind him to none other
bind me by the Gospel
bind us to believe that
bind the heathen by. For
bind no man, for no
bind upon earth shall be
bindeth thee. And therefore first
binding nor loosing in "the
binding and loosing is of
bird is meet for his
bird and king of all
bird can spy his prey
bird was hatched, lacked that
bird fouly defile his nest
birds of the crows that
birds of the air; they
birds , is above a poor
birth of Christ? as Saint
birth of Christ, and them
birth of Christ, by the

8, 852/ 34
8, 867/ 18
8, 870/ 26
8, 876/ 20
8, 878/ 9
8, 889/ 33
8, 890/ 7
8, 931/ 1
8, 943/ 9
8, 943/ 29
8, 946/ 10
8, 948/ 7
8, 949/ 6
8, 1022/ 18
8, 1026/ 6
8, 1032/ 22
8, 604/ 18
8, 619/ 30
8, 700/ 25
8, 799/ 6
8, 1025/ 35
8, 1032/ 16
8, 584/ 29
8, 730/ 32
8, 605/ 34
8, 764/ 25
8, 591/ 19
8, 636/ 16
8, 711/ 26
8, 714/ 33
8, 733/ 6
8, 737/ 18
8, 762/ 30
8, 768/ 31
8, 925/ 33
8, 1018/ 7
8, 700/ 25
8, 1018/ 13
8, 1018/ 14
8, 719/ 10
8, 723/ 12
8, 723/ 13
8, 723/ 35
8, 724/ 29
8, 636/ 33
8, 636/ 35
8, 723/ 19
8, 610/ 15
8, 612/ 26
8, 619/ 11
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<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
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<tbody>
<tr>
<td>birth</td>
<td>, and the old prophets</td>
<td>8,722</td>
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<tr>
<td>birth</td>
<td>. If Tyndale would now</td>
<td>8,810</td>
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<td>birth</td>
<td>... they be in effect</td>
<td>8,848</td>
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<td>bishop</td>
<td>of Rome, but as</td>
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<tr>
<td>bishop</td>
<td>and very glorious martyr</td>
<td>8,657</td>
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<tr>
<td>bishop</td>
<td>Theophylactus upon Saint John's</td>
<td>8,685</td>
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<tr>
<td>bishop</td>
<td>, at the time of</td>
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<tr>
<td>bishop</td>
<td>, tankard-bearer or cannel-raker, free</td>
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<tr>
<td>bishop</td>
<td>, abbot nor prior, deacon</td>
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<td>bishop</td>
<td>, &quot;monk or miller,&quot; &quot;friar&quot;</td>
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<td>Bishop</td>
<td>of London is the</td>
<td>8,910</td>
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<tr>
<td>bishop</td>
<td>of Ostia and legate</td>
<td>8,990</td>
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<tr>
<td>bishop</td>
<td>&quot;In this journey of</td>
<td>8,990</td>
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<tr>
<td>bishop</td>
<td>of Carnotensis, that great</td>
<td>8,991</td>
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<td>Bishop</td>
<td>Galfred (for he was</td>
<td>8,991</td>
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<td>bishop's</td>
<td>officers mock them, poll</td>
<td>8,584</td>
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<td>fault, hath, as by</td>
<td>8,586</td>
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<td>bishop's</td>
<td>hand… and Saint Paul’s</td>
<td>8,704</td>
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<td>bishoprics</td>
<td>, and the false heretics</td>
<td>8,1027</td>
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<td>bishops</td>
<td>, archdeacons, and other spiritual</td>
<td>8,886</td>
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<td>bishops</td>
<td>, with all other disciples</td>
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<td>bishops</td>
<td>wear white rochet's. And</td>
<td>8,831</td>
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<td>bishops</td>
<td>and archbishops, etc.</td>
<td>8,983</td>
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<td>bishops</td>
<td>and archbishops? What holiness</td>
<td>8,983</td>
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<td>out of their bishoprics</td>
<td>8,1027</td>
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<td>bishops'</td>
<td>&quot;blessings,&quot; nor by their</td>
<td>8,839</td>
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<td>bitchery</td>
<td>. What are we, then</td>
<td>8,645</td>
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<td>bitchery</td>
<td>, that never was there</td>
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<td>bite</td>
<td>off another's nose. And</td>
<td>8,817</td>
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<td>biting</td>
<td>, and how long he</td>
<td>8,634</td>
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<td>bitter</td>
<td>Passion… and that yet</td>
<td>8,580</td>
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<td>prayers at her grave</td>
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<td>bitter</td>
<td>and sour in taste</td>
<td>8,892</td>
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<td>bitter</td>
<td>weeping had his sin</td>
<td>8,1018</td>
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<tr>
<td>black</td>
<td>and black white… and</td>
<td>8,653</td>
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<tr>
<td>black</td>
<td>white… and teach men</td>
<td>8,653</td>
</tr>
<tr>
<td>black</td>
<td>. Now shall ye well</td>
<td>8,697</td>
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<tr>
<td>black</td>
<td>as is Friar Barnes’</td>
<td>8,863</td>
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<tr>
<td>black</td>
<td>body… and in a</td>
<td>8,907</td>
</tr>
<tr>
<td>black</td>
<td>, but yet am I</td>
<td>8,907</td>
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<tr>
<td>black</td>
<td>, for all his white</td>
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<tr>
<td>blame</td>
<td>to bid him rehearse</td>
<td>8,631</td>
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<tr>
<td>blame</td>
<td>. For I am very</td>
<td>8,701</td>
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<td>blame</td>
<td>himself and such others</td>
<td>8,766</td>
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<td>blame</td>
<td>be theirs that have</td>
<td>8,783</td>
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<td>blame</td>
<td>in God. Which blasphemous</td>
<td>8,788</td>
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<tr>
<td>blame</td>
<td>too; yea, and worthy</td>
<td>8,790</td>
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<tr>
<td>blame</td>
<td>&quot;. Here have you the</td>
<td>8,837</td>
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<td>blame</td>
<td>&quot; What thing findesth Friar</td>
<td>8,851</td>
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<td>blame</td>
<td>his wit causeless. For</td>
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naughty parts to the
be holy and without
ointment was worth. Christ
were not to be
saints in heaven. He
believing; **And where he
all the miracles they
made them fall to
Zwingli... which not only
devilish drunken soul abominably
say nay thereto; they
then so beastly to
of truth" shall be
the beast hath thus
Savior himself, whom they
that abominable heresy that
because his heresy further
be not, as he
apostolic spirit. And yet
that they fall to
a heresy, so sore
suffering oppressions and persecutions,
suffering oppressions and persecutions,
suffering oppressions and persecutions,
men's ears, spitefully spoken,
heretics make, and these
than plain words: with
finally, so false and
blame in God. Which
to them, in his
the cross... though these
deny the Gospel, and
might well and without
and disputeth, in his
good with such abominable
now, to color his
kind of abominable, outrageous
teach them leave their
nuns, and in his
is a very perilous
them to leave their
and with the mighty
this church. Boast, crake,
sprung, and as withered,
point though Tyndale, to
and goeth about to
subtle shifting he so
and rather beautify than
beware of chastity and
savior to come and

**blame** of the whole body 8, 932/ 17
**blame** . " Upon which words Barnes 8, 971/ 12
**blamed** not those that offered 8, 702/ 4
**blamed** for falling in thereto 8, 900/ 5
**blameth** us and belieth us 8, 583/ 5
**blameth** his disciples for not 8, 747/ 20
**blaspheme** , and say the devil 8, 626/ 10
**blaspheme** against God's saints and 8, 626/ 15
**blaspheme** among them the old 8, 628/ 2
**blaspheme** , and calleth them liars 8, 713/ 32
**blaspheme** all holy living. And 8, 766/ 14
**blaspheme** him. And whereas Tyndale 8, 787/ 24
**blasphemed** is very manifest and 8, 627/ 37
**blasphemed** them all... then would 8, 714/ 3
**blasphemed** , and said, "Why eateth 8, 835/ 25
**blasphemeth** the Blessed Sacrament this 8, 587/ 18
**blasphemeth** the Blessed Sacrament... was 8, 608/ 26
**blasphemeth** and scoffeth, to be 8, 671/ 1
**blasphemeth** farther and saith that 8, 688/ 25
**blaspheming** of saints, to take 8, 659/ 14
**blaspheming** the high majesty of 8, 787/ 19
**blasphemings** , and all other things 8, 875/ 26
**blasphemings** , and all other things 8, 929/ 38
**blasphemings** , and all other things 8, 952/ 26
**blasphemous** , and abominable. And where 8, 589/ 35
**blasphemous** follies they preach unto 8, 641/ 17
**blasphemous** mockery they knavish derision, and 8, 702/ 30
**blasphemous** as scanty the devil 8, 775/ 31
**blasphemous** heresy is such a 8, 788/ 19
**blasphemous** book, among all the 8, 833/ 2
**blasphemously** wretches rail against the 8, 953/ 30
**blasphemy** be answered with the 8, 1024/ 6
**blasphemy** , that it should be 8, 639/ 34
**blasphemy** as now Tyndale doth 8, 661/ 36
**blasphemy** ... those would he should 8, 714/ 14
**blasphemy** that I verily suppose 8, 788/ 21
**blasphemy** ... then Tyndale maketh him 8, 789/ 17
**blasphemy** against the Blessed Body 8, 806/ 4
**blasphemy** ! "And yet abide I 8, 901/ 17
**blasphemy** , such as these heretics 8, 920/ 14
**blasphemy** of his own blessed 8, 794/ 12
**blasphemy** , bless, accurate till your 8, 838/ 17
**bleareth** our eyes, that he 8, 644/ 15
**blemish** the goodness of the 8, 806/ 4
**bless** us well therefrom; let 8, 583/ 33
**bless** them and save them 8, 691/ 36
church. Boast, crake, blast, hath sent him to doth itself, and our
and mows at the very blood and his of Christ in the heresy that blasphemeth the and signs, and Christ's the words of the tokens instead of the hath by his holy,mocking of Christ's own heresy further blasphemeth the all the remnant, our Christ himself, in thefalse heresies against the sins, nor honor the of Christ in the to think that the as it seemeth, thathave suffered so many sweet kernel within the he said of the Altar is the very of Christ in the holy Saint Cyprian, that it himself. And thisfalse heresy against the there is in the then, finally, that our the time of the to be true: that the mouth of his whole epistle of Christ's own head. In the in pleasure upon the Holy Body in the boy's forehead. The holy, reverence, and especially the doctors, but also the would take his own and to honor the merit, as Christ said,"Zwingli, and of this faith feeleth that the his calling of Christ's Christ is in the mock the Sacrament, the and worthy, by our blast of his own bless, , accurse till your holy bless you, that every man blessed Savior himself. They teach blessed saints in heaven. He blessed body both! Both which Blessed Sacrament of the Altar Blessed Sacrament this second reason Blessed Body at the Mass blessed, holy martyr Saint Boniface Blessed Spirit in fifteen hundred Blessed Body. But now, because Blessed Sacrament... was taken, slain Blessed Lady and all that blessed Sacraments. And as for Blessed Body of Christ in Blessed Sacrament, nor set by Blessed Sacrament of the Altar blessed, holy saint that God blessed, holy men bestow so Blessed Body of Christ and Blessed Sacrament, "This is my Blessed Body of Christ; Tyndale Blessed Sacrament, and that there blessed bishop and very glorious blessed saint Cyprian thought himself Blessed Sacrament of the Altar Blessed Sacrament nothing else but blessed Savior Christ was but blessed apostles after... as were blessed doctor, among many other blessed apostle Saint James, he blessed apostle... saying that wise Blessed Sacrament of the Altar blessed body of Christ. And Blessed Sacrament, and keep the blessed Sacrament of the Altar blessed apostles themselves, and our Blessed Body out of the Blessed Sacrament, and that it Blessed be they that have blessed apostle of these apostates Blessed Sacrament of the Altar Blessed Body bare cakebread or Blessed Sacrament of the Altar Blessed Body of God, and Blessed Lady, to be well blessed mouth shall overthrow and
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<td>as we were, and</td>
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<td>the other telleth him</td>
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<td>guides, and painted sepulchres</td>
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<td>conclusion, and then hath</td>
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<td>them, and hold them</td>
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<td>us shall nothing serve</td>
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<td>leaders of the blind</td>
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<td>harper that harpeth all</td>
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<td>reasons of worldly wisdom</td>
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<td>us with, deviseth of</td>
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<td>us... and what firm</td>
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<td>; and each walketh a</td>
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<td>that the more blind</td>
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<td>he goeth about to</td>
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<td>their sight again, and</td>
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<td>the right way, with</td>
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<td>blinded</td>
<td>the right way.&quot; Howbeit</td>
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<td>. For since among all</td>
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<td>bliss</td>
<td>of heaven.&quot; Now it</td>
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<td>for his faith and</td>
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<td>of heaven. And thus</td>
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raise and resuscitate to bliss: therefore are we debtors 8, 756/ 7
should forthwith fly into bliss, before his body were 8, 782/ 28
only, but in the bliss, too; and so be 8, 796/ 13
therefore leap short of bliss and life too, till 8, 796/ 17
made inheritable unto the bliss of heaven. Now ask 8, 822/ 13
wives to the glorious bliss of heaven, should here 8, 851/ 37
in joy and glorious bliss with God eternal. And 8, 852/ 22
as blunt as a the denying of Christ's 8, 579/ 33
the dening of Christ's the "denying of Christ's" 8, 583/ 19
the denying of Christ's the denying of Christ's 8, 583/ 20
their strength by Christ's blood, when the Church teacheth 8, 583/ 20
is Christ's own very bleed and his blessed body 8, 583/ 23
the Precious Body and bleed of Christ in the 8, 583/ 25
without the Body or bleed of Christ, with bare 8, 594/ 27
the very Body and bleed of Christ, or anything 8, 633/ 26
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the Precious Body and bleed of Christ himself, and 8, 709/ 18
of his body and bleed, that should be both 8, 761/ 23
the Precious Body nor Blood of Christ, but only 8, 804/ 32
the Blessed Body and Blood of Christ in the 8, 806/ 4
the Precious Body and Blood of Christ in the 8, 806/ 21
is neither flesh nor bleed of Christ in the 8, 807/ 35
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merits of his blessed bleed, and not by outward 8, 837/ 27
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spirit, redeemed with Christ's bleed. For the holy church 8, 838/ 28
pardon, and his precious bleed, and sticketh fast and 8, 838/ 30
spirit, redeemed with Christ's bleed, and not by their 8, 839/ 18
and redeemed with Christ's bleed, and sticketh fast and 8, 844/ 20
be redeemed by Christ's bleed, and stick all fast 8, 844/ 28
promises made in Christ's blood; fourthly, that they stick 8, 848/ 1
are redeemed in Christ's blood; sixthly, that they be 8, 848/ 3
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Father through the sweet blood ... then is she without 8, 860/ 16
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she hath in his blood of Christ without chalice 8, 932/ 27
he shed out his blood ... then is she without 8, 956/ 32
ye bear unto the blood for us. And ye 8, 960/ 27
know what thing the blood which ye have received 8, 960/ 28
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the Blessed Body and Blood of Christ at the 8, 967/ 18
the Blessed Body and Blood of Christ for which 8, 1017/ 27
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<td>blood-shedding</td>
<td>, put to, &quot;Thou must</td>
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<td>blots</td>
<td>, and many withen wrinkles</td>
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<td>blow</td>
<td>abroad an evil, naughty</td>
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<td>blow</td>
<td>off, to be brought</td>
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<td>blowing</td>
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<td>board</td>
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<td>board</td>
<td>it. Howbeit, I am</td>
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<td>that he will prove</td>
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<td>Boast</td>
<td>you; thereupon build you</td>
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<td>in that place, endeth</td>
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<td>&quot;There is a place</td>
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<td>both! Both which this</td>
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very Blessed Body and the heart through Christ's many spots, and many or by slanderous bills branches soever the devil but like Tyndale's mother like his own mother if my mother had you before, breathed and aglet of a good But first consider what of Tyndale is as your assembly to God's also, like abominable beasts, you into this church, laws. Why doth he only defend but also thereon how Barnes, after this courage and boldness he Augustine's words here Barnes down were setting up, Barnes. First Friar Barnes of which church he his foul sleeve and and make such great may make more bragging came... for they never of their own beastly Alexander, and gave their lands and in their the Apostle, "exhibit our diverse diseases of their did him yet no as God useth the the reason and the the service of the God hath ordered the he hath ordained the must be confessed by pleasant conversation of his as for the absence should have had no imprisonment, none other churches, the sparing from name of the whole in calling all the the whole corps and kill and destroy the blood and his blessed
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<td>to be the very is both the very</td>
<td></td>
<td>8, 661/ 21</td>
</tr>
<tr>
<td>but only for the alive is ever the</td>
<td></td>
<td>8, 661/ 29</td>
</tr>
<tr>
<td>and out of the there is in the body</td>
<td></td>
<td>8, 664/ 32</td>
</tr>
<tr>
<td>of his Very utterly to dissolve the works</td>
<td></td>
<td>8, 669/ 29</td>
</tr>
<tr>
<td>of his own himself &quot;This is my bread with</td>
<td></td>
<td>8, 669/ 30</td>
</tr>
<tr>
<td>is my words &quot;This is my body</td>
<td></td>
<td>8, 669/ 31</td>
</tr>
<tr>
<td>but only signifieth my body</td>
<td></td>
<td>8, 671/ 28</td>
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<tr>
<td>and is not my pleasure upon the blessed</td>
<td></td>
<td>8, 672/ 4</td>
</tr>
<tr>
<td>and worship Christ’s Holy Altar, the very</td>
<td></td>
<td>8, 672/ 6</td>
</tr>
<tr>
<td>the Altar, the Precious take his own</td>
<td></td>
<td>8, 687/ 5</td>
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<tr>
<td>the Shadow and the any man, when the</td>
<td></td>
<td>8, 689/ 6</td>
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<tr>
<td>that hereafter every lewd that perfection</td>
<td></td>
<td>8, 689/ 8</td>
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<tr>
<td>that shall have when the</td>
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<td>8, 689/ 9</td>
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<tr>
<td>Body and Blood of Christ</td>
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<td>8, 700/ 1</td>
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<td>Body , and take it for Body</td>
<td></td>
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<td>Body at the Mass no Body</td>
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<td>Body or Blood of Christ Body</td>
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<td>8, 709/ 18</td>
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<tr>
<td>Body , it would set his Body</td>
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<td>8, 709/ 36</td>
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<td>Body . But now, because he Body</td>
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<td>Body , the known Catholic church Body</td>
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<td>Body to be diminished and Body</td>
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<td>8, 729/ 23</td>
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<td>Body nor soul. And lest Body</td>
<td></td>
<td>8, 753/ 3</td>
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<tr>
<td>Body … they say for the Body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>Body of Christ in the Body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body of Blood of Christ Body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body of Christ and leave Body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body , &quot; Martin Luther, Tyndale’s old body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body , &quot; Then Friar Huessgen and body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body &quot; is as much to body .&quot; And make they</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body and very bread therewith body</td>
<td></td>
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<tr>
<td>body &quot; and &quot; This is my body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body and my blood, and body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body of Christ; Tyndale will body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body of the Church is body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body and Blood of Christ body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body of Christ, nor nothing body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body of Christ, yet he body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body of Christ and very body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body , they shall at the body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>body of this church, for body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>body of this known, continued body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>body of any other church body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>body of Blood in the body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>body . And likewise do all body</td>
<td></td>
<td>8, 755/ 6</td>
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<tr>
<td>body , according as he hath body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body &quot; … there glosseth Luther his body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body . &quot; And Friar Huessgen, Tyndale body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body &quot; be as much to body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body , and is not my body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body at all. And as body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body of Christ. And yet body</td>
<td></td>
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<tr>
<td>Body in the Blessed Sacrament Body</td>
<td></td>
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<td>Body and blood of our Body</td>
<td></td>
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<tr>
<td>Body and Blood of Christ Body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>Body out of the sacrament Body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body … as by many manner body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body passeth from it; but body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body should be bold to body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body should have had if body</td>
<td></td>
<td>8, 755/ 6</td>
</tr>
<tr>
<td>body shall arise again and body</td>
<td></td>
<td>8, 755/ 6</td>
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*Thomas More Studies 12.2 (2017)*
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<td>members of Christ’s Mystical Body, than might of old</td>
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<tr>
<td>body … which the Father of body and blood, that should</td>
<td>8,756/5</td>
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<tr>
<td>body of our Savior himself</td>
<td>8,761/23</td>
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<td>body were cold yet when</td>
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<td>body bare cakebread or starch</td>
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<td>body of Christ is in</td>
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<td>body of God, and (full</td>
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<td>body nor Blood of Christ</td>
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<td>body and Blood of Christ</td>
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<td>body the Catholic Church, in</td>
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<td>body . And thus ye see</td>
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<td>body , soul, and all. For</td>
<td>8,841/27</td>
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<td>body too… where they shall</td>
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<td>body , nor wrinkle of displeasure</td>
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<td>Body, of our Lord no</td>
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<td>Body the whole known</td>
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<td>Body yea, and many rotten</td>
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<td>Body all such things be</td>
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<td>Body and that with desire</td>
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<td>Body never gone, nor the</td>
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<td>Body I let pass that</td>
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<td>Body by the signs and</td>
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<td>Body cannot do but when</td>
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<td>Body and soul, were in</td>
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<td>Body but his enemies, For</td>
<td>8,900/27</td>
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<td>Body , and some sore part</td>
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<td>Body , and some dead part</td>
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<td>Body , and some foul part</td>
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<td>Body , and some white part</td>
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<td>Body … and in a good</td>
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<td>Body . For which cause the</td>
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<td>Body of the Catholic Church</td>
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<td>Body of his church to</td>
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<td>Body , he might not well</td>
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<td>Body but yet present in</td>
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<td>Body … in which be many</td>
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<td>Body should have the full</td>
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<td>Body … is a thing by</td>
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<td>Body nor goods nor good</td>
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<tr>
<td>Body , but cast also the</td>
<td>8,955/31</td>
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<td>Body, his Catholic Church, here</td>
<td>8,957/31</td>
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<tr>
<td>Body , all such things be</td>
<td>8,959/22</td>
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<td>Body is forgiven of his</td>
<td>8,960/13</td>
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<td>Body without faith working with</td>
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<tr>
<td>Body and Blood of Christ</td>
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<tr>
<td>Body of the sun the</td>
<td>8,977/12</td>
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<tr>
<td>Body and make it subject</td>
<td>8,978/5</td>
</tr>
<tr>
<td>Body by the incurable canker</td>
<td>8,979/20</td>
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</tbody>
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sore persecuted both in  
calleth also there "the  
he calleth there "the  
of Christ, his Mystical  
head unto an unknown  
both known and unknown  
head known to the  
its voice, and the  
part of his Mystical  
receiving of the Blessed  
members of Christ's Mystical  
the Church, in which  
that the very Blessed  
wise, and well-learned man  
which are sprung in  
agree? For first in  
point I dare be  
though this man be  
somewhat over temerarious and  
Church scantily teacheth so  
the example of their  
time be now so  
lewd body should be  
that he may be  
for unbelief… and be  
then, dare I be  
then dare I be  
himself may be so  
nor do put no  
may not be so  
that we may be  
that dare be so  
his fellows be so  
therefore I dare be  
a man may be  
and bid us be  
theirs. For I dare  
they, where they list,  
unto the people, as  
whereof, this dare I  
it is, I dare  
us, and well and  
there, then came he  
and avow their lechery  
upon a particular they  
may percase the more  
then, since she may  
to see him so  
laws? May he so  
sure that they may  

body and goods by these  
body of Christ", whereby ye  
body of Christ" is the  
Body here in earth, is  
body , and made a shepherd  
body , the head known to  
body by its voice, and  
body known to that head  
Body . And then if that  
Body and Blood of Christ  
Body the Church, in which  
body every part beareth other  
Body and Blood of Christ  
Boethius a very simple and  
Bohemia, and in Saxony, and  
Bohemia what a sort of  
bold to say for Tyndale  
bold to jest and rail  
bold , either to judge so  
bold trust in abstinence, almsdeed  
bold , open, defended lechery, so  
bold as in his railing  
bold to say that himself  
bold because no man can  
bold to tell him that  
bold to warrant them, for  
bold to say that every  
bold to find any fault  
bold trust in their own  
bold to call them so  
bold to take the food  
bold as to use any  
bold as to tell us  
bold … and, as I trust  
bold if he thus do  
bold upon their bare word  
boldly say that except some  
boldly deny the text… and  
boldly and as solemnly as  
boldly say: that as sick  
boldly say, well and plainly  
boldly dare… nothing afeard of  
boldly to me. But now  
boldly , and have whole towns  
boldly conclude a universal. Now  
boldly , and with the less  
boldly believe that church in  
boldly say thereupon, "These words  
boldly set them all at  
boldly break both their vows
habit.” And I dare boldly say that all that
this… then may they boldly bear us in hand
in such fashion, so boldly and so careless… that
he would answer so boldly yea… he wist well
should have courage and boldness to scoff, jest, and
lettet not upon the boldness and authority of his
what a courage and boldness he boasteth and rejoiceth
and their full cellars, bolking from this unto that
by Saint Thomas, Saint Bonaventure, Saint Bernard, Saint
but Saint Bernard, Saint Anselm, or Saint
Saint Anselm, or Saint Bernard, Saint Thomas, Saint
at riot without any bond or bridle, and then
dispensed and undone the bond; so that in that
them with a strong bond of charity, that keep
the cause of the bond whereby we be bound
lay to be the bond therefore saith Saint Paul
but in fear and bondage, in dread, but the
again the spirit of bonds, no imprisonment
no such thing no bondservant which knoweth not the
in Scripture that the bondservant
still therein and abide the bondslaves in Christian countries upon
his carcass and his bones in the wilderness… and
blessed, holy martyr Saint Boniface, which brought the faith
the rubric, ”Ex dictis Bonifacii martyris.” But Tyndale, to
with a red Milanese bonnet, and not knowing that
The Fifth Book Of the Confutation of
with all his whole book to answer) have in
Saint Augustine, in his book of penance… he shall
another place of his book that we meet
as in my First Book I showed you, both
another place of his book he saith that the
indeed incorporated in the book of the decrees, in
there be in that book of the decrees many
are there in that book many things besides, that
compiled and gathered that book … which is therefore called
Gratian, as another like book is called the decrees
read in the Mass book, ”Te igitur clementissime Pater
here end I this Book Of the Confutation of
Catholic Church. The Sixth Book The Defense of the
answered in the next book before. Tyndale One of
then in the Second book did after prove that
cometh to my Second book, goeth from the first
that reason in my book … lest men should look
goodly process, in his book of the City of
to steal an evangelical book out of a poor
brought out yet either book, leaf, or line to
man that made the book of Rationale divinorum… with
cometh forth in his book of disobedience in such
Lord saith in the Book of Deuteronomy, "Thou shalt 8, 636/ 15
  in his most famous book, among many other great
  beginning of his book: that is to wit 8, 654/ 6
  one place in his book of Babylonica, speaking of 8, 659/ 8
  great many by the book of M. William Barlowe 8, 663/ 25
  good Christian reader, this book ... in which every child 8, 673/ 3
Thus endeth the Sixth Book. The Seventh Book beginneth the Seventh
  in his most famous book, we know never a
but mistrust, rather, every
  their own into a book he said that his
Thomas allegeth in his book assoiled, in my last
  him in my Sixth book have in my Third
have in my Sixth book have set up a
I have, in the book of traditions, called Talmud
  Saint Jerome concerning the book of the Infancy of
it sometimes happed the book of one good, holy
  to be named the book of another... as a
of another... as a book of Saint Augustine to
  be taken for a book of Saint Ambrose? There
for the meanwhile, the book in which Saint Augustine
  to be the very book of Saint Augustine. And
had "set up" a book , of their Talmud, "to
had then any such book . And I doubt not
  you in my Sixth book thus call "Scripture" what
refuse for Scripture what
  is, good readers, a book him read over that
  him over that book it in all the
and that in this book written against Cresconius, he
  to wit, in his book against the epistle of
chapter of his said book against the epistle of
  us consider the selfsame book that ye call the
well in his fore-remembered book as in the work
  which is, in his book of epistles, 148). In
also, in his third book against the epistle of
would fill a whole book. But my purpose is
  church a law without book , and shed out his
all that whole pestilent book in which William Tyndale
  the title of his book that is to wit
seen (in my Fourth chapter of my Third
heard (in my Fourth book ) before. And then that
  that the perpetual virginity book ) that the perpetual virginity
seen in my Fourth
Luther, and in his
an end of this
Thus endeth the Seventh
Seventh Book. The Eighth
them, in his blasphemous
it is in the
Scripture or any good
since he made his
had read in Tyndale's
in the other man's
Tyndale had in his
great length, in his
unto her Friar Barnes'
she had read his
his printing of his
somewhat muttereth in his
the margin of his
confuted (in my Fourth
they had never a
with which in his
I in the last
authority out of his
rehearseth them in his
you, here in this
and therewith finish this
the leaf of his
here end I this
Thus endeth the Eighth
Eighth Book. The Ninth
now in this last
will in this one
readers, in this last
shall in this last
chapter of my Third
rough, with turning the
have so turned the
some turning the same
hath so turned the
to this that the
the Apocalypse called the
the reader in this
before (in mine Eighth
Augustine saith, in his
you in my Sixth
before, in my Sixth
found of this Ninth
them, neither. But Tyndale's
put forth any railing
and inserted in the

Book . And also in all 8, 809/ 29
book that he maketh against 8, 824/ 9
book ... here ye clearly see 8, 828/ 11
Book . The Eighth Book In 8, 829/ 7
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Book of Numbers: "Why have 8, 833/ 26
book else should ever come 8, 863/ 2
book ; take out, I say 8, 863/ 16
book , of "sinning and yet 8, 863/ 22
book before him yet had 8, 863/ 24
book showed it him. Howbeit 8, 863/ 34
book De vera et falsa 8, 867/ 34
book . After which secretly read 8, 884/ 8
book , wherein she found divers 8, 884/ 22
book and his coming hither 8, 885/ 34
book ... but then should he 8, 897/ 11
book . But that he doth 8, 917/ 6
Book ), holy Saint Jerome doth 8, 917/ 36
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book of this work by 8, 935/ 16
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book against Barnes, of Saint 8, 971/ 5
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book bring you forth but 8, 995/ 12
book besides, that shall have 8, 995/ 24
book bring you, clearly confute 8, 995/ 28
Book . But then go we 8, 996/ 38
Book so often to and 8, 997/ 18
Book to seek for it 8, 997/ 21
Book and searching therefor also 8, 997/ 22
Book himself, may be sure 8, 997/ 27
book of Scripture hath such 8, 997/ 33
book "clasped with seven clasps 8, 997/ 38
book with the more manifold 8, 1016/ 22
Book ) answered and avoided, is 8, 1026/ 17
Book against the Manichaeans, that 8, 1026/ 35
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books and their own malice 8, 590/ 2
books ... which malicious manner is 8, 592/ 29
books of those decrees, of 8, 593/ 17
and sent his erroneous books about, calling every Christian to it in other men's books besides mine; for else books of their scriptures into books we find written expositions books find we that in books behind them: whosoever he books of every age, some books be perceived that these books severally made against them books grasp about a halfpenny books of the eldest of books of every age now books appeareth. All which will books be the true Scripture books of the Maccabees, because books of every age before books hath taught us, they books of holy saints of books appeareth) always continued therein books , that we have the books appeareth, openly reprove such books , neither, which were taken books that themselves take and books of the Holy Scripture books that they have put books use always these heretics books of the old holy books lack it not. And books , surplice, and chalice, be books , and copes, and crosses books and chalices and other books , and put them forth books . As Bainham the Jangler books and put them forth books of which himself nothing books which he doubteth not books be falsely put out books he findeth if they books ... or else let him books that they were of books can we not know books ? To believe himself better books of the four evangelists books of the four evangelists books either of stone or books of the New Testament books be the very scriptures books be the very scripture books proved, the doctrine of books or hearing it preached
it is written in books, or because the priests at this day, which you know that the whether by reading of it is written in his heart that the were by reading in preaching or reading in not though all the prove by old authentic like wise for the And as concerning the by divers of their many of these heretics' were of those pestilent uttering of such poisoned the same dossier and had uttered of his never sold any such said, offered him such findeth it in the or reading of the his faith for the or twain in his be burned, and his them over some new Tyndale's translation, and other adventure to keep these her plainly, that the as for the other which be the very of; and that such your holiness is in known Catholic church bells, Service… nor vestments, candles, like wise commanded the his book next before) readers, by my seven said in these eight in mine eight former and Friar Barnes; which all my former eight therefore had they their with all the Christian countries upon the Baptist, as our Christ devout mind that she there were a hole to imagine a hole it hath a hole...
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<td>a paynim... and circumcised</td>
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<td>, that the water must</td>
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<td>born</td>
<td>. Then forth he goeth</td>
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<td>born</td>
<td>(because he layeth so</td>
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<td>of God can never</td>
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<td>born</td>
<td>, and every year since</td>
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<td>it. And also, if</td>
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<td>borne</td>
<td>up from ruin and</td>
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<td>borne</td>
<td>out and defended. But</td>
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<td>19</td>
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<td>borne</td>
<td>out of the doors</td>
<td>8,976</td>
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<td>8,1011</td>
<td>11</td>
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<td>bosom</td>
<td>… and yet he mumbled</td>
<td>8,815</td>
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<td>, and then stood him</td>
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<td>full. For their archheretics</td>
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<td>Botolph's</td>
<td>Wharf, and finding him</td>
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<td>have answered him again</td>
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<td>, every man for three</td>
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<td>of my stomach... and</td>
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<td>of the draft tub</td>
<td>8,767</td>
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<td>bottom</td>
<td>. And so, likewise, God</td>
<td>8,782</td>
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<td>of his heart, with</td>
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<td>bottomless</td>
<td>mercy of God&quot; and</td>
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<td>bough</td>
<td>! But when she was</td>
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<td>, before we bestowed aught</td>
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<td>, to poll his head</td>
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break your fond, feeble brains about it, against your belief.
but all very musty bran not worthy so much of that vine can
once good and a branch of that very vine
 to be a lively branch from a tree... and
division. Break off a branch broken off from the
Church. And that the branch cut off or broken
all they be but branches sover the devil blow
that remaineth, how many and remained... and the shall be but withered branches and churches of heretics
and remained... the branches... that as the branches once good and a branch of that vine can
and ye be the branches... that as the branches
division. Break off a branch from a tree... and
Holy Church to the branches... that as the and ye be the branches... that as the branches
at one time very spoken one of the branches... that as the branches
the vine left without the branches... that as the branches
all the manifold withered branches... that as the branches and as withered, blasted branches... that as the branches
gold and silver, copper, branches... that as the branches
an abominable whore to branches... that as the branches
in that chapter he branches... that as the branches
heresies have found him branches... that as the branches
religious persons to the branches... that as the branches
most shameless... avowing the branches... that as the branches
sufficient proof of the branches... that as the branches
both, I say, in branches... that as the branches
supper again, with neither branches... that as the branches
it thus: "This is branches... that as the branches
very body and very bread nor drink, flesh, fish
not eat flesh without bread and my body." Then branches... that as the branches
overmuch watering turned from bread therewith, because they should
therein but very bare bread, for fear of breeding branches... that as the branches
or starch instead of bread to starch. "These goodwill branches... that as the branches
nothing but only very bread and wine, or starch branches... that as the branches
and abode still very bread ; and that friars may branches... that as the branches
of Christ and very bread, and gathered his church branches... that as the branches
Sacrament nothing else but bread too, therewith. And thus branches... that as the branches
rotten egg, without either bread. But now, either because branches... that as the branches
say as "This is bread... and jesteth and scoffeth branches... that as the branches
also himself, leavened the bread or salt... for there branches... that as the branches
himself put in our bread with my body." And branches... that as the branches
souls nothing but unsavory bread of their doctrine which branches... that as the branches
it, starch instead of bread ; such as (for the branches... that as the branches
but either for bare bread, or as Tyndale argueth branches... that as the branches
the Altar nothing but bread . I would he would branches... that as the branches
or starch instead of bread or starch. But now branches... that as the branches
blood, but only bare bread or starch. And the branches... that as the branches
therein but only bare bread and wine? And by branches... that as the branches
and starch instead of bread and wine, and starch branches... that as the branches
bread ; and whereas his "feeling branches... that as the branches
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<th>Page/Column</th>
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<td>also. For... that holy</td>
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<td>brought many loaves of</td>
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<td>hallowed; which loaves of</td>
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<td>have tasted of this</td>
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<td>should eat of that</td>
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<td>that eat of this</td>
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<td>tasting of that same</td>
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<td>so much as the</td>
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<td>may without deadly sin</td>
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<td>with his dosser, and</td>
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<td>faith, but if he</td>
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<td>now believe that to</td>
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<td>shall see the mist</td>
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<td>do, teach folk to</td>
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<td>to frush and to</td>
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<td>osculo caritatis, she would</td>
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<td>that they may boldly</td>
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<td>own sensual, frantic fantasy,</td>
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<td>but that whoso doth</td>
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<td>may wed nuns, and</td>
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<td>light receiveth no division.</td>
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| you so mad to thereof, because friars that cankered knave, that would Savior would so far for his pleasure lawfully Tyndale maketh God a that a monk that that a woman that no fast else... saving God himself that friars remaining in them and in their flesh and in his flesh and Friar Huessgen, both, for of religion to apostasy, God imprisoned in his himself in his own a cross upon his can come into his not look into his not look into his look into his own blown into the brothels' it with the warm bread, and so forth in bread is far another manner bread to the servant of bread he lifted up his bread be cured." Then the bread, said unto the people bread with a good faith bread, recovered, that the tidings breadth of one hair. To break all the laws that break the rod in pieces break their vows and "wed break their vow, and will break of their vow for break all their eggs, and break all these promises; which break the vow of chastity break up so far that break their vows, and friars break those earthly, wretched heretics break her mind unto him break both their vows, and break his promise made unto break it committeth a horrible break their vows, and run Break off a branch from break your fond, feeble brains break their vows and wed break not only all religion break his promise that he break his vow and wed breaker of the promises which breaketh his obedience, or any breaketh her obedience to her breakfast, and cat fast, and breaking their vows and "wedded breaking out at their frail breaking out at their frail breaking out at his frail breaking of their vows with breaking of vows, and friars breast, and so fast fettered breast, and thereupon take his breast and prayeth Christ keep breast to see what manner breast to see whether he breast to see whether he breast but himself, and find breasts by the spirit of breath of his Holy Spirit
I told you before, 
bread, for fear of 
fury, for fear of 
persecuted of his carnal 
persecuted of his carnal 
persecuted of his carnal 
Elects, and his evangelical 
that all his evangelical 
both the archheretics and 
desires of the other 
saith, as our own 
of all our evangelical 

once one of our 
of love between the 
this wise: "O my 
charity between all Christian 
thus, my most well-beloved 
And therefore, my dearest 
nation, and of your 
marrige now forbidden between 
without any bond or 
evil, and sometimes wholesomely 
cometh gold in their 
golden spurs, saddles, and 
together, and in a 
to nun nor friar. 

that psalms without devotion. 
a torch lighted and 
an evident conclusion, as 
an evident conclusion, as 
Tyndale bringeth in his 
it to his Father 
behold and see the 
that their spurs be 
namely, as Tyndale's fellow 

Gomorrah burned up with 
unto as many as 
to as many as 
of very purpose to 
abroad ere any man 
large that he might 
out thy spindle and 
in that house do 
peddling knaves that here 
had stolen it, then 
them is able to 
Scripture, but if thou 
do these holy folk 
way that is, to 
it also, could they 

breathed and blown into the 
breeding worms in the babes' 
breeding some impostume in his 
brethren ... as we do in 
brethren " what wise conclusion will 
brethren , then was he a 
brethren , and fellows of his 
brethren of his hundred sects 
brethren of his many sundry 
brethren and sisters of the 
brethren report, in his Answer 
brethren , concerning purgatory. For I 
brethren answer and say: that 
brethren and the sistren of 
brethren , I trust to God 
brethren , he cannot but be 
brethren ... for the fire of 
brethren , although we suffer no 
brethren , like unto me, shall 
brethren's and sisters’ children that 
bridle , and then exhibit every 
bridle and contain them within 
bridles , in their saddles, and 
bridles ? If there were a 
brief sum ponder and consider 
Briefly , come, all the whole 
Briefly , all your holiness is 
bright burning in his own 
bright as the sun shining 
bright as the sun shining 
bright , clear conclusion not for 
bright and smooth, without any 
bright sun of his verity 
brighter than the altars. Of 

Brightwell saith (whom some folk 
brimstone for the foul sin 
bring money. As through all 
bring money"; and in another 
bring in his heresies against 
bring him word... while many 
bring first in doubt and 
bring me hither the whorl 
bring and have brought a 
bring over their books grasp 
bring it into Almaine to 
bring the despiser to damnation 
bring the true faith thither 
bring the Scripture to light 
bring men unto the knowledge 
bring it about, rather than 

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8, 627/ 28 
8, 628/ 21 
8, 633/ 15 
8, 668/ 15 
8, 689/ 15 
8, 691/ 13 
8, 706/ 32
fain, good Christian readers,
shall be able to
side, if he cannot
we can against him
this answer. He would
and all that they
that durst, for shame,
to believe that ye
you that ye should
And therefore if ye
can be able to
law that he should
show us if he
feeling faith till they
be weak and feeble...
it not sufficient to
theft and adultery would
thereto fain would be
hold his Doomsday, and
finally fall therefrom, should
so they now
sense of them to
or murder so he
church which Barnes must
cannot cleanse you nor
their own merits cannot
the mind that to
the Christian people to
intent that they may
of heaven, should here
might after this world
shaken into the fire)
the plainer, I will
as the branches can
Holy Church of herself
as the branches can
the vine and so
empty. For he shall
and me, and shall
be so fond to
this tale of yours,
Father Barnes, here ye
by their false handling,
then would she soon
with him, till he
say; "that if ye
were yet ready to
Augustine which I shall
other heretics do now
may please God to
Friar Barnes would here bring it to. Also the laws, bring instead of the laws, for his purpose to bring law durst he not bring durst not Friar Barnes bring had no cause to bring Christ without him. You provide at home and bring in this world and see how you can bring he would as fain they might the better that ever he may bring the plainer, I will bring so done, then to bring may please God to bring beginning that he would bring he seemeth rather to bring in this one book bring in this last book bring what cause these heretics bring forbear those matters, and bring Turks and Saracens, that they have to bring of which though all bring contentious heretics arise, and bring the very faith, and bring masters shall be the bring this wise reason he bring the words which Tyndale bring in like manner he bring what foolish fallacies he bring occasion of railing, Tyndale bring matter, for which he bring God. And thus he bring without God working within, bring the texts that he bring prophecy that he now bring of Scripture which he bring of Scripture that he bring sun shining, that Tyndale bring the sea gathereth and bring place that Friar Barnes bring of Scripture that himself bring of Scripture that he bring Saint Paul that he bring Augustine which Friar Barnes bring which Friar Barnes here bring scriptures that Friar Barnes bring wrinkle" and now he bring bring Bringers-in of damnable sects. Whereby bring bring forth, and saith that bring in this answer. He bring in here to very bring in all these words bring all his painted process bring us into the belief bring forth, that God teacheth bring in for his purpose bring for him do nothing bring to us, of the bring in his bright, clear bring to land both good bring in here himself, in bring forth for his purpose bring forth, and of Saint bring , plainly proveth against him bring forth… and consider whether bring forth his authorities. And bring make even plain against bring us a church "pure
spot or wrinkle, he

sin and error, he

the texts that he

the Scripture that he

both our very mother

the Church that he

Augustine which Friar Barnes

Saint Augustine that he

the more unsure… Barnes

Saint Augustine, whom Barnes

Augustine's words as Barnes

other gloss that Barnes

this gloss that Barnes

plain against Barnes, that

whom Friar Barnes here

the words which himself

the words which Barnes

few words which Barnes

all the remnant, and

This place Friar Barnes

all that ever he

other cannot… and then

Saint Augustine, whom he

Saint Augustine, whom he

when he so holily

taketh it up and

same heresy that Barnes

which Barnes himself here

etc." And then he

or wrinkle of sin,

Saint Augustine which himself

Church, Saint Bernard there

Bernard whom Barnes here

Saint Bernard which Barnes

his purpose that he

whom Barnes so specially

few words that he

means and minister in

of his "feeling faith,"

to ween that the

open that Tyndale in

Paul, of Barnes' own

Augustine which of Barnes'

enough of Barnes in

not drawn from the

men informed that in

good, worshipful folk at

saw him was at

I asked him whether

he with you at

bringeth one not so clean 8, 866/ 3

bringeth in the parable of 8, 870/ 3

bringeth forth of Saint Augustine 8, 873/ 1

, there is not one 8, 883/ 22

bringeth and offereth us wholesome 8, 892/ 28

bringeth in for the proof 8, 906/ 1

bringeth in himself. The next 8, 908/ 20

bringeth in is this… Barnes 8, 908/ 21

bringeth the church here in 8, 911/ 34

bringeth for him, saith plain 8, 911/ 37

bringeth them in himself. Lo 8, 913/ 1

bringeth forth (De paene., Dis 8, 915/ 17

bringeth saith clear against him 8, 915/ 22

bringeth it forth. For it 8, 915/ 37

bringeth (whose work was, as 8, 933/ 22

bringeth out of that work 8, 934/ 19

bringeth forth (whom he calleth 8, 934/ 23

bringeth forth for him, doth 8, 936/ 8

bringeth forth only this one 8, 942/ 29

bringeth forth and assoileth in 8, 942/ 37

bringeth for it, nor all 8, 945/ 7

bringeth us in those laws 8, 950/ 21

bringeth for him, very fully 8, 953/ 11

bringeth for him, did after 8, 953/ 21

bringeth in the words of 8, 958/ 11

bringeth it so forth, and 8, 959/ 11

bringeth forth now… that is 8, 964/ 13

bringeth for himself, laboring to 8, 964/ 27

bringeth in upon them, after 8, 972/ 25

bringeth in for him Saint 8, 973/ 28

bringeth here forth for his 8, 980/ 14

bringeth in upon these words 8, 987/ 35

bringeth in to prove that 8, 988/ 8

bringeth new-framed by himself, and 8, 991/ 26

bringeth them for. And now 8, 991/ 28

bringeth in for his part 8, 991/ 35

bringeth … doth plainly, to Friar 8, 992/ 3

bringing that grace unto him 8, 708/ 36

bringing no proof for his 8, 764/ 19

bringing in any of them 8, 768/ 7

bringing forth for his part 8, 769/ 1

bringing forth, destroyeth utterly Barnes' 8, 835/ 34

bringing in I last rehearsed 8, 912/ 4

bringing forth these glosses for 8, 916/ 3

brink but from the bottom 8, 782/ 14

Bristol , where he then dwelled 8, 813/ 17

Bristol to attach Richard Webbe 8, 813/ 27

Bristol . And when he still 8, 814/ 23

Bristol were in Holborn, and 8, 814/ 26

Bristol , or that ye met 8, 815/ 17
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<td>broken</td>
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<td>broken</td>
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<td>broken</td>
<td>patch. Now the other</td>
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<td>broken</td>
<td>their holy, sacred vows</td>
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<td>broken</td>
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<td>broken</td>
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<td>broken</td>
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<td>broken</td>
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<td>brother</td>
<td>exhorting them to keep</td>
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<td>brother</td>
<td>exhort Christ's law, but</td>
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<td>brother</td>
<td>be a whorekeeper, a</td>
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<td>brother</td>
<td>as lose a penny</td>
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<td>brother</td>
<td>, beware of the apostles</td>
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<td>and sister brought together</td>
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<td>brother</td>
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<td>brother</td>
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<td>brother</td>
<td>Frith, and against the</td>
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<td>brother</td>
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<td>for it. And therefore</td>
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<td>brother</td>
<td>(that is to wit</td>
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<td>brother</td>
<td>, &quot; He saith not, &quot;Then</td>
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<td>brother</td>
<td>offend thee, complain unto</td>
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<td>brother</td>
<td>offend thee, complain unto</td>
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<td>brother</td>
<td>offend thee and will</td>
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<td>brother</td>
<td>offend thee,&quot; etc., &quot;complain</td>
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<td>brother</td>
<td>complain to &quot;the church</td>
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<td>brother</td>
<td>… that is to wit</td>
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<td>among you be a</td>
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<td>brother</td>
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<td>amendment, though himself be</td>
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<td>brother</td>
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<td>brothers</td>
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<td>brought</td>
<td>us forth such a</td>
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<td>brought</td>
<td>in question, were a</td>
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<td>brought</td>
<td>in slander among the</td>
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<td>brought</td>
<td>unto him and not</td>
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<td>the faith into Almaine</td>
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<td>unto examination, to wit</td>
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<td>brought</td>
<td>in that &quot;evangelical liberty</td>
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<td>at last his tale</td>
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<td>the heathen yet they</td>
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<td>blow off, to be</td>
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<td>And when she</td>
<td>brought</td>
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<td>but he was</td>
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<td>have lasted or have</td>
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<td>have continued nor have</td>
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<td>of his &quot;feeling faith,&quot;</td>
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<tr>
<td>stories which they had</td>
<td>brought</td>
<td>8, 805/28</td>
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<tr>
<td>therewith, as men have</td>
<td>brought</td>
<td>8, 808/9</td>
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<tr>
<td>they now restored and</td>
<td>brought</td>
<td>8, 808/28</td>
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<tr>
<td>master of Paul's School,</td>
<td>brought</td>
<td>8, 811/27</td>
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<tr>
<td>saith the Church &quot;had books</td>
<td>brought</td>
<td>8, 813/15</td>
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<tr>
<td>which be daily gracious</td>
<td>brought</td>
<td>8, 820/5</td>
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<tr>
<td>proclamation to be</td>
<td>brought</td>
<td>8, 825/9</td>
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<tr>
<td>what point Tyndale is</td>
<td>brought</td>
<td>8, 828/27</td>
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<tr>
<td>his &quot;feeling faith&quot; suddenly</td>
<td>brought</td>
<td>8, 833/27</td>
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<tr>
<td>church can never be</td>
<td>brought</td>
<td>8, 839/2</td>
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<tr>
<td>Numbers: &quot;Why have you</td>
<td>brought</td>
<td></td>
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<tr>
<td>And the others are</td>
<td>brought</td>
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that Friar Barnes hath brought us forth meaneth no 8, 855/ 21
brought out. For yet hath brought us no proof of 8, 858/ 28
brought us no proof… but brought , part proveth nothing for 8, 858/ 32
brought forth, yet himself perceived brought forth to prove it 8, 858/ 36
brought brought them in, did thereby 8, 864/ 2
brought with his signs and brought in acquaintance with some 8, 883/ 17
brought into this doubt, had 8, 884/ 6
brought unto her Friar Barnes' brought together where there were 8, 884/ 12
brought him hither, have his brought up. And therefore, if 8, 885/ 21
brought me (otherwise called Adrian brought up… and though I 8, 892/ 6
brought up with her as brought in for that purpose 8, 890/ 7
brought of the scriptures, which brought them in in the 8, 890/ 10
brought in for the proof brought in for the proof 8, 892/ 32
brought forth to be heard brought all, both the good 8, 927/ 9
brought in doubt and question brought from home is more 8, 934/ 26
brought into a full agreement brought into a full agreement 8, 941/ 33
brought before her. Nevertheless, oftentimes brought before her. The fourth 8, 943/ 13
brought before her. Who would brought forth against Friar Barnes 8, 943/ 34
brought up sects and schisms brought up sects and schisms 8, 954/ 20
brought up and held the brought forth for Friar Barnes' sects and schisms 8, 955/ 4
brought in for him, "You brought up and held the sects and schisms 8, 964/ 12
brought us forth that; for brought in for him, "You 8, 971/ 7
brought thereunto by the most brought us forth that; for 8, 978/ 30
brought to the bishop. "In brought thereunto by the most 8, 990/ 7
brought many loaves of bread brought many loaves of bread 8, 990/ 8
brought him in. For first brought thence into desert under 8, 991/ 25
brought it up, and those brought it up, and those 8, 1008/ 13
brought unto. For this were brought unto. For this were 8, 1025/ 16
brought in the King's business brought in the King's business 8, 815/ 36
brought , and was there soon brought, beastly living, all the 8, 890/ 16
brought beastly living, all the brought beasts, and then is 8, 865/ 15
brought beasts, and then is brought , beastly folk in Holy 8, 823/ 16
brought , beastly folk in Holy brought , beastly folk in Holy 8, 994/ 17
budding . Cut away a river budding . Cut away a river 8, 977/ 14
budding … we understand it of budding … we understand it of 8, 977/ 20
budding of the everlasting life budding of the everlasting life 8, 977/ 20

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he hath had such buffets that he hath almost 8, 579/ 4
won little ground to build his purpose upon... but 8, 613/ 27
he went about to build up... which was, as 8, 665/ 11
calleth upon folk to build churches thereas it seemed 8, 702/ 17
thereon boast you; thereupon build you. Is this the 8, 930/ 25
a goodly castle Tyndale built thereupon the selfsame buildeth in the air on 8, 724/ 31
up now... and which building that the Catholic Church 8, 680/ 2
to saints, and likewise building these heretics would now 8, 680/ 3
and upon offerings, and building of churches, buying of 8, 700/ 21
God... or saint or building of church or garnishing 8, 701/ 31
of very truth the building ofTenterden Steeple and 8, 776/ 2
of faithful folk, the building of churches, the sparing 8, 990/ 2
they that were in foundation whereon they have building have reproved, here is 8, 1009/ 22
foundation... whereupon they have built all their lies and 8, 675/ 25
the Catholic Church hath built all their lies and 8, 679/ 6
the same holy man built so many lies and 8, 679/ 11
same, saying, "You are built thereupon the selfsame building 8, 680/ 1
are in a manner built upon the foundation of 8, 875/ 13
a well-known church so built , would, under color of 8, 911/ 23
same, saying, "You are built upon that high mountain 8, 915/ 6
people were edified and built upon the foundation of 8, 930/ 25
they were edified and built "upon the writings 8, 931/ 31
that Christendom were only built upon the apostles and 8, 931/ 13
it is most especially built upon our Savior himself 8, 931/ 14
mean, saying, "Ye be built upon the foundation of 8, 931/ 16
to say, ye be built upon the same foundation 8, 931/ 17
foundation that they be built on that is to 8, 931/ 18
upon which ye be built and they, both, is 8, 931/ 21
foundation that ye be built upon the writings 8, 931/ 30
of all which hath built themselves10 an unknown church 8, 993/ 17
and would not be built upon it... and yet 8, 1009/ 19
thing a mad wild bull to run out at 8, 833/ 9
hath likened them to building , and all his abominable 8, 833/ 15
heretics, and call them bulls , asses, and apes, and 8, 831/ 23
thing whereby he hath bulls , apes, and asses, and 8, 832/ 21
hath all this while bumbled all this while that 8, 741/ 20
sure of a new-baked bun to the people, more 8, 868/ 23
more constitutions and more bumbled about to assoil... abideth 8, 828/ 22
but lighted upon a burdensome to the people, more 8, 638/ 23
else with Judas be buried and broke his 8, 901/ 1
wife was dead, and buried and burn in hell 8, 673/ 18
heretics of them and buried at Worcester two years 8, 815/ 32
heretics of them and burn them. And besides that 8, 587/ 27
worthy, the temporality doth burn them," meaning Hitton, peradventure 8, 589/ 38
them... where the wretches burn them. And after the 8, 590/ 5
cause faithful people to burn forever. But then he 8, 590/ 6
Judas be buried and burn him. But then is 8, 597/ 22

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cast damask water and to wed than to that the fire would they feel when they ears, it were better great marvel that you great marvel that you with Lyra, neither to be angry and to if any man's work or right little to and straw he shall of late some been was taken, slain, and and Sodom and Gomorrah stark, wretched heretic lately that have now been those that have been and would not have have at the leastwise was hot and had in which he had in him that hath in peril to be except he would be those heretics to be remain shall be clean them not heretics, nor at Maidstone and now fire hot by the in the battle, and torch lighted and bright by night, that John Let the dead men that did betoken his the dead corpse to sign, as a taverner's man is so sore all this while so his going, and his with us in spiritual Bruges in the King's were a great, long be occupied in honorable themselves of both the works, but were very Dathan, and Korah... a in this world and exclamations, and all his subject, carter or cardinal, burn pleasant perfumes. Albeit unawares ."We say he construeth me... I should have their fingers. This is it than rehearse it him not. It is him not. It is him nor to be up, too, such pestilent , he shall suffer the. But then if we up with inextinguishable fire burned in Smithfield, as Bayfield ... and many by that up with brimstone for at Maidstone and now here in England by here, choose which he her... and that he his finger. First, ye his finger. For where , go get him over . But as soon as out by the hot them, neither. But Tyndale's in hell, called Thomas of his finger. And his finger in the in his own hand brought me (otherwise called their dead men, and. But God, as I ."Yea," saith Tyndale, "but or tapster's ale stake about his rhetoric that gone about to set of tilling and sowing should have of us , to marry there an. For surely it semeth , and some in dishonest at once, and of with them by reason swarm of rebellious company about the gates of bulling, and all his or bishop, tankard-bearer or
cobbler, "carter or cardinal," "butcher or bishop," "monk or pope" but he would have men
buy both Books and chalices
buy ... and that he had
buy out our sins with
buying of any ornament therefor
cable to fasten her to
Caelestian tu, haeretice Pelagiane vel
the Pelagians and the Caelestians, as I said before
Heretic, Pelagius Heretic, and he will. And then

Christ, the scribes, Pharisees, the scribes and Pharisees,
And likewise also as

bean in a Christmas cake
it for nothing but wine and starch or else than wine and wine and therewith good is but wine and is nothing there but else but wine and "that it is only Christ's Blessed Body bare stretch-hemp!) call it but Altar is nothing but of Christ, but only Joshua, Eleazar, Phinehas, and Caleb forth, and in the they call in their more man than a plainly declared that I do not only we he might as well doth he soon after, whole loaf, and then In which except he should cope. For I

butcher in the same house
butler changed into a doctor
buttering "of the boy's forehead
buttery that the goose was
buy it out of the buy it out of the buy both Books and chalices
buy ... and that he had buy out our sins with buying of Books, and copes buying of any ornament therefor
cable to fasten her to
Caelestian tu, haeretice Pelagiane vel
the Pelagians and the Caelestians, as I said before
Caelestians , as his own express
Caelestius Heretic; and of every
Caelestius added unto it that
Caiaphas , Annas, and the elders
Caiaphas , Annas, and the "elders
Cain was by God put
Cain and his generation, yet cake . For now he calleth

cakebread or starch. And when cakebread be very false, devilish cakebread set up for a cakebread , alone... but if it cakebread .Tyndale believeth it is cakebread .We think we find cakebread ," except it be peradventure cakebread and wine? And had cakebread or starch, with his cakebread or starch. And, finally cakebread or starch?" To all cakebread and wine, or starch Caleb . But as soon as calendar of the saints have
calendar "Saint Thomas of Kent
calf . Also, if the habitual call the church of Christ call him, but Tyndale's own call a "schism," for both call the heretics the "church call the cantele a "loaf call "spirits" in mock and call ever the church which
him a quean and call her his wife? Then 8, 582/ 20
at all if they call it matrimony, but shall 8, 589/ 4
Christ... and that they call the whole Catholic Church 8, 600/ 12
them which they now call "heretics" and "Lutherans," and 8, 601/ 19
a prophet evermore, to call them unto his testament 8, 609/ 19
so many prophets to call the people home... what 8, 611/ 1
and himself, that to call men from lechery become 8, 611/ 4
abide thereby, and to call men from error become 8, 611/ 5
such others as we to say, they did call "heretics" as wrongfully as 8, 611/ 18
his companions whom we call upon the people, and 8, 611/ 19
those which (though he call "creeping") be by 8, 614/ 9
can know where to call another, nor how to 8, 617/ 26
came others that would call men home from their 8, 623/ 18
do old holy saints, and call them "fathers"; but we 8, 624/ 18
and saints whom we call the "fathers" be better 8, 624/ 29
content that these men call grandfathers, and great-grandfathers too 8, 624/ 32
Christ telleth himself they call it but a parable 8, 626/ 7
that when their masters call them home, they give 8, 628/ 32
no sacrament else, but call incestuous lechery good and 8, 630/ 18
saith (whom some folk call Frith), the "foolish fast 8, 631/ 12
of the crows that call upon him. And our 8, 636/ 34
us they mock and call "dumb" Martin Luther 8, 638/ 27
likewise as that we call "truly," he calleth "falsely 8, 645/ 10
so, look, whom we call "heretics," he calleth "the 8, 645/ 11
church," and whom we call "the church," he calleth 8, 645/ 12
general articles"; for we call general articles those that 8, 646/ 21
then these that we call heretics be gone out 8, 649/ 27
sent at last to call the world to the 8, 650/ 19
to Mahomet's Koran, and call that the true scripture 8, 652/ 3
own sins themselves, and call them virtue, and avow 8, 653/ 16
lechery for matrimony, and call evil good and good 8, 653/ 18
known Catholic church we call the true church, be 8, 656/ 2
scripture he seemeth to call the "true" scripture... and 8, 658/ 28
the church which we call the very church that 8, 662/ 22
God... but if Tyndale call (as indeed he doth 8, 666/ 15
Thomas Hitton, whom they call in their calendar "Saint 8, 684/ 26
Moses and Christ to again the Israelites being 8, 693/ 15
years, sent hither to home his church from 8, 694/ 28
in shorter season, to home again the Jews 8, 694/ 30
God hath sent to home his church so 8, 695/ 18
be now sent to the Catholic Church to 8, 695/ 24
John his foregoer, to home the synagogue... then 8, 695/ 26
the right faith, and call home the people from 8, 695/ 36
thing, as these men call it, "voluntary." Howbeit, I 8, 702/ 12
other things that they call it all "voluntary"; for 8, 702/ 13
works that these folk "voluntary" should be by 8, 702/ 27
a boy's head and all "voluntary," the Church 8, 703/ 2
one that he will him "good son." The 8, 704/ 28
call a "true" preacher... and 8, 710/ 12
whom he dare not call but holy, as these 8, 713/ 14
hundred years... Tyndale would call it our Talmud, and 8, 716/ 12
him not, and thou call the world pride, wrath 8, 718/ 4
him not, and thou call the world pride, wrath 8, 726/ 11	hen shall he thus call "Scripture" what book him 8, 729/ 28
sell same book that ye call the "Epistle of the 8, 736/ 26
bodily senses, which we call the "five wits," as 8, 744/ 7
there. Now, if Tyndale call this a "feeling faith 8, 748/ 32
himself taught us to call God our Father; so 8, 756/ 19
thirty taught us to call God our Father... and 8, 757/ 6
say the truth, and call God our Father, and 8, 757/ 20
every taught us to call the sin sin, be 8, 766/ 29
a little flock to call the others back again 8, 767/ 28
a little flock to call them back again, and 8, 771/ 16
such rabble as call themselves apostles, and prove 8, 771/ 31
call the great multitude back 8, 772/ 26
call his proper scoff but 8, 779/ 16
call and cry upon us 8, 787/ 6
call it but cakebread or 8, 788/ 12
call them by right but 8, 789/ 2
call them then? Will he call them by their right 8, 790/ 1
will be likely to call the persecution that heretics 8, 790/ 35
often and so earnestly call them proud, presumptuous fools 8, 811/ 18
call them again betimes, and call them whores and 8, 815/ 3
call to mind well where 8, 817/ 15
call them wives. But yet 8, 817/ 19
call them bulls, apes, and call "the church." For himself 8, 835/ 21
call yourselves the holy church 8, 838/ 24
be none heretics, and call the sacraments but only 8, 842/ 31
call God, and though he call them washed and sanctified 8, 853/ 5
call that time the time 8, 853/ 7
call the church of call a spot a spot 8, 865/ 5
call her spots spots, or 8, 866/ 5
call them so... because themselves 8, 867/ 32
argument doth Friar Barnes call this: "Faith cometh by 8, 883/ 6
church that they falsely call the "Catholic" church, which 8, 890/ 14
say true, and to call her yourself... and therefore 8, 892/ 3
of you together, that call the perfect token that 8, 894/ 6
call not because God will call all, and then of 8, 898/ 28
call evil master that would call many children to school 8, 898/ 31
call error. And since they call that time the time 8, 925/ 4
call faith and goodness, ye call "the church," cannot be 8, 927/ 21
he doth, dispraise and call evil the things that 8, 932/ 19
against the cross and call it idolatry to creep 8, 953/ 30
Donatists," so these heretics call the Catholic, Christian people 8, 962/ 33
saith on you: "They call themselves the ministers of 8, 983/ 19
you were wont to call him "sweet Bernard." But 8, 984/ 10
all holy ornaments, and call them "harlots' decking"... and 8, 984/ 33
...and 8, 984/ 6
translated it thus: "They said only that they holy folk, since some letted Saint Paul to be in it, to holy name can he all those holy saints soever the thing were book… which is therefore another like book is maketh as though men indeed, as they be wrongfully as if we have all the temporality have all the clergy Old Law, that was him such as were unto him to be painted sepulchres. And John respect of the remnant, one heretic of old, and another of new, be all the false 3:7 Saint John now burning in hell, allegeth in his book between Moses and Christ prophets a hundred times that none of these some one that ever holy William Tyndale, otherwise a book of traditions, days, have esteemed and old holy fathers commonly that cause is it toward sin, and thereby hate so to be with man's will, and they hate to be false sect God had seek him. Whereupon I therefore despised not, but the known Catholic church foot of the pillar ( that Saint Paul himself church and congregation be though that all be chosen though many be Burt brought me (otherwise Holy Church is not
beside... nor is not
called fair because every part 8, 906/ 35
be of some folk
called foul, for those persons 8, 907/ 21
use, it might be
called foul and not fair 8, 907/ 33
man of India is
called black, for all his 8, 907/ 34
in living, it is
called holy for that it 8, 907/ 37
heretics held which were
called the Donatists, which said 8, 909/ 13
part; and are all
And therefore are they
called all by that name 8, 912/ 16
rehearsed you, that he
called himself such a perfect 8, 913/ 27
one general council orderly
then also another friar,
called Robert Barnes, that misliked 8, 925/ 18
the work which is
called Opus imperfectum, the "Imperfect 8, 933/ 3
and the Catholics they
and the Catholic faith because 8, 962/ 11
the whole people be
some convenient number conveniently
council of Christendom lawfully
kept at Jerusalem, they
universal church which is
the second time being
yet will you be
same faith, which is
as those heretics were
that. For Saint Augustine
other sects of heretics,
be divers, are not
universal church which is
many miracles, while he
in the same country,
is in the Apocalypse
every one company is
church, which is therefore
his succession, and after
that known church he
church, that was then
my sheep." Lo, Christ
universal church to be
the mouth of Moses
the catholic church is
the whole catholic church,
signifieth universal, is yet
holy" and "faithful" and "
those people which Tyndale
the "church"... and therein
and for the laws
All holy consecrations Tyndale
that the clergy so
which later days himself
that Tyndale in scorn
answer here, which he
nor "elders," as he
called "Donatists," so these heretics 8, 962/ 33
called the successor of Saint 8, 962/ 35
called the Pelagians and the 8, 963/ 29
called catholic or universal churches 8, 976/ 3
called the communion and fellowship 8, 978/ 33
called back the hearts of 8, 990/ 30
called Sarlat, where, after his 8, 990/ 33
called the book "clasped with 8, 997/ 38
called a church. But the 8, 1001/ 9
called the Catholic church (that 8, 1001/ 10
called that known church in 8, 1008/ 10
called and brought thence into 8, 1008/ 12
called the synagogue of Moses 8, 1008/ 29
called the flock upon which 8, 1012/ 19
called holy than the unholy 8, 1014/ 26
called holy, saying, "Thou art 8, 1019/ 26
called the Catholic church (that 8, 1025/ 27
called Catholic because all the 8, 1025/ 27
called Catholic. And therefore Friar 8, 1026/ 14
called Catholic, ye perceive by 8, 1026/ 20
called upon the name of 8, 1014/ 14
calleth the pope's sect (by 8, 578/ 4
calleth he both twain as 8, 578/ 11
calleth the makers tyrants... so 8, 587/ 16
calleth foolish ceremonies... forgetting that 8, 595/ 6
calleth the right church of 8, 600/ 11
calleth yet eight hundred years 8, 602/ 5
calleth a "high" reason... was 8, 602/ 12
calleth his "solution," nor afterward 8, 603/ 20
calleth them no, nor "youngers 8, 612/ 4
the ceremonies that he calleth now "dumb" spoke ever 8, 632/ 8
things which the Church calleth good works were anything 8, 633/ 31
glorious apostle Saint Paul calleth it a great sacrament 8, 639/ 23
we call "truly," he calleth "falsely"… so, look, whom 8, 645/ 11
we call "heretics," he calleth "the church," and whom 8, 645/ 11
call "the church," he calleth "heretics." "After the plain 8, 645/ 12
calleth plain, the other calleth 8, 645/ 14
calleth crooked; and those that 8, 645/ 14
calleth dark, the other calleth 8, 645/ 15
cannot tell which he calleth general articles. For the 8, 646/ 25
For the general church those places that he calleth plain himself… and by 8, 647/ 18	hose articles that he calleth general himself; and that he calleth "found in Scripture" all 8, 647/ 19
thou seest how Christ calleth them hypocrites, dissemblers, blind 8, 648/ 11
Catholic Church, which he calleth the pope's disciples, as 8, 649/ 7
in close, which he calleth here the true scripture 8, 652/ 4
now, and which he calleth the "true" scripture we 8, 652/ 19
at, and that he calleth the heretics. For of 8, 656/ 9
be, as he also calleth it, a "false, feigned 8, 662/ 24
that each of them calleth other false shrews, and 8, 663/ 35
of ours which Tyndale calleth false and feigned… whereas 8, 666/ 15
Catholic) church which he calleth "the heretics" be the 8, 666/ 4
of heretics" (which he calleth the common known Catholic 8, 666/ 9
of heretics which he calleth us, of the Catholic 8, 667/ 6
of which every one calleth itself the right church 8, 670/ 13
Almaine… which sects Tyndale he is, while he calleth the very, true church 8, 672/ 27
boy's head when he calleth the Epistle of Saint 8, 678/ 12
But holy Saint Chrysostom calleth him "good son." In 8, 688/ 35
Tyndale in which he calleth upon folk to build 8, 702/ 17
Saint John the Baptist calleth the saints that are 8, 702/ 31
you plainly that Tyndale calleth "Pharisees" be all those 8, 703/ 15
of Extreme Unction he calleth them all "Pharisees" therefore 8, 703/ 25
Sacrament of Confirmation he calleth but "greasing" the sick 8, 704/ 29
this worthy wild goose calleth but "smearing" of the 8, 704/ 30
he is, while he calleth "draff," do consent and 8, 712/ 12
soul abominably blaspheme, and calleth them liars and falsifiers 8, 713/ 32
against him. And yet calleth he the new, the 8, 714/ 23
other thousand whom he calleth him heretic. Let us 8, 715/ 33
hypocrites" and "wolves" he calleth the Catholics… and the 8, 727/ 10
and lambs, those he calleth them all "Pharisees" therefore 8, 727/ 15
for which the Church calleth the heretics; in this 8, 727/ 11
shrift, which he now calleth the devil's invention… and 8, 733/ 9
absolution, which he now calleth whistling… and shall gladly 8, 733/ 11
penance, that he now calleth sin… and shall believe 8, 733/ 12
the beginning thereof he calleth the "historical faith" a 8, 746/ 15
and now, lo, he calleth him accursed for putting 8, 763/ 19
by God's help, that calleth upon every man, enter 8, 781/ 27
faith alone, which he calleth the devil's faith and 8, 785/ 16
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him. And whereas Tyndale calleth faith alone, the faith 8, 787/ 25
appeareth yet; whereas Tyndale calleth it, than against the 8, 796/ 5
faithless as he calleth it "faithless," because men 8, 796/ 5
faith of Christ, and calleth it a "beetle-blind" reason 8, 798/ 33
faithless as false Tyndale calleth it. But now concludeth 8, 799/ 31
faith things are that he calleth the falsehood that he 8, 806/ 15
and each of them calleth other false, fumbling heretics 8, 817/ 19
and this faith he calleth faint and feeble, unable 8, 818/ 5
which only faith Tyndale calleth the right faith than 8, 819/ 10
other sins, as Luther calleth them, or his horrible 8, 821/ 23
horrible deeds, as Tyndale calleth them, which is 8, 821/ 24
shall see what he calleth "the church"… and after 8, 833/ 19
writing to the Corinthians, the church in which 8, 834/ 13
Saint Paul, I say, "the church of God" 8, 834/ 15
that Saint Paul himself "the church of God" 8, 835/ 32
saith that "Saint Paul her the pillar and 8, 846/ 25
as Barnes himself rehearseth, "the pillar and ground 8, 847/ 30
churches of Christ, and them sanctified in spirit 8, 852/ 29
of God, as he them in the beginning 8, 853/ 7
God, as the Scripture the priest "sanctified unto 8, 853/ 17
the congregation which he "the church" ever hath 8, 864/ 17
calleth them always-repentants… and yet 8, 869/ 10
"the church." Howbeit, he herself our mother, and 8, 892/ 26
each of them her. And therefore we 8, 894/ 17
evory mother, as yourself calleth upon us all, and 8, 897/ 36
Father Barnes, when God calleth all, but he chooseth 8, 898/ 22
means or other he it there, the mother 8, 917/ 20
and as the law and as the law his lords about him 8, 918/ 29
cake. For now he and praying (which Barnes patterning, and mumbling of 8, 932/ 8
bringeth forth (whom he Saint Chrysostom) saith no 8, 934/ 23
catholic' church the Creed his holy ornaments. For he 8, 936/ 22
the church." Howbeit, he see that Saint Bernard 8, 976/ 1
each of them the church which he the very church of 8, 984/ 2
God, as the Scripture of Christ which he also there "the body 8, 987/ 21
saith that Saint Bernard there "the body of 8, 988/ 10
to known churches and all the holy ornaments 8, 988/ 14
speaketh of that mingling… Saint Bernard the church that is 8, 994/ 22
readers, that Saint John see that Saint Bernard 8, 1014/ 13
these parables our Savior also there "the body of 8, 1020/ 12
so holy that he the very church of 8, 1020/ 27
but that he there his holy ornaments 8, 1020/ 30
useth his terms, in his church mingled of 8, 1020/ 36
his erroneous books about, his church mingled of 8, 1022/ 29
church of God by his church mingled of 8, 1022/ 29
went with them in his church mingled of 8, 1022/ 29
a camel danceth, in his church mingled of 8, 1022/ 29
the other sacraments, his his church mingled of 8, 1022/ 29

thus... then the man, beguile us with... but, come together at his
I have at his in his words before-rehearsed, and reprove bells for and yet, through God's him daily and nightly, on the Mount of chapter before, wherein he heretics, and the heretics Lutherans," and the Lutherans Christ and his apostles I suppose, ere Christ know another if they agreed in circumcision, and did, and that there and that such ceremonies when every man that Saint John the Baptist Saint John the forgoer, heretics, like as they since these devilish heresies them feel. Whereupon they I said before, he fruitful that forthwith they them feel. Whereupon they end. What a multitude the Latin tongue? How Tyndale What a multitude the wilderness, and never the wilderness, and never many a thousand that the selfsame persons that the believers that afterward that as many as the desert, and never second, that though he means by which he to wit, how he by whose preaching he the Latin tongue? How of late appeared and the day before he and sure there... then for yet ere he he was when he but that as he of the Scripture... so reading whereof he first

calling to mind Tyndale's former 8,798/22
calling them both good and 8,853/23
calling, and my neighbor and 8,897/37
calling followed him so far 8,898/4
calling all "faithful" folk all 8,914/10
calling folk to God's Service 8,932/22
calling on them, turn again 8,957/21
calling upon him for his 8,990/15
Calvary. But let that pass 8,726/7
came forth, pardin, with his 8,600/27
came ever out of the 8,601/18
came out of them, etc 8,601/20
came out of them and 8,601/25
came ... for they never bode 8,609/21
came together by hap. And 8,617/27
came of old all of 8,619/18
came others that would call 8,623/17
came from the apostles themselves 8,632/6
came into Christendom did give 8,635/3
came, he was prophesied of 8,650/23
came to begin again the 8,693/4
came out of this whole 8,707/26
came up. And this dare 8,732/32
came unto the woman and 8,743/6
came to the faith by 8,748/9
came joyfully unto him and 8,759/12
came unto the woman and 8,759/22
came out of Egypt under 8,773/31
came we, then, by the 8,774/32
came out of Egypt under 8,791/35
came into the land that 8,792/4
came to the Land of 8,792/15
came in conclusion to the 8,794/26
came out of Egypt with 8,794/28
came thither. And therefore Tyndale's 8,794/30
came to the Land of 8,795/1
came in the Land of 8,795/36
came first unto them by 8,803/18
came thereto, which means he 8,803/24
came first by this faith 8,804/35
came to it. To this 8,805/6
came we, then, by the 8,805/32
came to controlment the selfsame 8,813/10
came at me, got him 8,813/30
came he boldly to me 8,813/34
came at me, Necton, fearing 8,813/35
came home and found her 8,815/34
came first to the knowledge 8,827/30
came he first to the 8,827/32
came to the believing of 8,828/3
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<td>.&quot; But whereas before, in</td>
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<td>! For if in Tyre</td>
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<td>captain</td>
<td>, unto whom Tyndale swerved</td>
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<td>captain</td>
<td>, Luther, proudly rejecteth and</td>
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and destroy the strong 

had delivered them into 

God, but even in 

the Scripture was in 

for all that, his 

unbelief and left their 

unbelief and left their 

hundred thousand left their 

that there left their 

all that left their 

them that "left their 

those which "left their 

of salvation, left their 

that there left their 

or subject, carter or 

bounden to pope nor 

or cobbler, "carter or 

that neither pope nor 

the pope, and the 

that the pope, and 

pope nor yet his 

thought to have added " 

rather wax wrath than 

the significations for any 

of the Altar? What 

the Apostle, when they 

may get heaven, we 

look thereafter nor never 

that folk should not 

what need they to 

this for that I 

church that is... they 

thereof, and will not 

and wrote that he 

that God so much 

with the other, God 

so boldly and so 

any care that he 

understanding therein... he saith, " 

And yet indeed God 

it appeareth that God 

living above that he 

the congregation in osculo 

reap none of our 

as much as the 

God. There is a 

time, persecuted of his 

that there is a 

that "there is a 

was "persecuted of his 

captain of all these heretics 

captivity for to chastise their 
captivity to make merchandise of 
captivity under hypocrites. Did John 
carcass and his bones in 
carcasses in the wilderness, and 
carcasses in the wilderness, and 
carcasses in the wilderness, and 
carcasses in desert had there 
carcasses in the wilderness" shall 
carcasses in the wilderness" perished 
carcasses in the desert, and 
carcasses nothing maketh more against 
cardinal, butcher or bishop, tankard-bearer 
cardinal, archbishop nor bishop, abbot 
cardinal, "butcher or bishop," "monk 
cardinal be no more of 
cardinals, and the whole clergy 
cardinals, and the clergy, and 
cardinals be more this church 
cardinals and legates, abbots and 
care... especially since he may 
care that he careth for 
care they how they gloss 
care not how shameless they 
care for none other land 
care therefor, but let it 
care for holy days nor 
care whether any of the 
care much for his change 
care not greatly for the 
care for Saint Paul: then 
cared not for ten Augustines 
cared for the priest's living 
cared not for the ox 
careth... that he seemeth to 
careth God aught for the 
careth and provideth for the 
careth for the feeding of 
careth for the ox's living 
caritatis, she would break her 
carnal corn... nor not only 
carnal sort of them ever 
carnal Israel and a spiritual 
carnal brethren... as we do 
carnal Israel and a spiritual 
carnal Israel and a spiritual 
carnal brethren" what wise conclusion
and reprobates, and very carnal flesh flies? And by carnal brethren, then was he carnal reprobate. And our Savior carnal ... and the thieves, heretics carnal reprobates. But forthwith after carnal eyes, as faith is carnal ... and therefore the spiritual carnal eye cannot see her carnal church that they falsely carnal church that hath now carnal eye cannot see her carnal eye, but only believed carnal fathers. Well, be it carnal flesh flies? And by carnal brethren, then was he carnal reprobate. And our Savior carnal ... and the thieves, heretics carnal reprobates. But forthwith after carnal eyes, as faith is carnal ... and therefore the spiritual carnal eye cannot see her carnal eye, but only believed carnal fathers. Well, be it

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and reprobates, and very carnal flesh flies? And by carnal brethren, then was he carnal reprobate. And our Savior carnal ... and the thieves, heretics carnal reprobates. But forthwith after carnal eyes, as faith is carnal ... and therefore the spiritual carnal eye cannot see her carnal eye, but only believed carnal fathers. Well, be it

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too, that they might
might cast in and
the seven sacraments and
or the Church hath
church, gone out or
both gone out and
understood falsely... must needs
suffer shipwreck then they
apostasy to reject and
as folk do now
he can... let him
a man ready to
a man ready to
their hands because they
saved and the bad
barn, and the weed
weeks before... then he
churches are departed and
of the prophet Ezekiel, "
he be fain to
are gone out or
never so true. You
Oftentimes he that is
places forbear not to
which was exiled and
kill the body, but
an incurable rotten member
only those apostates that
of their cloister and
church unto "a net
and rejecteth them and
from the beginning, and
hear what a goodly
as stark-blind as a
of his order, and
folk be glad to
them as ye can
that is, his church
himself again, and so
her name had been
Friar Frap and Kit
thus "Friar Luther, one;
in his book called
his own house steward,
got him to St.
with him at St.
with him at St.
Prove That the Known Church Whether the Known company than the known

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prove that the known Catholic church is not the 8, 576/7
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proved this common known Catholic congregation of all Christian 8, 577/4
whether over all that Catholic church the pope must 8, 577/7
that profess the common Catholic church) faith) be all the 8, 578/6
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meaneth of our known Catholic church, as I say 8, 914/ 18

to wit, the known Catholic church) cannot all err 8, 915/ 33
remaineth in the known Catholic church; for of the 8, 916/ 1
and all the whole Catholic Church is not there 8, 921/ 18
of all the whole Catholic Church though the Church 8, 921/ 36
he given his known Catholic church ever hitherto, whatsoever 8, 923/ 27
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there were the whole catholic church in which number 8, 927/ 3
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the least, the very Catholic Church might seem uncertain 8, 933/ 30
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the knowledge of the catholic Church... but also inveigheth 8, 934/ 9
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perceive that this known Catholic church is the very 8, 935/ 17
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or questions of the Catholic or questions of the 8, 937/ 30
were not the whole Catholic proof of the known 8, 938/ 20
or questions of the Catholic the reproof of their " 8, 939/ 23
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get all the known Catholic parts of his true 8, 942/ 27
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part of the known Catholic church. Let Friar Barnes 8, 951/ 6
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Barnes that this known catholic church well and openly 8, 952/ 1
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which is called the Catholic Church, here in earth 8, 957/ 32
of the same whole Catholic faith because it is 8, 962/ 11
believers of the common, catholic church. And therefore this 8, 962/ 12
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these heretics call the Catholic church... then say we 8, 962/ 26
earth of the whole Catholic , Christian people "papists" yet 8, 962/ 34
seem that the known Catholic Church, as well as 8, 962/ 36
now: that the very Catholic Church were now of 8, 963/ 17
old fathers, the whole Catholic Church were an unknown 8, 963/ 19
and custom of the Catholic Church observeth: that is 8, 967/ 17
Catholic Church, is for the Catholic Church, is for the 8, 969/ 25
Confutation Part 2: Concordance of Major Terms 152

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<td>together in the known</td>
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<td>known and believed holy,</td>
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<td>also die, in the</td>
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<td>house of God. The &quot;</td>
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<td>world, than is the</td>
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<td>catholic or universal churches of</td>
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</table>

Thomas More Studies 12.2 (2017)
that Christ hath two
catholic churches (that is to
his, but the holy
church is his very
unknown, and the unholy
church is his church
the Creed "one holy
church" speaketh of the
which of this holy
unknown church cannot be
theirs of their two
churches of Christ, the
the parts of the
or universal church that
or universal known church
holy church which only
, true church of Christ
church as long as
church, not being put
Catholic faith; that is to
Catholic church. For evermore from
church believed…forthwith it
church as Lucifer and
or universal church. For
church is called Catholic
because all the particular
or universal church. And
church, because that same
church in that it
church. For the officers
church, since every particular
church is, as I
church, called Catholic. And
. And therefore Friar Barnes'
church, though this word"
signifieth universal, is yet
ye perceive by the
man." And of him
faith and doctrine, they
man." But yet, because
church, and that all
church; and that ye
Church hath ever been
, by which name the
" was the common known
church, if he met
man?" By which confessed
… would a very holy
faith that the catholic
church believed, he would
what meant he by
catholic church)? Or whether he
catholic church)? I suppose nay
catholic " or not, he would
catholic church, not fallen therefrom
catholic church be holy, yet
man or woman that
every member of the catholic church is holy in 8, 1028/24
they return unto the "holy, saints call the "holy, but the common known Scripture that the very " only this common known that this common known is the common known ergo, the common known that this common known perpetual custom of the the Creed "sanctam ecclesiam expoundeth both "sanctam ecclesiam these words "sanctam ecclesiam the Creed, "sanctam ecclesiam wolves" he calleth the fain be taken for greater multitude, and the of the flock) the now, when true men, all true men, all the true men, the as all pursue the to be, and the their authority against the he would not be the common sort... they each man hath good the Scripture. For which and laid for a example... good Christian princes should appear, and the all the world hath to abhor without good have showed, the very asked for none other err, and for that consequently, for the same either do translate or the people might have have we surely great from the false, great grace unto him... and have been the only by him, have great Tyndale saith that the again. And for that that, telling me no cause wherefore, I should believe catholic church is holy in catholic church should be a catholic church" can never have catholic church" again: every child catholic church" of Christ, in catholic church out of which catholic church" of Christ is catholic church of ours. The Catholic church is the very Catholic church; ergo, the common Catholic church is the very Catholic church is, by continual Catholic Church from the beginning catholicam " be understood of the catholicam " (the holy catholic church catholicam , " by which Friar Barnes catholicam ." Of which we sing Catholics ... and the "sheep" and catholics , yet if a stranger Catholics the little flock there Catholics become the faithful folk Catholics , and good men do Catholics , and all good men Catholics and innocents, as in Catholics , so every sect pursueth Catholics they called heretics. And Catholics in banishments and imprisonment caught . For he telleth not caught a sport in angering cause to fear for his cause Wycliffe saith that such cause of the reverent using cause faithful people to burn cause also wherefore they bear cause to weep that it cause either to pine them cause wherefore these heretics cannot cause than only to know cause will not suffer it cause , for such mistaking of cause to be put in cause to reckon him, for cause to thank God. For cause to give thank to cause also to be glad cause for which the Scripture cause to lament that ever cause why Saint Augustine did cause is it called Holy cause wherefore, I should believe
and himself lieth, good
that the inward, secret
give a reason and
Manicheans not that inward
them not that inward
for the outward, open
being by that outward
and is another outward
confesseth that same outward
such faith the inward
still to the inward
so good an outward
and faithless an outward
he tell us some
faith, for this only
since, for the selfsame
could have any other
as for this inward
tell you a good
a plain, evident, open
time, and that by
this was the very
alone" for the selfsame
First, there is yet
before. Also there is
Tyndale is also a
the damned souls the
his Catholic Church to
cannot pray God to
sufficient for the just
sects... not without a
help him for another
without any reasonable outward
without any good outward
said that for that
or for some other
heresies drowned: for this
Verity." And "for this
sure. And for this
Hear you not the
have it seem. The
he bade them do),
be rejected. For which
they have all great
almost past; for which
but that he will
without any difference of
hell, for none other
because himself would not
the truth... and no
cause have you to believe
cause working with us is
cause of his own faith
cause , the secret help of
cause , but the outward causes
cause of the knowledge and
cause (that is to wit
cause of the more sure
cause of faith unto the
cause moving our will toward
cause of their faith. For
cause but that some better
cause sufficient of his faith
cause reasonable wherefore we should
cause that is to wit
cause because he will none
cause of his faith but
cause ... we cannot bind the
cause why. For I have
cause wherefore ye should believe
cause thereof, all those "horrible
cause for which both Saint
cause for which Saint Paul
cause to speak of "faith
cause because of Tyndale specially
cause why that I speak
cause of their own damnation
cause it thereby to be
cause his grandfather to beget
cause of damnation of all
cause , ye see well. For
cause . For the old expositors
cause wherefore he first believed
cause , he must defend his
cause he had himself showed
cause seen unto his high
cause , lo, being driven to
cause " he saith that "Saint
cause doth the holy doctors
cause wherefore the church is
cause , he saith, why this
cause them to be apprehended
cause our Savior said also
cause to joy and rejoice
cause he changed his notable
cause our very mother to
cause between her and me
cause but only for he
cause me to perceive the
cause why he would not
<table>
<thead>
<tr>
<th>Term</th>
<th>Example</th>
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<tbody>
<tr>
<td>cause</td>
<td>why he would not</td>
<td>8, 898/ 14</td>
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<td>cause</td>
<td>some to be taught</td>
<td>8, 898/ 29</td>
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<tr>
<td>cause</td>
<td>or difference but because</td>
<td>8, 898/ 29</td>
</tr>
<tr>
<td>cause</td>
<td>to send us to</td>
<td>8, 904/ 24</td>
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<td>cause</td>
<td>the Church may well</td>
<td>8, 907/ 29</td>
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<td>cause</td>
<td>is for that the</td>
<td>8, 908/ 2</td>
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<td>cause</td>
<td>both to be angry</td>
<td>8, 911/ 16</td>
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<tr>
<td>cause</td>
<td>why he did not</td>
<td>8, 917/ 17</td>
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<tr>
<td>cause</td>
<td>to bring in any</td>
<td>8, 918/ 15</td>
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<tr>
<td>cause</td>
<td>why the councils may</td>
<td>8, 923/ 37</td>
</tr>
<tr>
<td>cause</td>
<td>of complaint, go complain</td>
<td>8, 949/ 26</td>
</tr>
<tr>
<td>cause</td>
<td>also, our Lord commanded</td>
<td>8, 976/ 22</td>
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<tr>
<td>cause</td>
<td>, truly, the water of</td>
<td>8, 976/ 34</td>
</tr>
<tr>
<td>cause</td>
<td>wherefore the church is</td>
<td>8, 980/ 23</td>
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<tr>
<td>cause</td>
<td>that I can see</td>
<td>8, 986/ 27</td>
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<tr>
<td>cause</td>
<td>, to the intent ye</td>
<td>8, 988/ 24</td>
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<tr>
<td>cause</td>
<td>these heretics bring in</td>
<td>8, 995/ 33</td>
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<tr>
<td>cause</td>
<td>why they should bring in</td>
<td>8, 999/ 6</td>
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<td>cause</td>
<td>for which they and</td>
<td>8, 1001/ 13</td>
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<tr>
<td>cause</td>
<td>for which we be</td>
<td>8, 1002/ 2</td>
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<tr>
<td>cause</td>
<td>that driveth us to</td>
<td>8, 1002/ 5</td>
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<tr>
<td>cause</td>
<td>why the church is</td>
<td>8, 1002/ 15</td>
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<tr>
<td>cause</td>
<td>. For when each of</td>
<td>8, 1002/ 17</td>
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<td>cause</td>
<td>they think there is</td>
<td>8, 1002/ 19</td>
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<td>cause</td>
<td>. Ye see well, good</td>
<td>8, 1002/ 20</td>
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<td>cause</td>
<td>. And I shall tell</td>
<td>8, 1002/ 21</td>
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<tr>
<td>cause</td>
<td>, and saith that thou</td>
<td>8, 1002/ 23</td>
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<tr>
<td>cause</td>
<td>wherefore, nor what they</td>
<td>8, 1002/ 36</td>
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<tr>
<td>cause</td>
<td>that their master Luther</td>
<td>8, 1003/ 1</td>
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<tr>
<td>cause</td>
<td>must be, not to</td>
<td>8, 1003/ 1</td>
</tr>
<tr>
<td>cause</td>
<td>assigned, they see well</td>
<td>8, 1003/ 6</td>
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<td>cause</td>
<td>made it unknown, and</td>
<td>8, 1004/ 5</td>
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<tr>
<td>cause</td>
<td>of the bond they</td>
<td>8, 1005/ 19</td>
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<tr>
<td>cause</td>
<td>of their belief, all</td>
<td>8, 1006/ 27</td>
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<tr>
<td>cause</td>
<td>have these folk now</td>
<td>8, 1009/ 35</td>
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<td>cause</td>
<td>have they to say</td>
<td>8, 1010/ 3</td>
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<td>cause</td>
<td>to be by and</td>
<td>8, 1028/ 16</td>
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<td>caused</td>
<td>Moses to convey his</td>
<td>8, 611/ 12</td>
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<tr>
<td>caused</td>
<td>to be found out</td>
<td>8, 627/ 10</td>
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<tr>
<td>caused</td>
<td>that story to be</td>
<td>8, 637/ 25</td>
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<td>caused</td>
<td>him to be prophesied</td>
<td>8, 651/ 11</td>
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<td>caused</td>
<td>his apostles to write</td>
<td>8, 677/ 10</td>
</tr>
<tr>
<td>caused</td>
<td>his apostles to tell</td>
<td>8, 677/ 12</td>
</tr>
<tr>
<td>caused</td>
<td>no part to be</td>
<td>8, 682/ 14</td>
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<tr>
<td>caused</td>
<td>him to believe it</td>
<td>8, 734/ 13</td>
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<tr>
<td>caused</td>
<td>Adam to commit against</td>
<td>8, 755/ 18</td>
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<tr>
<td>caused</td>
<td>the Jews to commit</td>
<td>8, 755/ 19</td>
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<tr>
<td>caused</td>
<td>him there both to</td>
<td>8, 804/ 37</td>
</tr>
<tr>
<td>caused</td>
<td>evil, perverted princes to</td>
<td>8, 1027/ 8</td>
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<tr>
<td>causeless</td>
<td>and falsely be defamed</td>
<td>8, 590/ 27</td>
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</tbody>
</table>
I blame his wit causeless. For I ween the 8, 863/ 35
some whom he favored causeless ... to be taught right 8, 898/ 34
whom he hated as causeless , to be taught wrong 8, 898/ 35
divers parishes and good
is one of the causes why he so should 8, 596/ 16
causes why they put that 8, 625/ 24
causes manifestly arising upon the causes in the general councils 8, 710/ 24
Church assembled for such causes , lo, laid Saint Augustine 8, 715/ 3
house, of theirs. These causes are in the Catholic 8, 735/ 34
Saint Augustine, all which causes he laid unto the 8, 736/ 1
causes were taught right 8, 898/ 35
whom he hated as causeless
... to be taught wrong 8, 898/ 35
divers parishes and good causes that he thought should 8, 736/ 2
causes of his belief, although causes considered shall every day 8, 738/ 35
divers parishes and good
is one of the causes
for some of the causes that moved him, the causes that helpeth them that are 8, 739/ 1
for one of the causes the man to whom causes which are in the Catholic 8, 739/ 13
cardeness of those outward causes as is preaching 8, 744/ 20
cardeness to those outward causes and motives which without causes for which he saith 8, 744/ 28
cardeness, but the outward causes of his believing the causes as might of reason 8, 744/ 36
Augustine, with such outward causes as might, if causes that for the same 8, 768/ 12
one kind of outward causes of our faith and 8, 769/ 20
first for the inward causes are, between us and 8, 769/ 20
faith and theirs... which causes of our faith, Tyndale 8, 769/ 22
as for the outward causes enough to lay wherefore causes have we for that 8, 769/ 28
we would have outward causes enough showed them why 8, 770/ 3
and yet more good causes unto the Jews or causes we could lay any 8, 770/ 6
will, notwithstanding many sufficient causes wherefore of reason they 8, 781/ 12
wilderness, for divers other causes besides unbelief, as by 8, 793/ 22
not upon so sufficient causes believe... since that if causes , lo, he saith they 8, 799/ 20
persecuted themselves. For these causes why... be because they 8, 832/ 1
this congregation. But the causes as his own infinite causes for which he saith 8, 844/ 26
elected them, for such causes of our faith and 8, 848/ 13
for the other special causes as for the inward 8, 907/ 35
wrong, both for the causes fore-remembered and also for causes wherefore it is well 8, 948/ 6
the heretics themselves the causes may the member of causes wherefore it is well 8, 956/ 2
living And for these causes as his own infinite causes may the member of 8, 965/ 35
will work with him, causeth us to kill and 8, 757/ 12
threatening of persecutors; she causeth priests to fly that 8, 757/ 12
last forever... but to cease and give place unto 8, 954/ 10
the matter, and shortly cease and give place unto 8, 606/ 21
there that I cannot cease all the strife, if 8, 647/ 25
of his dwelling then cease to marvel of: Since 8, 723/ 31
and thereby never can cease we to be the 8, 757/ 29
and not that they cease both to hope well 8, 781/ 4
present day, never hath cease to be Christ's church 8, 953/ 15
saith that the judgment " ceased yet, nor never shall 8, 690/ 34
marvelous strange turning never ceaseth not," but is ready 8, 629/ 1
...
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>pray</td>
<td>to seek help or to make a request</td>
<td>8,867/19</td>
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<tr>
<td>know not</td>
<td>to be unaware of or have no knowledge of</td>
<td>8,878/25</td>
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<tr>
<td>winepresses</td>
<td>vessels used for processing and storing wine</td>
<td>8,983/27</td>
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<tr>
<td>crosses</td>
<td>structures in a church or temple used for religious purposes</td>
<td>8,700/31</td>
</tr>
<tr>
<td>ships</td>
<td>large vessels for transportation and trade</td>
<td>8,954/31</td>
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<tr>
<td>provided</td>
<td>to offer or give as a gift or assistance</td>
<td>8,888/3</td>
</tr>
<tr>
<td>might tell</td>
<td>to inform or communicate</td>
<td>8,888/3</td>
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<tr>
<td>leastwise</td>
<td>to a lesser extent or degree</td>
<td>8,818/27</td>
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<tr>
<td>naught</td>
<td>nothing or no thing</td>
<td>8,838/13</td>
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<tr>
<td>consecrations</td>
<td>actions or procedures of consecration, dedication, or sanctification</td>
<td>8,579/27</td>
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<tr>
<td>Tyndale</td>
<td>a writer or editor of religious texts</td>
<td>8,583/37</td>
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<tr>
<td>laws</td>
<td>regulations or rules of conduct</td>
<td>8,595/6</td>
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<tr>
<td>sacraments</td>
<td>religious rites or practices that are considered sacred or holy</td>
<td>8,606/25</td>
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<tr>
<td>ceremonies</td>
<td>religious practices or observances</td>
<td>8,609/31</td>
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<tr>
<td>meaning of</td>
<td>the significance or interpretation of</td>
<td>8,610/4</td>
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<tr>
<td>traditions</td>
<td>customs, practices, or methods followed by tradition or established rules</td>
<td>8,630/37</td>
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<tr>
<td>right way</td>
<td>a morally correct or virtuous action</td>
<td>8,631/37</td>
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<tr>
<td>dumb</td>
<td>unclear or indistinct</td>
<td>8,631/38</td>
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<tr>
<td>clergy</td>
<td>religious leaders or ministers</td>
<td>8,632/3</td>
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<tr>
<td>too</td>
<td>an excessive or excessive amount</td>
<td>8,842/26</td>
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<tr>
<td>true</td>
<td>accurate or correct</td>
<td>8,842/34</td>
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<tr>
<td>brabbling</td>
<td>disorder or confusion</td>
<td>8,876/3</td>
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<tr>
<td>of constitutions</td>
<td>religious regulations or procedures established by</td>
<td>8,890/17</td>
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<tr>
<td>true Christian faith</td>
<td>belief in the authority and</td>
<td>8,982/30</td>
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<tr>
<td>tale</td>
<td>story or account</td>
<td>8,984/35</td>
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<tr>
<td>ceremony</td>
<td>formal act or ritual performed to mark an event</td>
<td>8,1022/36</td>
</tr>
<tr>
<td>ceremony</td>
<td>single or individual act or ritual performed to mark an event</td>
<td>8,1023/1</td>
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<tr>
<td>Cerinthius</td>
<td>a historical figure or person</td>
<td>8,694/33</td>
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<tr>
<td>secret</td>
<td>hidden or concealed</td>
<td>8,575/9</td>
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<tr>
<td>and sure</td>
<td>certain or true</td>
<td>8,575/14</td>
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<tr>
<td>suggestion</td>
<td>idea or proposal that may be valid or sound</td>
<td>8,596/13</td>
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<td>reason and</td>
<td>justifications or causes</td>
<td>8,636/18</td>
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<td>justice: to</td>
<td>an explanation or justification</td>
<td>8,649/18</td>
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<td>marks by</td>
<td>criteria or standards used to identify</td>
<td>8,661/6</td>
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<td>special</td>
<td>unique or distinctive</td>
<td>8,685/8</td>
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<td>preeminence</td>
<td>prominence or superior status</td>
<td>8,699/1</td>
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<td>words of</td>
<td>terms or expressions used to describe</td>
<td>8,700/18</td>
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<td>rules but</td>
<td>regulations or guidelines that may be followed or applied</td>
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<td>rule that</td>
<td>a principle or standard</td>
<td>8,777/33</td>
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<td>assembly of</td>
<td>collection or group</td>
<td>8,805/33</td>
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<td>rules and</td>
<td>principles or guidelines used to describe</td>
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<tr>
<td>rules and</td>
<td>principles or guidelines used to describe</td>
<td>8,813/27</td>
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<tr>
<td>good, worshipful folk</td>
<td>religious or devotional people who honor God and</td>
<td>8,813/27</td>
</tr>
<tr>
<td>folk</td>
<td>people who follow religious practices</td>
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I knew of a certain assembly of theirs in that place there be certain members of this holy place which he would declare the presumption of certain men and of certain tokens of her spiritual never to have certain parts representing the whole man. And therefore, likewise censures that reckoned themselves in that place be certain of her members. As words of Scripture construed there should be no certain glosses that other men 12th century had sought in the Church, was for the certification of a truth a 12th century had sought in the Church, was for the certification of a truth a

and uttering of my to link a whole copes, Books, surplice, and Blood of Christ without buy both Books and holy vestments, your holy and upon vestments... and in Books, bells, candles, bells, Books, candles, vestments, vestments, candles, Books, and of copes, vestments, and before) Books, bells, candles, like together than is mark perceive him and for the preachers, and the strong and mighty

certain assembly of theirs in 8, 814/ 28
certain members of this holy 8, 873/ 15
certain tokens of her spiritual 8, 873/ 18
certain of her members. As 8, 873/ 19
certain place which he would 8, 877/ 9
certain words of Scripture construed 8, 909/ 17
certain glosses that other men 8, 917/ 4
certain, known church by which 8, 933/ 35
certain or sure. I doubt 8, 938/ 14
certain parts representing the whole 8, 940/ 33
certain man. And therefore, likewise 8, 943/ 8
certain men and of certain 8, 943/ 23
certain congregations that reckoned themselves 8, 943/ 29
certain man, therefore God biddeth 8, 945/ 5
certain man," therefore God biddeth 8, 949/ 5
certain pains, and in like 8, 952/ 7
certain men and of certain 8, 978/ 36
certain congregations that reckoned themselves 8, 978/ 36
certain persons forthwith upon their 8, 981/ 32
certain folk, he lived in 8, 989/ 27
certain days in the city 8, 990/ 16
certain order and form from 8, 998/ 26
certain and known, to the 8, 1002/ 24
certain spiritual generation, borne inheritable 8, 1011/ 10
certain orders to be observed 8, 1022/ 31
certainly predestinated to glory (which 8, 1028/ 2
certainty of any church at 8, 647/ 5
certainty by which we know 8, 676/ 26
certainty of this thing, every 8, 800/ 13
certainty of Revelation. Now, they 8, 996/ 7
certification of a truth a 8, 969/ 26
chaff and straw shall 8, 1019/ 34
chaff and straw, and in 8, 1020/ 23
chaffer to get a penny 8, 903/ 12
chain of new, such as 8, 626/ 18
challice be things voluntary, to 8, 700/ 22
challice laid and licked up 8, 932/ 27
challices and other ornaments thereto 8, 702/ 22
challices and your holy golden 8, 861/ 9
challices and mocking of Saint 8, 863/ 13
challices, oil, cream, water, horses 8, 930/ 22
challices, holy chrism, oil, and 8, 932/ 6
challices, without which, or at 8, 932/ 23
challices, and such other ornaments 8, 988/ 17
challices, oil, chrism, and holy 8, 988/ 21
chalk to coals. Now is 8, 703/ 9
challenge him for his own 8, 634/ 19
challenge the apostles' place, not 8, 638/ 12
champion, the invincible martyr, Saint 8, 673/ 8

Thomas More Studies 12.2 (2017)
that ye met by chance together anywhere else, within 8, 815/ 17
very glad of his chance in meeting with this 8, 877/ 11
find the place by chance in reading of Saint 8, 909/ 7
Webbe, while I was Chancellor to the King's Highness 8, 813/ 12
too. And my Lord Chancellor told me that I 8, 902/ 35
therefore it might by chances and occasions of battle 8, 807/ 2
ten began he to change his tale and swerve 8, 624/ 1
may both lie and change, and say he believeth 8, 667/ 27
miswrite and corrupt, and change the very text in 8, 682/ 31
their false heresies to change, corrupt, and of purpose 8, 684/ 1
about to corrupt or change their faith, but to 8, 760/ 1
the false, without any change of belief on either 8, 772/ 11
and murderers, without any change of purpose to the 8, 789/ 32
side will alter and change the case, and make 8, 790/ 4
More be glad to change his faith for Tyndale's 8, 799/ 30
himself made a plain care much for his 8, 916/ 11
change of one word in ; but I mean that 8, 916/ 27
hath himself made a in them to make 8, 916/ 30
for all his plain , make yet so plain 8, 916/ 31
change, the same Spirit of , the same Spirit of 8, 923/ 3
any other time to change to see a butler 8, 947/ 33
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is christened in his childhood. But Barnes seemeth to say, "That is, he shall face his faithful brethren's and sisters' spiritual heart in the saith, over all the say the baptizing of one of God's good the fathers unto their the hearts of the Surely by teaching the prey? Even so, the saith, "Even so, the I have gathered thy the synagogue of the it was in the before Christ's coming, the Abraham's seed, and the are they all Abraham's even so shall the as they do whose seed are not Abraham's all be not Abraham's If ye be the be," saith he, "the as men flee from even so shall the as they do whose Even so shall the maketh more against the it, than against the and so be many master and all their manner let. When the I trow. For the he died, as many faith is in the process, that the young deny but that christened by his words, the christened while they were more than, though the as be all the so tenderly loving his that would call many them comfortless, nor like children that was not before children of his Catholic church children, old men, laborers, pilgrims children, and hinder his harlot children of Israel unto their children." That is, he shall children as was in their children eagle eyes to spy children of pride; which pride children is void, and they children, even while he lieth children, with making the world children and the fathers all children, as well in faith children of God spy out children of God spy out children together, as the hen children of Israel, and gave children of Israel before, whose children of the synagogue. And children of them to whom children "... but they only that children of Master More's faithless children they are though they children all... but they only children that have Abraham's faith children of Abraham, work ye children of the devil, and children, feigning themselves afeard of children of Master More's faithless children they are though they children of Master More's faithless children of Master M's faith children of Tyndale's own "feeling children of the same faith children shall lie still and children are baptized, which kind children have not yet neither children do, in the chrism children sufficient... yet cometh Tyndale's children have infounded the very children habe very faith... and children in their baptism have children ... and that they can children of Israel came in children that after Baptism die children as he doth, perceiving children to school, and when children fatherless, but would himself
you be called Christ's children
give thanks as good
Huessgen is, that beget
pardie, that all her children be God's good, holy
is fire in the the toe to the
assemble about election and not err in the
put Friar Barnes in therewith. For they were
great a matter to have been burned here,
Catholic Church or not?
for he list to because he would not
why he would not because himself list to thing, the will cannot because he would not by faith and baptism help you; for Christ we agree that God calleth all, but he
which Christ elected and world, into which he and therefore even then and keep that specially those elect and specially some such other specially
ween, God could have perceive for elect and ye be adopted and not washed you and of her merits, hath Because that Christ hath who shall accuse the saith, because God hath and because he hath whom God hath not therefore there are few say, because he hath children do, in the candles, vestments, chalices, holy bells, candles, chalices, oil, consecrating of the holy that the church of the very church of not the church of is the church of
children! I lay nothing to
children unto God, which as children by nuns. But this children shall be pigs. The children living in the law chimneys. If he mean of
chins, turned all into fish choice, nor can have any choice of the scripture, nor choice whether he will have choose out specially and send choose which he list... and
Choose now yourselves whither part choose her and leave me choose me, and no cause choose me but only because choose the one and refuse choose but follow. For that choose them. Now, when they choose and adopteth us into chooseth his church at his chooseth by prevention of grace chooseth only those that will chose them into his church chose and took both final chose them. "But, for because chosen creature that he suffer chosen heretics, which writings be chosen elects, such as nowhere chosen worse Tyndale must of chosen saints, by railing, and chosen into the sons of chosen you, then be you chosen her for to be chosen her... and because she chosen of God?" (as who chosen it without any merits chosen, is cleansed pure chosen, though they hear it chosen though many be called chosen them, and the other chosen cloth or in the chosen oil, and holy water
chosen, and holy water, with

Thomas More Studies 12.2 (2017)

Confutation Part 2: Concordance of Major Terms

167
call the church of Christ the Catholic, known church 8, 576/ 26

to be saved through Christ, is not of Christ’s 8, 579/ 20
to be saved through Christ. For he teacheth to 8, 579/ 22
before us instead of Christ to believe in neither 8, 579/ 30
to believe in neither Christ nor God’s word, neither 8, 579/ 30
to be saved through Christ ' because he "teacheth to 8, 580/ 22
by the story that Christ also telleth of Abraham 8, 583/ 10
be set "instead of Christ " and are (as they 8, 583/ 18
 Body and Blood of Christ in the Blessed Sacrament 8, 583/ 25
to be saved through Christ . And I say meseemeth 8, 584/ 6
I be saved through Christ, if Tyndale lay mad 8, 584/ 7
is, whosoever believe in whole Catholic church of Christ consenteth that God’s law 8, 584/ 12
Body or Blood of Christ, and by his Holy 8, 589/ 28
not the church of Christ, with bare signs and 8, 594/ 27
the true church of Christ in earth he hath 8, 598/ 7
and the living of Christ. Which first reason is 8, 598/ 25
the right church of Christ , and of all his 8, 599/ 34
and the living of Christ … and that they call 8, 600/ 12
in the time of Christ and all his apostles 8, 600/ 21
and they were before Christ ; and Christ ; and they were before 8, 601/ 24
were before Christ; and Christ and his apostles came 8, 601/ 25
the right church, and Christ and his apostles and 8, 601/ 27
that the church of Christ here in earth shall 8, 602/ 35
any new church of Christ must, as I have 8, 604/ 7
to the church of Christ; but those, therefore, that 8, 604/ 10
to the church of Christ in perpetuity of lasting 8, 604/ 14
and give place unto Christ , for the point that 8, 606/ 12
that the church of Christ as the whorl was 8, 606/ 14
also be both one. Christ at his coming… and 8, 606/ 21
that the church of Christ , as long as the 8, 606/ 26
also be both one. Christ can be but one 8, 606/ 28
the Catholic church of Christ and his apostles and 8, 606/ 35
have none end. Also, Christ , which while the world 8, 607/ 2
no new begun. Also, Christ and his apostles went 8, 607/ 4
man with other. Finally, Christ and his apostles went 8, 607/ 10
are all prophesied by Christ went with his apostles 8, 607/ 16
in power. Now did Christ and his apostles to 8, 607/ 21
times, I suppose, ere Christ , therefore, and his apostles 8, 608/ 11
against the coming of Christ came… for they never 8, 609/ 21
in the Gospel, how Christ, the scribes, Pharisees, Caiaphas 8, 609/ 22
a great while after Christ warneth his disciples to 8, 609/ 34
unto the birth of Christ . Now, it is no 8, 610/ 11
against the coming of Christ ? as Saint Augustine orderly 8, 610/ 15
of Christ… and whom Christ for Christ … and whom Christ for 8, 611/ 35
against the coming of Christ for their false doctrine 8, 611/ 35
of Christ… and whom Christ for Christ , and them that expounded 8, 612/ 26
before the birth of Christ … God stirred up a 8, 612/ 28
and the coming of Christ … as in which he 8, 612/ 34
and the coming of Christ … Tyndale hath here won 8, 613/ 26
known Catholic church of
into the seat of
do the deeds of
to do according as
into the seat of
nay but that while
very church to whom
his own good endeavor,
of the church of
the New Law, whereof
be the successors of
to the truth that
malediction and curse of
that fearful word of
the Catholic church of
was not like unto
synagogue sundry prophets, and
at the least, as
before the birth of
known Catholic church of
against the coming of
into the place of
since the death of
place and "seat of
evangelists, and apostles, and
to be believed than
and the understanding of
flame, the story that
at the coming of
the truth... but also
into the seat of
the Blessed Body of
Body and Blood of
the true knowledge of
the Blessed Body of
when they would expel
words of our Savior
And so make they
whole Catholic church of
us, made they against
the Jews made against
yet if our Savior
able to say as
and confute them as
and let our Savior
here to make us.
All this, lo, could
old holy saints from
body and blood of
very Blessed Body of
Christ
though they were like
Christ
and his apostles by
Christ
and his apostles, but
Christ
and all his apostles
Christ
and his apostles. Now
Christ
intended not that himself
Christ
specially spoke, speaketh, and
Christ
saith, "Be thou not
Christ
, "Every man shall not
Christ
neither received nor delivered
Christ
and his apostles... and
Christ
hath by his Holy
Christ
, that hath ordained them
Christ
, "He that heareth you
Christ
unto the synagogue of
Christ
, the beginner and lawyer
Christ
hastened to come because
Christ
commanded the Jews to
Christ
, by the reason that
Christ
, though we leave off
Christ
infected by many false
Christ
and his apostles, and
Christ
and his apostles, stirred
Christ
and his apostles" as
Christ
himself and these be
Christ
and his apostles themselves
Christ
and his apostles, and
Christ
telleth himself they call
Christ
... and the clergy of
Christ
himself, in the Blessed
Christ
and his apostles by
Christ
in the Blessed Sacrament
Christ
, or anything else than
Christ
, and have made their
Christ
and leave the people
Christ
out of the Sacrament
Christ
himself? For where he
Christ
to declare himself as
Christ
... Tyndale And such blind
Christ
, saying, "Abraham is our
Christ
. For answer whereof, this
Christ
, to whom he resembleth
Christ
said: "Which of you
Christ
did. For unto Tyndale
Christ
alone with them... and
Christ
, if they would look
Christ
for himself answer unto
Christ
unto our days both
Christ
; Tyndale saith it is
Christ
; Tyndale will, if need
and their living. And  
As thou seest how  
eyes to spy out  
our popish hypocrites succeed  
fault and living of  
and his fellows to  
lost the faith of  
have the scripture of  
have, the scripture of "  
he the scripture of  
and the scriptures of  
for the scripture of  
confesseth, the scripture of  
than the scripture of  
that is to wit,  
say, the church of  
the true faith of  
the old church, of  
Body and Blood of  
the selfsame faith that  
thereof by that that  
and only delivered by  
Spit of God that  
needs in, and that  
have the scripture of "  
an "old" church, of  
this that he confesseth  
the very church of  
the true church of  
the true church of  
one true church of  
the true church of  
the true church of  
the very body of  
the very body of  
the true church of  
the very body of  
as the church of  
the very church of  
very, true church of  
that our blessed Savior  
faith which was with  
succeed the church of  
that the church of  
very, true church of  
to be resemble unto  
this Catholic church of  
from the church of  
the Ebionites, that said  
Christ  and his disciples and  
Christ calleth them hypocrites, dissemblers  
Christ and his righteousness, and  
Christ and his apostles and  
Christ and his apostles. And  
Christ and his apostles. And  
Christ . Whereof I have showed  
Christ and his apostles, and  
Christ and his apostles": whither  
Christ and his apostles for  
Christ , and get him into  
Christ and his apostles, he  
Christ and his apostles), and  
Christ and his apostles, which  
Christ and his apostles and  
Christ and his apostles, that  
Christ and his apostles, and  
Christ and his apostles we  
Christ in the Blessed Sacrament  
Christ and his apostles had  
Christ and his apostles did  
Christ to his apostles, and  
Christ , according to his promise  
Christ put water into it  
Christ and his apostles," himself  
Christ and his apostles, and  
Christ and his apostles to  
Christ . And here, ye see  
Christ , and the going out  
Christ is but one; and  
Christ , must needs be a  
Christ by the true faith  
Christ ...Tyndale may well perceive  
Christ , nor nothing but only  
Christ , yet he held that  
Christ .Tyndale may also perceive  
Christ and very bread. But  
Christ is but one, so  
Christ and his apostles, is  
Christ , because they can be  
Christ was but only man  
Christ and his apostles hath  
Christ ... in that that from  
Christ in this world, as  
Christ should succeed and put  
Christ ... and all the churches  
Christ and his apostles... as  
Christ as Lucifer and his  
Christ at the Maundy Supper  
Christ was but only man
very, true church of
the Catholic church of
very, true church of
the very church of
the very church of
before him, then hath
eight hundred years hath
very, true church of
longer; but our Savior
maketh for our Savior
men and falsely profess
that the church of
of the testament of
the judgment seat of
examples between Moses and
Baptist. John went before
the only way unto
have no part in
in Christ. Of John,
of the merits of
grant against themselves that
did; yea, and unto
John the Baptist, and
in like manner as
days of Moses and
the meanwhile fallen from
like the church of
meantime between Moses and
since the death of
now be resembled to
was fallen before, as
apostles, and which unto
he liken Luther to
the other did to
into the church of
since the death of
prophets between Moses and
foregoer of some new
us that his new
miracles as our old
holy Baptist, as our
John the Baptist and
was more allowed of
the blessed body of
that ointment was worth.
of the Pharisees which
while in Christendom, from
did; yea, and unto
that Saint John, and
against Saint John and

very, true church of
Christ, because they depart only
... but also Lucifer's church
Christ, which all the devils
be very false heretics
Christ, Which second reason is
Christ, broken all his promises
Christ, had none other church
Christ, And now, since this
Christ, hath begun and continued
Christ, and for the Catholic
Christ, which falling from his
Christ, is at an end
Christ, and putteth out both
Christ, that every man may
Christ, where the Israelites fell
Christ, to prepare his way
Christ, For except a man
Christ, Of John, Christ saith
Christ, saith (Matthew 17) that
Christ, And thus at the
Christ, hath not only deserved
Christ, himself and his apostles
Christ, and his apostles... with
Christ, and his apostles, and
Christ, to call again the
Christ, unto idolatry he can
Christ, that is to wit
Christ, called the people home
Christ, in this fifteen hundred
Christ, and his apostles and
Christ, was and his apostles
Christ, himself. And if he
Christ, then who was Luther's
Christ, ? I ween, in good
Christ, more than a hundred
Christ, to keep in the
Christ, Tyndale leaveth off fourscore
Christ, as good as ever
Christ, to whom himself is
Christ, did... and then bear
Christ, bore witness of the
Christ, did rebuke the doctrine
Christ, for bestowing that costly
Christ, And yet was he
Christ, blamed not those that
Christ, reproved, the Church reproveth
Christ, himself hitherto... the truth
Christ, himself and his apostles
Christ, and his apostles, and
Christ, and his apostles, shall
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>the very church of</td>
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<td>sects</td>
<td>And then what</td>
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<td>the true Gospel of</td>
<td>the very church of</td>
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<td>Body and Blood of</td>
<td>the woman of whom</td>
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<td>themselves, and our</td>
<td>now rehearsed you, which</td>
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<td>Christ</td>
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<td>Christ</td>
<td>hear the voice of</td>
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<td>afterward in debate</td>
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<td>evangelists spieth not</td>
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<td>from the steps that</td>
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<td>clergy nor lay knoweth</td>
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<td>field of God whereof</td>
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<td>the apostle of Jesus</td>
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<td>be the apostle of</td>
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<td>me, &quot;The apostle of</td>
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<td>the Church shall, as</td>
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<td>for the church of</td>
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<td>scripture of God that</td>
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<td>will tell us that</td>
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<td>did; is he not</td>
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<td>when they had heard</td>
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<td>very, true church of</td>
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<td>order to be true,</td>
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<td>much more merit, as</td>
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<td>for the faith of</td>
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<tr>
<td>Christ</td>
<td>... and that Luther and</td>
<td>8,706/12</td>
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<tr>
<td>Christ</td>
<td>can say more for</td>
<td>8,706/17</td>
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<tr>
<td>Christ</td>
<td>, so know thereby and</td>
<td>8,708/22</td>
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<tr>
<td>Christ</td>
<td>; and then let him</td>
<td>8,708/24</td>
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<tr>
<td>Christ</td>
<td>himself, and other such</td>
<td>8,709/18</td>
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<tr>
<td>Christ</td>
<td>speaketh in the Gospel</td>
<td>8,709/23</td>
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<td>Christ</td>
<td>also himself, leavened the</td>
<td>8,709/27</td>
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<tr>
<td>Christ</td>
<td>hath himself put in</td>
<td>8,709/34</td>
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<tr>
<td>Christ</td>
<td>... and consequently thereby proveth</td>
<td>8,712/34</td>
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<tr>
<td>Christ</td>
<td>, if they had then</td>
<td>8,713/7</td>
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<tr>
<td>Christ</td>
<td>hath had since his</td>
<td>8,713/23</td>
</tr>
<tr>
<td>Christ</td>
<td>(John 10), whereas the</td>
<td>8,718/7</td>
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<tr>
<td>Christ</td>
<td>that is to wit</td>
<td>8,719/21</td>
</tr>
<tr>
<td>Christ</td>
<td>between which twain, albeit</td>
<td>8,719/34</td>
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<tr>
<td>Christ</td>
<td>hath made unto the</td>
<td>8,720/7</td>
</tr>
<tr>
<td>Christ</td>
<td>by him that is</td>
<td>8,720/13</td>
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<tr>
<td>Christ</td>
<td>that gift of</td>
<td>8,720/18</td>
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<tr>
<td>Christ</td>
<td>himself also. But this</td>
<td>8,721/10</td>
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<td>Christ</td>
<td>and the Pharisees), and</td>
<td>8,722/2</td>
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<tr>
<td>Christ</td>
<td>testified for him, and</td>
<td>8,722/16</td>
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<tr>
<td>Christ</td>
<td>in the liquid water</td>
<td>8,725/16</td>
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<tr>
<td>Christ</td>
<td>even foot for foot</td>
<td>8,725/30</td>
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<tr>
<td>Christ</td>
<td>, but if Tyndale's elect</td>
<td>8,725/36</td>
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<tr>
<td>Christ</td>
<td>stepped any such one</td>
<td>8,726/3</td>
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<tr>
<td>Christ</td>
<td>stepped on the Mount</td>
<td>8,726/7</td>
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<tr>
<td>Christ</td>
<td>... but if rebellion be</td>
<td>8,726/23</td>
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<tr>
<td>Christ</td>
<td>(John 10), whereas the</td>
<td>8,726/29</td>
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<tr>
<td>Christ</td>
<td>... which words they spoke</td>
<td>8,727/8</td>
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<td>Christ</td>
<td>, and took always for</td>
<td>8,727/27</td>
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<td>Christ</td>
<td>that Christ's own sheep</td>
<td>8,728/35</td>
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<tr>
<td>Christ</td>
<td>that is to wit</td>
<td>8,729/10</td>
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<tr>
<td>Christ</td>
<td>, and as the eagle</td>
<td>8,729/27</td>
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<tr>
<td>Christ</td>
<td>is but foolishness, saith</td>
<td>8,730/15</td>
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<td>Christ</td>
<td>, and shall take them</td>
<td>8,733/13</td>
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<td>Christ</td>
<td>speaketh in the Gospel</td>
<td>8,734/23</td>
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<td>Christ</td>
<td>through the providence of</td>
<td>8,736/30</td>
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<td>Christ</td>
<td>. I beseech you be</td>
<td>8,736/34</td>
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<tr>
<td>Christ</td>
<td>. I believe it not</td>
<td>8,737/1</td>
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<tr>
<td>Christ</td>
<td>promised, never fail... the</td>
<td>8,738/33</td>
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<tr>
<td>Christ</td>
<td>but only the known</td>
<td>8,740/8</td>
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<tr>
<td>Christ</td>
<td>is come into the</td>
<td>8,740/11</td>
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<tr>
<td>Christ</td>
<td>neither verily died nor</td>
<td>8,740/16</td>
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<tr>
<td>Christ</td>
<td>? and many of the</td>
<td>8,743/1</td>
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<tr>
<td>Christ</td>
<td>, the Spirit wrought and</td>
<td>8,743/5</td>
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<tr>
<td>Christ</td>
<td>, the Savior of the</td>
<td>8,743/8</td>
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<tr>
<td>Christ</td>
<td>, and that Saint Augustine</td>
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<tr>
<td>Christ</td>
<td>here in earth, and</td>
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<td>Christ</td>
<td>witnesseseth, where he saith</td>
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<tr>
<td>Christ</td>
<td>said, &quot;Blessed be they</td>
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<td>Christ</td>
<td>there could not be</td>
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against the faith of
the very gospels of
be the gospel of
the true gospel of
is the teaching whereof
taught the old, and
received and learned of
is the writing that
in those words of
time from Adam unto
of the church of
death of our Savior
of God, coheirs of
Spirit we dwell in
she told them that
they "went out unto"
till they spoke with
know that he is
the communication had with
because the preaching of
well he wotteth that
none other church of
him to remember that
likelihood he did, since
good consent together. Had
because they spoke with
till they spoke with
spoke with Christ… if
because they spoke with
the Catholic church of
that the church of
Then must our Savior
true, Catholic church of
the right faith of
shall be saved through
saith, the faith of
the right faith of
the right faith of
the right faith of
points and articles that
his breast and prayeth
could turn without God,
the very body of
persuaded to believe in
induced to believe in
come to the extremity,
of that rest that
of the faith of
not… the church of
shall be saved through

Christ as shall be laid 8,749/7
Christ … was altogether but like 8,750/10
Christ . Now, Tyndale, as ye 8,750/28
Christ , because our Lord hath 8,751/3
Christ speaketh in the words 8,752/28
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Christ … which was not our 8,753/3
Christ so often promised unto 8,753/25
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Christ that should be after 8,754/18
Christ delivered in the baptism 8,754/34
Christ ; howbeit, that is to 8,756/30
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Christ had told her all 8,758/33
Christ , and "desired him to 8,758/34
Christ himself. For then the 8,759/20
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Christ , more strong and more 8,760/9
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Christ promised and sent the 8,760/36
Christ is there in which 8,761/7
Christ preached to many men 8,761/18
Christ took him and made 8,761/32
Christ been of one mind 8,762/8
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Christ … if Christ spoke with 8,762/14
Christ spoke with Judas much 8,762/14
Christ mouth to mouth, and 8,762/26
Christ then have we no 8,767/33
Christ is governed by the 8,769/9
Christ have held his peace 8,769/35
Christ he cometh forth with 8,773/5
Christ or are of his 8,773/23
Christ , and of suchlike principles 8,774/11
Christ , by which they know 8,775/9
Christ or of his church 8,777/34
Christ nor of his church 8,778/24
Christ ." I say yes… for 8,780/11
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Christ shall come down from 8,794/10
Christ is risen to, but 8,796/12
Christ , and calleth it a 8,798/33
Christ alone, but Turks, and 8,800/30
Christ , and of suchlike principles 8,801/22

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the very church of Christ... because by that church shall be saved through Body nor Blood of Body and Blood of Body and Blood of the Christian folk... and the Old Testament, which that the church of teach the church of our own days, as for this time) that thereof, to show by construe the scripture of construe the scripture of upon the part of that the scripture of as the works of the Catholic church of the very church of the very church of the very church of ways that be in only the parables of by the church of not the church of of Christ, and except love your wives as very, true church of But whereby, then? By the name of Jesus church is washed: by well prove, saying, "Of Saint Augustine saith that by yours. And if they that believe that not help you; for have the Spirit of the holy church of the very church of by grace. For as man to say as but I say in they that believe that the holy church of and pureness is before ways that be in the manifold promise of the election by which Christ... because by that church shall be saved through Body nor Blood of Body and Blood of Body and Blood of the Christian folk... and the Old Testament, which that the church of teach the church of our own days, as for this time) that thereof, to show by construe the scripture of construe the scripture of upon the part of that the scripture of as the works of the Catholic church of the very church of the very church of the very church of ways that be in only the parables of by the church of not the church of of Christ, and except love your wives as very, true church of But whereby, then? By the name of Jesus church is washed: by well prove, saying, "Of Saint Augustine saith that by yours. And if they that believe that not help you; for have the Spirit of the holy church of the very church of by grace. For as man to say as but I say in they that believe that the holy church of and pureness is before ways that be in the manifold promise of the election by which Christ... because by that church shall be saved through Body nor Blood of Body and Blood of Body and Blood of the Christian folk... and the Old Testament, which that the church of teach the church of our own days, as for this time) that thereof, to show by construe the scripture of construe the scripture of upon the part of that the scripture of as the works of the Catholic church of the very church of the very church of the very church of ways that be in only the parables of by the church of not the church of of Christ, and except love your wives as very, true church of But whereby, then? By the name of Jesus church is washed: by well prove, saying, "Of Saint Augustine saith that by yours. And if they that believe that not help you; for have the Spirit of the holy church of the very church of by grace. For as man to say as but I say in they that believe that the holy church of and pureness is before ways that be in the manifold promise of the election by which
good and bad. For
of the church of
in the merits of
without the merits of
of the church of
the very church of
unto the merits of
in heaven therefor. For
to the promises of
the very church of
we stick fastly to
love your wives as
die for them, as
of the church of
wrote the churches of
of our Lord Jesus
be rich in Jesus
as the witness of
of our Lord Jesus
of our Lord Jesus
damnable error... but, as
of the church of
the Catholic church of
the very church of
the spiritual faith of
but in confession of
but in confession of
Mark Saint Paul's words: "
God toward her through
of her blessed husband,
fast unto her husband,
them that be in
cleansed and purified by
his blessed Son, Jesus
of heaven... which is
John, where our Master,
except she remain in
his... as our Master,
knoweth the voice of
her judgment? Because that
God, as our Master,
her charge, then is
the Catholic church of
of satisfaction, and that
that satisfaction by which
than he would, though
of Penance... and because
in the parable of
church" may fall from
was the church of

Christ hath by his death
Christ do put their trust
Christ only: if he mean
, nor that they could
Christ. For he said, "I
Christ that will with help
: then meaneth he very
Christ saith in the Gospel
, I would well hold
Christ that sticketh fast unto
Christ in the belief of
Christ hath loved the church
Christ hath died for the
Christ in earth. For this
Christ , and calleth them sanctified
Christ , and in the Spirit
Christ in all things, in
Christ is confirmed in you
Christ , which shall confirm you
" now, like as he
Christ came himself to begin
Christ in earth, till he
Christ putteth out such heretics
Christ , and in this world
Christ Jesus, and not in
Christ and of his blessed
Christ and his blessed verity
Christ hath given himself for
Christ , for whose sake he
Christ Jesus, and to the
Christ , and doth abide in
Christ Jesus." And that this
Christ for acknowledging of her
Christ , in whom is all
Christ Jesus. And he is
Christ , is compared to the
Christ by perfect faith. This
Christ , beareth witness: "My sheep
Christ from other voices, and
Christ hath chosen her... and
Christ , saith... and because she
Christ , saith Friar Barnes, ready
Christ , here in earth, hath
Christ is our satisfaction... the
Christ with his Passion satisfied
Christ be our advocate and
Christ is our satisfaction, will
Christ where he said, "I
Christ at any time," Friar
Christ , and which was the

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to heaven, but followeth Christ only… in suffering oppressions 8, 875/ 25
learned of our Master, Christ. Our holy mother the 8, 875/ 28
in her true head, Christ Jesus, taught… hath learned 8, 875/ 29
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in the confession of Christ and his blessed verity 8, 911/ 4
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of our Lord Jesus Christ , in virtue of our 8, 920/ 23
cannot err because that Christ ." God also did accurse 8, 920/ 25
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learned of our Master, Christ only… in suffering oppressions 8, 929/ 37
in her true head, Christ . Our holy mother the 8, 930/ 2
will live devoutly in Christ Jesus, taught… hath learned 8, 930/ 4
not once say as Christ must suffer persecution") and 8, 930/ 10
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is to wit, Jesus Christ , that is and was 8, 931/ 18
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the Blessed Blood of Christ without chalice laid and 8, 932/ 27
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The first is that Christ doth there plainly speak 8, 943/ 27
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to heaven, but followeth Christ to be a known 8, 952/ 16
learned of our Master, Christ only… in suffering oppressions 8, 952/ 25
in her true head, Christ . Our holy mother the 8, 952/ 28
this known church of Christ Jesus, taught… hath learned 8, 952/ 29
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<td>Christ</td>
<td>Jesus.&quot; I have said 8, 957/ 10</td>
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<td>hath, as Saint Paul 8, 957/ 12</td>
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<td>Christ</td>
<td>… and yet not a 8, 962/ 31</td>
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<td>Christ</td>
<td>at the time of 8, 962/ 19</td>
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<tr>
<td>Christ</td>
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<td>Christ</td>
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<td>Christ</td>
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<tr>
<td>Christ</td>
<td>while it liveth in 8, 973/ 30</td>
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<td>Christ</td>
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<td>Christ</td>
<td>had not been very 8, 974/ 27</td>
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<td>Christ</td>
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<td>Christ</td>
<td>, rehearseth them not in 8, 980/ 33</td>
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<td>Christ</td>
<td>&quot;do not know the 8, 980/ 35</td>
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<td>Christ</td>
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<td>Christ</td>
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<td>spoke in his own 8, 981/ 5</td>
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<td>Christ</td>
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hear their own Shepherd, interpreteth the words of that would say that saith the church of known Catholic church of themselves the ministers of serve Antichrist and not be no servants of be the ministers of themselves the ministers of be the ministers of the very church of there "the body of the very church of the very church of there "the body of finally, Christian men without Christ. " "The life of very, true church of against the promise of very, true church of the very church of evangelists and apostles of and that over that, unto the church of we them farther, whether have the assistance of company these words of as they with whom that perpetual assistance of For they with whom whether they with whom To this yet because the very church of whole, universal church of a very church of be in earth, till the very church of the very church of the very church of the very church of the true faith of a very church of because in it only yet not church," and " Christ and yet not the very church of person of our Savior this world ended, when Christ . And therefore they flee Christ in the Gospel of Christ was not a man Christ is not a church Christ , nor prove his own Christ , but they serve Antichrist Christ . And who saith nay Christ , nor be no Christian Christ , and they serve Antichrist Christ , but they serve Antichrist Christ , but they serve Antichrist Christ in his church here Christ the common known Catholic Christ "; whereby ye may see Christ in earth. Now, then Christ , but only good, holy Christ which he calleth there Christ " is the whole number Christ ." "The life of Christ Christ was shut from the Christ , his Mystical Body here Christ , the devil and he Christ Ye have, good Christian Christ in earth, that in Christ unto the Church, and Christ himself and his Holy Christ he did give all Christ meant all this but Christ and his Holy Spirit Christ be always verified: "I Christ is perpetually verified, and Christ and his Holy Spirit Christ and his Holy Spirit Christ hath promised to be Christ abideth here in earth Christ , and that all the Christ through the whole world Christ there is and ever Christ come again unto Judgment Christ here in earth is Christ , that we both seek Christ here in earth neither Christ in earth is and Christ unto Turks and Saracens Christ in earth, that cannot Christ and his Holy Spirit Christ hath hitherto been openly Christ , God and man together Christ shall deliver the kingdom
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either had our Savior member known. Now, that

is accused that saith catholic, true church of

catholic, true church of that the church of

sending of our Savior is known. When Saint Paul

of the church of that the church of

Body and Blood of sending of our Savior

in the church ofBody and Blood of

but the church of in the church of

in earth? And hath but the church of

for the church of in earth? And hath

Saint John speaketh of for the church of

that the church of that the church of

that the church of that the church of

into the church of that the church of

that the church of that the church of

of the church of of the church of

that the church of that the church of

that the church of that the church of

have the church of that the church of

could thus think of have the church of

means, the way of means, the way of

way that is very way that is very

impute and ascribe unto impute and ascribe unto

to those words of to those words of

to the bidding of to the bidding of

reformed by "the church," reformed by "the church,"

holy, catholic church" of holy, catholic church" of

very "catholic church" of very "catholic church" of

the very church of the very church of

Christ is holy and Christ, that is holy and Christ is holy and

Christ that cannot err remember Christ that cannot err remember

Christ, the one holy, the Christ, the one holy, the

Christ in earth, all the Christ in earth, all the

Christ none holy church in Christ none holy church in

Christ in his time had Christ in his time had

Christ was not known, so Christ was not known, so

Christ here in earth must Christ here in earth must

Christ is that number of Christ is that number of

Christ, of whom Moses prophesied Christ, of whom Moses prophesied

Christ and yet fall to Christ and yet fall to

Christ, for which he showeth Christ, for which he showeth

Christ since: so may we Christ since: so may we

Christ here in earth? And Christ here in earth? And

Christ any more churches here Christ any more churches here

Christ being mingled of both Christ being mingled of both

Christ, saying that "he hath Christ, saying that "he hath

Christ is a company mixed Christ is a company mixed

Christ is a church known Christ is a church known

Christ? What were he the Christ? What were he the

Christ? What were he the Christ? What were he the

Christ must be a known Christ must be a known

Christ, what question is there Christ, what question is there

Christ must be a church Christ must be a church

Christ unknown. When Saint Paul Christ unknown. When Saint Paul

Christ, which is the very Christ, which is the very

Christ yea, that way that Christ yea, that way that

Christ himself should not set Christ himself should not set

Christ that he would illude Christ that he would illude

Christ "dic ecclesiae"; that is Christ "dic ecclesiae"; that is

Christ to "complain to the Christ to "complain to the

Christ biddeth that he shall Christ biddeth that he shall

Christ, in only which the Christ, in only which the

Christ is and must needs Christ is and must needs

Christ here in earth is Christ here in earth is

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The very church of
had its beginning with
very, true church of
that was begun by
and the church of
saith that like as
known universal church of
from the church of
Body and Blood of
and His Sect Be
governor under God, and
and His Sect Be
Christ, is not of
are the denying of
through the merits of
saints for dead, against
taught) the "denying of
be the denying of
have their strength by
one of them is
the Mass and at
exhorting them to keep
as a brother exhort
tokens and signs, and
There are orders in
the pope, contrary unto
question, every point of
how far fallen from
his abominable mocking of
from this vine of
and continue forever, and
from Abraham's days unto
church except only into
there been had since
been that part of
and the preachers by
for the governance of
Tyndale is bound by
scribes and Pharisees in
the Jews was at
be, but that in
resemble the clergy of
from the death of
and Pharisees were at
of God which by
Friday for compassion of
from heaven instead of
Scripture itself, and by
old holy saints from

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<td>Christ's words, and stick fast</td>
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known Catholic doctrine of
voice of such heretics)
Saint Paul whose voice
a stranger saith unto
no Christian men, but
vain to pull down
after the profession of
new, naughty doctrine against
known heads thereof, from
this hath ever since
they ever said that
truth they must, that
church, they say, is
was the figure of
And yet, continually to
and sacraments, members of
and bad together be
and bad together is
is here in earth
the holy church... except
that affirmeth now that
as I say, in
and straw, and in
the good, and in
shall it still be
suffered much martyrdom for
church in earth is
since everything that proveth
yet the guise of
old time (soon upon
and his apostles', in
confession, indeed be) through
man that came into
willing to come into
drive God out of
of every age since
rulers at all in
for the Jews against
and keepeth them from
all this while in
poor a village in
their unchristian husbands unto
mother of every man's
that whoso after his
in many countries of
in sundry places of
by God's grace, in
good man in all
martyrs died before their
all the clergy of

Christ's known Catholic church by
Christ's sheep cannot hear their
Christ's sheep do hear, because
Christ's flock, "That man that
Christ's enemies and very antichrists
Christ's church. Thus endeth the
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Christ's coming was sprung up
Christ's days to their own
Christ's own day been the
Christ's very church neither is
Christ's church can be but
Christ's very church... is such
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Christ's time, he gave his
Christ's Mystical Body the Church
Christ's church, then is it
Christ's church appeareth by all
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Christ's church to be this
Christ's church hath ever been
Christ's church there shall ever
Christ's net in the sea
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Christ's holy church, and his
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Christ's church but only this
Christ's church to be this
Christ's church hath ever been

Christendom well spread abroad), for
Christendom , but the clergy, by
Christendom none but the clergy
Christendom did give all that
Christendom , "Brother, beware of the
Christendom , when they would expel
Christendom first began unto Friar
Christendom , neither spiritual nor temporal
Christendom ... but even the selvesame
Christendom ! But surely Saint Augustine
Christendom , from Christ himself hitherto
Christendom , in which there is
Christendom . But if we," saith
Christendom like his own mother
Christendom do purposely commit any
Christendom full fast, and in
Christendom , and daily appeareth yet
Christendom , that never shall there
Christendom but he feeleth and
Christendom should he be saved
Christendom that will be none

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that came duly to
they that be in
no true probation of
men which be in
the whole corps of
the whole corps of
they that be in
no true probation of
men which be in
hand he said: that
every general council of
not well be after
and taught, and through
for the weal of
of great princes of
be all the nations
was born heathen and
Paul farther unto the
Acts, and thereupon were
not deny but that
many as ever were
that almost all be
Catholic church that is
as be here faithful
commandeth he that all
believed him and was
with whom I was
as be here faithful, such as be newly
with intent to be
commandeth he that all
the world that is
or longeth to be
once they shall, become
professed "faith" of faithless
the sick; which also
Bernard saith thus "Ministri
Ye have already, good
Catholic company of all
Catholic church of all
Well ye wot, good
known church of all
known congregation of all
Catholic congregation of all
therefore may ye, good
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whole multitude of all
that ye see, good
could not to good
that they reign over
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Christendom , nor no other refuge 8, 874/ 23
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Christendom , let them give themselves 8, 928/ 28
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| a law, upon any honesty and propagation of Reason Tyndale Thereto, all repentants. And then all as all other good and, in all good chief governor over the books about, calling every of that example... good preach. And now, good Catholic church of all afire to speak among thing More Now, good and then you, good of the Jews, and but also among all being thus... consider, good have I now, good the clergy and the This "truth" is, good ye shall find, good keep up the true Catholic church of all same, and all the God. More Lo, good of likelihood leave the church. . . . More Lo, good that point: consider, good all. Then consider, good in faith the common the men? Finally, good that he hath, good devil. And thus, good thus end I, good Scripture too. Now, good the same to the have said again that again, ye that are And thus, lo, good may Tyndale now, good can nothing damn a And thus, lo, good good. More Lo, good priests apostate from the alone. And thus, good into starch." Lo, good teach his own godly, Tyndale doth, if any determined." More Now, good men learn. Now, good
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should pray for all
Christian souls, and should have
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Christian men that none other
8, 720/ 24
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8, 731/ 14
the Christian wives with
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8, 731/ 15
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8, 731/ 29
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8, 738/ 19
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8, 740/ 19
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Christian readers, here have I
8, 743/ 20
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Christian readers, this way went
8, 745/ 16
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Christian readers, ye shall find
8, 746/ 22
ye consider well, good
Christian faith depend upon the
8, 747/ 26
the things of the
Christian readers, by this tale
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Christian readers, here have ye
8, 752/ 15
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8, 753/ 9
come to gather his
Christian reader, which Tyndale here
8, 754/ 27
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8, 754/ 35
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Christian people receive the spirit
8, 756/ 17
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8, 756/ 32
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Christian man "can never be saved, good Christian readers, a good lesson in knowing which of men's good works shall please God, good Christian readers, well enough, those who show us that good men be priests and let women be priests and good Christian souls, and honor the Church, and pray for all the souls of Christian and paynim, and persecuted the good Christian faith of all common faith of all the same space to all the good Christian people besides, that now saith expressly that no Christian man can be damned good Christian people, that is to good Christian reader, as for "feeling faith instead of false trust instead of false-translated "love" instead of hell. And now, good Christian people, needs follow that all the scripture. And thus, good Christian people, that city... but the good Christian faith of all Good Christian men and good people, to the diminishing of the good Christian men's minds toward the good Christian people being baptized in Christ good Christian readers, to make an good Christian people only, that were good Christian folk. But yet will good Christian readers, here have ye good Christian people, here have ye good Christian people this fifteen hundred good Christian men and good Christian people, of which every good Christian woman, of which every good Christian people, that were good Christian folk, and Saracens, as good Christian people to bring them good Christian people, and hath cleansed good Christian people, to the intent good Christian people, and they were good Christian faith, were also just good Christian living... and that so good Christian people of Corinthians, "Ye shall not have salvation, good Christian readers, here may ye good Christian country good and holy good Christian readers, here have ye good Christian readers, whereas Friar Barnes good Christian people of any one good Christian nations... and the contrary good Christian people, before that these good Christian men willing to know good Christian men, either of all good Christian men be as evil good Christian men. Wherefore, he that good Christian men which be in good Christian church beside. Now, good Christian church" is not the good Christian and belief of all good Christian catholic consent of all good Christian no other refuge unto good Christian when the conversation of good Christian wicked men; but now good Christian among them than among good Christian therefore commandeth he that good Christian forth. And thus, good Christian profit. But now, good Christian people, to the intent
Catholic church of all
multitude of all true
people and all faithful
faith and infect good
was not only the
sermon, nor only those
also all the faithful
thing myself: that all
many as be faithful
here mean by "faithful
necessary points of the
Will ye know, good
in this word "faithful
he meant not all
For there is no
that this word "faithful
all "faithful" folk all
Christian people, all the
profession of the common
in a council of
it that all the
in here all the
nations, but also whosoever
such place had a
heretics openly professing the
and of all good
no other refuge unto
when the conversation of
wicked men; but now
among them than among
therefore commandeth he that
have said that the
unto the edification of
whole flock of all
that the very whole
whole number of all
it all the whole
of all the whole
than all the whole
world good and bad,
of the whole world,
of all the whole
the whole congregation of
it, and yet all
say that whatsoever all
therefor. For when all
of charity between all
be grieved with his
devotion, and faith in
excommunicated out of the

Christian
nations remaining in the
Christian
people and all faithful
Christian
nations, wheresoever they be
Christian
people with false, poisoned
Christian
people present at his
Christian
people that were in
Christian
people that were in
Christian
nations professing the true
Christian
men in this church
Christian
" no more but only
Christian
faith, but that were
Christian
people, who be true
Christian
folk making the whole
Christian
people that agree in
Christian
man but he may
Christian
folk" is not always
Christian
people, all the Christian
Christian
nations... all the whole
Christian
faith, both in the
Christian
men, the Spirit of
Christian
nations were from all
Christian
nations, but also whosoever
Christian
man or woman were
Christian
purpose, and favored the
Christian
faith and secretly muttering
Christian
people upon earth, and
Christian
men willing to know
Christian
men, either of all
Christian
men be as evil
Christian
men. Wherefore, he that
Christian
men which be in
Christian
people were edified and
Christian
people, that were by
Christian
people, together upon that
Christian
people should have if
Christian
people, but of some
Christian
people. And thus ye
Christian
people assembled at a
Christian
people... or if there
Christian
and heathen would have
Christian
and heathen, so fully
Christian
people, yet should their
Christian
people to it, and
Christian
people obeyed it. And
Christian
people would determine if
Christian
people be by the
Christian
brethren, he cannot but
Christian
brothers evil. For as
Christian
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May ye see, good
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Without sin. Lo, good
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8, 979/ 32
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8, 979/ 36
Be... he is no
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8, 980/ 31
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Christian readers, here have you
8, 982/ 10
Nor be a true
Christian readers, come unto an
8, 983/ 5
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Christian man do by their
8, 985/ 20
Ye shall understand, good
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8, 985/ 28
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8, 986/ 15
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8, 989/ 3
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Lo, Saint Paul, good Christian readers, saith that heresies or his good, virtuous, name the very, right-faithful, he met with another that ye may, good since I have, good to pray for all and almsseed of good known church of good

Christian go to, then, good first; and iwis, good worldly wisdom against the
earnest living of the

Turks or Saracens any that long to be a bean in a foregoer of these new foregoer of these new

Cyprian, Saint Basil, Saint is ascribed unto Saint Cyprian, Saint Basil, Saint, Saint

Dionysius, Saint Cyprian, Saint Basil, Saint Cyprian, Saint

and defend them against against Chrysostom. Moreover, if the words of Saint and defend them against against Chrysostom. Moreover, if the words of Saint writers entitled unto Saint that work to Saint would himself. But Saint the name of Saint it was not Saint whom he calleth Saint these words of Saint in those words Saint

Barnes that since Saint Barnes that when Saint these words of Saint same words, that Saint be far from Saint may be proved by it taken for Saint words taken for Saint will have them Saint

That the Known Catholic Church Is Not the

Christian church was universally known

Christian man whom he had

Christian readers, well and clearly

Christian readers, well and plainly

Christian souls, and that the

Christian folk here doth help

Christian continued

nations in faith… all

Christians , in God's name, and

Christians , ye wot well yourselves

Christians . Nevertheless, the earnest living

Christians according unto their doctrine

Christians , or men that long

Christians , which agree with the

Christmas cake. For now he

Christs , that is to wit

Christs , and all their new

Chrysostom , and all the old

Chrysostom , to make it seem

Chrysostom , Saint Leo, Saint Hilary

Chrysostom calleth upon folk to

Chrysostom writing that the apostles

Chrysostom , Saint Basil, Saint Gregory

Chrysostom , Saint Gregory, Saint Ambrose

Chrysostom . Moreover, if Chrysostom complain

Chrysostom complain of the incontinence

Chrysostom , which be these… Barnes

Chrysostom . Moreover, if Chrysostom complain

Chrysostom complain of the incontinence

Chrysostom Saint Gregory would, I

Chrysostom , and the same title

Chrysostom . For albeit the man

Chrysostom himself, in his own

Chrysostom ), forasmuch as by the

Chrysostom , but some man that

Chrysostom ) saith no more but

Chrysostom , if they were his

Chrysostom (if those words and

Chrysostom sendeth us to the

Chrysostom (if those words were

Chrysostom if they were his

Chrysostom , in the selfsame few

Chrysostom's mind. For ye may be far from Saint

Chrysostom's words, "They that be

Chrysostom's then would Saint Gregory

Chrysostom's or no. If he

Chrysostom's words, then appeareth it

Church Is Not the Church Is Not the Church

Church Whether the Known Catholic Church
Whether the Known Catholic Church Can Be the Church
prove you that the church that for the very faith of which this common known Catholic church can prove none other about to disprove that to find out the that there were no that the known Catholic church is not the that the known Catholic Catholic church is the His Sect Be Christ's that I call the Christ the Catholic, known the definition of "the the church," defining "the I never define "the very well that "the over all that Catholic the definition of "the His Sect Be Christ's spirits be not the off from the whole call the heretics the " I call ever the together for the Catholic to pray for the three estates of Holy and flitting from the spirits be not the is not of Christ's so taught as the specially touch that the most abominable. But the the ceremonies of the Christ's blood, when the rebuketh the common Catholic shall they be the forbidden; with which the be not of the none is of the into Luther's and Tyndale's bad of the Catholic usual English words of " all the whole Catholic holy doctors of his Church Can Be the Church Ye have already, good of Christ is another of Christ here in shall neither be true of all Christian people, all the good and he now goeth about too; whereby we may, but rather to make at all. About this is not the church of Christ. Afterward, in is the church of Christ, and that or No More Well of Christ the Catholic of all Christian nations," defining "the church" to " to be "the common "... but purposely declined therefrom " being proved this common the pope must needs " as a thing that or No," laboreth to may thiswise be proved ; and then as well "... and therein calleth he which his part is that there is not , he saith not, "Ye that is to wit that is to wit may thiswise be proved . The pope believeth not teacheth it: that no teacheth to put trust teacheth none other trust , and the sacraments... against teacheth us as God ... ye cannot but thereby . But for lack of hath since, for our ... for none is of but repentants. And then ... there is else no but he will confess , "priest," and "penance" to of Christ, and by and ever abiding therein
are orders in Christ's
canon laws of the
in her own parish
the laws of the
years taught his Catholic
that the known Catholic
people is not the
spirituality, be not the
that the known Catholic
church is not the
that the known Catholic
Church is the true
out of the Catholic
Would Prove Himself the
called the whole Catholic
nor woman of the
dispute. First the right
priests were the right
proved first that the
that the known Catholic
church is that same
Body, the known Catholic
of this known Catholic
good reader, that the
to begin any new
Jews like to the
as like to the
going out of the
it proved that the
begin and continue his
of the Jews' peculiar
end... and that the
it proved that the
went out of the
own ordinance, the Jews'
out of the Catholic
out of the old
new... because the old
out of the old

church by which a pope
Church , commandeth every of them
church ... I say not hear
Church be that for their
church . And then, all things
church of all Christian people
church of Christ in earth
church . And of that which
church is not the church
church he hath not spoken
church is the true church
church of Christ, Which first
Church .The Sixth Book The
Church Are Solved. More This
Church he descended to the
Church no more but the
Church .Wherein I would have
church ... and cannot err though
church ! Now, when Tyndale knoweth
Church ... and then here dissembleth
church of Christ... and that
Church not themselves alone, but
Church (say they) was before
Church and left it; and
church , and the others heretics
church was under Moses and
church , and Christ and his
church of Christ here in
church is that same church
church ... and none of all
church ; and that since they
church be and always have
church of Christ must, as
church can be but one
church of Christ; but those
church of Christ in perpetuity
church of Christ, for the
church of Christ as the
church or synagogue of the
church both of Jews and
church and peculiar laws and
church of Christ, as long
church of Christ can be
church or synagogue of the
church or synagogue should have
church of Christ, which while
church to begin a new
church to begin a new
church , by God's ordinance, shall
church to begin one new
to begin one new church of all people agreeing 8,607/11
out of the old church to begin a great 8,607/13
out of the old church to begin a new 8,607/16
out of the old church without end, against which 8,607/17
to be a perpetual church to begin a great 8,607/20
be lawful from the church or synagogue of the 8,608/12
departing from the Catholic church to be lawful by 8,608/16
safeguard of his Catholic church (which he hath promised 8,608/32
children of his Catholic church, when he hath beaten 8,609/4
and Jacob was the church great in faith and 8,609/9
Moses left a glorious church, and in faith and 8,609/13
company was still the church continued on from the 8,610/14
heretics whom the Catholic church hath from the beginning 8,611/14
as far as the church or synagogue of the Jews as 8,612/33
so fully for the church of Christ… as in 8,612/34
Jews as for the church of a new fashion 8,613/10
to begin a new church; and he would make 8,613/14
would not believe his church so open and so 8,613/17
he would make his church the synagogue was the 8,613/17
did set up his church … and, with such as 8,613/17
synagogue was the very church of God, divided from 8,613/18
known for the very church except only into Christ’s 8,613/23
gone out of that church and a church also 8,613/28
that time, the very church also known. And therefore 8,613/28
very church and a church of Christ though they 8,613/30
unto the known Catholic church here in earth should 8,614/15
yet intended that his church should, as Tyndale agreeth 8,614/16
he intended that his church to whom Christ specially 8,614/21
part of Christ’s very church to which part these 8,614/31
that part of his church ; nor to be with 8,614/37
into his whole Catholic church ; nor to lead his 8,614/38
with his whole Catholic church also; yet since he 8,615/1
the laypeople of his church of Christ, ”Every man 8,615/15
saith, speaking of the church , as well the laypeople 8,615/35
sort of his Catholic church , yet ever he said 8,616/11
said unto his whole the doctrine of his church " is, as Saint Paul 8,617/17
the governance of Christ's church now in his and 8,616/14
that hearth not the church , take him for a 8,616/25
Holy Spirit in his church , perpetually to keep it 8,616/36
but that in Christ's church , as long as it 8,617/9
the doctrine of his church with which himself hath 8,617/11
to say that "the church " is, as Saint Paul 8,617/17
the truth." And this church must be that known 8,617/19
be that known Catholic church … of which from age 8,617/20
taught; and not a church unknown, of only good 8,617/22
minister of that unknown church , nor people of an 8,617/24
people of an unknown church to administer them unto 8,617/25
stand by his unknown church nor for his purpose 8,617/30
sufficiently resemble the Catholic church of Christ unto the 8,617/31
like in the one church and the other. And 8,617/36
had suffered the Catholic
the clergy of Christ's
Pharisees of the Jews'
shall tell all the
all the known Catholic
For out of the
and in none other
give knowledge that the
the Jews is the
shall make a new
then, of the very
in Jerusalem, concerning the
in the known Catholic
God made unto this
point like unto the
come in the Catholic
in his known Catholic
discern and know the
is with the Catholic
and against the Catholic
and doctors of the
resembling of the Catholic
ergy of the Catholic
still dwell with the
away themselves nor the
doctors of the Catholic
here raileth upon the
taught opinions against the
old doctors of the
against the one, Catholic
ergy of the Catholic
jesteth against the Catholic
marketh him from the
of their own the
wroth... as though the
the laws of the
be angry that the
the ceremonies which the
he saith that "the
ask Tyndale again, which
God given to his
the things which the
done as the Catholic
laid against the Catholic
heresies with, than the
whereof they say the
in works... the Catholic
which the whole Catholic
lust to tell my
and the whole Catholic

church of his own only-begotten
church to the scribes and
church. But yet if Tyndale
church this tale, seeth plainly
church to scorn: if Tyndale
church or synagogue of the
church. And then could he
church or synagogue of the
church of God here in
church, a greater and a
church there, which part he
church of the Jews: he
church of Christ, though we
church, by which promises it
church that the Jews had
church even unto this point
church, I dare well say
Church now for the true
Church, plain against their devilish
Church; and many another abominable
Church: they let not to
Church unto the synagogue of
Church to the scribes and
Church, and neither departed away
Church did vomit and spew
Church condemning the heresies of
Church... were by Saint Peter
Church as plainly appeareth by
Church. And also, the very
church which in the necessary
Church what merchandise these heretics
Church were by Saint Peter
Church for a plain heretic
Church hath "corrupted the Scripture
Church ordained that folk should
Church mitigated and made easy
Church had not provided for
Church useth now were of
church " hath taken away "the
church, and which significations? Let
church as things by God's
Church calleth good works were
Church teacht us to do
Church "creeping up" into the
Church hath made in many
Church hath taken away the
Church scantly teacheth so bold
Church doth receive; and so
church the truth, because there
church of Christ... Tyndale And
hitherto, likened the Catholic church of all Christian people, against the whole Catholic Church now doth, contrary to Church now, and make us Church that were well laid church . More Who heard ever church ? He that seeth it church "as we did. For Church understandeth it, or as church ," and whom we call church ," he calleth "heretics." Church by the articles of church "? We seem to have church , to be sure of church , the "pillar and church believeth... and special, those church calleth those "part of Church and his sects it Church doth. Now, where he church , show else no certainty church at all... but one church to one sort, and church to another, and finally church not only diverse sects church ? Surely the very church church is even whichsoever church myself list to tell church are heretics... even so church of heretics... even so church of heretics and false church ... which thou shalt always church be with the Catholic Church, which he calleth the Church unto the "true scripture Church and the clergy thereof Church is departed (as he Church , and therefore is a Church of heretics: even so Church, which he saith be Church ... which thou shalt always Church , which he saith be Church . And then showeth he church , because they go out church is always that company church , and they that abide church is gone first out church in such wise that church . And therefore, since he Church to the synagogue, and Church that now is hath Church have still the belief Church that now is, but Church that hath been this Church ... and which, as it
wise rebuke the Catholic Church, which is the very faith of the true church, which depart from the hypocrites, are the true church, is the very, true church depart out of the Which is the true always which is the that they be the whereas, the very, true say, the counterfeit, false was once the right and that the Catholic and belief of that heretics; and therefore the is to say, the apostles, that was the do show the Catholic heresies, this known Catholic company, be the very that the known Catholic and which known Catholic we call the true whole body of the of the whole Catholic saith that the Catholic faith of the old his apostles to the promise, sent unto his and presence with his put in as the wrote in Christ's Catholic Church, say, of the Catholic that from the Catholic is not an "old" apostles, and another, "new" now... but one, whole us which is the and his company the to have been the before... that the Catholic and the known Catholic to be the very faith of the true that depart from the hypocrites, are the true church out of the true church out of the false heretics. For the true Church as Saint John the . For lo, sir, thus church are heretics... even so church of heretics and false . . . . More Lo, good Christian church : that is to say church of heretics. But hath church ?" In which question is church, he telleth us that church that "come from heretics church standing in question, "heretics church must needs stand in church that is to wit church that now is, is church that then was, and church that was, showeth the church of Christ and his church well known, do show Church, that now is, for church of heretics... it must church ; and so this question church, from which Tyndale confesseth church we call the true church, be fallen from the Church is the thing that Church hath from the beginning Church now is fallen from Church, of Christ and his Church, and therein perpetually kept church to lead it into church forever, as himself promised Church list to order... and Church, writeth plainly, thirteen hundred Church and the faith which Church, which himself confesseth to church, of Christ and his church now... but one, whole church from that time to church leadeth us, as I church, they prove now clearly church and then this, that Church hath now the same church to be the very church of Christ. And here church are heretics... even so church of heretics and false church . More I have, in church of Christ, and the church of heretics. For the church of Christ is but
of that one true
  goeth out of "the
  goeth into the true
when he saith "the
  neither be any one
  nor have any one
the remnant, called "the
  out of a false
  not into the true
bread, and gathered his
  go from a false
straight into the true
  straight out of a
  go into the true
step into another false
  not gathered into one
church... but as the
comprehended under any one
  that as the true
true church is the
  the false called the
here saith, that the
  we call the very
that the Catholic, known
  here taketh it, "the
therefore, like as this
  away from the true
his apostles, is the
  come away from this "
hypocrites" be the true
  be the very, true
sects be the true
departed from the Catholic
  Church be the true
they be the true
  they be the true
be the very, true
  now be the true
out of the Catholic
  Church be the true
out of this Catholic
and pulled down the
  ye have heard, a
all to a known
down to ground the "
out of the (Catholic)
  heretics" be the true
depart out of "the
  the common known Catholic
church) be the true
  church of Christ, must needs
church of heretics" goeth into
  church of Christ by the
church of heretics." For they
  nor have any one
church over them all, so
church ." Now, that a man
church of heretics and yet
  church of Christ... Tyndale may
church of his heresy together
  church of heretics, and yet
church of Christ. Tyndale may
church of heretics, yet it
  church ... since he may by
church , of which there be
church ... but as the church
church of Christ is but
  church , saving only that as
church is the church of
  church of God, so be
church of the devil, which
church which we call the
  church that is to say
church be, as Tyndale here
  church of heretics"... and the
church , because it is (as
church of Christ and his
church of false heretics, so
  church of heretics" and this
church then must it needs
  church , and the true-faithful believers
church and very-faithful folk how
Church be the true church
  church . How can their faith
church because they come from
  church every one, and the
church of Christ, because they
  church with him, and agree
Church be the true church
  church then, since the sects
church be companies known well
church that all this while
  church of unknown elects. For
church or, rather, to twenty
  church unknown" of his only
church which he calleth "the
  church ... but some one of
church of heretics" (which he
church ) be the true church
church . And therefore he cannot
gone out of our church, that is to wit, the known Catholic church, and believeth not as these be the very church of heretics which he be the very church "this general manner of church; that is to wit church. "Yes," saith Tyndale, "Thou must be a church known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of heretics, because they in the known Catholic church, or of any known church. And if they be Church and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects church nor have church, nor church, of priest, nor preacher church, of the Catholic Church, nor of any known Church, and the divers sects church, of the Catholic Church, known... and that it church unknown. And in this church a congregation unknown... and church unknown" might seem to church... which is, as Saint church, which can neither learn Church, and the divers sects
out of the Catholic Church in like manner as 8,671/25
yet as the very church remained in these few 8,671/30
so shall the very church ever abide and continue 8,671/31
also from the Catholic Church in such wise as 8,671/36
Judas departed from the church of Christ at the church 8,672/1
the Head of that church , and utterly to dissolve 8,672/3
mother the Holy Catholic Church. And therefore will they church 8,672/14
departed from the true church before, and with such Church 8,672/18
departed also from the church in the time of 8,672/19
calleth the very, true church of Christ, because they church 8,672/27
out of the one church the naughty out of 8,672/32
not only Luther's lecherous church be better than the Catholic church 8,672/36
Christ... but also Lucifer's church of Christ... but also church 8,672/36
be better than the that this known Catholic church , which Tyndale would impugn church 8,673/10
alone the very, true church of Christ, which all church 8,673/12
taken for the very church of Christ be very church 8,673/14
return to the Catholic Church again, will else with Church 8,673/17
proving the known Catholic church to be the very church 8,675/4
by the known Catholic church of Christ. Which second church 8,675/5
that they be the church . The Defense of the Church 8,675/9
they be the right church of Christ, which all church 8,675/16
the common known Catholic church , that cannot err in church 8,675/22
authority of the Catholic church to be the very church 8,676/17
that the whole Catholic Church gathered together in a church 8,676/21
that point by the Church hath," saith Luther, "according church 8,676/29
of God, for "the faith of the Catholic Church hath," saith Luther, "according Church 8,676/30
those things which the Church , in diverse places diverse Church 8,676/36
he must believe the Church hath that gift of Church 8,676/37
God hath given the Church saith is the word Church 8,677/2
hath he given the Church when it telleth him Church 8,677/10
will not suffer his Church that gift that it Church 8,677/15
permit and suffer his Church that gift, but because Church 8,677/17
Scripture is in the Church to fall into such church 8,677/18
Luther confesseth, given the church to fall in any church 8,677/32
of man, which the Church and the holy doctors church 8,678/2
proving the known Catholic Church that gift that it Church 8,678/10
to be the very Church hath so long discerned Church 8,678/13
also confesseth, that "the Church to be the very church 8,678/17
of the known Catholic church ; which is now, as Church 8,678/17
not of an unknown Church " hath "this gift of church 8,678/20
that the known Catholic church , and not of an church 8,678/22
church is the very church it appeareth plainly that church 8,678/23
and not that any church is the very church church 8,678/25
of heretics is the church ... and not that any church 8,678/25
... for to none of church 8,678/26
out of the Catholic Church, so have of the Catholic Church received the Scripture... and have they all believed hath built so many have been in errors all days to the continuing, that any man of this eight hundred this eight hundred years repaireth and keepeth up the truth, and leadeth heretics were the the credence of that church, and the Catholic Church, and the Catholic Church were a clearly proved that their "only the known Catholic church the very, true no better for the we be the very while it lasted, the ended and is his begun and continued his church this known Catholic delivered unto us, that shall teach, his Catholic this he teacheth his intent that his Catholic be no longer the Spirit unto his Catholic cannot say that the the Scripture of the the teaching of the and that, none other but the known Catholic to prove the Catholic Catholic Church the very out of the Catholic Scripture that the Catholic one word, the Catholic Church both "penance," "priest," and "railing against the Catholic Church anchor: They be the Scripture which the Catholic us after what the say that the Catholic juggling" of the Catholic Church the very authority of the true but because the we say: that the Church of heretics were the Catholic Church were a church of heretics. Against those " be all the many the very, true church of Christ. And now against heretics than for of God… and us of God, is now no longer; but our this known Catholic church gathered of Jews and both those old and to know as well by himself and his may be, to every for whom they serve of God… and us of God, is now of Christ is at, and, and learned to know and that, none other but the known Catholic church unto which God hath the very church, is, is well and clearly have used ever that refuseth. He cannot, for hath gone about to, with "charity," "grace," and to name once the name once that, none other the doctors thereof is well and clearly that the False Church hath the gift of is greater than the true but because the we say: that the Church hath the gift of 8, 678/ 29 8, 678/ 29 8, 678/ 30 8, 679/ 11 8, 679/ 13 8, 679/ 16 8, 679/ 18 8, 679/ 27 8, 679/ 34 8, 680/ 2 8, 680/ 5 8, 680/ 16 8, 680/ 16 8, 680/ 17 8, 680/ 17 8, 680/ 32 8, 680/ 33 8, 680/ 34 8, 681/ 10 8, 681/ 27 8, 682/ 5 8, 682/ 5 8, 682/ 6 8, 682/ 7 8, 682/ 11 8, 682/ 15 8, 682/ 18 8, 682/ 21 8, 682/ 29 8, 682/ 34 8, 683/ 12 8, 683/ 14 8, 683/ 15 8, 683/ 16 8, 683/ 16 8, 683/ 23 8, 683/ 23 8, 683/ 23 8, 683/ 34 8, 684/ 5 8, 684/ 9 8, 684/ 18 8, 685/ 26 8, 685/ 33 8, 686/ 10 8, 686/ 16 8, 687/ 17 8, 689/ 20 8, 689/ 21 8, 689/ 25
nay, that the same church is the very
that everything that the or damnation, the Catholic will have the Catholic that the whole Catholic to believe the Catholic that for the Catholic thereto. And the Catholic that in this Catholic and to the Catholic to begin the true out of the Catholic begin again the true Christ's days the Catholic promised to keep his never prevail against his put out of his which fall from this to idolatry, yet the of Moses like the
the known, continued Catholic to call home his to call home his to call the Catholic God and into the go from the Catholic doctrine of the Catholic demeanor against the Catholic doctrine of the Catholic the doctrine of the Tyndale saith here the the doctrine of the And therefore the Catholic contemning the one. The Yet meaneth neither the so great: yet the than the other, the saint or building of call all "voluntary," the which Christ reproved, the the doctrine of the doctors of the Catholic themselves against the Catholic being by the Catholic needs prove the Catholic to be the very the heads of that hear; or say, "The that this known Catholic
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<td>in that that God</td>
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<td>church</td>
<td>given his gift of</td>
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<td>, and their authors and</td>
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<td>, received the Scripture, before</td>
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<td>Church</td>
<td>, they perceive not which</td>
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<td>Church</td>
<td>they know. For to</td>
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<td>church</td>
<td>, as Tyndale’s master confesseth</td>
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<td>Church</td>
<td>, which gift is a</td>
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<td>Church</td>
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<td>, Now what goeth this</td>
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<td>? Let him, like as</td>
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<td>of Christ; and then</td>
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<td>neither in the one</td>
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<td>, and wrought with him</td>
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<td>Church</td>
<td>, that was a means</td>
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<td>, but followed and went</td>
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<td>church</td>
<td>, from the damnable ways</td>
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<tr>
<td>Church</td>
<td>, and saith that they</td>
<td>8, 709/10</td>
</tr>
<tr>
<td>Church</td>
<td>But every man well</td>
<td>8, 709/21</td>
</tr>
<tr>
<td>Church</td>
<td>hath put away… and</td>
<td>8, 710/34</td>
</tr>
<tr>
<td>Church</td>
<td>by the Spirit of</td>
<td>8, 710/36</td>
</tr>
<tr>
<td>Church</td>
<td>and saith, &quot;They have&quot;</td>
<td>8, 711/9</td>
</tr>
<tr>
<td>Church</td>
<td>none other knoweth but</td>
<td>8, 711/15</td>
</tr>
<tr>
<td>Church</td>
<td>discerneth if anything were</td>
<td>8, 711/22</td>
</tr>
<tr>
<td>Church</td>
<td>also doth not precisely</td>
<td>8, 711/26</td>
</tr>
<tr>
<td>Church</td>
<td>. Now confesseth Tyndale that</td>
<td>8, 711/33</td>
</tr>
<tr>
<td>Church</td>
<td>and saith, &quot;They have&quot;</td>
<td>8, 712/1</td>
</tr>
<tr>
<td>Church</td>
<td>…Tyndale doth himself confess</td>
<td>8, 712/30</td>
</tr>
<tr>
<td>church</td>
<td>to be the very</td>
<td>8, 712/33</td>
</tr>
<tr>
<td>church</td>
<td>of Christ… and consequently</td>
<td>8, 712/33</td>
</tr>
<tr>
<td>Church</td>
<td>hath &quot;set up,&quot; he</td>
<td>8, 713/3</td>
</tr>
<tr>
<td>church</td>
<td>for a heretic; or</td>
<td>8, 713/17</td>
</tr>
<tr>
<td>church</td>
<td>of Christ hath had</td>
<td>8, 713/23</td>
</tr>
<tr>
<td>church</td>
<td>in earth, as he</td>
<td>8, 713/27</td>
</tr>
<tr>
<td>Church</td>
<td>hath otherwise determined.&quot; More</td>
<td>8, 714/18</td>
</tr>
<tr>
<td>Church</td>
<td>hath otherwise determined.&quot; Here</td>
<td>8, 714/32</td>
</tr>
<tr>
<td>Church</td>
<td>grown (as it ever)</td>
<td>8, 714/35</td>
</tr>
<tr>
<td>church</td>
<td>or by the determination</td>
<td>8, 715/2</td>
</tr>
<tr>
<td>Church</td>
<td>assembled for such causes</td>
<td>8, 715/3</td>
</tr>
<tr>
<td>Church</td>
<td>secretly grown to consent</td>
<td>8, 715/12</td>
</tr>
<tr>
<td>Church</td>
<td>defining that point in</td>
<td>8, 715/14</td>
</tr>
<tr>
<td>Church</td>
<td>, and bade every man</td>
<td>8, 715/20</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
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<tr>
<td>-----------------------------</td>
<td>-----------------------------------------------</td>
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</tr>
<tr>
<td>authority of the Catholic Church</td>
<td>above any one holy</td>
<td>8,715/24</td>
</tr>
<tr>
<td>his, for which the Church</td>
<td>calleth him heretic. Let</td>
<td>8,715/32</td>
</tr>
<tr>
<td>will say that &quot;the Church</td>
<td>hath otherwise determined.&quot; Lo</td>
<td>8,716/15</td>
</tr>
<tr>
<td>out nor say the Church</td>
<td>hath determined otherwise. For</td>
<td>8,716/20</td>
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<tr>
<td>doubtful that ever the Church</td>
<td>should have needed. But</td>
<td>8,716/22</td>
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<tr>
<td>will not say, &quot;The Church</td>
<td>hath otherwise determined it</td>
<td>8,716/24</td>
</tr>
<tr>
<td>special doctors of Christ's</td>
<td>; and besides them, a</td>
<td>8,716/32</td>
</tr>
<tr>
<td>that he believeth the Church</td>
<td>when he saith we</td>
<td>8,717/8</td>
</tr>
<tr>
<td>priests were the true Church</td>
<td>of God and had</td>
<td>8,717/33</td>
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<tr>
<td>against the known Catholic Church</td>
<td>need not to recognize</td>
<td>8,718/26</td>
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<tr>
<td>acknowledge the known Catholic church for the very Church</td>
<td>for the very church</td>
<td>8,718/27</td>
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<tr>
<td>saving for this Catholic Church</td>
<td>; and that the reason</td>
<td>8,718/28</td>
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<tr>
<td>save for this Catholic church</td>
<td>, they should not have</td>
<td>8,718/30</td>
</tr>
<tr>
<td>therefore are the very Church</td>
<td>. &quot;This reason,&quot; saithTyndale</td>
<td>8,718/32</td>
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<tr>
<td>know by the Catholic church</td>
<td>, do not know by</td>
<td>8,718/34</td>
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<tr>
<td>acknowledge for the true Church</td>
<td>which is the very</td>
<td>8,718/35</td>
</tr>
<tr>
<td>and therefore the very Church</td>
<td>, nor for those that</td>
<td>8,719/2</td>
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<tr>
<td>likening the whole Catholic church</td>
<td>do know, he saith</td>
<td>8,719/4</td>
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<tr>
<td>had been the whole Church</td>
<td>of Christ that is</td>
<td>8,719/21</td>
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<tr>
<td>Christ's coming the very Church</td>
<td>of the Jews... or</td>
<td>8,719/24</td>
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<tr>
<td>Moses and the Catholic church</td>
<td>of God, neither, nor</td>
<td>8,719/31</td>
</tr>
<tr>
<td>that while the very Church</td>
<td>of Christ between which</td>
<td>8,719/34</td>
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<tr>
<td>the synagogue and the Church</td>
<td>indeed, there is yet</td>
<td>8,719/35</td>
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<tr>
<td>hath made unto the Church</td>
<td>... for the promises that</td>
<td>8,720/6</td>
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<tr>
<td>been made unto the Church</td>
<td>to send his Holy</td>
<td>8,720/7</td>
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<tr>
<td>that were a false Church</td>
<td>of Christ by him</td>
<td>8,720/13</td>
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<tr>
<td>to me that the Church</td>
<td>and were deceived, and</td>
<td>8,720/17</td>
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<tr>
<td>that this Catholic, known Church</td>
<td>of Christ hath that</td>
<td>8,720/18</td>
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<tr>
<td>men that none other Church</td>
<td>hath that gift. And</td>
<td>8,720/23</td>
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<tr>
<td>gift but the Catholic Church</td>
<td>hath that gift but</td>
<td>8,720/24</td>
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<tr>
<td>save for the Catholic Church</td>
<td>... since every man seeth</td>
<td>8,720/25</td>
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<tr>
<td>that by the Catholic Church</td>
<td>. And as that holy</td>
<td>8,720/28</td>
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<tr>
<td>be the very, true Church</td>
<td>he knoweth the Scripture</td>
<td>8,720/30</td>
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<tr>
<td>he, &quot;of the Catholic Church</td>
<td>and the messenger of</td>
<td>8,720/33</td>
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<tr>
<td>teaching of the Catholic Church</td>
<td>to know which is</td>
<td>8,720/37</td>
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<tr>
<td>scripture not by the Church</td>
<td>; therefore ifTyndale or</td>
<td>8,722/27</td>
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<tr>
<td>above all the Catholic Church</td>
<td>, but by special inspiration</td>
<td>8,723/2</td>
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<tr>
<td>the means of the Church</td>
<td>as an eagle, the</td>
<td>8,723/18</td>
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<tr>
<td>but by the Catholic Church</td>
<td>, was but a seely</td>
<td>8,723/25</td>
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<tr>
<td>it by the Catholic Church</td>
<td>. Howbeit, it is no</td>
<td>8,723/28</td>
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<tr>
<td>mother this known Catholic Church</td>
<td>but ifTyndale say</td>
<td>8,724/2</td>
</tr>
<tr>
<td>had learned of the Church</td>
<td>... of whom, when he</td>
<td>8,724/11</td>
</tr>
<tr>
<td>the father. But what Church</td>
<td>which was the Scripture</td>
<td>8,724/15</td>
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<tr>
<td>spy out the unknown Church</td>
<td>meaneth he for his</td>
<td>8,725/1</td>
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<tr>
<td>And the known Catholic Church</td>
<td>. And the known Catholic</td>
<td>8,725/3</td>
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<tr>
<td>Mother Maud, some bawdy Church</td>
<td>, which is the spouse</td>
<td>8,725/3</td>
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<tr>
<td>but ifTyndale’s elect gospel. For the Catholic Church</td>
<td>of heretics. But then</td>
<td>8,725/7</td>
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<tr>
<td>clergy of the Catholic Church</td>
<td>have spied out any</td>
<td>8,726/1</td>
</tr>
<tr>
<td>Church</td>
<td>in all the four</td>
<td>8,726/2</td>
</tr>
<tr>
<td>Church</td>
<td>, so if it like</td>
<td>8,726/17</td>
</tr>
</tbody>
</table>
words against the Catholic Church
flock of the Catholic Church in the known Catholic church... which known Catholic church acknowledged for the very Tyndale as the Catholic Church unto his known Catholic Church teachers of the Catholic Church laypeople of the same flock of his "unknown" teaching of the Catholic Church also for the Catholic Church say, that the Catholic Church of the whole Catholic Church the authority of the Church that he believed "the Church at the leastwise the Church of, the known Catholic Church, and not an unknown Church that he believed the believed the Catholic, known Church the belief of the Church so flowered in the Church speaketh of... the Catholic Church then were in the Church the Scripture by the Church converted by the Catholic Church wot well, a known Church For of an unknown Church and so were Tyndale's Church doctor of the true Church people of the Catholic Church but that in the Church folk of the Catholic Church that the known Catholic Church virtues in this Catholic Church he praiseth in the Church then were in the Church believe the known Catholic Church acknowledge it for the Church you, that the very Church needs be a known Church, and neither any Church heretics nor any known Church this common known Catholic Church Tyndale saith that the Church for example how the Church and judge whether the Church have you, both the Church
Augustine did believe the vices in the Catholic Church, the virtuous living of the virtuous living of the, he confesseth that the may not leave the therein: "For in the too did take the than the known Catholic church... and knew that depart out of this is it called Holy Augustine believed not the and believe the Catholic he had credence to the Catholic his credence the Catholic of "universal" the same where were any Catholic bring him to any are in the Catholic authority of the Catholic to the known Catholic that believeth the Catholic believed not the Catholic him believe the Catholic faith of the Catholic authority of the Catholic I believe the Catholic me believe the Catholic Believe not the Catholic but for the Catholic to believe the Catholic not from the Catholic take me to the commandment of the same not believe the Catholic I believe not the the Gospel for the rather believe the Catholic I neither believe the nor you; not the the authority of the then was in the own words, that the living of the Catholic for the known Catholic it; and since the be stronger for the the continuance of the Church was because they were that are now, all caused him to believe, nor of the persecution then was as we because of the evil there be both good for none other than right well, not for, there is not one not for that every in his days but of his days; that in authority, first for, this thing also: that great authority; which name alone, among so many that he might go, or any house, of still these he laid, for which, he said without mention of either hath good surety of, and likewise whosoever believeth beside the Scripture... doth can never prove their moved me thereto. Then or not? Choose now, they be those that " then can ye not. "Now, if ye would in that they commended, which I have once take me to the church by whose commandment I must in no, which biddeth me believe, then can I not... and so could nothing than you. "And on nor you; not the, because they lied to, did mean therein nothing, and their constancy in truly taketh his words... but in such wise against all kinds of shall, as Christ promised than others, as long, which then had continued
the common known Catholic church never lacketh, nor no church of heretics never hath church, of which every true church : so doth he after church for a means by church to make a man church, he shall so surely church is the very church church . And this is the church is plainly by Scripture church ... and that in all church determined or by the church approved. Saint Augustine also church be declared and known church is through the world church of Christ but only church . Saint Augustine also in church is also manifest and church any other than this church of all Christian nations church is the very church church . And if he will church that the known Catholic church is the very church church is the very church church is the very church church doth abuse the saying Church saith true and himself Church . For now cometh he Church , and to prove that Church so told him perceiving Church , in believing the Church Church ... but that was but Church , but by the inward Church for using of true Church , either in knowing which Church , nor without help of Church ... yet he alleged unto Church for therein might the Church which were so good Church by those outward reasons Church ) well perceived and known Church is the very, true church of Christ here in church , and unto none but church , and then bid the church go learn the truth Church . But then flieth he Church unto his "feeling faith
no longer by the Church.
he gave unto the Church as he believed the credence given unto the Church.
Saint Augustine believed the Church perceived well the same to be the true of the whole Catholic teaching of the Catholic members of his true Scripture by the Catholic confesseth himself that the Church to gather his Christian own mouth, give his continued in the Catholic written in the same by God, teaching the the hearts of his often promised unto his world's end. Now, what we doubt not which of the faith. That depend... and none other but by it that to be the very knoweth, spoken of the Corinthian again unto the Church his restitution to the same Spirit to his that the known Catholic only the known Catholic power. For none other feeling faith in any it be in this and then were this were this church the the Gospel for the disdaineth to believe the accused out of the will not hear the the authority of the us to believe his made unto the same therefore in believing the from the whole Catholic yet in the Catholic himself and the Catholic doctrine of the Catholic given unto the Catholic Church. And therein he playeth Church in taking the books Church that the Gospels were Church, Saint Augustine believed the Church in teaching him which Church to be so declared Church, that thereby he believed Church the mother of every Church moveth him nothing at Church, and that therefore of Church, but by their own Church that Saint Augustine spoke Church hath that gift given Church, and teach in his Church a law without book Church, although never word of Church, by the same Spirit Church to interpret and understand Church is the writing that Church; that is to wit Church this is, there needeth Church it is that hath Church that hath the gift Church hath it but by Church, I say, may soon Church. Now, what this teaching Church of Christ that should Church which had abominably misused Church after his great penance Church, to teach it and Church is it that only Church hath in it declared Church of Christ is there Church ... then must it be Church; and then were this Church the church of Tyndale's Church of Tyndale's elects, and Church ... and now, lo, he Church, he is by God's Church. For "whoso," saith our Church, take him for a Church, and all we that Church therein and yet by Church and of which we Church, we put not, I Church to the clergy alone Church he may find them Church vary, we agree... and Church (for of the doctrine Church must needs be weak
doctrine of the Catholic church of Christ then have 8,767/3
both the Catholic, Christian church and the false Jews 8,768/3
credence unto the Catholic Church two manner of motions 8,768/10
give unto Christ's Catholic Church , according to his own 8,768/25
preaching of the same church ... in the reasons which 8,768/26
reasons which the same church by God's good ordinances 8,768/27
in believing the Catholic church (since Christ's days hitherto 8,769/3
plain belief that the church of Christ is governed 8,769/9
and err; ergo, the church that is governed in 8,769/14
lay wherefore the Catholic Church ought of reason to 8,769/27
that for the Catholic Church we could lay any 8,770/6
man of the Catholic Church in that point better 8,770/12
Scripture by the Catholic Church, because the church , because the Church hath 8,770/22
all the known Catholic church hath, he saith, the 8,770/23
you believe the Catholic church say so; for they 8,770/33
avoiding of the Catholic Church for anything that they 8,771/1
to teach the Catholic Church , and proving of his 8,771/12
Holy Spirit into this Church the right way. But 8,771/19
perpetually, to guide his church , to teach it all 8,771/21
falling of his Catholic church from such falling of 8,771/22
are, to teach his church from the right faith 8,771/23
document of the Catholic Church the faith; as it 8,771/25
that yet the true church against all these heretics 8,771/27
must be a known church must be a known 8,772/32
against the true, Catholic church , and not an unknown 8,772/33
knowledge of the very church of Christ he cometh 8,773/5
made for the Catholic church , and for the final 8,773/8
Tyndale How This Word " Church , and for the final 8,773/9
or are of his " Hath a Double Interpretation 8,773/13
scripture elder than any church ; but they only that 8,773/23
and not of our church that was this fourteen 8,774/28
many principles of our church , though we received many 8,774/36
knowledge of the very church at the beginning but 8,774/37
wit, which is the church . For now, after all 8,775/4
which is the very church ? unto the two great 8,775/7
can be the very church ... which one thing found 8,776/17
only the Catholic, known church but only the Catholic 8,776/27
sin, be the very church ; and therewith will I 8,776/27
that the Catholic, known church ... and that the Catholic 8,776/31
church is not the church 8,776/32
proof that this word " church : he telleth us here 8,776/32
is it in "the church " hath a double interpretation 8,776/33
fingers that in the church." What a great, high 8,776/35
all that, the very Church there be both good 8,777/3
net that is, his church ! as the ark of 8,777/4
that in the Catholic church catcheth and keepeth both 8,777/10
out of the Catholic Church be both good and 8,777/23
that only the Catholic Church be none good but 8,777/24
Christ or of his church is the very true 8,777/28
church " : every man here well 8,777/35
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<th>Term</th>
<th>Concordance</th>
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<tbody>
<tr>
<td>of the known Catholic church</td>
<td>, Tyndale himself had not</td>
<td>8,778/7</td>
<td></td>
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<tr>
<td>that the whole Catholic Church</td>
<td>, be it never so</td>
<td>8,778/18</td>
<td></td>
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<tr>
<td>Christ nor of his church</td>
<td>, but is (as he)</td>
<td>8,778/24</td>
<td></td>
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<tr>
<td>daily in his Catholic Church</td>
<td>to cause it thereby</td>
<td>8,792/29</td>
<td></td>
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<tr>
<td>perceived for his very church</td>
<td>, and thereupon to be</td>
<td>8,792/30</td>
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<td>Spirit teach unto his church</td>
<td>besides, unto the world's</td>
<td>8,792/33</td>
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<td>if he believed the church</td>
<td>because they were then</td>
<td>8,796/10</td>
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<tr>
<td>the better for the Church</td>
<td>, or the Church the</td>
<td>8,797/3</td>
<td></td>
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<tr>
<td>the Church, or the Church</td>
<td>the better for the</td>
<td>8,797/3</td>
<td></td>
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<tr>
<td>it by the Catholic Church</td>
<td>. And that I say</td>
<td>8,800/14</td>
<td></td>
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<tr>
<td>the authority of the church</td>
<td>moved me thereto.&quot; Which</td>
<td>8,800/20</td>
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<td>were true because &quot;the church</td>
<td>&quot; saith that God's word</td>
<td>8,800/29</td>
<td></td>
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<td>so saith not… the church</td>
<td>of Christ alone, but</td>
<td>8,800/30</td>
<td></td>
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<tr>
<td>of the known Catholic church</td>
<td>or not by it</td>
<td>8,801/5</td>
<td></td>
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<tr>
<td>but by some other church</td>
<td>or congregation unknown: ye</td>
<td>8,801/5</td>
<td></td>
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<td>credence to the Catholic Church</td>
<td>, no more than the</td>
<td>8,801/13</td>
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<tr>
<td>prove the known Catholic church</td>
<td>to be the very</td>
<td>8,801/28</td>
<td></td>
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<tr>
<td>to be the very Christ... because by</td>
<td>church</td>
<td>8,801/28</td>
<td></td>
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<tr>
<td>conclude that the same church</td>
<td>and none other we</td>
<td>8,801/28</td>
<td></td>
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<tr>
<td>is the very, true church</td>
<td>, therefore, and none other</td>
<td>8,801/30</td>
<td></td>
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<tr>
<td>Scripture by the Catholic church</td>
<td>, by which we know</td>
<td>8,801/31</td>
<td></td>
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<tr>
<td>also that the same church</td>
<td>, he must needs then</td>
<td>8,801/36</td>
<td></td>
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<td>the very church scripture by the Catholic church</td>
<td>is the very church</td>
<td>8,802/1</td>
<td></td>
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<td>church</td>
<td>he shifteth in and</td>
<td>8,802/5</td>
<td></td>
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<td>the authority of the Church</td>
<td>, but by his &quot;feeling</td>
<td>8,802/5</td>
<td></td>
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<tr>
<td>the authority of the church</td>
<td>, as Saint Augustine said</td>
<td>8,802/21</td>
<td></td>
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<tr>
<td>the authority of the Church</td>
<td>saith so: I will</td>
<td>8,803/30</td>
<td></td>
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<td>the scripture elder than any Church</td>
<td>, as well as Saint</td>
<td>8,804/10</td>
<td></td>
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<tr>
<td>and not of our church</td>
<td>moved me thereto.&quot; He</td>
<td>8,804/13</td>
<td></td>
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<tr>
<td>many principles of our church</td>
<td>always still; and yet</td>
<td>8,804/14</td>
<td></td>
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<tr>
<td>principles of the Catholic church</td>
<td>that was this fourteen</td>
<td>8,805/27</td>
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<td>they took of the church</td>
<td>, though we received many</td>
<td>8,805/36</td>
<td></td>
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<td>raileth against the Catholic Church</td>
<td>at the beginning but</td>
<td>8,805/37</td>
<td></td>
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<tr>
<td>he saith that the church</td>
<td>at the beginning, yet</td>
<td>8,806/11</td>
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<tr>
<td>than can the Catholic Church</td>
<td>... ye know, good Christian</td>
<td>8,806/16</td>
<td></td>
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<tr>
<td>it out of his church</td>
<td>: the teaching that good</td>
<td>8,806/18</td>
<td></td>
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<tr>
<td>perpetually taught unto his church</td>
<td>had taught him false</td>
<td>8,806/24</td>
<td></td>
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<tr>
<td>which he saith the church</td>
<td>... against which our Savior</td>
<td>8,807/5</td>
<td></td>
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<tr>
<td>scripture elder than any church</td>
<td>, should be preserved and</td>
<td>8,807/14</td>
<td></td>
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<tr>
<td>as against the Catholic church</td>
<td>, and therefore can never</td>
<td>8,807/19</td>
<td></td>
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<tr>
<td>was delivered unto his Church</td>
<td>&quot;had brought asleep,&quot; wherewith</td>
<td>8,807/24</td>
<td></td>
</tr>
<tr>
<td>writing, and in his church</td>
<td>that was these fourteen</td>
<td>8,808/17</td>
<td></td>
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<tr>
<td>authority of the Catholic Church</td>
<td>. Besides this, whereas Tyndale</td>
<td>8,808/24</td>
<td></td>
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<tr>
<td>in only the same church</td>
<td>without writing, and in</td>
<td>8,808/27</td>
<td></td>
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<tr>
<td>these heretics and the Church</td>
<td>without writing preserved, by</td>
<td>8,808/28</td>
<td></td>
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<tr>
<td>God hath taught his church</td>
<td>and by the manifold</td>
<td>8,808/31</td>
<td></td>
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<tr>
<td>he believe not the Church</td>
<td>, for the comprobation of</td>
<td>8,808/32</td>
<td></td>
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<tr>
<td>... he might as well Church</td>
<td>, the question is not</td>
<td>8,809/10</td>
<td></td>
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<tr>
<td>without Scripture, as the church</td>
<td>without Scripture, as the</td>
<td>8,809/24</td>
<td></td>
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<tr>
<td>... he might as well Church</td>
<td>... he might as well</td>
<td>8,809/30</td>
<td></td>
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</table>
he believe the Catholic Church, forasmuch as God continually taught him that God, when it said "This, they neither knew the as well in the, and these heretics standeth of Christ doth even of Christ in like teach the Jews to ever since, have proved continually to this day ... and then let them lose them... if Tyndale to construe the scripture, continually, against the false this fourteen hundred years against him his alleging is but a historical of heretics, as he; and then, since all, all they must, by, be needs very elects feel not all one, yet their contrary sects that offereth them yet, in earth, and thereby that God giveth in teacheth that the habitual of Christ, but of have, by his tale it clearly followeth, I, is the very church of Christ... and that of heretics," are not, so clean to the, and in none other, and nowhere else. If, and not repugnant unto, and in none other, hath, and no sect feeleth nothing; nor no, of whom he learned, and found no fault still, as Saint Augustine is the very church of Christ. First, in, Secondly, now, consider well so teacheth him, but, Now say I, therefore
teaching of the Catholic Church is the known Catholic Church, by which he first say, the very, true confession, by none other.

prove the Catholic, known to be the very known by the same known Catholic to be the very which the known Catholic is proved the very in the Gospel, his doctrine of the Catholic to confess that the about for some other sure truth of the from the known Catholic and assigneth a diverse Tyndale for one, whose Friar Barnes, of whose is confuted Doctor Barnes' process concerning "the wise: "What Is Holy from the whole Catholic in all the Catholic holy doctors of Christ's far unlike unto the what he calleth "the brought the congregation" or " the whole congregation" or " the whole congregation" or " Israel, and all the this is not the But this is the in earth the very and bad (as the the Corinthians, calleth the I say, calleth "the saying, "Despise you the are bad, despise this very good, and which but called it "the for naught, as the Barnes For in this any part of the himself rehearsed, only the Israel; nor, also, the gathered together into one of the whole catholic Paul there call "the Church ... yet followeth it, for church, by which he first church is in like wise church, since that originally the church ... as the faith is church to be the very church of Christ by that church, and none other but church to be the very church of Christ... by the church is proved the very church ... which argument Tyndale hath church can never be brought Church to be true, then church cannot fall into damnable church, because the sure truth church damneth and destroyeth their church to seek out another church, never one like another church ye have heard already church I will somewhat show church Friar Barnes maketh the church " in this wise: "What Church , and Who Be Thereof Church unto the clergy alone Church, till they leave the church in the interpretation of church as God is to church "... and after shall I church " of God into wilderness church " of Israel, and all church of Israel stood." Likewise church that we will greatly church, good readers, that he church of God, though it Church here out this whole church in which were indeed church of God, saying, "Despise church of God, and make church in which there be church Saint Paul therefore despised church of God"? and rebuked church that he will not church are there Jews and church which the king there church of Israel; nor, also church which Saint Paul wrote church a member and part church gathered in like wise church ." For himself saith, "Of
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<th>Term</th>
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<td>church</td>
<td>what have we to</td>
<td>8, 835/10</td>
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<tr>
<td>...</td>
<td>&quot; in English) doth, as</td>
<td>8, 835/11</td>
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<td>...</td>
<td>yet in this church</td>
<td>8, 835/17</td>
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<td>...</td>
<td>are there murderers and</td>
<td>8, 835/17</td>
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<td>...</td>
<td>that he will greatly</td>
<td>8, 835/19</td>
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<td>...</td>
<td>of Christ as did</td>
<td>8, 835/24</td>
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<td>...</td>
<td>to be the very</td>
<td>8, 835/30</td>
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<td>...</td>
<td>when he hath all</td>
<td>8, 835/30</td>
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<td>...</td>
<td>of good and bad</td>
<td>8, 835/31</td>
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<td>...</td>
<td>of God. &quot;Which one</td>
<td>8, 835/32</td>
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<td>...</td>
<td>of God be not</td>
<td>8, 835/35</td>
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<td>...</td>
<td>of Christ, and except</td>
<td>8, 835/35</td>
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<td>...</td>
<td>because there be murderers</td>
<td>8, 836/1</td>
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<td>...</td>
<td>nor Huessgen's church, nor</td>
<td>8, 836/3</td>
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<td>...</td>
<td>, nor Zwingli's church, but</td>
<td>8, 836/4</td>
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<td>...</td>
<td>, but that they have</td>
<td>8, 836/4</td>
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<td>...</td>
<td>out of which all</td>
<td>8, 836/7</td>
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<td>...</td>
<td>called &quot;Holy Church,&quot; because</td>
<td>8, 836/28</td>
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<td>...</td>
<td>there be not</td>
<td>8, 836/29</td>
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<td>...</td>
<td>here in earth that</td>
<td>8, 836/31</td>
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<td>...</td>
<td>, and that the known Catholic</td>
<td>8, 836/32</td>
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<td>...</td>
<td>is not the very</td>
<td>8, 836/33</td>
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<td>...</td>
<td>, nor worthy that he</td>
<td>8, 836/33</td>
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<td>...</td>
<td>which Barnes must bring</td>
<td>8, 836/34</td>
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<td>...</td>
<td>that therein neither</td>
<td>8, 836/35</td>
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<td>...</td>
<td>but there is another</td>
<td>8, 836/4</td>
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<td>...</td>
<td>that the known Catholic</td>
<td>8, 837/6</td>
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<td>...</td>
<td>us must be a</td>
<td>8, 837/7</td>
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<td>...</td>
<td>for this</td>
<td>8, 837/10</td>
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<td>...</td>
<td>and tokens make the</td>
<td>8, 837/12</td>
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<td>...</td>
<td>assign out where the</td>
<td>8, 837/20</td>
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<td>...</td>
<td>only... they be the</td>
<td>8, 837/22</td>
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<td>...</td>
<td>they be the holy</td>
<td>8, 837/25</td>
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<td>...</td>
<td>bring you into this</td>
<td>8, 837/28</td>
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<tr>
<td>...</td>
<td>for Christ chooseth his</td>
<td>8, 837/31</td>
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<tr>
<td>...</td>
<td>call yourselves the holy</td>
<td>8, 837/33</td>
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<tr>
<td>...</td>
<td>not be of Holy blood.</td>
<td>8, 837/35</td>
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<tr>
<td>...</td>
<td>defineth and describeth his</td>
<td>8, 838/2</td>
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<tr>
<td>...</td>
<td>before God and you</td>
<td>8, 838/3</td>
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<td>...</td>
<td>of God, and so</td>
<td>8, 838/6</td>
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<td>...</td>
<td>of God yea, and</td>
<td>8, 838/13</td>
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<td>...</td>
<td>for Christ chooseth his</td>
<td>8, 838/17</td>
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<td>...</td>
<td>at his judgment, and</td>
<td>8, 838/19</td>
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<td>...</td>
<td>(and exclude all others</td>
<td>8, 838/24</td>
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<td>...</td>
<td>except that you have</td>
<td>8, 838/26</td>
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<tr>
<td>...</td>
<td>of Christ is nothing</td>
<td>8, 838/28</td>
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<tr>
<td>...</td>
<td>, with all his jesting</td>
<td>8, 838/34</td>
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</tbody>
</table>
doctrine of the Catholic Church teacheth him... he hath 
be the very church here in earth but 
declare that the very church of Christ here in 
is the known Catholic church of good and bad 
well that the Catholic Church, whose doctrine he now 
of the known, Catholic Church which he now despiseth 
ran out of the Church. For he would make 
merits the known Catholic Church taught him all this 
us." And the Catholic Church teacheth that men should 
And therefore the Church teacheth every man to 
doth the known Catholic church teach, and in this 
of the known Catholic church, as far forth as 
in the known Catholic church used in the Catholic 
the priests of the Church and in the 
of the known Catholic and consider now the 
do prove us the promiseth. The very, true 
wrinkle. Also, the very church is, saith he, pure 
only they be the church of God, and so 
unclean. Also, the holy church of Christ is nothing 
good readers, that the church which Barnes here assigneth 
man in the very church but only at such 
is peradventure of "the church " and not of "the 
and not of "the again." And therefore this church can no man know 
of because this holy barnes, and saith, "This church is a spiritual thing 
somewhat strange, that this church is of God's election 
that be of the church, but that Holy church should be invisible, when 
him what is Holy church, but that Holy Church is herself invisible." Then 
nothing but that Holy Church herself... and to that 
us that of Paul's Church we may well see 
we cannot see the Church we may well see 
and therefore the spiritual church. And then we may 
saith after that this church may be seen, though 
man saith that the church "cannot err... she cleaveth 
granting that the very Church hath its surety of 
the roof of a church cannot err, but is 
not only that the church is borne up from 
sure... so is the church cannot in itself fall 
not only that the church the pillar and the 
give credence to the church cannot damnably err in 
readers, if the very church and believe it, and 
I cannot know that church, which cannot err, be 
cannot lean to church I cannot lean to 
it for the very church as to a sure 
Church though I should happen 

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<td>church</td>
<td>cannot be the pillar</td>
<td>8, 847/ 27</td>
</tr>
<tr>
<td>church</td>
<td>which Saint Paul, as</td>
<td>8, 847/ 29</td>
</tr>
<tr>
<td>church</td>
<td>. And therefore this text</td>
<td>8, 847/ 30</td>
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<tr>
<td>church</td>
<td>of Christ's elects, putteth</td>
<td>8, 847/ 35</td>
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<tr>
<td>church</td>
<td>here in this world</td>
<td>8, 848/ 15</td>
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<tr>
<td>church</td>
<td>that came duly to</td>
<td>8, 848/ 20</td>
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<tr>
<td>church</td>
<td>are redeemed in Christ's</td>
<td>8, 848/ 26</td>
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<tr>
<td>church</td>
<td>of Christ do put</td>
<td>8, 848/ 37</td>
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<tr>
<td>church</td>
<td>. And if he mean</td>
<td>8, 849/ 8</td>
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<tr>
<td>church</td>
<td>, nor may be saved</td>
<td>8, 849/ 9</td>
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<tr>
<td>church</td>
<td>of Christ. For he</td>
<td>8, 849/ 12</td>
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<tr>
<td>church</td>
<td>of Christ that will</td>
<td>8, 849/ 22</td>
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<tr>
<td>church</td>
<td>do stick to the</td>
<td>8, 850/ 17</td>
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<tr>
<td>church</td>
<td>. But to say that</td>
<td>8, 850/ 21</td>
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<tr>
<td>church</td>
<td>of Christ that sticketh</td>
<td>8, 850/ 21</td>
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<tr>
<td>church</td>
<td>is sanctified in spirit</td>
<td>8, 850/ 37</td>
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<tr>
<td>church</td>
<td>that is christened in</td>
<td>8, 851/ 1</td>
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<tr>
<td>church</td>
<td>than while they be</td>
<td>8, 851/ 2</td>
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<tr>
<td>church</td>
<td>be verified upon every</td>
<td>8, 851/ 6</td>
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<tr>
<td>church</td>
<td>so the continual being</td>
<td>8, 851/ 7</td>
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<tr>
<td>church</td>
<td>but they that have</td>
<td>8, 851/ 11</td>
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<tr>
<td>church</td>
<td>... and Friar Huessgen, both</td>
<td>8, 851/ 15</td>
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<tr>
<td>church</td>
<td>at all here in</td>
<td>8, 851/ 22</td>
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<tr>
<td>church</td>
<td>, and hath given himself</td>
<td>8, 851/ 26</td>
</tr>
<tr>
<td>church</td>
<td>without spot or wrinkle</td>
<td>8, 851/ 28</td>
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<tr>
<td>church</td>
<td>of all Christian people</td>
<td>8, 852/ 2</td>
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<td>of all Christian people</td>
<td>8, 852/ 5</td>
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<td>of all Christian people</td>
<td>8, 852/ 10</td>
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<td>church</td>
<td>without spot or wrinkle</td>
<td>8, 852/ 13</td>
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<td>church</td>
<td>, first in soul and</td>
<td>8, 852/ 18</td>
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<tr>
<td>church</td>
<td>&quot; shall here in this</td>
<td>8, 852/ 23</td>
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<tr>
<td>church</td>
<td>of Christ in earth</td>
<td>8, 852/ 27</td>
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<td>church</td>
<td>of God, as he</td>
<td>8, 853/ 7</td>
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<td>church</td>
<td>&quot; doth Saint Paul, I</td>
<td>8, 853/ 14</td>
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<td>church</td>
<td>, &quot; and by that respect</td>
<td>8, 853/ 16</td>
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<tr>
<td>church</td>
<td>&quot; by their continued profession</td>
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<td>church</td>
<td>of God,&quot; that is</td>
<td>8, 853/ 34</td>
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<td>church</td>
<td>, &quot;Ye be such&quot;... so</td>
<td>8, 854/ 6</td>
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<tr>
<td>church</td>
<td>, &quot;Ye be fallen into</td>
<td>8, 854/ 7</td>
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<td>church</td>
<td>of God, and shame</td>
<td>8, 854/ 18</td>
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<td>church</td>
<td>&quot; in the selfsame epistles</td>
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<td>church</td>
<td>and one self congregation</td>
<td>8, 854/ 28</td>
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<tr>
<td>church</td>
<td>and one company, some</td>
<td>8, 854/ 30</td>
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<td>church</td>
<td>and congregation be called</td>
<td>8, 854/ 31</td>
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<td>church</td>
<td>... in which, for all</td>
<td>8, 855/ 5</td>
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<td>church</td>
<td>, and present it to</td>
<td>8, 855/ 14</td>
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<tr>
<td>church</td>
<td>be clearly without spot</td>
<td>8, 855/ 16</td>
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<tr>
<td>church</td>
<td>in earth here must</td>
<td>8, 855/ 18</td>
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<tr>
<td>church</td>
<td>as Friar Barnes would</td>
<td>8, 855/ 22</td>
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<tr>
<td>church</td>
<td>of any other manner</td>
<td>8, 855/ 25</td>
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the common known Catholic... of which those churches
manner of the whole... For as those particular
so is the whole... a known church. And
whole church a known... And as they were
is the whole Catholic... a congregation not of
for which whole Catholic... God hath and ever
of his known Catholic... to the consenting and
so that the Catholic... is the house of
the faith of this... , or that any particular
or that any particular... fall from the doctrine
of the whole Catholic... , and so depart therefrom
the very, full Catholic... , and is the same
forthwith out of the... church of Christ in earth
out, as the Catholic... church of Christ putteth out
prove the known Catholic... to be the very
this world none holy... church of Christ, and in
tell you where this... church beside. Now, good Christian
is the very, true... church is that he assigneth
these words: "The Holy... church are we; but I
christened men in this... church that is to say
so is the Holy... Church our mother," etc. Here
plainly... that the holy... church is the congregation of
cardinals be more this... church, or of this
church, or of this... church, than the poorest man
in earth; for this... church standeth alone in the
in these words: "The... Church doth not stand in
the faith. Wherefore, that... Church standeth not in spiritual
telling us where "the... it is, the very
And also that the... no more but "the
loveth liberty... and "the
no priors... nor "the
Saint Augustine that "the
that Lyra saith "the
telling us where "the
it is, the very
yet that his own
he proveth no such
no proof of any
I feign such a
a man find a
there is such a
such a fair, pure
in earth any such
such pure and clean
answer that this holy
cleanness of this holy
So that if the
be these: "The whole
church... of which those churches
church... . For as those particular
church... a known church. And
church... . And as they were
church... a congregation not of
church... God hath and ever
church... to the consenting and
church... is the house of
church... , or that any particular
church... fall from the doctrine
church... , and so depart therefrom
church... , and is the same
church... church of Christ in earth
church... of Christ putteth out
church... to be the very
church... church of Christ, and in
church... beside. Now, good Christian
church... is that he assigneth
church... , that is scattered through
Church... are we; but I
church... that is to say
Church... our mother," etc. Here
church... is the congregation of
church... , or of this church
church... , than the poorest man
church... standeth alone in the
Church... doth not stand in
church... doth stand in those
church... for to err... and
church... standeth not in dignity
church... "is free, because himself
church... " is bound to no
church... " is bound to no
church... " is not the Christian
church... " standeth not in spiritual
church... " is... he telleth us
church... is in the world
church... is in the world
church... at all. For consider
church... here in earth whereof
church... as our logicians do
church... that is so pure
church... ... and for all the
church... and a clean, and
church... remaineth still so far
church... in earth... but that
church... hath sin in her
church... is the mercy of
church... look on her own
Church... saith "Forgive us our
are washed away. The by this means, the you clearly that the pureness. Wherefore, such a by faith that Holy may be within this to be of the our holy mother the the members of Holy themselves… so can Holy these: "Therefore is the the cause wherefore the cometh this, that the be these: "The whole words be plain what must needs be a be in earth a in earth here a which he calleth "the to prove us a he bringeth us a to prove us a where he said "the unto which though the or member of the Barnes proveth nothing the was of that very is glorified in the he saith, why this that he putteth "the the common known Catholic his: that the Catholic bad… and Friar Barnes' he saith that "the And then may "the be not of "the be, forthwith, of "the man is of "the and not of "the is peradventure of "the and not of "the is plain against Tyndale's For he putteth "the never out of "the must be such a were sometimes no such and then be no one member of "the here that the whole singular member of "the Church abideth in prayer, that church of God is in church of God is cleansed church there must needs be Church is a communion or church . For if these things church of God. But our church hath another holiness, that Church to the branches… that Church of herself bring forth Church holy because she believeth church is holy? "Because she church of God hath so Church cannot err." Also, in church it is that cannot church and a congregation of church and congregation of people church and a company that church " ever hath spots and church "pure and clean . . . without church "pure and clean," as church not pure and clean church " is so without spot Church shall in conclusion come Church , no more than, though church that he promised, but church here in earth… and church in heaven… and all church is here so holy church " to be all of church and his: that the church of Christ, here in church hath none in it church " is made clean and church " be soon a great church "; and again, in all church ." So that by Barnes church " and not of "the church ," not only many times church " and not of "the church " divers times in one church . For he putteth "the church " to be a company church ." Howbeit, he calleth them church that by the faith church at all. For he church of his. And therefore church " may fall from Christ church may fall from him church " (of whom some may
say, the whole entire
which represent the whole
also that the whole
whether the Catholic, known
church be the very
then whether "the whole
out of the Catholic
were taken for "the
to know his unknown
members of this holy
some men of Holy
be made of Holy
be men of the
some men of Christ's
have obtained into the
showed which was the
is the very, true
works first was the
which is the very
which is the true
that is in the
will know the holy
not unto the "Holy
Church," for in the
that the very, true
some men of Christ's
and works of this
Our holy mother the
be some of "the
that be of "the
and sacraments of the
two tokens of "the
man may know the
find any of the
some men of Holy
that some of the
company some of the
nearer, neither, by Barnes'
be some of the
had taught his Catholic
that "some" of the
that some of his
that clean and pure
that of his holy
men of Christ's holy
pagans, and make one
hither also a glorious
very members of the
his holy, pure, clean
where some of "the
church , may so depart and
Church , may err, but also
church which he putteth himself
church be the very church
church , and then whether "the
church " may err; and since
Church for them... some sect
curch "... and neither of both
curch , if we happen to
church . For though she be
Church . As to the first
Church , though that men do
church , though that we (hypocrisy
church this may be proved
Church ... there can be no
church of Christ, and which
church of Christ, but only
church of Christ known, when
church of Christ... how shall
curch ," etc. These words need
Church ? Also, he sendeth men
church ... and not unto the
Church ," for in the Church
Church were heresies, but not
church is grounded yea, and
church . But, now, as to
church ... she doth only fetch
church throughout all the world
church ," though ye cannot know
church ." And in both these
Church , therewith he finiseth and
church ." But now is this
church ," and then he telleth
church ... but biddeth us go
Church there." First would I
church be there though we
church , and yet peradventure there
church though there be some
church in that company why
Church and that they should
church be there, but I
church without spot or wrinkle
church of Friar Barnes there
church some in that company
church . And this he proveth
church of both, and shall
church out of earth, to
church pure and clean, without
church , wherein he confesseth himself
church " be, without the knowledge
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<td>8, 896/ 8</td>
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<tr>
<td>church</td>
<td>8, 896/ 10</td>
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<td>lesson of none other church but that… which is 8, 896/ 12</td>
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<td>she say) take that church for the teacher of 8, 896/ 16</td>
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<td>faith agreeth with that church ; and those folk whose 8, 896/ 17</td>
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<tr>
<td>is contrary to that church which shall soon be 8, 896/ 18</td>
<td></td>
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<tr>
<td>of his holy true church unknown, whereof she is 8, 896/ 22</td>
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<tr>
<td>which is the very church . Howbeit, to confound him 8, 896/ 27</td>
<td></td>
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<tr>
<td>of the very, true church will not stand me 8, 896/ 35</td>
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<tr>
<td>tokens of your &quot;holy church ,&quot; I cannot be sure 8, 897/ 2</td>
<td></td>
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<tr>
<td>members of your &quot;holy church ,&quot; in only whom ye 8, 897/ 4</td>
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<tr>
<td>I come both to church with one purpose, to 8, 897/ 37</td>
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<tr>
<td>any of the very church be in that congregation 8, 901/ 33</td>
<td></td>
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<tr>
<td>many of the very church therein they, lo, to 8, 902/ 1</td>
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<tr>
<td>your secret, unknown, spiritual church … ye might spare all 8, 902/ 3</td>
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<tr>
<td>therefore, if ever any church here in earth shall 8, 902/ 6</td>
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<td>any wise, some such church as needs must be 8, 902/ 9</td>
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<tr>
<td>and teach in the church , nor so much as 8, 902/ 25</td>
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<tr>
<td>an unknown thing which church is my mother Holy 8, 903/ 20</td>
<td></td>
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<tr>
<td>is my mother Holy Church , and then one there 8, 903/ 20</td>
<td></td>
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<tr>
<td>also that in our church , as bad as we 8, 904/ 12</td>
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<tr>
<td>to be the true church … for each of yours 8, 904/ 15</td>
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<tr>
<td>truth, and the true church is it which only 8, 904/ 17</td>
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<td>is it which only church hath the truth. And 8, 904/ 17</td>
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<td>that, since no one church of all yours may 8, 904/ 19</td>
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<tr>
<td>be match to our church out of which ye 8, 904/ 20</td>
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<td>and then that each church of yours, or all 8, 904/ 21</td>
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<td>should be the true church , were, ye wot well 8, 904/ 22</td>
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<tr>
<td>us to an unknown church . By which sending, while 8, 904/ 24</td>
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<tr>
<td>were you the true church and the sure teachers 8, 904/ 27</td>
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<td>ye say the true church is unknown, and each 8, 904/ 28</td>
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<td>churches is the true church . And if it be 8, 904/ 30</td>
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<td>be not the true church , then hath it not 8, 904/ 31</td>
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<td>were indeed that our church were not the true 8, 904/ 33</td>
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<td>were not the true church , nor were not my 8, 904/ 33</td>
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<td>but that the very church and my very mother 8, 904/ 34</td>
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<td>to say, some unknown church : yet, Father Barnes, by 8, 904/ 36</td>
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<tr>
<td>leave the known Catholic church , whom I have hitherto 8, 905/ 2</td>
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<tr>
<td>is not the true church , and therefore not my 8, 905/ 4</td>
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<tr>
<td>may so know his church as we be never 8, 905/ 22</td>
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<tr>
<td>not proved us his church at all… then is 8, 905/ 24</td>
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<td>ye well that the church which he took upon 8, 905/ 28</td>
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<td>prove, must be a church so clean and so 8, 905/ 29</td>
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<tr>
<td>the doctors of the Church I have already proved 8, 905/ 32</td>
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<tr>
<td>the doctors of the Church that he bringeth in 8, 906/ 1</td>
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<td>holy doctors of the Church , to make it seem 8, 906/ 6</td>
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<tr>
<td>Of Christ is the Church made fair. First was 8, 906/ 14</td>
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<td>that is in the Church , and in any man 8, 906/ 17</td>
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<td>any man of the Church , cometh of God… and 8, 906/ 17</td>
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<tr>
<td>that is of the Church was born in sin 8, 906/ 18</td>
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<td>and came to the Church had before lived in 8, 906/ 20</td>
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<td>their entry into the Church , they were purged and 8, 906/ 22</td>
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no part of Holy
Holy Church. For Holy
of that fair, holy
whole... so in the
whole. And though the
For which cause the
goeth to any other
world for Friar Barnes’
this... Barnes "The Holy
christened men in this
so is the Holy
against the known Catholic
but show that the
which said the very
those words that the
church is the Catholic
proof of his unknown
against the known Catholic
that the known Catholic
not say that the
by the known Catholic
no more of this
as well of the
every man in the
same process of "the
Christ’s vicar in "the
words of Lyra: "The
the faith. Wherefore, that
suffereth not the Rome
and also that the
God suffereth not the
saith not that the
Rome is the whole
London is the whole
of Canterbury the whole
Lyra saith that "the
all the whole Catholic
it in the whole
that are in the
believe that the whole
part, were not "the
himself list, and no
wrong, and by which
unsure... Barnes bringeth the
more but that the
wherein the known Catholic
be the very holy
the common known Catholic
between that one catholic
of the known Catholic
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<td>Church</td>
<td>are we; but I 8, 912/ 3</td>
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<td>Church</td>
<td>&quot; etc. How think you 8, 913/ 2</td>
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<td>?That shall I shortly 8, 913/ 11</td>
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<td>, I mean not you 8, 913/ 15</td>
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<td>but myself and such 8, 913/ 16</td>
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<td>, that against paynims, Jews 8, 914/ 11</td>
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<td>, and a well-known church 8, 915/ 6</td>
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<td>! And the councils! The 8, 918/ 32</td>
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<td>but of the devil 8, 918/ 36</td>
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<td>, and all the whole 8, 921/ 18</td>
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<td>is not there indeed 8, 921/ 19</td>
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<td>. But peradventure there may 8, 921/ 20</td>
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<td>! But they and you 8, 921/ 21</td>
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<td>that her faith should 8, 921/ 24</td>
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<td>, nevertheless in very deed 8, 921/ 26</td>
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*Thomas More Studies 12.2 (2017)*
not the very universal
representative. For the universal
world make the universal
very head of the
church. This is the
all the whole Catholic
Catholic Church though the
council of the whole
if all the whole
but if the whole
of God inclineth his
given his known Catholic
not the whole Catholic
that the whole universal
world make the universal
and saith that this
saith of this same
imagine that this same
part of this universal
in the known Catholic
of the known Catholic
were of the very
assembly of the whole
these folk say the
all the known Catholic
of the whole universal
council of the whole
all the whole Catholic
were the whole catholic
number were both the
Tyndale deviseth, and the
said that the very
them... for the very
heresy... but the very
goodness, ye call "the
they not your secret
none of your secret
none of your secret
us be the very
of us is the
condemned by the whole
selves be the very
nun be the whole
we be the very
us be the very
must know the very
have obtained into the
showed which was the
is the very, true
works first was the

church but representative. For the
church standeth in the election
church, whose Head and Spouse
church. This is the church
church that cannot err," etc
Church though the Church were
Church were now all the
Church, and then may it
Church were at the council
Church be there yet he
Church, either at a new
curch ever hitherto, whatsoever Friar
Church but only by way
Church "standeth in the election
church, whose Head and Spouse
curch cannot err: letting now
church that by falling from
church that he speaketh of
church ... and we will not
church always... but also all
church, and are known for
church ... we will take in
Church , and rather more, too
Church was led into error
church, in contempt of his
church assembled, this matter were
church have said unto that
church of all faithful folk
church in which number were
church of all elect, repentant
church of all faithful people
church did not condemn them
church was not that great
church was themselves that there
church, " cannot be dissemblers of
church of good men; or
church of good men are
church of good men, and
church, or some part of
church and whither of the
church, which ye confess cannot
church, and no more persons
Church. For we have the
church." Saint Gregory would have
church or no it must
church ; which may be proved
Church ... there can be no
church of Christ, and which
church of Christ, but only
church of Christ known, when

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<th>Term</th>
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<td>of Christ... how shall</td>
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<tr>
<td>church</td>
<td>,&quot; etc. These words need</td>
<td>8, 929/ 15</td>
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<tr>
<td>Church</td>
<td>? Also, he sendeth men</td>
<td>8, 929/ 22</td>
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<tr>
<td>church</td>
<td>... and not unto the</td>
<td>8, 929/ 23</td>
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<tr>
<td>Church</td>
<td>&quot;,&quot; for in the Church</td>
<td>8, 929/ 23</td>
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<tr>
<td>Church</td>
<td>were heresies, but not</td>
<td>8, 929/ 23</td>
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<tr>
<td>church</td>
<td>is grounded yea, and</td>
<td>8, 929/ 27</td>
</tr>
<tr>
<td>church</td>
<td>. But, now, as to</td>
<td>8, 929/ 30</td>
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<tr>
<td>church</td>
<td>, she doth only fetch</td>
<td>8, 929/ 30</td>
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<td>church</td>
<td>throughout all the world</td>
<td>8, 930/ 2</td>
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<td>church</td>
<td>, or else to prove</td>
<td>8, 930/ 8</td>
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<tr>
<td>church</td>
<td>suffereth persecutions (for as</td>
<td>8, 930/ 9</td>
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<tr>
<td>church</td>
<td>? Is this holiness? Of</td>
<td>8, 930/ 25</td>
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<tr>
<td>church</td>
<td>bells, Books, candles, vestments</td>
<td>8, 932/ 6</td>
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<tr>
<td>church</td>
<td>in question, and</td>
<td>8, 933/ 17</td>
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<td>Church</td>
<td>, his heresy against the</td>
<td>8, 933/ 24</td>
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<tr>
<td>church</td>
<td>. For so would the</td>
<td>8, 933/ 27</td>
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<td>Church</td>
<td>might seem uncertain, and</td>
<td>8, 933/ 30</td>
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<td>church</td>
<td>unknown... and hang upon</td>
<td>8, 933/ 31</td>
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<td>church</td>
<td>by which the true</td>
<td>8, 933/ 36</td>
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<td>Church</td>
<td>both concerning the virtuous</td>
<td>8, 934/ 6</td>
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<tr>
<td>church</td>
<td>... but also inveigheth against</td>
<td>8, 934/ 9</td>
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<td>Church</td>
<td>is in this world</td>
<td>8, 934/ 21</td>
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<td>church</td>
<td>ever unknown. And he</td>
<td>8, 934/ 22</td>
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<td>church</td>
<td>may, by reason of</td>
<td>8, 934/ 24</td>
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<td>church</td>
<td>; and yet in all</td>
<td>8, 934/ 27</td>
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<td>church</td>
<td>of the great, or</td>
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<td>church</td>
<td>was once known... and</td>
<td>8, 934/ 34</td>
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<td>church</td>
<td>is such a spiritual</td>
<td>8, 934/ 36</td>
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<td>church</td>
<td>we must fly to</td>
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<td>church</td>
<td>... he meaneth that by</td>
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<td>church</td>
<td>may be known; whereof</td>
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<td>church</td>
<td>cannot be known, do</td>
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<td>church</td>
<td>may be known. And</td>
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<td>church</td>
<td>is the very, true</td>
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<td>church</td>
<td>of Christ. Also Saint</td>
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<td>Church</td>
<td>by the Scripture, he</td>
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<td>church</td>
<td>were found. For else</td>
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<td>church</td>
<td>unsought. But it appeareth</td>
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<td>, as well in any</td>
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<td>church</td>
<td>... as also, in things</td>
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<td>church</td>
<td>to learn of it</td>
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<td>church</td>
<td>no man can learn</td>
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<td>church</td>
<td>: thereupon would Saint Gregory</td>
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<td>church</td>
<td>of Christ; then would</td>
<td>8, 936/ 12</td>
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<td>church</td>
<td>but ever they found</td>
<td>8, 936/ 15</td>
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<td>church</td>
<td>was a secret church</td>
<td>8, 936/ 17</td>
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<tr>
<td>church</td>
<td>unknown, whereof some of</td>
<td>8, 936/ 17</td>
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<td>church</td>
<td>of true, good men</td>
<td>8, 936/ 31</td>
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<tr>
<td>church</td>
<td>... which is also well-known</td>
<td>8, 937/ 1</td>
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proved to be the church that cannot err... and
be not the very church after their own doctrine
maketh it the true church, nor is the substance
were always a false church, were always a false
Holy Spirit unto his church to teach it and
or three of that church, not scattered out thereof
not the whole Catholic Church of the known Catholic
reproof of their "catholic church between the whole Catholic
is not the whole all the known Catholic
a secret, scattered, unknown member of that church a diverse
leave the true known be, the very true wheresoever the same known
and consenteth with that and three of that church, not scattered out thereof
proving his own secret disprove the Catholic known
upon him to "the church," and "the church" shall order him... and
will not obey "the church" should complain to "the church"; now is this
man complain to that church. Now, this particular
not to the universal but to the particular church. Now, this particular
member of the universal it that this particular
plainly that the particular may err; wherefore, that
is alone the universal to be the Holy
not to the universal but to the particular
is that this particular member of the universal
is that this particular to complain to "the church sendeth Christ unto "the
thee, complain unto the thee, he hear not the
he hear not the hee, complain unto the
that the very Catholic should be no unknown should be no unknown
he would that "the Church. More Here saith Friar
church. but to the particular church. but to the particular
church. The third is that church. if she be of
church. if she be of church. then she will judge
church. doth fully and wholly church. may err; wherefore, that
church. that cannot err is church. which is called the
8, 937/ 3
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8, 945/ 16
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8, 945/ 24
8, 945/ 24
8, 945/ 27
anything complain unto "the church" but only of his
and complain to "the church" upon other men's wrongs
be wronged, that the church of God doth not
go complain to "the church" … he seemeth to send
the reproving that the Church reproveth if the party
the sentence of the Church in earth shall be
finally complain unto the church "if he restrain them
etc., "complain to the church upon other men's wrongs
not unto the universal church, but to the particular
but to the particular church sent to the particular
wronged, complain to "the church"

nay. Then to which church
Whether to the particular church, or to the universal church,
complain to a particular church himself to the universal church
is that the particular church is a member of the universal church
is that this particular church may the whole universal church
proveth that the particular.

of his own universal church
difference between the particular church and the universal church
brother complain to "the church, that was a particular church
complain to no particular church go seek that universal church
all the known Catholic church to an unknown particular church
to any other particular church unto such a particular church
the whole known Catholic church him seek an unknown church
unknown part of a church, part of an unknown church
go complain to "the church neither complain to a church
to all the whole church that all the whole church
him go to the church with the whole universal church
church both the known church with the secret, unknown church
other and therefore that church fail in any particular church
of the known Catholic church from the known Catholic church
to complain to "the church and meaning no false churc

but his own true
of his true catholic
followeth that Christ's whole
needs be a known
 plainly prove the very
to be a known
that this known Catholic
cannot be the very
persecuted. For "the very
Our holy mother the
holy fellows be the
 saith not that the
his abjuration. Nor the
suffered by the Catholic
cease to be Christ's
besides all this, the
of Almaine this known
Barnes that this known
wise be the very
are these… Barnes "The
appeareth that the Catholic
days the true Catholic
the censures of the
and schisms in the
prove that the very
cannot be a known
we believe the very
 it is no known
can be no known
must needs be a
And that the very
cleanness of this holy
 So that if the
he saith that this
may be of Christ's
Mystical Body, his Catholic
tale of a glorious
these words that "the
be these: "The whole
are washed away. The
by this means, the
Augustine, lo… "The whole
is washed out. The
hence cleansed, and the
by this means the
Mark, lo, how the
the cross, as a
unto himself a glorious
then, here in the
they affirmed the very

church … and then making no
church well and openly known
church , whereof all the known
church too... but if Barnes
church of Christ to be
church . In avoiding whereof Barnes
church cannot be the very
church , because it is not
church , " saith Barnes, "inventeth none
church throughout all the world
church because they be run
church is strengthened in suffering
church did not suffer persecution
Church , it sufficeth that men
church but if they suffer
Church doth indeed abide and
c its Christ hath many
church can in no wise
church of Christ… because it
curch doth threaten with banishments
Church did never persecute heretics
Church did it not. But
Church which that holy clergy
Church of Christ before… did
Church of Christ cannot be
Church in no wise. For
Church of Christ by faith
church , nor can be no
church ; but that it must
church unknown, of only holy
church must needs be such
church is the mercy of
church look on her own
church hath always sins in
church here many years in
Church , here in earth, and
Church that hath all her
Church " doth. For he speaketh
Church saith "Forgive us our
Church abideth in prayer, that
Church of God is in
Church , lo, saith "Forgive us
Church continueth in prayer to
Church is laid up pure
Church is in the treasuries
Church is made without spot
church well washed and cleansed
church , without spot or wrinkle
Church , which saith "Forgive us
church to be only in
be of the very church we say that the church is the whole number church that hath been by church . And therefore this thing church " to be in these church of these Christian-continued nations church also. And over that church ... then say we that church " be too. But the church " should not remain but Church , as well as any church be a known church church of Christian people good church of only good, holy church was a church known church known. And thus, good Church were now of the Church were an unknown church church , of only good folk church here in earth were church of only such holy church " in this world is church hath none but only church . And that their heresy church had none in it church , but also all "the Church " (no number thereof except church here in earth hath church ," and therefore live not church , too, which Christ hath church here, when he dieth church in earth to the church in hell. For Saint church , nor that every man Church done for him, be Church , and with the wholesome Church observeth: that is to Church , is for the certification Church as dieth out of Church , without any exception, should church could die in deadly church of God is in church " is in the treasuries church " as be forgiven though Church , and hath given himself Church of Christ that is Church to make her glorious Church and in her to Church that will work well church is, here in earth
lo, the very, true
utterly destroyeth his own
you clearly that the
not that the whole
once is of his
after be of his
you clearly that the
Friar Barnes of which
our question of the
earth, or of the
our matter of "the
us, is of the
we speak of "the
the doctrine of "the
he speaketh of "the
saith, and of which
cleanseth and purifieth his
her sins." And which
he meaneth the very
because that the very
wot well, that "the
prove us that the
and show that the
shamefully lost his own
yet that the very
needs be an unknown
wise be any known
saith... Barnes Such a
by faith that Holy
so, we know "the
it is but one
one holy and apostolic
and believed holy, catholic
live here in this
church, and in this
this same known Catholic
of the known Catholic
ought to believe the
not believe in the
the Church... for the
of God. The "catholic"
the Creed calleth the
province. But this catholic
is not in the
she is that only
in the one Catholic
to dogs. In this
She is only that
out of the Catholic
be divided from the
church of Christ, that is
church ... and, weening that pulling
church of God is cleansed
church of Christ here passeth
church here, shall after be
church in heaven, let us
church of God is cleansed
church is our question of
church of Christ here in
church of Christ in heaven
church," between him and us
church of Christ here in
church " for the doctrine of
church ", I suppose that Friar
church " as the men be
church he boasteth, when he
church for acknowledging of her
church it is that he
church here in earth living
church is it, he saith
church " shall pass hence without
church of Christ living here
church of Christ while it
church of only good, holy
church must needs be an
church of only good, holy
church this will Friar Barnes
church must there needs be
church is a communion or
church " by sight, hearing, and
church , by profession of Baptism
church ", Which word "apostolic," wherefore
church of Christ. Also we
church , and in this church
church also die in the
church , and died in the
church : I will prove it
Church , and not believe in
Church ... for the Church is
Church is not God, but
Church the Creed calleth the
church that is spread abroad
church is spread abroad with
church of Christ. For truly
church of which our Lord
church only. Of whose flesh
church only is a good
church in which we may
Church ... therefore saith our Lord
Church . And that the branch
catholicam" (the holy catholic church) and also "sanctorum communionem church 8,978/25
this manner... Barnes That church 8,978/32
all only the universal church 8,978/32
themselves to be Holy Church 8,978/37
made yourselves the Holy Church yea, and that without Church 8,979/2
men believe that the Church cannot be the Church 8,979/14
great persecution unto the Church but if it suffer Church 8,979/15
only of the very Church , and a right great Church 8,979/18
also of the very church here in earth (which Church 8,979/33
that the holy, catholic church were a secret, unknown church in heaven. Moreover, good Church 8,979/34
were a secret, unknown church were scattered about the world Church 8,980/6
this common known Catholic church of his unknown holy church 8,980/6
to prove it a Church hot because she believeth Church 8,980/19
these: "Therefore is the church is holy? "Because she Church 8,980/23
the cause wherefore the Church should refuse all other Church 8,981/4
man"... as though the Church , and which do strangely Church 8,981/12
household of Christ's Catholic church by the voice of Church 8,981/15
of Christ's known Catholic Church , remission of sins, and Church 8,981/36
Believeth thou in Holy church . Which church is therefore Church 8,982/3
catholic, holy church. Which church is therefore holy Church 8,982/3
should believe in the Church as ye should believe Church 8,982/5
in the holy, catholic Church , you should believe in Church 8,982/7
Augustine saith that the Church is holy and catholic Church 8,982/11
out of the right Church , nor God shall suffer Church 8,982/14
he spread the universal Church in the selfsame place Church 8,982/16
in the holy, catholic church " is not meant that Church 8,982/18
believing one, holy, catholic Church , abide and be conversant Church 8,982/20
same one, holy, catholic church ... and, believing in God Church 8,982/21
that one, holy, catholic Church , and not go out Church 8,982/22
declareth the holy, catholic Church , of the right belief Church 8,982/24
common one, universal, known church distinct and divided from Church 8,982/25
by the same catholic Church? For if it were Church 8,982/31
the Creed, that the Church should be an unknown Church 8,982/35
should be an unknown church ... Saint Augustine saith plainly Church 8,982/35
he that saith the Church of Christ is not Church 8,983/3
Christ is not a Church known. Lo, thus are Church 8,983/3
end of Friar Barnes' Church , in which ye plainly Church 8,983/6
agree with Tyndale's unknown Church of "repentant sinners" nor Church 8,983/7
the common known Catholic Church of Christ, nor prove Church 8,983/8
prove his own secret Church of only saints unknown Church 8,983/9
be rulers of the Church ... as deacons, archdeacons, bishops Church 8,983/29
you are neither the Church nor of the church nor of the Church 8,984/5
he speaketh against Holy Church , but the servants of church 8,984/5
may come into the Church , and all holy ornaments Church 8,984/7
Barnes' process concerning "the church and not with me Church 8,984/13
are not of the church "... which process he hath Church 8,984/17
And then were the church . And then were the Church 8,984/20
an unknown church of Church 8,984/20
the church an unknown
not yet precisely his
his church... for his
ye wot well, a
should not prove Barnes'
seem to prove the
the least an unknown
that the known Catholic
church were not the
disprove and destroy this
holy ceremonies of the
against the known Catholic
question "Which is the
Friar Barnes concerning the
of ministers of the
are not of the
this out of the
know which were the
of Christ in his
be rulers of the
any rulers in the
you be neither the
church nor of the
Bernard calleth the very
the common known Catholic
church, and none unknown
the estate of the
speaketh of the very
he there that this
four vexations of the
heresy concerning the very
none of the very
expressly that the very
out of which one
are used in the
manifest enemy of the
manner ordinances of the
faith of the Catholic
whereas Barnes reprouveth the
principal purpose of "the
that the very, true
is no secret, unknown
one, common, well-known Catholic
to pull down Christ's
the common known Catholic
is the very, true
length the secret, unknown
heard the secret, unknown
them proveth his own
showed you both Luther's

church of only good folk
... for his church is
is, ye wot well
of folk not meanly
... yet would Friar Barnes
to be at the
of only good folk
were not the church
. For as for Barnes
that is... they care
. But I shall show
, though his words were
?), but also in all
Do all those words
some that are naught
! He showeth us no
, and none of it
. Thus have I showed
here... Friar Barnes turneth
deacons, archdeacons,” etc.; and
, but only saith that
nor of the church
" Whereof, as ye see
of Christ the common
, and none unknown church
. For he lamenteth there
which he calleth also
of Christ in earth
hath been in diverse
, Saint Bernard there bringeth
very fully and plainly
of Christ, but only
of Christ which he
all the churches of
about the Divine Service
, derogating un reverently both the
, were set at naught
true, by manifold open
for persecuting of heretics
" declare and make open
of Christ, his Mystical
, as Friar Barnes goeth
of all Christian nations
. Thus endeth the Eighth
is the very, true
of Christ:Ye have
devised by William Tyndale
framed and set up
, yet ye shall, I
and Hus's church, and

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8, 993/ 11
8, 993/ 15
Luther's church and Hus's church, and Huessgen's church, and yet some other church, and yet they will church by some signs and church. For there is not church, by but it is church. But while they be church for the very church notwithstanding that they see church that they devise for church, in which they find church unknown which neither by church " such as any of Church … whereas if they tarried church there can none health church, each a sundry way church upon his back as church which they seek is church, which while they go church to be the very church of Christ in earth church. For when ye see church, each shall ye thereby church partly by writing, partly church, in Scripture and traditions church, and that over that church every necessary truth that church farther know and bound church of Christ he did church in the beginning without church of Christ, and that church of Christ through the church is a company of church diverse of them frameth church unknown. For if the church be known, then be church is known, and that church of all Christian people church of Christ there is church which they and we church in heaven, toward which church in earth, in which church of good men, a church of evil men, a church of both, a church of elects into Baptism, a church of eternal elects, a...
of eternal elects, a church

church of repentants, a church

church of impenitents, a church

state of grace, a church

may use that word " it is that the

which is the very all that, but one agreement with the whole

company is called a But the whole very therefore called the Catholic
to wit, the universal seek out the very but whether the very this common known Catholic ours, or some unknown needs be a known you that the very is this known Catholic it be an unknown part of this known church, and none unknown see that the very can be no manner this common known Catholic you that the very needs be a known known church, and no driven to seek the us to seek the to learn of the then of an unknown thereto as to the thereof as of the it credence as the know it for the needs follow that the must be a known the cause why the to learn of the them go seek the seek the church, which that though the very be not a known there must be a spiritual governance of the no part of the nor none of the bring them into the church

of repentants, a church

of impenitents, a church

of those that stand

of those that are

," plain it is that

which is the very

of Christ here in

, though the same have

every one company is

. But the whole very

, which is therefore called

(that is to wit

) this can be but

is because we might

of Christ, that we

of theirs, or some

of which. In which

and none unknown. Which

is this known Catholic

of ours. Thirdly will

, yet is it a

, and none unknown church

of any of all

of Christ here in

of theirs, nor, finally

which all they refuse

of Christ in earth

, and no church unknown

unknown. For the first

. Ye see well that

is to learn of

the sure, necessary truths

no man can learn

, nor reckoning himself the

(for who can give

that cannot know it

?): therefore it must needs

must be a known

. Now, if they deny

is sought for is

: they must first avoid

, which church themselves say

themselves say cannot err

be not a known

, yet there must be

certain and known, to

ought to preach unto

, nor none of the

therein. For he may

. And therefore Tyndale and
there is a very
sure of an unknown
follow that the very
needs be a known
you that the very
needs be a known
prove that the very
church is a known
there is a known
that the same known
is not the very
but that an unknown
church is the very
hath assigned a diverse
device of an unknown
he proveth his unknown
prove that the very
needs be a known
them, their own fantastical
by which his unknown
necessary that the very
which can make a
likelihood made his very
his very church a
necessary that his very
yet not known" and "
church and yet not
is one of the
giveth that the whole
a minister, of a
him know what the
dependeth upon a known
known church. And no
but the very, true
church; ergo, a known
is the very, true
is the very, true
true church a known
yet say the very
credence to the whole
whole church. And this
can be none unknown
know what the unknown
church believeth; ergo, the
therein, is a known
bound to believe no
but the very, true
reason, the very, true
church is a known
know what the unknown

church of Christ in earth
, it must needs follow
, the which cannot err
. And thus have I
must needs be a
. Another reason to prove
is a known church
is this. That there
, every man seeth and
is not the very
, but that an unknown
is the very church
, never one could hitherto
from all his own
is but a very
, but like unto lapis
must needs be a
. For all they which
unknown, there is not
and which he saith
should be known, God
as well as any
a church already known
already known. And if
should be known, but
and yet not church
," and "Christ and yet
and teacheth and giveth
hath received of God
unknown; nor they that
unknown believeth; ergo, the
. And no church can
can have credence in
; ergo, a known church
is the very, true
, and then is the
a known church. Moreover
. Moreover, it is now
is unknown. But then
. And this church can
can be none unknown
. For we cannot know
believeth; ergo, the church
that they believe therein
. But they will think
but the very, true
; ergo, by their own
is a known church
. If they will answer
believeth, for they know
Scripture that the unknown church believeth that article that 8, 1005/ 32
God into his whole but of a known church 8, 1006/ 18
Scripture what their unknown church believed some known church of Christ hath hitherto 8, 1006/ 33
grant that the very church must be a known church 8, 1006/ 35
reason that the very church is this: God hath 8, 1006/ 35
must be a known church a known church, in 8, 1006/ 36
the beginning had his church in the place where 8, 1006/ 37
his church a known church, was in crede: that is 8, 1006/ 38
it. For first the church or congregation of the church was increate; that is 8, 1006/ 38
other. Second was his church of the whole number 8, 1007/ 1
of angels... a known church would out of that church, as Luther and his 8, 1007/ 2
gone out of this church ... yet after their sin church 8, 1007/ 5
were still in one church, were the time long church 8, 1007/ 5
in heaven one known church for the while, of church 8, 1007/ 7
is now in this church. But as soon as church 8, 1007/ 8
of heaven, as the Church hath expelled these heretics church 8, 1007/ 10
in heaven a known church of only good, and church 8, 1007/ 13
hell a known only church of only naught, and church 8, 1007/ 14
Moreover, God began his church of mankind... a known church in Paradise. And when church 8, 1007/ 33
kept it a known church of folk, sometimes good church 8, 1008/ 1
For out of this church when God expelled Cain church 8, 1008/ 2
kept he the known church of the good and church 8, 1008/ 4
of Noah the known church of a few folk church 8, 1008/ 6
and continued his known church of faithful folk church 8, 1008/ 8
after called that known church in Egypt though it church 8, 1008/ 10
folk and that known church he called and brought church 8, 1008/ 12
kept it a known church . And when they waxed church 8, 1008/ 14
he continued his known church under judges, priests, prophets church 8, 1008/ 18
Cyprian saith, the very church in Judea, and in church 8, 1008/ 23
he kept his known church . Very truth it is church 8, 1008/ 24
little, the same known church decayed, and waxed weak church 8, 1008/ 25
he kept his known church , that was then called church 8, 1008/ 29
was that his known church his church, and the church 8, 1008/ 30
his known church his church , and the truth of church 8, 1008/ 31
the synagogue, the known church of God, there was church 8, 1009/ 1
began his own, new church of Jews and Gentiles church 8, 1009/ 17
Here began he his church a known church and church 8, 1009/ 25
of that same known church and a notable and church 8, 1009/ 25
by succession continued a church , so begun, there hath church 8, 1009/ 26
God have his universal church this fifteen hundred years church 8, 1009/ 27
universal church a known church a known church forever church 8, 1009/ 29
last without end, his church forever. Wherefore, since God church 8, 1009/ 30
change since, made his church ever known in heaven church 8, 1009/ 32
church in earth a church in earth a church 8, 1009/ 34
church well-known also: what cause church 8, 1009/ 34
he will have his church in earth unknown? Moreover
the head of the church is, and from the church, though he be an
been head of the church evermore a known head
a member of the church , and that the unknown
hath made over his church ... which is the very
but upon the known church ... hath an unknown head
and that the unknown church of his twelve apostles
which is the very church ; "that is to wit
known head upon his church and yet his known
head of his very church , that is to wit
say, "of the unknown church , is to wit, the
and yet his known of the same unknown church
is to wit, the
against all the known
for head of the church , and so forth down
to wit, upon his church . For he would as
to wit, a known church . For he would as
to wit, known church . For he would as
not to be a church that is to wit
it to be the

say) the secret, unknown
but himself, and which
his flock and his church , (that is to say
folk but that the church ), is to say, his church , whether Christ have of
that the name of " church " is diversely taken, and
sometimes for every particular church " is used in Scripture
said that this word " that of the same; yet
that of the same church , whereof only Christ is
Christ's very church is therefore free and
church , or not. This can
against us that the church , can be but one
shall have, but one church ; it followeth of necessity
they must, that Christ's church can be none unknown
known shepherds be his church, for his very
not only that his church is only his secret
earth is a known church , but also, since he
say, farther, that his church can be none unknown
that the known Catholic church is his church, for his very
is not his very church, for his very
church is his church, but church , but yet, for all
church , for his very church church , that is but one
church unknown when they shall
this shift between "his church" and "his very church
for of his universal church , " as though all were
not of any particular church speak we, ye wot
out of his universal church but as a member
his universal church what church what church of his can there

8, 1009/ 35
8, 1009/ 37
8, 1010/ 3
8, 1010/ 5
8, 1010/ 10
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8, 1010/ 17
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8, 1010/ 26
8, 1010/ 33
8, 1011/ 1
8, 1011/ 20
8, 1011/ 21
8, 1011/ 27
8, 1011/ 27
8, 1011/ 28
8, 1011/ 28
8, 1011/ 29
8, 1011/ 30
8, 1012/ 3
8, 1012/ 23
8, 1012/ 24
8, 1012/ 24
8, 1012/ 26
8, 1012/ 28
8, 1012/ 29
8, 1012/ 30
8, 1012/ 30
8, 1012/ 32
8, 1012/ 33
8, 1013/ 3
8, 1013/ 3
8, 1013/ 10
8, 1013/ 12
8, 1013/ 14
8, 1013/ 14
8, 1013/ 15
8, 1013/ 15
8, 1013/ 16
8, 1013/ 21
8, 1013/ 21
8, 1013/ 21
8, 1013/ 22
8, 1013/ 22
8, 1013/ 23
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8, 1013/ 31
8, 1013/ 33
8, 1013/ 33
8, 1013/ 33
but the holy catholic
church is his very
and the unholy catholic
catholic church is his
but not his very
Creed "one holy catholic
speaketh of the very
that is only the
this holy catholic unknown
holy is the very
as he doth the
Friar Barnes' unknown holy
catholic or universal known
known catholic or universal
those parts is the
let the whole universal
thereof that was the
that the catholic holy
holy church which only
say, is Christ's very
nature that neither that
member of the same
he were of the
that of the very
member of the same
Savior Christ none holy
none of his very
his time had no
head of his own
accursed that saith the
the very, catholic, true
earth must be a
church known and no
invention in devising the
authority of the known
men must be the
which be they, the
Scripture itself that the
still in the catholic
abide in the catholic
evident than that the
the figure of Christ's
him here in his
lived were of his
be not of his
that be of the
that were of the
Christ's Mystical Body the
our Savior, "tell the
will not hear the

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evil men in "the
church,"
put out of "the
church," and to be accounted
"if there were no
church,"
"For the binding and
church,"
"are sins remitted, which
church,"
"by penance and Baptism
church,"
"they that deadly sin
church,"
"till they be good
church,"
"for if they had
church,"
have grievously sinned, both
church,"
of Christ since: so
church,"
a congregation of
church,"
of good and bad
church,"
that they speak of
church,"
that they speak of
church,"
of Christ here in
church,"
of good and bad
church,"
then is it the
church,"
that they must speak
church,"
appeareth by all the
church,"
of Christ being mingled
church,"
that is here in
church,"
the wheat mingled
church,"
is there no wheat
church,"
unto "a net cast
church,"
unto a field in
church,"
mingle of good and
church,"
mingle of both good
church,"
… except Christ's church in
church,"
in his own days
church,"
of our Savior's own
church,"
of so many a
church,"
, and his holy field
church,"
, yet should neither our
Church,"
we would ourselves therefore
Church,"
. Let us no more
church,"
of Christ is a
church,"
. And therefore, whatsoever they
church,"
of Christ is a
church,"
known. Moreover, when the
church,"
which defiled his own
church,"
did the Apostle bid
church,"
of Christ? What were
church,"
And when he commanded
church,"
" again, into what church
church,"
commanded he to receive
church,"
of Christ? What were
church,"
that he was received
church,"
and received into an
church,"
again: then shall they
hath ordained in his
it followeth that the
must be a known
there speaketh of the
us well that the
Christ must be a
were "contemptible in the
now would have the
Do ye contemn the
he there calleth "the
be observed in "the
virtuous ceremonies of the
such custom, nor the
meaneth not an unknown
finally complain "unto the
complain unto an unknown
to an openly known
church to complain... a
send them to a
us seek out the
of elects, or the
seek the secret, unknown
wot, since the universal
church is one whole
possible that every particular
particular church were a
and the whole universal
churches should be a
specially of any particular
it of his whole
should be a known
it be that the
the common known Catholic
the whole known catholic
out of the catholic
away by any particular
whole catholic or universal
person of the catholic
one catholic or universal
out of a particular
of the whole catholic
because that same particular
of the whole catholic
to "complain to the
hear and obey the
put out of "the
be reformed by "the
shall be voided "the
and taken of "the
complaineth to the particular
church
diverse manner of orders 8, 1021/ 35
church
of Christ must be 8, 1022/ 7
church
. Saint Paul saith also 8, 1022/ 8
church
of Christ, what question 8, 1022/ 15
church
of Christ must be 8, 1022/ 16
church
known? When Saint Paul 8, 1022/ 17
church
," he meant not that 8, 1022/ 21
church
of Christ unknown. When 8, 1022/ 24
church
of God, and make 8, 1022/ 27
church
" the whole known company 8, 1022/ 29
church
" especially at the Divine 8, 1022/ 32
Church
, he said, "If any 8, 1023/ 2
church
of God." Now is 8, 1023/ 3
church
. If they regard not 8, 1023/ 5
church
" he meant not, pardie 8, 1023/ 10
church
, but either he meant 8, 1023/ 11
church
to complain... a church 8, 1023/ 12
church
that they might soon 8, 1023/ 13
church
unknown... such one as 8, 1023/ 15
church
of elects, or the 8, 1023/ 23
church
of only good folk 8, 1023/ 24
church
of elects to complain 8, 1024/ 4
church
is one whole church 8, 1024/ 14
church
gathered and made of 8, 1024/ 14
church
were a church known 8, 1024/ 16
church
known, and the whole 8, 1024/ 16
church
being made of particular 8, 1024/ 17
church
unknown? And yet, because 8, 1024/ 18
church
of any one place 8, 1024/ 23
church
, and for his chief 8, 1024/ 23
church
; for of an unknown 8, 1024/ 28
church
over which he should 8, 1024/ 30
church
. For evermore from the 8, 1025/ 13
church
believed... forthwith it was 8, 1025/ 15
church
as Lucifer and his 8, 1025/ 18
church
, he is put quite 8, 1025/ 24
church
. For not only every 8, 1025/ 25
church
is called Catholic because 8, 1025/ 27
church
. And therefore, like as 8, 1025/ 29
church
is accursed out of 8, 1025/ 30
church
, because that same particular 8, 1025/ 31
church
doth it as a 8, 1025/ 31
church
in that it lawfully 8, 1025/ 32
church
," and that "if he 8, 1025/ 35
church
," he shall be taken 8, 1026/ 1
church
" as one of the 8, 1026/ 3
church
," Christ biddeth that he 8, 1026/ 6
church
"... and reputed and taken 8, 1026/ 6
church
" not only as a 8, 1026/ 7
church
, complaineth to the catholic 8, 1026/ 10
complaineth to the catholic
officers of the particular
officers of the catholic
curch, since every particular
also of the catholic
of the whole catholic
person of the catholic
of the whole catholic
lawfully out of any
of the whole catholic
that the very Catholic
been in the common known
the very, right-faithful, Christian
difference between the true
person of the true
of the true, catholic
faith that the catholic
saith Tyndale, the catholic
saith Barnes, the catholic
were of the catholic
that though the catholic
member of the catholic
be they, the catholic
church should be a
of the "holy, catholic
return unto the "catholic
call the "holy, catholic
is had, no other
the common known catholic
that the very "catholic
needs be a known
of his own very
his own city, the
wit, that none other
in earth is Christ's
this common known catholic
everything that proveth Christ's
to be this known
to be a known
might be a known
yet not this known
but some other known
means be this known
it be a known
wit, that the very
is this common known
proved that the very
very church is a
affirming that the very

church . For the officers of 8,1026/11
church be officers of the 8,1026/11
church, since every particular church 8,1026/12
church and every particular person 8,1026/12
church is, as I have 8,1026/13
church , called Catholic. And therefore 8,1026/14
church , though this word "catholic 8,1026/19
church , and that all those 8,1026/28
church are accursed out of 8,1026/29
church ; and that ye may 8,1026/29
Church hath ever been a 8,1026/30
church against all heretics, as 8,1026/31
church from all the sects 8,1026/37
church was universally known from 8,1027/2
church and theirs, and between 8,1027/18
church and every person of 8,1027/19
church , if he met with 8,1027/20
church believed, he would have 8,1027/31
church )? Or whether he were 8,1028/4
church )? I suppose nay, neither 8,1028/6
church , not fallen therefrom, nor 8,1028/14
church be holy, yet never 8,1028/22
church is holy in holy 8,1028/24
church should be a church 8,1028/26
church unknown. For whereas all 8,1028/26
church " can never have remission 8,1028/30
church " again: every child may 8,1028/32
church " of Christ, in only 8,1028/33
church but the common known 8,1028/34
church out of which all 8,1028/35
church " of Christ is and 8,1028/39
church , and cannot be hidden 8,1029/1
church , "That city cannot be 8,1029/5
church first and principally set 8,1029/7
church in earth is Christ's 8,1029/10
church but only this common 8,1029/10
church of ours. The proof 8,1029/11
church to be this known 8,1029/13
church proveth it also to 8,1029/13
church . For though it might 8,1029/14
church and yet not this 8,1029/15
church , but some other known 8,1029/15
church than this yet can 8,1029/16
church but if it be 8,1029/17
church .The Second Point: that 8,1029/17
church of Christ here in 8,1029/19
church of ours To the 8,1029/22
church is a church known 8,1029/26
church known. And then will 8,1029/26
church cannot be known, do 8,1029/28
church is the very church, nor none other, besides
they deny our known
them thus: "The very church is a known church,
nor any other known it is a known
confess that the very church is this known church
church is this known in earth no very
this common known Catholic
church is the very also: that the very
church is a known is this: The very
must needs be that
all heresies, and which
fallen off; but the
the common known Catholic
the common known Catholic
is the very, true
I say that the
come, is the very
this common known Catholic
continual succession, the same
out of the same
out of the same
out of the same
departing out of the
go out of the
be not of the
the Jews and the
departed out of the
themselves become the very
this common known universal
we be the very
we go from the
hath made unto his
himself to teach his
that doctrine of his
the guise of Christ's
first began them, the
themselves out of the
out openly from the
of Christ into the
custom of the Catholic
common-believed points of the
the beginning of the
good readers, that the
these things which the
church and all others, they
church is a known church.
But ye confess your
that might be assigned
(which is impossible for
is this known church
of ours... or else
at all. Wherein ye
is the very church
(which proveth, as I
I shall here again
that had its beginning
is the tree and
continued from the beginning
; ergo, the common known
is the very, true
of Christ. This argument
that was before all
... he denieth not that
is, by continual succession
that was begun by
; but he denieth that
be heretics. For he
not only false heretics
This argument
that was before all
... he denieth not that
is, by continual succession
that was begun by
; but he denieth that
be heretics. For he
not only false heretics
be not of the
church
which thing Tyndale confesseth
be not of the
church
be not of the
church
which thing Tyndale denyeth
church of Christ. For he
church of the Jews because
: so, saith Tyndale, since
church of Christ hath been
, because we go from
church of them that now
church in Scripture to be
and to lead it
to be false, and
hath ever been, from
hath put them out
and departed, having no
of Christ into the
of hell (as the
from the beginning, according
begin a contrary doctrine
the perpetual guise and
could not this eight
now believeth, and, as
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<th>Term</th>
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<tr>
<td>Church</td>
<td>, as all other heretics</td>
<td>8, 1033/ 10</td>
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<td>, that was good and</td>
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<td>church</td>
<td>so far as to</td>
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<td>,&quot; or to be taken</td>
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<td>&quot;,&quot; and eight hundred years</td>
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<td>church</td>
<td>&quot;,&quot; and the very church</td>
<td>8, 1033/ 19</td>
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<td>church</td>
<td>, that was before, suffered</td>
<td>8, 1033/ 20</td>
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<td>church</td>
<td>... but if all the</td>
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<td>church</td>
<td>. Also, these sects resuscitate</td>
<td>8, 1033/ 25</td>
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<td>church</td>
<td>of nine hundred years</td>
<td>8, 1033/ 27</td>
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<td>church</td>
<td>, but be gone as</td>
<td>8, 1033/ 29</td>
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<td>church</td>
<td>of this eight hundred</td>
<td>8, 1033/ 30</td>
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<td>Church</td>
<td>from the beginning, this</td>
<td>8, 1033/ 32</td>
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<td>churches</td>
<td>of heretics. Then must</td>
<td>8, 604/ 11</td>
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<td>churches</td>
<td>, of which never one</td>
<td>8, 607/ 14</td>
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<td>churches</td>
<td>of Arius, Helvidius, Pelagius</td>
<td>8, 607/ 23</td>
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<td>churches</td>
<td>not like beginning... nor</td>
<td>8, 617/ 33</td>
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<td>churches</td>
<td>, despite of all hallows</td>
<td>8, 639/ 10</td>
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<td>churches</td>
<td>as there be sundry</td>
<td>8, 647/ 7</td>
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<td>churches</td>
<td>as there are gone</td>
<td>8, 647/ 11</td>
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<td>churches</td>
<td>. And now giveth Tyndale</td>
<td>8, 654/ 21</td>
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<td>churches</td>
<td>of heretics be many</td>
<td>8, 660/ 33</td>
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<td>churches</td>
<td>, he may go out</td>
<td>8, 661/ 2</td>
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<td>churches</td>
<td>... of which every one</td>
<td>8, 665/ 13</td>
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<td>churches</td>
<td>and sects neither, because</td>
<td>8, 666/ 26</td>
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<td>churches</td>
<td>and sects, of which</td>
<td>8, 670/ 12</td>
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<td>of these sects be</td>
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<td>of sects at sundry</td>
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<td>of heretics and schismatics</td>
<td>8, 670/ 32</td>
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<td>churches</td>
<td>of the devil. And</td>
<td>8, 670/ 33</td>
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<td>of heretics and schismatics</td>
<td>8, 670/ 34</td>
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<td>churches</td>
<td>of the devil, already</td>
<td>8, 673/ 16</td>
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<td>churches</td>
<td>of so many sects</td>
<td>8, 691/ 2</td>
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<td>churches</td>
<td>, buying of copes, Books</td>
<td>8, 700/ 21</td>
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<td>churches</td>
<td>, and buying of Books</td>
<td>8, 700/ 30</td>
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<tr>
<td>churches</td>
<td>, at the leastwise, must</td>
<td>8, 702/ 14</td>
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<td>churches</td>
<td>thereas it seemed necessary</td>
<td>8, 702/ 17</td>
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<td>churches</td>
<td>, which of his false</td>
<td>8, 732/ 13</td>
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<td>churches</td>
<td>are governed by the</td>
<td>8, 769/ 10</td>
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<td>that are governed in</td>
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<td>churches</td>
<td>in the realm have</td>
<td>8, 776/ 3</td>
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<td>in the realm, and</td>
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<td>churches</td>
<td>of heretics, and thereby</td>
<td>8, 809/ 36</td>
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<td>churches</td>
<td>he neither jesteth nor</td>
<td>8, 836/ 6</td>
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<td>churches</td>
<td>are departed and cast</td>
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<td>churches</td>
<td>Barnes is himself come</td>
<td>8, 836/ 8</td>
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<tr>
<td>churches</td>
<td>, but rather doth himself</td>
<td>8, 836/ 16</td>
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<tr>
<td>churches</td>
<td>of Christ, and calleth</td>
<td>8, 852/ 29</td>
</tr>
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<td>churches</td>
<td>to whom Saint Paul</td>
<td>8, 855/ 26</td>
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<tr>
<td>churches</td>
<td>were known churches: even</td>
<td>8, 855/ 28</td>
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</table>
particular churches were known  
prophets of all other  
truth, all you other  
and among all your  
and among all your  
that each of your  
yours, or all your  
and each of your  
one of all your  
one of the false  
one of all your  
the mother of all  
of all those divers  
well that of known  
of those known particular  
make his true particular  
well from all the  
as from all the  
then if Christ's particular  
by false doctrine be  
all the known particular  
whole world. For the  
called catholic or universal  
from all the known  
they be rulers of  
one church all the  
men might find the  
folk, the building of  
Barnes. Of which two  
that neither of their  
and yet some other  
and set up their  
all have all their  
al have all their  
may speak of diverse  
and each of these  
heads of their own  
of his any more  
in earth no more  
hath in earth more  
earth no more very  
three catholic or universal  
Christ hath two catholic  
to wit, two universal  
of their two catholic  
which writeth to known  
same "sanctified," "holy," "faithful"  
appeareth that known particular  
unholy in the particular  
to call these particular  
churches  : even so is the  
churches  . For I am sure  
churches  vary with her, and  
churches  I never heard of  
churches  that be gone from  
churches  would fain seem to  
churches  together, being each to  
churches  is known . . . it appeareth  
churches  is the true church  
churches  and hath the false  
churches  . And therefore I were  
churches  , the church of Rome  
churches  . . . being together all at  
churches  , there was never none  
churches  that are in some  
churches  that is to wit  
churches  of heretics as from  
churches  of paynims. For Christ  
churches  to which he sendeth  
churches  known . . . then it followeth  
churches  of Christ be known  
churches  of heretics, which be  
churches  ; for they be contained  
churches  of heretics. For if  
churches  , and so they be  
churches  of heretics be departed  
churches  without people, people without  
churches  , the sparing from bodily  
churches  ye shall, if ye  
churches  can stand and agree  
churches  of more men's making  
churches  so far above the  
churches  unknown not one of  
churches  unknown. And in conclusion  
churches  as of a church  
churches  forever. Now, if any  
churches  the friars that run  
churches  in earth than one  
churches  but one, it followeth  
churches  of his own than  
churches  of his own but  
churches  of his own (for  
churches  (that is to wit  
churches  ), the one holy, the  
churches  of Christ, the one  
churches  and calleth them "holy  
churches  findeth he many unsaintly  
churches  , the parts of the  
churches  that are the parts  
churches  holy. Moreover, good Christian
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<td>Here in earth than</td>
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<td>Churches</td>
<td>For these be things</td>
<td>8, 1022/ 4</td>
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<td>Churches</td>
<td>Whereunto I have answered</td>
<td>8, 1024/ 11</td>
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<tr>
<td>Churches</td>
<td>As of its members</td>
<td>8, 1024/ 15</td>
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<td>Churches</td>
<td>Should be a church</td>
<td>8, 1024/ 17</td>
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<tr>
<td>Churches</td>
<td>... He may see that</td>
<td>8, 1024/ 19</td>
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<tr>
<td>Churches</td>
<td>Departed and put out</td>
<td>8, 1026/ 32</td>
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<td>Churches</td>
<td>Is the very church</td>
<td>8, 1029/ 29</td>
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<tr>
<td>Churches</td>
<td>Nor any other known</td>
<td>8, 1029/ 33</td>
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<td>Churches</td>
<td>In Jerusalem, four years</td>
<td>8, 619/ 10</td>
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<td>Circumcised</td>
<td>Yet this wot ye</td>
<td>8, 620/ 32</td>
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<td>Circumcision</td>
<td>Considering that there were</td>
<td>8, 619/ 15</td>
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<td>Circumcision</td>
<td>And came of old</td>
<td>8, 619/ 18</td>
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<td>Circumspect</td>
<td>So that ye may</td>
<td>8, 1028/ 21</td>
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<tr>
<td>Circumstantly</td>
<td>Do now I in</td>
<td>8, 737/ 26</td>
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<tr>
<td>Circumstances</td>
<td>Of the deed and</td>
<td>8, 698/ 21</td>
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<tr>
<td>Circumstances</td>
<td>More than well can</td>
<td>8, 698/ 34</td>
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<td>Circumstances</td>
<td>That man by possibility</td>
<td>8, 819/ 27</td>
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<td>Circumstances</td>
<td>That the prophet there</td>
<td>8, 881/ 16</td>
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<td>Circumstances</td>
<td>Of his own mind</td>
<td>8, 947/ 2</td>
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<td>Circumstances</td>
<td>Therein, that engender occasion</td>
<td>8, 947/ 14</td>
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<td>As I have before</td>
<td>8, 966/ 22</td>
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<td>Circumstances</td>
<td>Considered, it shall well</td>
<td>8, 1006/ 15</td>
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<td>Circumstances</td>
<td>. Ye shall also well</td>
<td>8, 1019/ 19</td>
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<td>Cities</td>
<td>Of Almaine, as lately</td>
<td>8, 638/ 22</td>
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<td>Cities</td>
<td>Sodom and Gomorrah shall</td>
<td>8, 882/ 33</td>
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<td>Citizens</td>
<td>Of Gomorrah both. &quot;Yea&quot;</td>
<td>8, 759/ 18</td>
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<td>City</td>
<td>Of God. Now, that</td>
<td>8, 610/ 16</td>
</tr>
<tr>
<td>City</td>
<td>Receive you not, Sodom</td>
<td>8, 614/ 27</td>
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<tr>
<td>City</td>
<td>In the Day of</td>
<td>8, 614/ 29</td>
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<tr>
<td>City</td>
<td>, and I believed it</td>
<td>8, 742/ 6</td>
</tr>
<tr>
<td>City</td>
<td>&quot;Come and</td>
<td>8, 742/ 39</td>
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<tr>
<td>City</td>
<td>&quot;; and that therefore &quot;if</td>
<td>8, 746/ 18</td>
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<tr>
<td>City</td>
<td>Believed for that she</td>
<td>8, 758/ 32</td>
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<tr>
<td>City</td>
<td>In his manhood, was</td>
<td>8, 759/ 8</td>
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<tr>
<td>City</td>
<td>Both with her and</td>
<td>8, 759/ 9</td>
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<tr>
<td>City</td>
<td>? Which doing of theirs</td>
<td>8, 759/ 13</td>
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<td>City</td>
<td>... But the Christian people</td>
<td>8, 835/ 5</td>
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<td>City</td>
<td>, as many as be</td>
<td>8, 857/ 23</td>
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<tr>
<td>City</td>
<td>And take none hold</td>
<td>8, 882/ 28</td>
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<td>City</td>
<td>Refuse you and will</td>
<td>8, 882/ 30</td>
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<tr>
<td>City</td>
<td>, as many as be</td>
<td>8, 908/ 26</td>
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<td>City</td>
<td>And a realm standeth</td>
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<td>City</td>
<td>And in a realm</td>
<td>8, 911/ 10</td>
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<tr>
<td>City</td>
<td>, nor only those that</td>
<td>8, 912/ 7</td>
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<tr>
<td>City</td>
<td>That is set upon</td>
<td>8, 915/ 8</td>
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<td>City</td>
<td>Above... and among the</td>
<td>8, 978/ 20</td>
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<td>City</td>
<td>Of Toulouse, and in</td>
<td>8, 990/ 16</td>
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<tr>
<td>City</td>
<td>Cannot be hidden that</td>
<td>8, 1029/ 5</td>
</tr>
<tr>
<td>City</td>
<td>The church first and</td>
<td>8, 1029/ 7</td>
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</tbody>
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liberty" by which they claim to be bound or 8, 585/ 24
let her by faith claim of right his pureness 8, 860/ 10
let her by faith claim of right his pureness 8, 863/ 13
let her by faith claim of right his pureness 8, 956/ 26
his own see, that claimeth any power or jurisdiction 8, 594/ 14
Apocalypse called the book "clasped with seven clasps" which 8, 997/ 38
book "clasped with seven clasps" which the Lamb shutteth 8, 998/ 1
it would make you claw your head, and yet 8, 605/ 36
study a little and claw his head and rub 8, 815/ 19
by the crooked, cloven claws of the devil. But 8, 817/ 3
wise all the clergy clean, and let Tyndale send 8, 598/ 2
sacraments and cast them clean away? which he saith 8, 634/ 10
is plain for the clean contrary. The "general articles 8, 645/ 17
lo, be all things clean unto you." And where 8, 686/ 27
and understanding that they clean destroy them, and construe 8, 687/ 20
them, and construe them clean contrary both to the 8, 687/ 21
as living, the very clean contrary of all that 8, 704/ 7
many things help us, clean out of the way 8, 706/ 35
many things help us, clean out of the way 8, 710/ 31
solution, with which he clean destroyeth all the other 8, 741/ 9
were his distinction then clean vanished and gone. For 8, 748/ 33
that had therein both clean and unclean… and of 8, 777/ 5
brought his church, so clean to the contrary of 8, 825/ 9
so pure and so clean, without spot. But whereby 8, 837/ 12
is she pure and clean? Not by her own 8, 837/ 13
he would make her clean. And therefore saith Saint 8, 837/ 18
so pure and so clean that it shall not 8, 838/ 7
say, that only such clean that it shall not 8, 838/ 17
be washed and made clean, and take away out 8, 840/ 8
Be ye washed, be near to you. Make clean your hands, O ye 8, 840/ 35
the stars are not clean in the sight of 8, 841/ 20
saith he, pure and clean, without spot or wrinkle 8, 844/ 11
so pure and so clean that it shall not 8, 844/ 17
is all pure and clean … and not only hath 8, 844/ 23
as he is so clean and pure, without spot 8, 844/ 32
seventh, that they be clean and pure, without spot 8, 848/ 5
Spirit of God washed clean in Baptism. And considering 8, 848/ 21
in effect all washed clean by God with the 8, 848/ 23
that so holy, so clean , and so pure, without 8, 851/ 3
that they be so clean and pure, without spot 8, 851/ 13
wrinkle of sin, so clean and pure that Saint 8, 852/ 25
reckoneth them not so clean and pure but that 8, 852/ 31
so pure and so clean , without spot or wrinkle 8, 853/ 26
apostles, "Now be you clean … but yet all you 8, 855/ 1
clean ." And especially is it 8, 855/ 2
all you be not clean persons, without spot or 8, 857/ 13
only so pure and clean , without spot or wrinkle 8, 858/ 30
so pure and so clean , that hath neither spot 8, 859/ 8
pure church and a clean , and also that Saint 8, 859/ 19
no such pure and clean church in earth... but 8, 859/ 26
so pure and so clean, without spot or wrinkle 8, 859/ 34
is she pure and clean. Mark Saint Paul's words 8, 860/ 5
therefore must she be so long as she 8, 861/ 24
congregation of people so and so pure, without 8, 863/ 7
so pure and so clean without spot or wrinkle 8, 863/ 19
a company that be that Saint Peter may 8, 864/ 11
sin, and that so clean , because that for her 8, 864/ 19
that, very pure and so pure and 8, 864/ 12
a church "pure and clean", as he saith, with 8, 864/ 26
a church "pure and clean with them, but pure 8, 864/ 36
church not pure and them, but pure and 8, 864/ 36
not yet pure and clean without spot or wrinkle 8, 865/ 7
of one pure and bringeth one not so clean without any spot or 8, 866/ 11
all his spots washed and all his wrinkles clean without spot or wrinkle 8, 866/ 12
so holy, pure, and clean, but so good, so clean , and pure by acknowledging 8, 867/ 27
the church" is made those that were made clean of their leprosy, that 8, 868/ 2
is cleansed pure and he saith she is clean and cannot err. And 8, 869/ 19
he himself, of people so clean "so long as she 8, 869/ 21
them, yet of that clean and pure, without spot 8, 871/ 30
the church pure and clean and pure church of 8, 880/ 2
of his holy, pure, clean , without spot or wrinkle 8, 882/ 8
do many things even clean church, wherein he confesseth 8, 883/ 19
be a church so clean the contrary. And therefore 8, 889/ 11
he said, "You be clean and so pure, without 8, 905/ 29
that they were all ye be not all clean "not that they were 8, 907/ 5
Barnes appointeth: pure and clean ; for he forthwith added 8, 907/ 5
so thoroughly pure and clean , meaning by Judas, the 8, 907/ 6
be holy, pure, and clean , without spot or wrinkle 8, 912/ 31
be so pure and clean that they had not 8, 913/ 8
so holy, pure, and clean , without either spot or 8, 913/ 14
be holy, pure, and clean , without spot or wrinkle 8, 913/ 18
for only pure and clean that they neither have 8, 913/ 25
be holy, pure, and clean and especially without spot 8, 913/ 32
words "omnium fidelium" men clean holy men. And so 8, 913/ 35
men that be pure and clean that they neither had 8, 914/ 7
of folk pure and clean and pure without any 8, 914/ 28
only men pure and clean without spot or wrinkle 8, 915/ 29
all holy, virtuous men, clean without spot or wrinkle 8, 915/ 32
holy people, pure and clean without spot or wrinkle 8, 916/ 8
be pure and clean , without any spot or 8, 949/ 33
of folk pure and clean , without spot or wrinkle 8, 949/ 33
only men pure and clean without spot or wrinkle 8, 950/ 10
all holy, virtuous men, clean without spot or wrinkle 8, 956/ 17
holy people, pure and clean , without spot or wrinkle 8, 956/ 19
be pure and clean and pure... for then 8, 958/ 35
be we without sin, clean without spot. He that 8, 961/ 5
had washed and made

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Thomas More Studies 12.2 (2017)
virtuous people, pure and clean

good folk pure and clean

such as were so pure

man liveth here so pure and clean

shall go hence so pure

then remain shall be pure

which be forgiven so pure

be so soon so pure

pass hence pure and predestination always pure and so pure and so pure

Augustine’s words with the sentence, for his purpose, hand, and shall make sendeth it pure and man, so pure and and boasteth what a to teach every man serve God in spiritual hath more honesty and with all your exterior faith is; and her man. And the precise glorious”; so that the to give her his Jesus, and to the to give her his fully given her his of virtuous living and glorious.” So that the to give her his Jesus, and to the promiseth that good works might sanctify her, and her; that he might all your “holiness,” cannot the holy water cannot might sanctify her and wash them all and had any efficacy to us our sins, and might sanctify her and
clean without either spot or

clean without either spot or

clean and so pure that

clean but that as long

clean and so pure, without

clean burned out by the

clean at their death… must

clean forgiven, that yet dieth

clean and forthwith go to

; whereas Saint Augustine saith

clean that she neither hath

clean always, without either spot

clean that it neither hath

clean contrary sentence… against his

clean and pure, without spot

clean , without spot or wrinkle

clean , without spots or wrinkles

clean , without spot or wrinkle

clean and pure, without spot

clean that there be not

clean against the mind of

clean his flour, and the

clean unto heaven, and in

clean , without spot or wrinkle

cleanly coat he hath, so

cleanliness and honesty, and not

cleanliness and vowed chastity. He

cleanliness of living, and more

cleanliness , remain in your filthiness

cleanliness and pureness is before

cleanliness and purity "without spot

cleanliness of this holy church

cleanliness , and to let her

cleanliness that she hath in

cleanliness , and to let her

cleanliness and his pureness that

cleanliness they should secretly sow

cleanliness of this holy church

cleanliness , and to let her

cleanliness that she hath in

cleanse our souls. As where

cleanse her in the fountain

cleanse her and make her

cleanse you nor bring you

cleanse a man nor give

cleanse her in the fountain

cleanse them from all their

cleanse them. But why hath

cleanse us from all wickedness

cleanse her in the fountain
field, with his fan, hypocrisy; she is also no man can be Christian people, and hath the Sacrament of Baptism washed, and ye be that she might be church of God is hath chosen her, is they were purged and sin, they be again that whoseover is once that she might be in prayer to be and he departeth hence church well washed and him, be depured and church of God is church of God is see clearly that God and goeth about the and set their authority said, was plain and us those questions more contrary to Luther's doctrine And it is a things so plain and of his unknown elects if ye bring no will, appeareth plainly by after, they make so miracles, they stand yet that it is as sec, good readers, as may see yourselves, as bringeth in his bright, that the scriptures be the more part proveth in his life, so him... but also prove that Barnes bringeth saith him, that make so 1, A recta, speaketh doubt this questionless and And this is a Saint Paul maketh a and against your own may perceive them for and that for the singular person, in the cleanse from the cockle good cleansed by Christ's blessed blood cleansed of his sins but cleansed them, "by the water cleansed his church of all cleansed , and ye be sanctified cleansed by acknowledging of her cleansed and purified by Christ cleansed pure and clean and cleansed from their sin by cleansed, , purged, and made fair cleansed and made fair is cleansed by acknowledging of her cleansed through confession... and as cleansed , and the Church is cleansed . Now, here may ever cleansed before that he shall cleansed and purified by Christ cleansed and purified by Christ cleanseth and purifieth his church cleansing of our spots, and clear at naught, and wrote clear for him. And thus clear , either they or we clear . But I can let clear thing to me and clear that he seeth them clear gone again, for any clear thing out of the clear texts of Scripture, I clear against him that a clear aboard and believe nothing clear as the sun shining clear as the sun shining clear as the sun shining clear conclusion not for to clear for our part against clear against him. And now clear to make it open clear against him. And all clear against him; howbeit, no clear against him... and then clear against him. For that clear , undoubted church, then shall clear thing also: that albeit clear difference between the fornicators clear agreement evermore granted before clear . Of which two the clearing of all doubts and clearing of all doubts concerning

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by their evil doctrine
which promises it appeareth
them yet may ye
this point themselves so
all their other sects,
abominations that is so
apostles also themselves, ever
damnation. But it appeareth
by which they be
church, they prove now
repugnant faiths, well and
And in this he
it may well and
be hereafter, well and
Christian readers, here ye
church, is well and
appear, and may be
of grace or glory,
there answered it and
this point, ye may
that ye see so
ye shall well and
it thereby well and
readers, here may ye
ye may the more
ye shall the more
believe, but openly and
Gospel somewhat that could
shifts before, he shall
now ye see, pardie,
over utterly and destroy
Paul, as ye may
may ye well and
going before them, they
latter of the twain
the same Spirit appeareth
chapter. To make us
him, as a thing
feeling faith," himself here
too... as I have
is Tyndale much more
upon this must it
the very church it
this book... here ye
not only reproved you
avoid that argument that
also yet once again
of our Savior himself
was therein confuted so
plain against him... and
clearly prove themselves messengers sent 8, 611/ 28
clearly that he will never 8, 622/ 18
clearly perceive by their master 8, 624/ 8
clearly perceive to be perceived 8, 624/ 12
clearly would give a light 8, 627/ 3
clearly verified in these heretics 8, 627/ 33
clearly taught the contrary as 8, 630/ 14
clearly what holy purpose Tyndale 8, 633/ 16
clearly declared for things specially 8, 640/ 6
clearly with this that he 8, 660/ 10
clearly know, saith Tyndale, that 8, 664/ 1
clearly declareth the madness as 8, 667/ 34
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clearly prove that their "church 8, 680/ 32
clearly see that Tyndale's example 8, 683/ 20
clearly voided and proved far 8, 683/ 23
clearly proved. And lately have 8, 684/ 32
clearly destitute and dead when 8, 688/ 6
clearly proved it naught, so 8, 693/ 8
clearly see that concerning offerings 8, 703/ 1
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clearly appeareth, to any man 8, 708/ 7
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four or five times clearly and plainly confound him 8, 936/ 9
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starch. And when the clergy teacheth this once then 8, 584/ 3
whole company of the clergy, which usually declare themselves 8, 588/ 19
as for repenting... our clergy, pardie, may well appear 8, 588/ 30
other side, their own clergy, and the very great 8, 588/ 35
great clerics of their clergy (as the great cleric 8, 588/ 35
same reason excuse our clergy from malice in persecuting 8, 589/ 24
he saith that the clergy doth rebuke them by 8, 589/ 36
Bainham, and Tewkesbury the clergy maketh them not heretics 8, 590/ 1
as they be... the clergy doth denounce them. And 8, 590/ 4
And as for the clergy besides, Tyndale here, as 8, 594/ 15
any wise all the clergy clean, and let Tyndale 8, 598/ 2
he descended to the clergy alone, which is but 8, 599/ 11
 whole company of the clergy ... dissembling always still the 8, 599/ 19
heresy, that in the clergy were all together contained 8, 599/ 23
likewise as all the clergy be shaven, so they 8, 600/ 2
be all the shaven clergy shameless, saith Tyndale? Because 8, 600/ 8
here dissembleth that the clergy so calleth the right 8, 600/ 11
that of the whole clergy, being "all shaven," there 8, 600/ 18
will have all the clergy called "elders" were not 8, 612/ 6
like manner is the clergy crept up into the 8, 613/ 35
confesseth himself that the clergy be those which (though 8, 614/ 9
in Christendom, but the clergy, by continual succession then 8, 614/ 19
then hath ever the clergy of every age been 8, 614/ 20
Spirit, not into the clergy only, but into his 8, 614/ 37
to be with his clergy only, but also with 8, 614/ 38
nor to lead his clergy only, into every truth 8, 614/ 39
he provided specially the clergy to be the preachers 8, 615/ 1
the laypeople as the clergy, as well women as 8, 615/ 36
Christendom none but the clergy; nor, of truth, hitherto 8, 616/ 5
hitherto none but the clergy have been, nor (as 8, 616/ 5
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is, nor by the clergy of this eight hundred 8, 631/ 28
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maketh here upon the clergy, and the whole Catholic 8, 641/ 25
great cost with the clergy that are now so 8, 642/ 2
he saith that the clergy now, without any one 8, 642/ 10
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the priests and the clergy thereof, in like manner 8, 649/ 11
the preachers and the clergy to the scribes and 8, 649/ 37
the whole Catholic Church and the
railing words against the 
and synagogue to the 
point falsely belie the 
to rail upon the 
among all them, neither 
and all the whole 
Catholic Church to the 
other. Howbeit, in the 
cardinals, and the whole 
and cardinals, and the 
Catholic Church unto the 

warrant you, that the 
heretic upon all the 
be many among the 
book, among all the 
in railing upon the 
well, touch not the 
Church which that holy 
giveth Orders to the 
do sharply prick the 
little part of the 
clergy (as the great 
Luther, and the great 
Tyndale, and the great 
and the very great 
mind full well and 
he should never fall, 
doctrine that under a 
be bound to no 
habit and in their 
run out of their 
some other scripture in 
because I kept them 
do, in the chrism 
up upon the altar 
his gray garments and 
meat and drink and 
For it standeth in 
them, also in the 
like a foul spotted 
as another man's old 
heart by the crooked, 
much at once, for 

than is chalk to 
go in a friar's 
put off his friar's 
put on a frieze 
us in his friar's 
and such a new 
put off his knave's 

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yet in very deed 
and to the Catholic 
... and that of truth 
of the Catholic Church 
nor lay knoweth Christ 
be such, in every 
alone, and sometimes to 
as there be bad 
, and all the Christian 
, and the whole Christian 
alone and after in 
can never lack persecution 
of Christendom that will 
full bad (as hard 
in general... all honest 
and ceremonies and sacraments 
only, and yet maketh 
pronounced and declared against 
, consecrateth priests, prepareth us 
as he saith after 
, and therewith were waxen 
Luther, and the great 
Tyndale, and the great 
Hussgen), if they be 
of their clergy (as 
in your goodly process 
he never so high 
of virtuous living and 
, but have all the 
because they cannot run 
and cast off their 
, which he calleth here 
in a high garret 
or in the cradle 
. But then would Saint 
himself comely in gay 
... yet said he that 
and in decking; in 
, to meet our Lord ", and that "the stars 
shoes. And yet the 
claws of the devil 
of the stomach no 
. Now is all the 
, bid him pray not 
and put on a 
, and run out of 
till he doff his 
I would he got 
and wax an honest
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<td>he hath, so pure</td>
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<td>in saints' merits. And</td>
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<td>in friars and friars'</td>
<td>&quot;Is not here an</td>
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<td>or peddler, king or</td>
<td>&quot;carter or cardinal,&quot; &quot;butcher</td>
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<td>such darnel seed and</td>
<td>to feed them. But</td>
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<td>both good corn and</td>
<td>; in a great</td>
<td>8, 734/24</td>
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<td>devil doth after sow</td>
<td>, or darnel, and maketh</td>
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<td>there shall never lack</td>
<td>among the corn. And</td>
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<td>there never so much</td>
<td>in that field, yet</td>
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<td>fan, cleanse from the</td>
<td>good corn, and sendeth</td>
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<td>turneth the corn into</td>
<td>into corn. And this</td>
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<td>God turneth again much</td>
<td>in the Church, yet</td>
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<td>in the Church we</td>
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<td>of Christ; howbeit, that</td>
<td>8, 756/30</td>
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<td>heirs heirs of God,</td>
<td>fear of death&quot; come</td>
<td>8, 588/6</td>
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<td>ear till the very &quot;</td>
<td>fear of death that</td>
<td>8, 588/12</td>
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<td>come so near the</td>
<td>for age, took to</td>
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<td>when he waxed very</td>
<td>in, a bed alone</td>
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<td>wife lie, and take</td>
<td>and would not have</td>
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<td>the fire had been</td>
<td>... after that I had</td>
<td>8, 742/37</td>
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<td>believe the fire were</td>
<td>water. And that in</td>
<td>8, 750/14</td>
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<td>by a cup of</td>
<td>... after that I had</td>
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<td>that the fire were</td>
<td>in which he had</td>
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<td>scoff but a very</td>
<td>conceit of my goff</td>
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<td>before his body were</td>
<td>yet when he doth</td>
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<td>to send any such</td>
<td>as these heretics are</td>
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<td>goeth forth with his</td>
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<td>of this his holy</td>
<td>; and for this time</td>
<td>8, 776/23</td>
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<td>man might by such</td>
<td>of every place with</td>
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<td>doth. But now, to</td>
<td>his blasphemy... those would</td>
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<td>of bearing favor to</td>
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<td>of ground, hath he</td>
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<td>that they have no</td>
<td>to bear their wily-foolish</td>
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<td>near and cope. But</td>
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<td>heretic more loath to</td>
<td>to the stake than</td>
<td>8, 579/6</td>
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<td>stake than Tyndale to</td>
<td>near the tilt. And</td>
<td>8, 579/7</td>
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<td>hither, and many dispensations</td>
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<td>or else till they</td>
<td>so near the cold</td>
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<td>warrant you, when they</td>
<td>there. But all their</td>
<td>8, 589/6</td>
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<td>that all their faults</td>
<td>but of frailty... and</td>
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<td>come</td>
<td>once to the proper</td>
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<td>come</td>
<td>out of the Catholic</td>
<td>8, 598/26</td>
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<td>come</td>
<td>forth again with the</td>
<td>8, 600/31</td>
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<td>come</td>
<td>out of it; and</td>
<td>8, 603/3</td>
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<td>come</td>
<td>hither, thou, girl; take</td>
<td>8, 605/23</td>
</tr>
<tr>
<td>come</td>
<td>in which, by God's</td>
<td>8, 606/36</td>
</tr>
<tr>
<td>come</td>
<td>short of his whole</td>
<td>8, 612/31</td>
</tr>
<tr>
<td>come</td>
<td>into the seat of</td>
<td>8, 614/10</td>
</tr>
<tr>
<td>come</td>
<td>to the faith) is</td>
<td>8, 615/21</td>
</tr>
<tr>
<td>come</td>
<td>... but if God therewith</td>
<td>8, 615/21</td>
</tr>
<tr>
<td>come</td>
<td>because they should not</td>
<td>8, 618/3</td>
</tr>
<tr>
<td>come</td>
<td>from God... but one</td>
<td>8, 618/9</td>
</tr>
<tr>
<td>come</td>
<td>to this point, he</td>
<td>8, 619/6</td>
</tr>
<tr>
<td>come</td>
<td>, that shall make a</td>
<td>8, 621/24</td>
</tr>
<tr>
<td>come</td>
<td>to such a confusion</td>
<td>8, 622/19</td>
</tr>
<tr>
<td>come</td>
<td>in the Catholic church</td>
<td>8, 622/29</td>
</tr>
<tr>
<td>come</td>
<td>forth with if they</td>
<td>8, 625/34</td>
</tr>
<tr>
<td>come</td>
<td>into the place by</td>
<td>8, 629/8</td>
</tr>
<tr>
<td>come</td>
<td>thence... unasked say they</td>
<td>8, 629/27</td>
</tr>
<tr>
<td>come</td>
<td>thereto for nothing else</td>
<td>8, 629/31</td>
</tr>
<tr>
<td>come</td>
<td>to the old time</td>
<td>8, 632/26</td>
</tr>
<tr>
<td>come</td>
<td>once to some reason</td>
<td>8, 634/29</td>
</tr>
<tr>
<td>come</td>
<td>into Christendom, &quot;Brother, beware&quot;</td>
<td>8, 635/9</td>
</tr>
<tr>
<td>come</td>
<td>, then, to this new</td>
<td>8, 650/18</td>
</tr>
<tr>
<td>come</td>
<td>forth and rail fast</td>
<td>8, 653/35</td>
</tr>
<tr>
<td>come</td>
<td>down faster than he</td>
<td>8, 655/7</td>
</tr>
<tr>
<td>come</td>
<td>from heretics&quot;; whereas, the</td>
<td>8, 655/10</td>
</tr>
<tr>
<td>come</td>
<td>away from the true</td>
<td>8, 662/26</td>
</tr>
<tr>
<td>come</td>
<td>away from this &quot;church&quot;</td>
<td>8, 662/28</td>
</tr>
<tr>
<td>come</td>
<td>from the faith of</td>
<td>8, 663/14</td>
</tr>
<tr>
<td>come</td>
<td>away from the &quot;feigned&quot;</td>
<td>8, 664/3</td>
</tr>
<tr>
<td>come</td>
<td>together departing out of</td>
<td>8, 669/5</td>
</tr>
<tr>
<td>come</td>
<td>out of the one</td>
<td>8, 672/31</td>
</tr>
<tr>
<td>come</td>
<td>out of them, and</td>
<td>8, 675/13</td>
</tr>
<tr>
<td>come</td>
<td>out of the Catholic</td>
<td>8, 678/28</td>
</tr>
<tr>
<td>come</td>
<td>at it. For ere</td>
<td>8, 686/6</td>
</tr>
<tr>
<td>come</td>
<td>at the hedge, in</td>
<td>8, 686/9</td>
</tr>
<tr>
<td>come</td>
<td>in his Father’s glory</td>
<td>8, 687/1</td>
</tr>
<tr>
<td>come</td>
<td>shortly, and my reward</td>
<td>8, 687/11</td>
</tr>
<tr>
<td>come</td>
<td>again unto him, his</td>
<td>8, 687/31</td>
</tr>
<tr>
<td>come</td>
<td>... wherewith he would answer</td>
<td>8, 690/13</td>
</tr>
<tr>
<td>come</td>
<td>and restore allthing.&quot; That</td>
<td>8, 691/18</td>
</tr>
<tr>
<td>come</td>
<td>and bless them and</td>
<td>8, 691/36</td>
</tr>
<tr>
<td>come</td>
<td>into hell; but thou</td>
<td>8, 692/6</td>
</tr>
<tr>
<td>come</td>
<td>to begin the true</td>
<td>8, 693/2</td>
</tr>
<tr>
<td>come</td>
<td>forth, but lie still</td>
<td>8, 701/14</td>
</tr>
<tr>
<td>come</td>
<td>as a new Saint</td>
<td>8, 703/26</td>
</tr>
<tr>
<td>come</td>
<td>unto the right understanding</td>
<td>8, 706/25</td>
</tr>
<tr>
<td>come</td>
<td>by the true understanding</td>
<td>8, 706/33</td>
</tr>
</tbody>
</table>
Readers, here are we come together, Tyndale and we believe him till Antichrist come. For until that time come out of the shell come down here and walk come among them and ask come into the world and come after, receive the Scripture come another that seemeth more come and see a man come in; which faith was come at it without the come to me but if come a more honest man come and teach the second come to gather his Christian come into the world in come , and were by virtue come in." But this "faith come to the man again come and grown to the come out of the waves come that both be reaped come at any of the come to me but if come to the remnant that come of Abraham's seed are come again, suppeth them all come into his breast to come into the feeling of come to heaven. For that come to the extremity, Christ come down from his high come to heaven. What will come thereto... and therefore biddeth come , embrace, therefore, he biddeth come to the very feeling come nearer unto him therein come to that high point come we, then, to the come and teach it to come to that point that come duly to baptism, by come to baptism unduly that come to baptism with only come unto baptism, and say come to baptism without any come to the baptism, and come ... with which divided from come now. And as for come , all the whole rabble
<table>
<thead>
<tr>
<th>Term</th>
<th>Sentence</th>
<th>Ending Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>come</td>
<td>glory that is to</td>
<td>8, 841/ 13</td>
</tr>
<tr>
<td>come</td>
<td>before the next sessions,</td>
<td>8, 848/ 35</td>
</tr>
<tr>
<td>come</td>
<td>the time shall be</td>
<td>8, 850/ 9</td>
</tr>
<tr>
<td>come</td>
<td>twenty-second chapter: &quot;Mark, I thereof; and when ye</td>
<td>8, 850/ 14</td>
</tr>
<tr>
<td>come</td>
<td>nor abide till you</td>
<td>8, 854/ 14</td>
</tr>
<tr>
<td>come</td>
<td>book else should ever all this, till she</td>
<td>8, 854/ 15</td>
</tr>
<tr>
<td>come</td>
<td>Church shall in conclusion shall not every man</td>
<td>8, 863/ 3</td>
</tr>
<tr>
<td>come</td>
<td>after... because he cannot at another, and some</td>
<td>8, 865/ 16</td>
</tr>
<tr>
<td>come</td>
<td>yet also, till I if we happen to confusion of things should of any that shall was he that was false prophets that will she know us, and he that taketh it so may there another say) that when they us all, and we my neighbor and I should be saved and only those that will then of those that taught wrong... and after sure if they will that of such as her, and so be envy, since ye be my very mother, and if I happed to no man may assoil, would not have him Christ saith. For you him; that is, you his voice... but you For while they must sick and may not in a rush. For upon one fair day must it needs have when it was once confusion of things should were at that time when this officer had assembly, that they were parts of the world</td>
<td>8, 865/ 19</td>
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<tr>
<td>come</td>
<td>that shall be showed</td>
<td>8, 870/ 20</td>
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<tr>
<td>come</td>
<td>sit as fast there</td>
<td>8, 871/ 6</td>
</tr>
<tr>
<td>come</td>
<td>, we shall reap without</td>
<td>8, 873/ 4</td>
</tr>
<tr>
<td>come</td>
<td>shortly, and my reward</td>
<td>8, 874/ 36</td>
</tr>
<tr>
<td>come</td>
<td>together to your housel</td>
<td>8, 888/ 5</td>
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<tr>
<td>come</td>
<td>all together, nor the</td>
<td>8, 889/ 1</td>
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<tr>
<td>come</td>
<td>in such a false</td>
<td>8, 890/ 9</td>
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<tr>
<td>come</td>
<td>thereas she shall be</td>
<td>8, 892/ 12</td>
</tr>
<tr>
<td>come</td>
<td>, yet shall not every</td>
<td>8, 892/ 32</td>
</tr>
<tr>
<td>come</td>
<td>that is at any</td>
<td>8, 895/ 22</td>
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<tr>
<td>come</td>
<td>into it to be</td>
<td>8, 897/ 12</td>
</tr>
<tr>
<td>come</td>
<td>in again, and some</td>
<td>8, 897/ 36</td>
</tr>
<tr>
<td>come</td>
<td>farther in this matter</td>
<td>8, 897/ 37</td>
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<tr>
<td>come</td>
<td>where it is. For</td>
<td>8, 898/ 20</td>
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<tr>
<td>come</td>
<td>in these latter days</td>
<td>8, 898/ 22</td>
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<tr>
<td>come</td>
<td>, then were I satisfied</td>
<td>8, 898/ 28</td>
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<tr>
<td>come</td>
<td>to save the world</td>
<td>8, 898/ 35</td>
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<tr>
<td>come</td>
<td>to us in such</td>
<td>8, 899/ 7</td>
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<tr>
<td>come</td>
<td>and give us good</td>
<td>8, 899/ 8</td>
</tr>
<tr>
<td>come</td>
<td>to his death by</td>
<td>8, 904/ 1</td>
</tr>
<tr>
<td>come</td>
<td>and say by another</td>
<td>8, 904/ 3</td>
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<tr>
<td>come</td>
<td>to the preaching, all</td>
<td>8, 905/ 3</td>
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<tr>
<td>come</td>
<td>together at his calling</td>
<td>8, 905/ 12</td>
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<tr>
<td>come</td>
<td>both to church with</td>
<td>8, 905/ 21</td>
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<tr>
<td>come</td>
<td>to the knowledge of</td>
<td>8, 916/ 28</td>
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<tr>
<td>come</td>
<td>and hear and learn</td>
<td>8, 916/ 29</td>
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<tr>
<td>come</td>
<td>and are willing to</td>
<td>8, 922/ 14</td>
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<tr>
<td>come</td>
<td>and hear all their</td>
<td>8, 922/ 13</td>
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<tr>
<td>come</td>
<td>to it; and also</td>
<td>8, 924/ 13</td>
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<tr>
<td>come</td>
<td>and learn well indeed</td>
<td>8, 928/ 3</td>
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<tr>
<td>come</td>
<td>from her for anger</td>
<td>8, 928/ 4</td>
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<tr>
<td>come</td>
<td>from her ye misreport</td>
<td>8, 929/ 10</td>
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<tr>
<td>come</td>
<td>from her to yours</td>
<td>8, 931/ 35</td>
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<tr>
<td>come</td>
<td>in her company, ye</td>
<td>8, 936/ 23</td>
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<tr>
<td>come</td>
<td>to a point of</td>
<td>8, 937/ 15</td>
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<tr>
<td>come</td>
<td>forth and make such</td>
<td>8, 937/ 36</td>
</tr>
<tr>
<td>come</td>
<td>before him; that is</td>
<td>8, 942/ 13</td>
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<tr>
<td>come</td>
<td>into the fold of</td>
<td>8, 942/ 14</td>
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<tr>
<td>come</td>
<td>with your own voice</td>
<td>8, 942/ 15</td>
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<tr>
<td>come</td>
<td>all the meine man</td>
<td>8, 942/ 16</td>
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<tr>
<td>come</td>
<td>this were but finding</td>
<td>8, 942/ 17</td>
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<tr>
<td>come</td>
<td>they must, whether they</td>
<td>8, 942/ 18</td>
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<tr>
<td>come</td>
<td>into some one fair</td>
<td>8, 942/ 19</td>
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<tr>
<td>come</td>
<td>, ye see well, good</td>
<td>8, 942/ 21</td>
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<tr>
<td>come</td>
<td>unto that... then were</td>
<td>8, 942/ 28</td>
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<td>come</td>
<td>in the latter days</td>
<td>8, 942/ 29</td>
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<td>come</td>
<td>to their hands, as</td>
<td>8, 942/ 30</td>
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<tr>
<td>come</td>
<td>with his stick and</td>
<td>8, 942/ 31</td>
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<tr>
<td>come</td>
<td>thither together from all</td>
<td>8, 942/ 32</td>
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<tr>
<td>come</td>
<td>whole always together to</td>
<td>8, 942/ 36</td>
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</table>
imagination that never could come to pass: I answer, 8, 938/ 33
any such thing to come any foresight at all, 8, 939/ 6
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unknown when they shall come to this shift between
the spouse that should come to the marriage? Meant
which all they be, is the very church, 8, 1030/ 28
garments and clothe himself come of an anger and
by Tyndale well and cometh of great humility given
worshipful wild goose so cometh this envy and hatred
the goodly composition and comely devised? And yet forthwith
that he hath done comely scoffeth and scorneth... by
of his ghostly father cometh forth in his book
chapter of Luke. Then cometh Tyndale in at the
and the spirituality... he cometh forth, as ye see
further constancy, when he cometh to the matter itself
upon that point. Now cometh Tyndale and barely rehearseth
nor afterward when he cometh to my Second Book
mention... but when he cometh this envy and hatred
saints against their heresies cometh kind of allegories Tyndale
cometh forth in his book
ween that the good book of Scripture that cometh ever out of the
And when the Scripture cometh out of your hands
charity and devotion that cometh to light, and is
Catholic Church. For now cometh and worketh with grace
with him. But now cometh he to his fourth
proved plain false) he cometh now and confesseth that
that therefore "if there means whereof a man cometh thereto yet is there
goodly purpose? But then church of Christ he cometh he forth in the
this end at last that ordinarily hath it cometh he forth with another chapter
and the "feeling faith" and worketh with grace cometh all his holy heresy
and discretion which duly to do when he which with historical faith
hath another holiness, that cometh from God the Father
of these things of God's mere liberal
Christ saith, no man "cometh to it by the
of God." But Friar cometh of God... and that
greatness of that reward and that particular
hath another holiness, that cometh from God the Father
words of God." How cometh this, that the church
Saint Paul saith, "Faith cometh by hearing, and hearing
by hearing, and hearing where he saith, "Faith cometh by the word of
by hearing, and hearing Barnes call this: "Faith cometh by hearing, and hearing
by hearing, and hearing cometh Tyndale's master Martin Luther
cometh to me but if cometh of God's mere liberal
cometh of God."
Whensoever the true preacher cometh from God the Father
man of the Church, cometh this, that the church
of Christ." This fellow cometh by hearing, and hearing
before her. Nevertheless, oftentimes cometh forth with a proud
is; but when Christ cometh it that this particular
of strangers." And now cometh, no man shall know
And of these goods cometh Barnes and telleth us
kings' apparel. Of this cometh the harlots' decking that
the altars. Of this cometh gold in their bridles
unto that. Of this cometh their plenteous winepresses and
giveth our spirit the cometh their tun's of sweet
faith" any pleasure or cometh thereto and learneth thereof
that full fruit and cometh of good hope, as
he say for the cometh of hope, or any
beseech him of his cometh of his person, she
one longed to be cometh of the whole fraternity-and-sorority
will send you another cometh counsel for some other
would never leave them cometh, with his ghostly communication
unto Christ at his comfort that shall teach you
faith. And against the comfortless, nor like children fatherless
coming ... and that he should coming of Christ, the scribes
and patriarchs" against the

of Moses and the

synagogue even at the

hearts... which order of

Jews was at Christ's

Jews had against the

Pharisees were at Christ's

that was at the

intrusion, or other unlawful

they were at the

world warning before his

will, by his holy

late thing at the

synagogue was until Christ's

following him in the

be after his own

grace by Christ's own

old time, before Christ's

abundance, by his own

example, but by their

preserved from such ungodly

went at large... and,

the day of the

his book and his

none. For as for

naughty doctrine against Christ's

that, until his own

but at the first

first, not bid and

thus he saith: "I

do not, I say,

the least, as Christ

things that we be

that therefore Moses had

of heaven himself, had

when the faithful folk,

shrift. For our Lord

him... in which he

our Savior thus: "He

things that I have

be, Saint Paul also

and in like wise

cause also, our Lord

Of whose flesh God

church? And when he

again, into what church

then, when our Savior

decree in which he

decree in which he

laws of the Church,

coming of Christ... and whom

coming of Christ... God stirred

coming of Christ... Tyndale hath

coming to the faith appeareth

. Though there never was

coming of Christ infected by

"crept up into the

coming of Christ... and the

, theriento. And as for

coming of Saint John... God

, that his doctrine might

coming into it to preach

coming of Christ, if they

coming the very church of

coming to it. And therefore

. And how can he

, when by the Passion

, the children of the

, to give out his

coming to the Land of

coming into the faith, and

coming up to London the

coming of our Lord Jesus

coming hither and going over

coming together from all countries

coming was sprung up therein

coming , there he kept his

coming in of "the church

command me believe, but openly

command thee before God," etc

command all folk, elect or

command the Jews to obey

commanded to do, and which

commanded them to hear him

commanded them to hear him

commanded thereto by Moses, arose

commanded those that were made

commanded every man, upon their

commanded his apostles that they

commanded you." And again, to

commanded the Corinthians that they

commanded the books of those

commanded of the sacrifice of

commanded and forbade, that no

commanded to receive the man

commanded he to receive him

commanded himself that, upon him

commandeth saying, "Though the pope

commandeth saying, "Though the pope

commandeth every of them to
credence thereunto, as himself commandeth every man to do 8, 682/ 23
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themselves to scriptures. Wherefore commandeth he that all christened 8, 928/ 29
the latter days therefore commandeth he that Christian men 8, 929/ 11
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that the words of commandment of honoring their father 8, 697/ 31
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either by some convenient commentary devised upon the truth 8, 677/ 24
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<td>known Catholic faith; that</td>
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<td>points of the Church</td>
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<td>common</td>
<td>known, that I shall</td>
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<td>commonly</td>
<td>can do none other</td>
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<td>all his parables be</td>
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<td>called the mother of</td>
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<td>moved to give faith</td>
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<td>do fall, writeth unto</td>
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<td>the faulty from the</td>
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<td>communication</td>
<td>had with our Savior</td>
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<td>had with Christ, more</td>
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<td>that had been between</td>
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<td>at that time especially</td>
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<td>or his good, virtuous</td>
<td>8,1026/23</td>
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<td>communing</td>
<td>... and then would himp</td>
<td>8,896/33</td>
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<td>communion</td>
<td>or fellowship of holy</td>
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which is called the communion and the fellowship of that deceased in the Holy Church is a we believe that the also we believe the this life have the hold ourselves in the also "sanctorum communionem" (the which is called the we may be by lived here were, by church and also "sanctorum communionem" that these words "sanctorum in the Creed "sanctorum this Catholic church be above... and among the women as the particular neither himself nor any cannot Tyndale and his fellow, and all his of Christ is another than the known Catholic departed out of our wretches to the whole and not in unthriftily to eat in his Paul forbiddeth us the alone to the whole but that yet that church is always that since they be a and Zwingli, and their prove him and his remained in the smaller manner as the great been conversant and in for himself and his took it of a is a congregation and well, not for a ever yet a known idolaters of his own busy swarm of rebellious at naught the whole congregation invisible, and a they there for good righteous, all the whole one church and one there is none holy among them... as Christ's communion and the fellowship of communion and blood of Christ communion or fellowship of holy communion and fellowship of all communion of saints in another communion and fellowship of the communion and fellowship of hope communion and fellowship of saints communion of faith though good communion of faith and sacraments communionem " (the communion, or fellowship communionem " do sharply prick the communionem ," some wholly carnal fathers companies known well enough, ye companies of the blessed martyrs companies , make one, whole, universal companion of his durst ever companions whom we call "heretics companions fellows with the old companions than the known Catholic company of all Christian regions company , yet them account we company of the clergy, which company fall to railing, or company ," But the pope with company ,"the pope with violence company of the clergy... dissembling company was still the church company that still remaineth in company well-known to have gone company be the very church company the church, they prove company , the two tribes only company of Christ's disciples went company with them (as the company , we shall see somewhat company of heretics, yet evermore company of both good and company of only good men company . For if men might company , then was he a company (as these schismatical heretics company where many virtuous people company unknown though every one company tarry loose with their company, in heart, and still company , some be good and company in earth but it company was a good company
<table>
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<td>company</td>
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<td>company</td>
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<td>, when your tokens be</td>
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<td>company</td>
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<td>company</td>
<td>, ye tell me no</td>
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for of an unknown
company can there be none
company , but also every particular
compare yourselves to this rule
compare them with his very
compare with the other, God
compared with all their beastly
compared to the vine, and
comparing one place with another
comparison , till his pleasure shall
comparison of the long time
compass over other... the earth
compassion of Christ's Passion. And
compel them thereby to leave
compel the Scripture to hear
compel the Scripture to hear
compel every man to say
compelled to nothing, but exhorted
compelled them to make. Is
compelled to pay them, to
compelled not Tyndale, neither, against
compelled to be at so
compelled to give them aught
compelled him thereunto. This saying
compelled to leave it and
compelled to make the party
compelled them to keep his
compelleth us to have such
compelleth ten parishes to pay
compelleth us to have in
compelleth him not with violence
compelleth him to believe all
compelleth no man with violence
compelleth men to believe her
compelleth for the matter according
compelleth witnesses sufficient for a
compiled and gathered that book
compiled a like work. Now
complain upon them... and the
complain that heretics be punished
complain of the incontinence that
complain if he now lived
complain of the incontinence that
complain if he now lived
complain upon him to "the"
complain to "the church"; now
complain to that church? I
complain not to the universal
complain not to the universal
complain to "the church" for
complain ... that it were always
sin for him to suffer it than to unto "the church" to thy brother offend thee, thy brother offend thee, no man shall anything anger or avarice… and specially biddeth him go another, he may lawfully on the other side, say, of good affection two witnesses, then finally brother offend thee," etc., "like wise, go and himself be not wronged, wronged, and therefore must cause of complaint, go offended by his brother Christ had bade him the man so offended well and plainly go that he might neither that he should so howbeit, if he should him so plainly to sendeth the man to witnesses, we should finally pardie, that they should openly known church to church of elects to bidding of Christ to "offense with which the the spiritual. Whereof Paul and that Saint Paul "spiritual" things which he whose taking away Tyndale whereof he so sore Lutherans, as Luther himself the country where he I say, that so to the particular church, it only to the own wrongs, in the trow, that upon every take twain, lest his have any cause of reason of the goodly many… and be not than well can be same church, for the complain , yet he rather counseleth upon his brother for , and not him specially unto the church." And unto the church"… and unto "the church" but to "the church" upon to "the church"… he to the spiritual court and sue for good unto the church" if to the church": ye to "the church" or to a particular church himself to the universal to "the church," Friar to no particular church to an unknown particular as to a church unknown unto… he should not to some of those to "the church," and that is offended by unto the church" he unto an unknown church unto him that unto the church," and was wronged or offended in his time, persecuted " that he was "persecuted that the clergy will being necessary for salvation , I would he had ; and the Lutherans, them … offendeth not God therein to the particular church to the catholic church of him that is whereof may be suspicion made and proved in should be frustrate for , go complain himself to and comely temperature of under any one church and given men in of the doctrine of
your own law De conceal, Di. 4.c., "Prima 8, 980/ 18
but a very cold conceit of my goff that 8, 779/ 17
hard it is to conceive or imagine that a 8, 798/ 9
man hath gotten and conceived in his heart by 8, 749/ 33
upon the woman’s words conceived … which was so strong 8, 759/ 11
Judas himself after his conceived treason, though he were 8, 856/ 29
yet after their sin conceived till the vengeance taken 8, 1007/ 5
was in them the conceiving of pride the loss 8, 1007/ 21
his father before his conception, and then again at 8, 722/ 14
for as far as concerneth only faith. And the 8, 764/ 15
as far forth as concerneth sight… a spiritual man 8, 846/ 5
handleth them, fully do conclude that every friar may 8, 689/ 13
gloss it that they conclude that the whole Catholic 8, 690/ 3
thereupon we very truly conclude that the same church 8, 678/ 16
of Christ. Whereupon we conclude that the whole Catholic 8, 801/ 30
a particular they boldly conclude a universal. Now, as 8, 880/ 26
And then would she conclude, "If it be, Father 8, 903/ 19
Saint Gregory yet again conclude that these words of 8, 935/ 36
shame say nay. Then again that Tyndale is conclude I yet again as 8, 1011/ 18
whole sermon with… he conclude in the principal point 8, 689/ 31
that shall be there conclude against me that of 8, 776/ 1
this wise he suddenly conclude , if any one man 8, 921/ 35
Pharisees. And therefore he conclude, "If it be, Father 8, 647/ 32
reason, his solution here conclude that likewise as the 8, 649/ 13
end he not only conclude either that they which 8, 649/ 24
For Io, thus he conclude for his heretics that 8, 729/ 7
faith"… and therefore he conclude : "And thus do we 8, 788/ 33
calleth it. But now conclude Tyndale all his conclusion 8, 799/ 32
the contrary. Barnes also conclude , "Wherefore, by this means 8, 970/ 23
his own part… and conclude all the whole matter 8, 972/ 18
little farther besides, that conclude all this whole matter 8, 1015/ 20
and defineth the matter, concluding that faith may be 8, 780/ 3
us… and hath in conclusion not only nothing proved 8, 575/ 23
seven years. But in conclusion , because there is no 8, 606/ 4
shall not fail in conclusion both to provide for 8, 608/ 31
Mass. And so for conclusion of this point, that 8, 626/ 28
falleth suddenly upon a conclusion … toward the proof whereof 8, 644/ 21
the words of his conclusion he leaveth us in 8, 644/ 23
were a very godly conclusion . But now goeth he 8, 647/ 32
and declaring of his conclusion , he addeth one thing 8, 647/ 35
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Donatists is as fully
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great multitude that there
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Godhead of Christ was
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they should have been
sect would have been
this doctrine judged and
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First he saith Lyra
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hath yet honest worldly
cut off from the
thereupon but that by
Church but he will
heretics, but that will
heathen." And Tyndale must
man can say and
should be driven to
say, be driven to
Augustine and Luther affirm,
yet, for shame, but
that they themselves take and
Church... Tyndale doth himself
then for very shame

condemn him for a heretic
condemn them... for the very
condemn your faith for heresy
condemn you in that they
condemn us be the very
condemn him! For he speaketh
condemn him for a heretic
condemn, as our Savior saith
condemned, that ever so did
condemned, both in great assembled
condemned those heresies, and against
condemned for false. And as
condemned and abhorred by holy
condemned as are these other
condemned that abominable heresy to
condemned them of heresy... but
condemned and persecuted for the
condemned by good men; or
condemned by the whole church
condemned and abhorred in Scripture
condemned, did as evermore such
condemned by the whole Catholic
condemned, but, rather, approved and
condemned by that one general
condemned for abominable. And also
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conditions, ye wot well, must
conditions, but he that will
conduit head, in this wise
conferring and comparing one place
confess and agree that his
confess upon his conscience that
confess further that neither scribes
confess our Lord Jesus but
confess that they believe the
confess that they believe the
confess, and agree that the
confess. And thus, lo, good
confess for the very scripture
confess to be the very
confess that he belieoth the
also for very shame
best to acknowledge and
before, he shall clearly
very very shame to
which he will not
man is bound to
may stand, as I
to defend it, but
other side, if he
lo, being driven to
after, in this wise:
that that she doth
they be, as ye
with her as yourselves
from ours... yet ye
the church," acknowledge and
which they acknowledge and
whole church, which ye
they were his, do
for fools... or else
not in writing to
be forgiven. They that
sins; but because they
John saith: "If we
we with very humility
speak and talk and
seemeth, not let to
a frantic head, they
or not. For they
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Then if they will
that they cannot but
known church. But ye
be driven either to
ours... or else to
out of which they
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doctrine did rebuke: yet
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  in dignity, but in
secular dignity, but in
  and doth abide in
  sins by shift and
the true knowledge and
  in dignity, but in
dignity, but in the
  and doth abide in
faith, and abideth in
  and wrinkles; but by
stretched out, and by
to be cleansed through
not be forgiven them.
may be forgiven us.
is to say, in
I join thereto the
the work of his
himself wholly in his
such haps serve their
whom is all her
very sure means to
with which they should
the more strongly to
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bring forth for the
and for the final
For the Sacrament of
men's hearts fastly first
increased with charity, and
strong and more fastly
thereby the more fastly
it, Tyndale hath doubly
witness of Christ is
in earth shall be
the same scripture also
free. "The same thing
only followeth, but also
they from him, must
not without our own
and working with their
in the dark, and
brought asleep, wherewith we
brought asleep, wherewith we
and Huessgen, and Zwingli, "
read English rebuke and
very church. Howbeit, to
that they do utterly

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the Scripture wrong the
8, 626/ 13

in hell than to
construe
the Scripture in earth
8, 639/ 27

clean destroy them, and
construe
them clean contrary both
8, 687/ 21

none of them did
construe
the Scripture as Tyndale
8, 696/ 13

faith. Tyndale saith we
construe
the Scripture wrong... and
8, 716/ 6

would now begin to
construe
them their Koran, in
8, 810/ 20

apostles taught them to
construe
contrary to their old
8, 810/ 28

in like wise to
construe
the scripture of the
8, 810/ 32

people the contrary, and
construe
their own scripture of
8, 811/ 1

and against their expositions
construe
the scripture of Christ
8, 811/ 12

in hell than to
construe
the scripture of Christ
8, 811/ 16

clean destroy them, and
construe
me the Scripture now
8, 889/ 13

none of them did
construe
truly, and yet each
8, 903/ 33

faith. Tyndale saith we
construe
the Scripture as himself
8, 911/ 29

would now begin to
construe
and expounded both the
8, 612/ 18

apostles taught them to
construed
the Scripture that a
8, 659/ 19

in like wise to
construed
the Scripture as he
8, 714/ 27

people the contrary, and
construed
after their own foolish
8, 909/ 17

and against their expositions
construed
wrong, and by which
8, 911/ 31

in hell than to
construed
the Scripture against your
8, 928/ 19

faith. Tyndale saith we
construeth
the Scripture wrong and
8, 618/ 29

would now begin to
construeth
the Scripture, and all
8, 618/ 35
burn." We say he
will say that he
contrary construers, which one
to swear that he
many of them, falsely
every man, therefore, in
the Jews' in the
the Scripture now, namely
venial sins above-named be
among themselves that the
that hath cast its
sometimes wholesomely bridle and
clergy were all together
might, I say, be
Foundation," in which is
his great promises therein
our Savior himself clearly
churches; for they be
the sure, necessary truths
and teach men to
doctors, whose expositions they
the Corinthians, "Do ye
and time... or else
not these heretics in
fruit but hatred or
as the neglecting and
to the breach and
have the truth in
known Catholic church, in
even such as were "
royal rhetoric... and to
shall in this wise
before a judge and
with false doctrine to
our neighbor, if we
though they be not
of purpose... I am
the pope is well
at all, I am
bear it and be
too... whom we be
counseled them to be
and nineteen, and is
and I shall be
have held themselves fully
eagle heretic... but was
we be very well
the pope therewith not
their taste; which, not
be, at his counsel,

\* construeth \* wrong. If we would
\* construeth \* it false... which happed
\* construeth \* truly, when all the
\* construeth \* false. And therefore, good
\* construing \* God's commandment of honoring
\* construing \* the Scripture must trust
\* construing \* of their own scriptures
\* construing \* it in such wise
\* consumed \* up as wood, hay
\* contagious \* of a few may
\* contagious \* corruption so far against
\* contain \* them within the limits
\* contained \* , because he maketh every
\* contained \* and kept from doing
\* contained \* almost all that ye
\* contained \* and made unto the
\* contained \* in the Gospel, his
\* contained \* every sect in some
\* contained \* in the Scripture, and
\* contenm \* penance, and make men
\* contenm \* . For both for the
\* contenm \* the church of God
\* contenmned \* and contraried them, and
\* contenming \* the one. The Church
\* contempt \* planted in their hearts
\* contempt \* of the grace that
\* contempt \* of their vows, and
\* contempt \* : yet may they that
\* contempt \* of his vow and
\* contemptible \* in the church," he
\* contend \* with Tyndale in witless
\* contend \* and strive thereupon... whereas
\* contend \* in judgment, have destroyed
\* contend \* and inquiet them... and
\* contend \* and strive with our selves
\* content \* to amend yet... but
\* content \* to wink thereat, and
\* content \* , and so would it
\* content \* to grant him that
\* content \* therewith. But, now, that
\* content \* that these men call
\* content \* with bare meat and
\* content \* to take no more
\* content \* this once, for Tyndale's
\* content \* and satisfied. And now
\* content \* to come down here
\* content \* ye take it... and
\* content \* , but set up a
\* content \* with the pleasant meat
\* content \* for his pleasure to
I greatly long to
content them... and those that
content to acknowledge at length
content to sit and eat
content to acknowledge their sin
content with Christ's learning and
content with Christ's learning, and
content that they must have
content that such obstinate heretics
content to acknowledge this known
contented Tyndale at that time
contention, and ye do naught
contention, which of them should
contentions, seditions, heresies, envy, manslaughter
contentious heretics arise, and bring
contentious, we have no such
continence is found among them
continence is found among them
contingent or happening, anything precisely
continuance succession then hath ever
continual lying that we have
continual faith from the apostles'
continual teaching of God exhorting
continual being sanctified is not
continual error, out of which
continual new bespotting and wrinkling
continual assistance unto them, as
continual succession, from that beginning
continual succession, the same church
continually kept and observed from
continually, in every good Christian
continually to this day, many
continually against the false scribes
continually to sell, many of
continually used order, as shameless
continually good, but were both
continually to Christ's time, he
continually out of that field
continually, to succeed "the church
continuance upon earth... or else
continuance and succession of the
continuance yet), but longer before
continuance of the Church, which
continuance in succession the space
continue to Christ's time, he
continue forever, and Christ's church
continue his church both of
continue long... but, to make
continue chaste, keepeth all their
continue till the world's end
church ever abide and continue in these few that
of the man will continue still with God in
in which the miracles continue . And therefore if there
manifold miracles that still continue in only the same
this world endure and continue without spot or wrinkle
sure that they shall continue holy... nor reckoneth them
which his faith should continue , and in which and
yet never fail... but continue ; and as it still
still continueth, and always continue shall, in the old-approved
if it so should continue , that he letted not
and, believing in God, continue in that one, holy
God still abide and continue in his church, in
in that synagoge some continue it which be gone
was still the church continued on from the beginning
in that synagogue some continued still such as himself
taught diversely and contrary, and continued yet still together, as
had through false doctrine continued so many hundred years
in one true faith continued . And so is it
apostles hath ever still continued with us... which is
been one church still continued from the beginning And
as the very stock continued still and remained... and
body of this known, continued Catholic church there is
of succession, kept and continued one... and the old
age well appeareth) always continued therein... and the old
holy books appeareth) always continued therein... and evermore glorious
faiths to the old, continued faith every one diversely
few that abode and continued ... so shall the very
Christ hath begun and continued his church this known
to wit, the known, continued Catholic church; to the
he saw "the succession continued " in the see of
Church, which then had continued in succession about the
should it ever have continued in the Catholic Church
it neither could have continued nor have brought forth
in it declared and continued the power. For none
be, nor have not continued so long as the
not only the common, continued faith of all Christian
the church" by their continued profession of the Christian
in heart, and still continued in God's former favor
well-known succession preserved and continued from Christ's days unto
After kept he and continued his known church of
remnant. After that, he continued his known church under
there hath by succession continued a church this fifteen
hath been kept and continued , by continual succession, from
off; but the church continued from the beginning, out
the very charity still continued therein... and that how
Catholic Church, and it continued still it is impossible
we be, yet God continued his miracles... and among
and as it still continued , and always continue shall
washed out. The Church continued in prayer to be
here live, so she continued still, and every man
had none other church continuing
by willful purpose of continuing
the old, so long continuing
and such repugnance and continuing
whole corps agree without contradiction
whereof the one were contradictory
or else contemned and contrariety
all which every one contrarieth
all which sects each contrarieth
and what diversity and contrariety
prove true his false, contrarious
dissonant among themselves, so contrarious
preacher of so many contraries
each to other so contrary
own words declaring the contrary
suffered to be wedded, contrary
suchlike doth the pope, contrary
might say to the contrary
other side, in the contrary
were, ye wot well, contrary
teacheth his false heresies contrary
time in which the contrary
 teach the people the contrary
a new, diverse, and contrary
they taught diversely and contrary
ever clearly taught the contrary
after his preaching and contrary
the Church now doth, contrary
plain for the clean contrary
still remaineth in it; contrary
have showed him the contrary
Thus writeth Saint Cyprian contrary
heretics profess to the contrary
they say all the contrary
and his fellows the contrary
special heretics of two contrary
new heretic, Hutchins, goeth contrary
of this for their contrary
faith every one diversely contrary
and good living, diversely contrary
And Tyndale argueth the contrary
 all is he as contrary
and construe them clean contrary
Savior saith, by their contrary
it teacheth plain the contrary
and thereof teacheth the contrary
living, the very clean contrary
say, find us the contrary
Tyndale, that teacheth the contrary
not one that saith contrary

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Confutation Part 2: Concordance of Major Terms 283

Thomas More Studies 12.2 (2017)
Saint Augustine saith the Catholic Church the that will hold the take Saint Augustine and such a shift that, persuaded me afterward the if the preacher live about to persuade the better persuasions to the second man telling the about to persuade the any time, believe the then say again the rather than believe the so strongly teach the God, that crieth the do nothing to the no man said the dare not say the to answer us the men to believe the that article confessed the taught them to construe necessary points of faith, the scripture of Christ the scripture of Christ for teaching them a so plainly told the each of them so Catholic church, yet their so clean to the or doubt of the he would prove the

God hath inspired the
learned of the devil, word of God, the works babble to the in effect, this tale, Christian nations... and the set forth false heresies, so many sects of or their teaching be some other part seemeth folk whose faith is things even clean the truly, and yet each yet ye confess the one, if they be man there of the after, that can be

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<td>; that is to say</td>
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<td>; which then he</td>
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<td>contrary</td>
<td>; no, nor never after</td>
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<td>contrary</td>
<td>? Against him that nothing</td>
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<td>. I say further that</td>
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<td>that whoso believeth him</td>
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<td>contrary</td>
<td>by the mouth of</td>
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<td>contrary</td>
<td>, layeth of their damnation</td>
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<td>contrary</td>
<td>before, as ye have</td>
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<td>contrary</td>
<td>to their old understanding</td>
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<td>to all the old</td>
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<td>contrary</td>
<td>to the continual faith</td>
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<td>contrary</td>
<td>construction of their Koran</td>
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<td>contrary</td>
<td>to all the old</td>
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<td>contrary</td>
<td>faith to other that</td>
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<td>contrary</td>
<td>sects so vary between</td>
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<td>contrary</td>
<td>of that he hath</td>
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<td>contrary</td>
<td>... this feeling faith is</td>
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<td>contrary</td>
<td>. For this argument by</td>
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<td>doctrine into his holy</td>
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<td>contrary</td>
<td>of his position and</td>
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<td>. But, now, concerning that</td>
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<td>contrary</td>
<td>to some other parts</td>
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<td>contrary</td>
<td>part not only condemned</td>
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<td>contrary</td>
<td>construers, which one construeth</td>
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<td>contrary</td>
<td>to the doctrine of</td>
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<td>contrary</td>
<td>. And then when they</td>
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<td>contrary</td>
<td>to that church which</td>
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<td>contrary</td>
<td>. And therefore I have</td>
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<td>contrary</td>
<td>to other... you do</td>
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<td>contrary</td>
<td>of all that ye</td>
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<td>contrary</td>
<td>turned I assayed them</td>
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<td>contrary</td>
<td>mind. For though some</td>
<td>8, 922/ 29</td>
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<td>contrary</td>
<td>to anything revealed by</td>
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the proof of the contrary; and that shall I before to say the contrary, where he saith of contrary, of which wretches there contrary. Now, let us then contrary grudge at that time contrary ... and then are they contrary ... but that until within contrary to defend their false contrary of this is a contrary thereof for a perilous contrary, they hold a plain contrary to be so much contrary. Barnes also concludeth, "Wherefore contraries... against his own contrary plain words of contrary. For they say that contrary to his mind, namely contrary way to seek it contrary heresies, as other heretics contrary. Now, since they believe contrary beliefs in the necessary contrary doctrine, he would they contrary sects to dwell and contrary soul, if we endeavor contrition, And how a penitent contrition, and satisfaction... not only contrition of heart, and unfeigned contrition of heart, and unfeigned contrition and prayer, with good contrition, and great heaviness of contrition. Which whoso do, if contrived. Which whoso do, if control the false doctrine of control him and see whether control him and judge who controlled and be believed the controlled. But Tyndale hath here controlment, with less labor sought controlment the selfsame wily folly controversy ... till he make us contumelies of the cross, nor contumelies of the cross, nor contumelies of the cross, nor contumelies of these wretched heretics contumelies of the cross... though convenience and agreement with the convenient commentary devised upon the convenient for his prey, by convenient for the state of convenient, unto final salvation and
those allegations in such peradventure, at some other, well using and applying diverse things may be of every part some but of some such things of their nature part some convenient number such convenient number as and get up a still here in earth Barlowe, that long was he had long been him, and been so bid you, that being church, abide and be article, abide and be moved by the holy heathen husbands with holy heathen husband? "With holy good living and virtuous Christian living and virtuous be converted by the and ungodly, in all Christ known, when the woman honest of her fed with the pleasant miracles, and his other Christ known, when the gay. For if our he was before his order of his own of faith, shall he John the Baptist to John the Baptist to John the Baptist to living of the spirituality living of the spirituality Augustine, before he was and would not be were likely to be he caused Moses to reaped... and the corn he might be both written in Holy Scripture ye shall see him Wherein ye be then caterer, panter, butler, or places not a little decayed and charity greatly convenient place as may give convenient time, treat the matter convenient occasions toward it outwardly convenient ... and diverse manners of convenient number conveniently called together convenient number as conveniently might convenient unto free will of conveniently called together And that convent of bastards between them convenient with us in like convenient in the country... which convenient and in company with convenient with him. "But now convenient in the holy, catholic convenient in the same one convenient in it? Or how convenient of them that believe convenient . And Paul saith, "How convenient , meant he. For many convenient that he then saw convenient to win their unchristian convenient of theirs by the convenient , deeds, laws, bargains, covenants convenient of Christian men, either convenient , being by some shrewd convenient of his bodily presence convenient in his life, so convenient of Christian men, either convenient be such... and if convenient , and would not be convenient ; and very plainly in convert from their blindness unto convert them. And we depart convert them to the faith convert us. Now, since we convert us... we be like convert us, we be like converted , was a heathen man converted by the Catholic church converted by the conversation of convey his whole people out conveyed into the barn, and conveyed the right way and convict and reprove." To this convicted in this point by convicted of the very worst cook . For among all these cooled , and in some places cooled , rear up a friar
maketh us fellows and
copartners
with whom he should
cope

to come near and
cope . For I call ever
of churches, buying of
copes , Books, surplice, and chalice
buying of Books, and
copes , and crosses, and ships
scorn all hallowing of

copes , vestments, and chalices, and
both gold and silver,
copper , brass, and pewter, and
and casteth down the

cord of his grace to
pope... so is a
not agree that the
cordwainer as well an Englishman
the law than a
cordwainer in his country bear
effect, in restoring the

cordwainer might in making of
Corinthian again unto the Church
And Paul chargeth (1
Corinthians 5), "If he that
Corinthians 4), "but in power
Corinthians ? For where the old
Corinthians 1). And he disputed
Corinthians : "I have sent unto
Corinthians , calleth the church in
Corinthians , was not the paynims
Corinthians thus: "I have sent
Corinthians in this wise: "Every
Corinthians , out of the sixth
Corinthians , "Ye be washed, and
Corinthians that they should excommunicate
Corinthians : "Truly, I, being absent
Corinthians , where he saith, "No
Corinthians , the Galatians, the Ephesians
Corinthians , or the Galatians, or
Corinthians , "I have written unto
Corinthians , showeth them of their
Corinthians that, rather than they
Corinthians , "Do ye contemn the
corn ... nor not only be
flour and thresheth the
corn . "The very letter is
the Gospel both good
corn and cockle; and in
bear both weed and
corn , till the harvest come
be reaped... and the

corn conveyed into the barn
began to overgrow the

corn . But yet, for all
begin to overgrow the
which himself sowed good
in this world both
lack cockle among the
from the cockle good
the devil turneth the
again much cockle into
that we may be
own ourselves, that when the
at the leastwise as
by herself in a
man would in a
the very angle- and
corn-stone upon which both the
Christian nations besides those cornets that profess themselves for 8, 578/17
and that not in corners secretly, but look on 8, 594/36
and out of divers corners hurled at him such 8, 900/19
they, both, is that corner that is laid in 8, 931/21
was himself the head cornerstone which the Jews reproved 8, 1009/18
with all his jesting corollaries intermeddled between. In which 8, 838/35
only, but the whole necessary points, this whole corps agreeth without contradiction and 8, 912/18
faith with the whole corps of Christendom, but only 8, 913/24
nations... all the whole corps and body of the 8, 914/11
to wit, the whole corps of Christendom together than 8, 914/22
not suffer the whole corps or body of his 8, 915/35
salvation; so that, the corps of Scripture being finished 8, 996/30
by all the whole corps of Scripture, wherein we 8, 1016/14
should bear the dead corpse to burying. "Yea," saith 8, 780/10
he hath beaten and corrected them therewith, do as 8, 609/4
Sarah for persecuting and correcting her maid... and saith 8, 791/10
of himself to the correction of his ghostly father 8, 581/25
with the rod of correction, yet his grace and 8, 608/34
and not of the correction of the temporal sword 8, 945/15
against good works, to corrupt a hundred plain places 8, 640/4
vows of chastity, to corrupt so many plain places 8, 640/12
not false glosses to corrupt the Gospel, and drive 8, 640/15
use to miswrite and corrupt, and of purpose to 8, 684/1
false heresies to change, corrupt or change to make 8, 684/9
hath gone about to corrupt and falsify the very 8, 717/13
and not of the correction, , yet his grace and 8, 608/34
man that the nature corrupt could not without help 8, 778/14
way to salvation the corrupt nature of man can 8, 781/22
any anger, or other corrupt affection: whether he sue 8, 946/34
of a few may corrupt a great many. Which 8, 979/26
works themselves... and had corrupted the Scripture with false 8, 609/33
like manner have they corrupted the Scripture, and blinded 8, 630/35
own the Church hath "corrupted the Scripture" and "blinded 8, 631/6
which the Pharisees had corrupted with the leaven of 8, 691/20
the false Pharisees, and corrupted the Scripture, as Pharisees 8, 704/10
they could. They have corrupted the legend and lives 8, 706/36
and saith, "They have corrupted the legend and lives 8, 711/9
all saints." Who hath corrupted these legends? Let him 8, 711/11
corrupted, but he saith "almost corrupted , and gotten into their 8, 954/26
words... when they had corrupted also no little part 8, 1027/6
princes of Christendom, and corrupted and waxen false, and 8, 1031/14
document thereof was then corrupted , and the doctrine thereof 8, 1031/17
this eight hundred years corrupteth the First Epistle of 8, 758/7
with his false construction corrupting the books of the 8, 684/12
that fashion of malicious corrupting the true sense thereof 8, 715/31
construction of Scripture or corrupting the country with many 8, 898/13
out of religion and corruption so far against God 8, 610/33
hath cast its contagious corruption . But whoso soweth in 8, 850/7
small, nor spot of
corruption in the body, nor
corruption and falsehood do depart
the time of such
cost , and to do naught
at riot at their
cost with the clergy. Such
be at so great
cost is done thereon… it
But when all his
costly ointment upon his head
Christ for bestowing that
council hath any authority or
together in a general
council through the same Spirit
point in a general
council fallen in any damnable
saith, proved no general
council either, may damnable be
a pope, or general
council cannot be damnably be
to say that the
council do represent the whole
that though the general
council , be it never so
there shall never general
council house, if it be
no more but the
council , Friar Barnes seeth well
countries to the general
is there not the
council of the whole Church
Church were at the
that such a general
council … then would Friar Barnes
not believe any general
council could not be damnably
not that in any
council but if the whole
multitude… yet in a
council everything should stay, and
generated. And in a
council of wise men when
either at a new
whole consent as any
better. But when the
that any one general
But yet this general
therein, I would the
in this full general
What would the general
all that whole general
said to that general
For that were the
be… then in that
you that are this
this in that general
the decree of that
good to the whole
necessity of a general
together to the general
there, in that full
assembled at a general
assembly at a general
indeed and the general
were at the general
that in that general
true… nor that general
should be any general
ever any such general
should have if the
council … of all the whole
council ? For that were the
council that could not err
council they must needs be
council that here condemn us
council … Saint Gregory could have
council made against them was
council , while they were all
council should often happen… and
council … and since it were
council , agreed and ordered and
council , plainly confuted them all
council I can nothing prove
council that is not the
council . And then, in case
council which I have put
council then, being such as
council after of any fewer
council , gathered of any fewer
council were assembled of all
by that one general
council that I have put
authority of every general
council of Christendom lawfully called
that in the first
council, that the apostles kept
I say that the
council in the making so
council together to determine it
adherents, in that holy
council held at Nicæa. But
have pope, emperor, king,
councillor, mayor, sheriff, nor alderman
only, but also divers
councils and great assemblies of
and divers synods and
Councils made for laws... yet
both in great assembled
councils, and by their own
councils and against the Catholic
councils. And then the common
us that the general
councils may err because it
councils unto Friar Barnes, when
councils, which represent the whole
councils with Friar Barnes... in
not only determined by
councils, if he had asked
councils, but also received and
bibble-babble against the general
The Church! And the
councils! The err in all your
councils! What ground, or color
councils, as to ground, color or
councils, and all general
err in all their
councils, he saith all the
he saith all the
but that all the
saith: "Gather all your
be many in your
may find that diverse
plain by the selfsame
said assoileth, concerning the
councils for the cause why the
councils decreed that the general
authority of the general
sayth that the general
councils must examine the general
out of synods' and
such others of his
and give the people
prophet David, by the
giveth Tyndale such a
receiver, would ask him
indeed, to follow the
us his good ghostly
he answer us? What
shall be, at his
thrift and satisfaction. What
him of his comfortable
his feeling faith... what
but mock him. What
then but a beetle-blind
good faith perceive what
give any man any
of Tyndale by the
thus were gone the
whether he remembered the
clearly bewrayed, and his
followed any wise man's
have used his ghostly
other according to the
be hurlers, or of
that were of his
here he did... Christ's
meant sufficiently... so his
would fain follow the
sick, according to the
heaven, according to the
would, according to the
yea, and though he
it... as Saint Peter
for all that, she
complain, yet he rather
serve their confessors and
for one of their
he find also divers
shall make open the
that neither deed nor
harlots that counterfeit their
is to say, the
of God from the
and all his others
those venomous harlots that
heretics, that are the
none evil persuasion of
from all the false
he lieth in other
likelihood leave the Christian
flocks, flocking in many
abide bondslaves in Christian
be lost... and the
coming together from all
they never so many
be in these only
is but in these
that, whenssoever the same
his prince and his
found in all the
was conversant in the
counsel, then, will Tyndale give
counsel to bid him go
counsel Tyndale can give any
counsel forward, but even to
counsel of his master answereth
counsel of Saint Peter that
counsel so studiously taken with
counsel uttered, by Almighty God
counsel, but if he could
counsel for her further instruction
counsel of Saint James, much
counsel with the hurlers, all
counsel, and the judges too
counsel had been insufficient for
counsel provided sufficiently. For when
counsel of Christ, and therefore
counsel of Saint Paul, "We
counsel of Saint Paul, that
counsel of Saint Paul, not
counsel of Saint John, not
counsel them to be content
counsel the Christian wives with
counsel me to be good
counsel him to bear that
counselors ... and every man that
counselors ... and then have at
counsels in the same scriptures
counsels of the hearts." And
countenance, almost, that himself may
countenance and would we should
counterfeit, false church must needs
counterfeit, and to receive the
counterfeit and false. Now, where
counterfeit their countenance and would
counterfeited churches. And now giveth
counterfeited reason be able to
counterfeits, to such as list
countries; for as for England
countries that they live in
countries and the scriptures of
countries of Christendom full fast
countries upon the borders of
countries compelled to leave it
countries to the general council
countries, or be they never
countries in which it now
countries? But we deny not
countries that are unchristened now
country either to his own
country about, to do him
country ... which, detesting the abomination
all our own whole
country, neither; but wheresoever there
in every good Christian
country, worketh miracles in it
he was in his
country, ... and giving her much
proved in every such
country, yet. Howbeit, as for
into every good Christian
country, good and holy, virtuous
people of any one
country, alone; and who said
restrained unto any one
country, as those heretics held
be, but in one
country, ... but he well knoweth
king of either other
country, But yet, like as
the cordwainer in his
country, bear as much rule
town or in this
country, or elsewhere in all
lawful usages of the
country, where he complaineth... offendeth
and persecute all the
country, For Saint Augustine showeth
religion and corrupting the
Christian folk of that
country, with many such poisoned
place, in the same
country, ... and, as the Apostle
name of "matrimony" to
when a man hath
country, his will with God
not alone, but faith
country, with abominable sin. But
himself maketh, should have
courage, and boldness to scoff
that shall with the
courage, of godly zeal rear
see with what a
courage, and boldness he boasteth
still been, by ordinary
course, of succession, kept and
manner of his ordinary
course, ... and therefore may, if
nor, of God's ordinary
course, , we should not have
shall, I trust, either
course, him abroad or make
being yet in the
course, toward the doing should
I have fulfilled my
course, , and I have kept
had fought, and the
course, that he had run
this world, in the
course, of our life, he
ridden so many shrewd
courses, , in which he hath
master in the Emperor's
court, at Bruges, and was
be still of the
court, and of the king's
it and the temporal
court, , should have no jurisdiction
they must have a
court, for the reproving of
the marketplace, without any
court and the spiritual
complain to the spiritual
not to the temporal
court, the party that offendeth
that in the spiritual
court, he shall fall under
but in the temporal
court, , the party that hath
proved in the temporal
court or temporal, in his
he sue in spiritual
court of Christian people, be
distinction between the temporal
court and the spiritual
matter into the open
court, made a very sleeveless
him before so fair,
courteously warning? "Now, good Father
shall see now how
courteously I shall handle him
conversation, deeds, laws, bargains,
covenants, ordinances, and decrees of
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<td>, in furnishing his own</td>
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<td>, blast, bless, accurate till</td>
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<td>you; thereon boast you</td>
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<td>of that church have</td>
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<td>, I say, resorteth ever</td>
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<td>had been given, none</td>
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<td>to it that for</td>
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us... and what firm
credence  Saint Augustine gave to
any wise give any
credence  unto you. Wherefore, believing
to give faith and
credence  the common known Catholic
our minds into the
credence  of those outward causes
his reason in giving
credence  to those outward causes
the "historical faith" a
credence  given to a story
that such faith and
credence  "hangeth upon the truth
and gotten by giving
credence  to the report and
not believe and give
credence  unto. And thus is
us that all the
credence  which he gave unto
man Tyndale in their
credence  given unto the Church
ye see, taketh the
credence  of the whole Catholic
these heretics themselves, the
credence  of all the other
to prove that the
credence  given unto the Catholic
we have in giving
credence  unto the Catholic Church
man, the fruit of
credence  and belief which they
as outward means of
credence , and inducing to the
of reason give any
credence  to it, and upon
it, and upon the
credence  of it to take
unto me, and give
credence  unto me, and believe
that saving for the
credence  given to the authority
every historical belief and
credence  is so faint and
thereupon to be firm
credence  given thereunto, both in
so well resisted all
credence  of miracles, and all
also toward faith, by
credence  giving both to miracles
forth as we give
credence  to the Catholic Church
of God give him
credence  in that point. Now
is that they give
credence  unto the old holy
of duty must, give
credence  to the church and
me to defend the
credence  of the general councils
they were gotten in
credence  and taken into company
true teacher, unto whose
credence  I may trust in
hath left the sure
credence  of doctrine in no
she should give sure
credence  to any man, or
which must needs have
credence , and be known for
full, have any full
credence  or any great authority
he therefore give undoubted
credence  thereunto, and believe that
as he may the
credence  of the Catholic Church
his words worthy no
credence  . And yet if Friar
learn by giving it
credence  as to the true
and the same full
credence  given unto it as
the same authority or
credence  that it should have
can learn by giving
credence  thereto as to the
who can give it
credence  as the church that
before, and without firm
credence  given to them before
give him but slight
credence  . Wherefore, his credence dependeth
slight credence. Wherefore, his
credence  dependeth upon that that
unknown believeth; ergo, the
credence  of him that should
no church can have
credence  in matters of true
be bound to give
credence  to the whole church
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<td>crieth</td>
<td>God in our ears</td>
<td>8, 581/13</td>
</tr>
<tr>
<td>crieth</td>
<td>the contrary by the</td>
<td>8, 786/30</td>
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<tr>
<td>crieth</td>
<td>out, &quot;O my lords</td>
<td>8, 910/19</td>
</tr>
<tr>
<td>crime</td>
<td>... never was good before</td>
<td>8, 758/13</td>
</tr>
<tr>
<td>crime</td>
<td>as that of his</td>
<td>8, 796/36</td>
</tr>
<tr>
<td>crime</td>
<td>in the day of</td>
<td>8, 854/5</td>
</tr>
<tr>
<td>crime</td>
<td>comfort... but in the</td>
<td>8, 946/17</td>
</tr>
<tr>
<td>crime</td>
<td>or any manner schism</td>
<td>8, 1028/15</td>
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<tr>
<td>crimes</td>
<td>they shall be suspended</td>
<td>8, 596/31</td>
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<tr>
<td>crimes</td>
<td>that should be reproved</td>
<td>8, 945/14</td>
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<tr>
<td>crimes</td>
<td>... except he be so</td>
<td>8, 943/30</td>
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<tr>
<td>crimes</td>
<td>be there wherewith a</td>
<td>8, 946/7</td>
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<tr>
<td>crooked</td>
<td>; and those that the</td>
<td>8, 645/14</td>
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<tr>
<td>crooked</td>
<td>things straight,&quot; as it</td>
<td>8, 691/21</td>
</tr>
<tr>
<td>crooked</td>
<td>, wrestling them unto a</td>
<td>8, 691/23</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<td>-------------------------------</td>
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<tr>
<td>crooked</td>
<td>&quot;and &quot;rough,&quot; &quot;wresting&quot; it</td>
<td>8,703/33</td>
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<tr>
<td>straight, and to turn</td>
<td></td>
<td>8,704/2</td>
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<tr>
<td>, cloven claws of the</td>
<td></td>
<td>8,817/3</td>
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<tr>
<td>nose, as long as</td>
<td></td>
<td>8,864/30</td>
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<td>and kiss it, and</td>
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<td>8,703/35</td>
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<tr>
<td>upon his breast and</td>
<td></td>
<td>8,783/6</td>
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<tr>
<td>also... as hath in</td>
<td></td>
<td>8,788/2</td>
</tr>
<tr>
<td>, nor yet of death</td>
<td></td>
<td>8,875/30</td>
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<tr>
<td>. And he shall prosper</td>
<td></td>
<td>8,881/25</td>
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<tr>
<td>, nor yet of death</td>
<td></td>
<td>8,930/5</td>
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<tr>
<td>, nor yet of death</td>
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<td>8,952/30</td>
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<tr>
<td>... though these blasphemous</td>
<td>wretches rail against the</td>
<td>8,953/29</td>
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<tr>
<td>creep and kiss the</td>
<td>filthy mire upon the</td>
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<td>strong fuller? Upon the</td>
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<td>For even upon the</td>
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<td>or tenterhooks of the</td>
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<td>us out upon the</td>
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<td>wrinkles upon his own</td>
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<td>or tenterhooks of the</td>
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<td>the Sign of the</td>
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<td>neither by miters nor</td>
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<td>nor &quot;by miters nor</td>
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<td>holy miters, your holy</td>
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<td>scoffing upon miters and</td>
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<td>Books, and copes, and</td>
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<td>Tyndale calleth blessing and</td>
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<td>Martin Luther let his</td>
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<td>hath Tyndale shaven his</td>
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<td>hair of his unshaven</td>
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<td>will he shave his</td>
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<td>up for me a</td>
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<td>himself with letting his</td>
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<td>to be rewarded and</td>
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<td>increaseth the righteous folk,</td>
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<td>further, because they wear</td>
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<td>mirth. Howbeit, as for</td>
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<td>young birds of the</td>
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<td>imprisonment, and much other</td>
<td>soul, not by any</td>
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<td>together cannot make one</td>
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<td>And therefore, as they</td>
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<td>you, &quot;Fathers! Fathers!&quot; we</td>
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<td>which Spirit also we</td>
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<td>so earnestly call and</td>
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<td>you can devise, and</td>
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<td>should be a &quot;voice</td>
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<td>an owl as a</td>
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<td>divers good and great</td>
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<td>cross-staffs</td>
<td>, nor by pillars nor</td>
<td>8,837/16</td>
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<tr>
<td>, &quot; nor by bishops' &quot;blessings</td>
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<td>8,839/20</td>
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<td>, your holy pillars and</td>
<td></td>
<td>8,861/7</td>
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<tr>
<td>, pillars, poleaxes, and red</td>
<td></td>
<td>8,863/10</td>
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<td>, and ships, and censers</td>
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<td>8,700/31</td>
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<td>but wagging of folks'</td>
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<td>8,788/6</td>
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<td>grow, and lieth with</td>
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<td>8,600/4</td>
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<td>, nor by pillars nor</td>
<td></td>
<td>8,837/16</td>
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<td>, and we stand</td>
<td></td>
<td>8,787/6</td>
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<tr>
<td>, and gowns, and rochets</td>
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<td>8,831/27</td>
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<tr>
<td>that call upon him</td>
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<td>8,636/34</td>
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<tr>
<td>handling... all which the</td>
<td></td>
<td>8,954/28</td>
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<td>upon his part, but</td>
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<td>8,921/2</td>
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<td>martyrs, giveth Orders to</td>
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<td>8,976/14</td>
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<td>and long gowns, and</td>
<td></td>
<td>8,831/21</td>
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<td>, and gowns, and rochets</td>
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<td>8,831/27</td>
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<tr>
<td>that call upon him</td>
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<td>8,636/34</td>
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<td>handling... all which the</td>
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<tr>
<td>upon his part, but</td>
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<td>8,921/2</td>
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<tr>
<td>of holiness in you</td>
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<td>8,861/12</td>
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<tr>
<td>unto you, &quot;Fathers! Fathers!&quot;</td>
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<td>8,624/20</td>
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<tr>
<td>unto you, &quot;Grandfathers! Grandfathers&quot;</td>
<td></td>
<td>8,624/21</td>
</tr>
<tr>
<td>, &quot;Abba! Father!&quot;&quot; Upon which</td>
<td></td>
<td>8,756/25</td>
</tr>
<tr>
<td>upon us, nor stand</td>
<td></td>
<td>8,787/6</td>
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<tr>
<td>, &quot;The Church! The Church</td>
<td></td>
<td>8,918/31</td>
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<tr>
<td>in desert, &quot;Make ready</td>
<td></td>
<td>8,651/15</td>
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<tr>
<td>,&quot; and &quot;When thou seest</td>
<td></td>
<td>8,664/28</td>
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<tr>
<td>men. And among others</td>
<td></td>
<td>8,602/11</td>
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</tbody>
</table>
such as were called cunning, twain at once at 8, 620/ 13
his translation of the cunning bishop Theophylactus upon Saint
and also of great cunning men that the church
wits and the most cunning folk that are sufficiently
tokens serve but for cunning, well spoken, and in
albeit the man was cunning workman, and goeth about
God is the most cunningest workman that can be
well, and is the
did but even a
the same by a
cunning
and like an Iceland
him, and that the
cunning
leave to take the
cunning
right well have the
which, for all the
cunning
might by the motherly
cunning
many old) many times
not in conclusion be
cunning
errors, and some also
of this bread be
cunning
taste thereof shall be
cunning
lest that miracle of
cunning
nor to be so
cunning
by and by so
cunning
into the malediction and
cunning
If mine enemy had
or by the general
cunning
charity always, and by
of God (as the
cunning
the common observance and
cunning
I have no such
cunning
now, being the perpetual
cunning
the perpetual guise and
cunning
and custom, and that
cunning
as for his licenses
cunning
neither gone out nor
cunning
neither fallen off nor
cunning
as if he would
cunning
him as secretly to
cunning
they be but branches
cunning
and the branches so
cunning
if a man did
cunning
well may, and will,
cunning
it cannot anymore bud.
cunning
the river that is
cunning
for both signify a
cunning
And therefore, good readers,
cunning
Gregory, Saint Ambrose, Saint
cunning
high, glorious martyr Saint
cunning
days. Now is Saint

cup
of very wine and
8, 641/ 14
cup
of cold water. And
8, 750/ 14
cur
, let hang over his
8, 601/ 1
curate
should be ready to
8, 1032/ 25
cure
of them, trusting upon
8, 596/ 13
cure
of divers parishes and
8, 596/ 16
cure
done upon it in
8, 855/ 5
cure
and diligent help of
8, 994/ 25
cured
again by Penance in
8, 855/ 7
cured
, left unto the rot
8, 855/ 13
cured
from diverse diseases of
8, 990/ 31
cured
"Then the reverend father
8, 991/ 4
cured
, to the intent they
8, 991/ 12
curing
should not fall upon
8, 991/ 7
curious
and inquisitive as to
8, 629/ 23
curious
and inquisitive as at
8, 1028/ 17
curse
of Christ, that hath
8, 616/ 21
cursed
me, I might have
8, 761/ 35
custom
of the same church
8, 739/ 37
custom
of sin sometimes hope
8, 782/ 30
custom
of the Catholic Church
8, 869/ 25
custom
was everywhere) to be
8, 990/ 35
custom
, nor the church of
8, 1023/ 3
custom
of the Catholic Church
8, 1032/ 15
custom
, and that custom grounded
8, 1032/ 36
custom
grounded upon the scripture
8, 1032/ 37
customably
given by the ordinaries
8, 587/ 1
cut
off. And albeit that
8, 576/ 28
cut
off there might be
8, 577/ 5
cut
off a cantele or
8, 578/ 12
cut
his garment. These things
8, 595/ 20
cut
off or broken off
8, 603/ 4
cut
off have first or
8, 669/ 20
cut
off a rotten joint
8, 856/ 21
cut
off all his bible-babble
8, 871/ 22
Cut
away a river from
8, 977/ 14
Cut
off from the conduit
8, 977/ 21

cutting
off from the whole
8, 578/ 9
cutting
off now for naught
8, 859/ 30
Cyprian
, Saint Basil, Saint Chrysostom
8, 589/ 26
Cyprian
, against Novatian and Fortunatus
8, 602/ 13
Cyprian
a man of such
8, 602/ 16
allegeth as reverently Saint Cyprian
derideth and mocketh... Saint Cyprian
will not do Saint Cyprian
some such as Saint Cyprian
read and marked Saint Cyprian
before made by Saint Cyprian
nuns. But holy Saint Cyprian
And this blessed saint writings. Thus writeth Saint Cyprian
it be because Saint Cyprian
glorious martyr holy Saint Cyprian
was God, as Saint Cyprian
the invincible martyr, Saint first reason by Saint Ignatius, Saint Polycarp, Saint Cyprian
the name of Saint Polycarp, Saint Dionysius, Saint Cyprian
that holy martyr Saint Cyprian
words of holy Saint Cyprian
perceive that both Saint Cyprian
thing did both Saint Cyprian
Jerome, Saint Basil, Saint out thereof, as Saint Cyprian
presence. ""Dissever," saith Saint Cyprian
By these words of then remained, as Saint Cyprian
therefore, as holy Saint Cyprian
often made by Saint Cyprian
standeth not only Saint Cyprian
now, as for Saint Cyprian
fathers (for in Saint Cyprian
fathers (for in Saint Cyprian
for as many Saint Cyprian
Athanasius, Saint Hilary, Saint Cyprian
tenebris, ab incursu et
Paul's steeple to a
and make him a
dagger sheath? And yet in
daily sacrifice of their own
daily found in his fellows
daily the true preachers of
daily the true preachers of
daily some performed in the
daily appeareth yet; whereas Tyndale
daily in his Catholic Church
daily wrought in it, or
daily brought forth and alleged
daily upon him in his
daily done therein, which two
daily prayers… and he departeth
daily prayer overwiped." Now, good
Creed saith, that is daily sung at the Mass 8, 975/ 13
decking that thou seest daily , the game-players’ disguising and 8, 983/ 23
that came to him daily and nightly, calling upon 8, 990/ 14
folk do now cast daily damask water and burn pleasant 8, 699/ 19
that there can nothing daily a Christian man as 8, 687/ 29
which Tyndale doth now daily here the doctors of 8, 709/ 20
painful Passion, thereby to daily damn and destroy the sin 8, 755/ 17
commit against God; to daily it, I say, and 8, 755/ 19
nor "no sin can damn him" but only "incredulity 8, 784/ 8
that Tyndale will needs damn us all into Dimmingsdale 8, 797/ 34
nothing, he saith, can damn him but only unbelief 8, 821/ 20
say that God will damn us for understanding it 8, 900/ 11
the known church should damn their heresies, saving that 8, 1015/ 29
disciples heretics and a damnable sect. And so the 8, 601/ 28
keep it from all damnable errors, by teaching it 8, 616/ 36
in great error and damnable : what would Tyndale have 8, 619/ 21
be the bringers-in of damnable sects. Whereby it well 8, 627/ 22
men shall follow their damnable abominations that is so 8, 627/ 33
become noyous, superstitious, and damnable … then, since as many 8, 632/ 37
to fall in any damnable error through misunderstanding and 8, 677/ 32
should fall in any damnable error through the false 8, 680/ 10
his church, from the damnable ways of his malicious 8, 709/ 2
the other from all damnable error. In this point 8, 720/ 5
but that it were damnable to think that ever 8, 785/ 33
be brought into any damnable error… and that if 8, 828/ 28
church cannot fall into damnable error, they be driven 8, 828/ 33
into the ruin of damnable error, but also that 8, 847/ 7
shall never be any damnable error… but, as Christ 8, 855/ 35
sure avoiding of all damnable errors, may stand and 8, 856/ 15
Tyndale doth, and between damnable error and error that 8, 863/ 27
council fallen in any damnable error; which kind of 8, 872/ 8
perfectly preached, without the damnable dreams of men, and 8, 873/ 24
it truly, without any " damnable dreams of men," and 8, 878/ 16
imaginations of all the damnable dreams of men; and 8, 885/ 19
teach besides the Scripture damnable dreams of men, and 8, 890/ 15
truly declared, without any damnable dreams of men), there 8, 894/ 9
they may avoid all damnable error if they will 8, 900/ 4
every error is not damnable . As a man might 8, 916/ 22
peril and in like damnable heresy, wax their number 8, 942/ 11
it to fall into damnable error. And that it 8, 942/ 22
this matter goeth is damnable error in doctrine of 8, 950/ 28
stand still in a damnable state. And as it 8, 957/ 28
to be saved with damnable devilish living. And for 8, 965/ 35
to fall in any damnable error. These proofs will 8, 995/ 16
fallen into so many damnable errors as Tyndale layeth 8, 1031/ 33
that it were no damnable error to believe that 8, 1031/ 35
be fallen into such damnable heresies. For you perceive 8, 1032/ 39
will not suffer it damnably to err, and for 8, 680/ 7
that the church cannot damnably err in itself, but 8, 847/ 15
and deadly sinned and damnably erred… albeit he so 8, 863/ 30
general council either, may
teaching I do not
not suffer to say
council could not be
you do plainly and
they, I say, cannot
Tyndale denounced his own
into errors and into
into the ditch of
salvation, or perilous toward
bring the desirer to
matter of salvation or
that they had their
all the guilt and
warning of death and
cause of their own
contrary, layeth of their
the just cause of
Paul, "There is no
upon the pain of
in doctrine to the
Paul, "There is no
saying, "There is no
saith there is no
that there is no
saith there is no
friends... and therefore no
of unlearned folk, and
frowardness will walk to
them in with the
they could not be
heresies which the apostles
works men shall be
no man for anything
for a saint any
of his flesh he
Paul openly confounded and
after forgiven, but utterly
in him... being perpetually
man "can never be
faith every man is
and layeth unto the
heart, the very worst
Christian man can be
that we shall be
of election, to be
God thereby, nor be
would Friar Barnes have
shall therefore be finally
they could never be
damnably be deceived and err
8, 872/ 11
damnably misunderstand the Scripture, but
8, 887/ 28
damnably false, we may perceive
8, 891/ 27
damnably deceived in the construction
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damnably err." And furthermore, since
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damnation himself, plainly pursuing upon
8, 616/ 29
damnation , more than this eight
8, 618/ 6
damnation ... and there they lie
8, 619/ 1
damnation . And then if they
8, 623/ 17
damnation . But it appeareth clearly
8, 633/ 15
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8, 689/ 35
damnation , because they therein broke
8, 716/ 4
damnation due for all manner
8, 754/ 36
damnation when they do, plainly
8, 758/ 4
damnation , whereas Tyndale, teaching us
8, 788/ 17
damnation all the blame in
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damnation of all such as
8, 799/ 18
damnation unto them that be
8, 860/ 21
damnation , whether he have wit
8, 871/ 2
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8, 952/ 4
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8, 956/ 36
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8, 959/ 5
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8, 613/ 2
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8, 686/ 35
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8, 687/ 25
damned person, and thereby give
8, 711/ 20
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8, 753/ 27
damned all that whole pestilent
8, 758/ 6
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8, 758/ 14
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8, 782/ 2
damned if he will believe
8, 784/ 8
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8, 787/ 13
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8, 788/ 17
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8, 788/ 23
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8, 920/ 9
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damned though they did no
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<td>flesh</td>
<td>he shall be damned</td>
<td>8, 958/26</td>
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<td>shall be reprobate and damned</td>
<td>without his own fault</td>
<td>8, 998/36</td>
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<td>shall lay to the souls of their works be damned</td>
<td>the lack of</td>
<td>8, 1017/2</td>
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<td>of their works be, for their infidelity. When damned</td>
<td>and destroyeth their heresies</td>
<td>8, 1017/5 8, 828/35</td>
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<tr>
<td>truth of the church damneth</td>
<td>in calling it my</td>
<td>8, 779/14</td>
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<tr>
<td>properly as a camel danger</td>
<td>either to be hunger-starven</td>
<td>8, 892/7</td>
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<tr>
<td>her... we were in more, were untrue and dangerous to live and die</td>
<td>and fearful than to</td>
<td>8, 884/2</td>
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<tr>
<td>good Christian people, more in this point I dare be bold to say</td>
<td>8, 946/27</td>
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<tr>
<td>than theirs. For I dare boldly say that except</td>
<td>8, 588/31</td>
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<tr>
<td>proved there that Tyndale dare not himself deny it</td>
<td>8, 602/37</td>
<td></td>
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<tr>
<td>known Catholic church, I dare well say many more</td>
<td>8, 623/4</td>
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<tr>
<td>old mark... and I dare lay a wager with</td>
<td>8, 632/21</td>
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<td>for physic. Finally, I dare say that the</td>
<td>8, 637/33</td>
<td></td>
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<td>For answer whereof, this alone it is, I dare I boldly say: that</td>
<td>8, 642/6</td>
<td></td>
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<tr>
<td>every good man, I dare boldly say, well and</td>
<td>8, 673/9</td>
<td></td>
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<tr>
<td>of, and for shame of Augustine. Now if Tyndale dare say that himself meaneth</td>
<td>8, 696/11</td>
<td></td>
</tr>
<tr>
<td>theirs. For if Tyndale dare say that his doctrine</td>
<td>8, 696/15</td>
<td></td>
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<tr>
<td>other with. And then dare I say that he</td>
<td>8, 702/21</td>
<td></td>
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<tr>
<td>of this, if Tyndale dare deny it... I shall</td>
<td>8, 710/10</td>
<td></td>
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<tr>
<td>those old whom he dare not call but holy</td>
<td>8, 713/14</td>
<td></td>
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<tr>
<td>now. Wherein if Tyndale dare say that I say</td>
<td>8, 727/30</td>
<td></td>
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<tr>
<td>came up. And this dare I well promise Tyndale</td>
<td>8, 732/33</td>
<td></td>
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<tr>
<td>cannot be proved... nor dare I say that his doctrine</td>
<td>8, 745/32</td>
<td></td>
</tr>
<tr>
<td>much more often, I dare well say, than himself</td>
<td>8, 779/30</td>
<td></td>
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<tr>
<td>and well and boldly dare ... nothing afraid of God</td>
<td>8, 786/29</td>
<td></td>
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<tr>
<td>that the devil, I dare say, believeth, and so</td>
<td>8, 788/14</td>
<td></td>
</tr>
<tr>
<td>till Doomsday... and then, always still; and yet dare I be bold to</td>
<td>8, 796/17</td>
<td></td>
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<tr>
<td>and Tyndale, I suppose, dare I say, and Tyndale</td>
<td>8, 804/14</td>
<td></td>
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<tr>
<td>Tyndale doth now: then dare not say the contrary</td>
<td>8, 804/15</td>
<td></td>
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<tr>
<td>tell which, and therefore dare I be bold to</td>
<td>8, 827/13</td>
<td></td>
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<tr>
<td>agreeth with that... then dare not name which, but</td>
<td>8, 872/33</td>
<td></td>
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<tr>
<td>murderers and thieves that dare I believe him well</td>
<td>8, 891/2</td>
<td></td>
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<tr>
<td>I think none heretic dare be so bold as</td>
<td>8, 919/25</td>
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<tr>
<td>religious habit.&quot; And I dare for shame say the</td>
<td>8, 925/8</td>
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<td>God. And therefore I dare boldly say that all</td>
<td>8, 926/27</td>
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<td>said before. For I dare be bold... and, as</td>
<td>8, 940/20</td>
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<td>Barnes' sake. But I dare well say not only</td>
<td>8, 940/23</td>
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<tr>
<td>all holy ornaments! This dare say they were none</td>
<td>8, 979/8</td>
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<td>unto the second I dare I well say: that</td>
<td>8, 984/8</td>
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<td>his head in the dare well say he would</td>
<td>8, 1028/10</td>
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<tr>
<td>that the one calleth dare, and confound the matter</td>
<td>8, 577/27</td>
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<tr>
<td>to walk in the dare, the other calleth open</td>
<td>8, 645/15</td>
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<tr>
<td>lead us into the dare, and there to juggle</td>
<td>8, 686/19</td>
<td></td>
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<tr>
<td>doth: walketh in the dare, where we should see</td>
<td>8, 801/10</td>
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<td>much more in the dare because he would not</td>
<td>8, 848/8</td>
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<tr>
<td>dark, and confound the matter</td>
<td>8, 864/8</td>
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</table>
And Likewise as Korah, Dathan, and Abiram, gathering together with Abiram, there an honest widow's he would say, "Good Barnes say, "Forsooth, dear that the holy prophet that the holy prophet Tyndale's holy tale, when of Saul, then was Likewise saith the prophet Father, writeth the prophet as it was by errors the holy prophet only example of King seven years before... one wot well." And as there. But, now, as my wife's letter, that and end at the that city in the he shall at the or infidelity, before that in his presence by Friday next before Easter unto our charge this holy man, the twenty-third beginning unto this present had yet at that temporal yet unto this causes considered shall every they should at the the Jews believe this were sure at this Church, continually to this by men at this up to London the that even upon the taken with Necton the seven times in a dark more than meetly well 8, 864/ 9 dark , to fall in dispicions 8, 998/ 18 dark with some such riddles 8, 1004/ 10 darkness have cast a meetly 8, 621/ 34 darkness and ignorance, and let 8, 898/ 8 darkness within which they would 8, 995/ 36 darkness in which they would 8, 998/ 21 darkness , and shall make open 8, 1024/ 1 darlings to him before... and 8, 757/ 30 darnel seed and cockle to 8, 728/ 20 darnel , and maketh evil men 8, 1020/ 11 Dathan , and Abiram, with their 8, 671/ 12 Dathan , and Korah... a busy 8, 793/ 16 daughter . And so happed it 8, 816/ 1 daughter , the goodness of God 8, 887/ 36 daughter in the Lord, those 8, 890/ 12 David did so much esteem 8, 595/ 10 David , by the counsel of 8, 637/ 16 David was persecuted of Saul 8, 789/ 4 David an elect. But when 8, 789/ 5 David in the thirty-third Psalm 8, 840/ 15 David , "His going forth is 8, 881/ 34 David prophesied: "The stone which 8, 1009/ 22 David , an elect of God 8, 1018/ 27 David's deed, whereby some old 8, 637/ 29 Davy , a Dutchman which had 8, 815/ 31 Davy thought himself safely defended 8, 816/ 15 Davy my man was bewrayed 8, 816/ 25 Davy's wife was alive and 8, 816/ 4 Day of Doom, a great 8, 610/ 10 Day of Judgment." And also 8, 614/ 29 Day of Judgment." And thus 8, 616/ 28 day send men into pain 8, 625/ 29 day , and lie in his 8, 637/ 20 Day , and Good Friday but 8, 653/ 32 day . And this reason doth 8, 681/ 4 day of February, and set 8, 684/ 24 day , never hath ceased yet 8, 690/ 34 day a right fair visage 8, 732/ 20 day , God be thanked, very 8, 732/ 31 day be stronger for the 8, 738/ 36 Day of Judgment stand in 8, 759/ 16 day as much as the 8, 767/ 19 day , which books be the 8, 778/ 8 day , many marvelous miracles, and 8, 811/ 9 day learned in their own 8, 811/ 28 day before he came at 8, 813/ 30 day when they should have 8, 816/ 2 day before or no. And 8, 816/ 20 day . For as the Scripture 8, 844/ 36
<table>
<thead>
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<th>Term</th>
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<td>yield me in that day</td>
<td>8,849/17</td>
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<td>without crime in the day</td>
<td>8,854/5</td>
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<td>divers times in one day</td>
<td>8,869/7</td>
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<td>Gomorrah shall in the day</td>
<td>8,882/33</td>
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<td>be saved in the Day</td>
<td>8,920/25</td>
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<td>But yet at the place</td>
<td>8,920/29</td>
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<td>upon one fair day</td>
<td>8,924/13</td>
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<td>have held at this day</td>
<td>8,924/36</td>
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<tr>
<td>Shrove Tuesday… on which</td>
<td>8,953/3</td>
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<tr>
<td>bound to spend that day</td>
<td>8,953/5</td>
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<tr>
<td>her till his dying day</td>
<td>8,971/33</td>
</tr>
<tr>
<td>here before their dying day</td>
<td>8,972/9</td>
</tr>
<tr>
<td>ever since Christ's own Day</td>
<td>8,1011/16</td>
</tr>
</tbody>
</table>
| saith that at the days unto their own men of these later later days… which later but also before my in and before his have been in few long discourse from Abraham's been had since Christ's against vows; against holy holy days and fasting and some other holy bound to keep fasting years yea, from the from Christ unto our saints, too, from Christ's would in the latter wretch before their miserable unto Friar Luther's own with his church all found in all his were sent between the prove that since Christ's would be therewith all every age since Christ's may be within three hath had since his old times before our step in all the age since the apostles' the Church in his Catholic Church of his Augustine, "from Saint Peter's with it himself all death unto their own Catholic Church (since Christ's age since the apostles'
stand, and hours, and days, and months, and years
should keep the holy days, and fasting the Scripture before Luther's old understanding from Moses'
apostles' unto our own faith from the apostles' not care for holy days nor fasting many times in his come in these latter that was in his every man for three heresies before all our come in the latter that was in his with it all the supposed in Saint Gregory's yet in Saint Hilary's and continued from Christ's have said in Christ's Thus might in those is in our wretched work on the holy Yet preached he certain beginning unto these wretched finished in the apostles' am with you all of Israel, till the heads thereof, from Christ's church in his own old, unto our own to be therewith all concerning purgatory, and holy days, and fasting side, his sight rather by the plain statute length, in his book 99 that he made that Barnes bringeth forth ( margin in this manner " Now, the other law by your own law bishop, abbot nor prior, of the Church... as rulers of the Church though we took their God's quick saints for miracles of God were saith that faith waxeth days , and fasting days, and days , and pray for all days , that expounded the Scripture to their own, and days , as Christ and his days unto their own, we days nor fasting days, nor days , nor honor any saints days in all those times therefore commandeth he that days ... how would he complain days at the least, as days ?" If Barnes would then days therefore commandeth he that days ... how would he complain days unto the end of days , the heresies that I days the true Catholic Church unto our own, and days while he preached in days a false Jew have days with much people little days , the consecrating of the days in the city of days have with obstinate malice days , our Lord never gave days , unto the end of days of Rehoboam, the son days to their own. And days was not holy, because days , and they lay against days unto the end of days , and fasting days, and days , and praying to saints days , and weeneth he seeth days , and weeneth he seeth days , and weeneth he seeth days , and weeneth he seeth De scandalis magnatum sore and De vera et falsa paenitentia De tempore; in which sermon De paene., Dis. 2, "Si De paene., Dis. 2, "Si De paene., Dis. 2, "Si De con. Di. 4.c Deacon nor archdeacon, parson nor Deacons , archdeacons, bishops and archbishops Deacons , archdeacons," etc.; and these dead images for quick. But dead , against Christ's own words dead ... they fell to idolatry dead without good works, and
be, and how much of the devil, already 
glory, clearly destitute and
God and his holy 
yet when they were
all these that are
him when he is
and his holy saints
and his holy saints
saints that are departed " of stone or in
miracles and the doctrine,
is, then it is
it is dead; not
nature of faith, but
he saith, "Let the
dead men bury their
suppose, that men naturally
indeed should bear the
that his wife was
home and found her
thou say she was
all departed hence and
that is a very
whole body, and some
not when they are
us when we be
wise to do any
works were not so
a man may without
that, they fall to
he grant once that
sure, sufficient proof of
he saith, never sin
that his lechery is
and a nun be
life and, being his
he doth yet no
members," though never into
never after do any
therefore, nor never sin
livers, and never did
abominations, be yet no
horrible deeds" without any
horrible deeds" without any
they do yet no
well and never do
they can never sin
he can never do
horrible deeds without any

dead flesh soever be found
and utterly destroyed in
when we tell Luther
saints than unto the , varied they never so
, the world heareth not . Finally, if he will , than unto the poor , than unto the poor .
. Finally, if he will
in all their lives
sin, after. And then
sin… and that whosoever

8, 669/ 28
8, 673/ 16
8, 688/ 7
8, 691/ 34
8, 694/ 16
8, 695/ 11
8, 696/ 37
8, 697/ 37
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8, 780/ 5
8, 780/ 6
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8, 780/ 7
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8, 815/ 35
8, 816/ 10
8, 886/ 12
8, 894/ 2
8, 907/ 1
8, 968/ 5
8, 969/ 16
8, 575/ 21
8, 580/ 32
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8, 785/ 22
8, 787/ 32
8, 790/ 22
8, 818/ 14
8, 824/ 24
8, 824/ 28
8, 826/ 13
not rejected by any
deadly sin, or after
man that is in
put some distinction between
shamefully overseen himself, and
and none evil, nor
sinner should acknowledge his
sinner should acknowledge his
the beginning of their
such as never sin
vine can never sin
he is by any
persons that are by
baptism doth once any
that it were always
other man) in any
there to take for
these folk a high
therefore, or such other
he meaneth not abominable
or such other horrible "
be at his dying
that dieth out of
death that then have
as dieth out of
church could die in
due repentance die in
people do by their
the church," they that
could not fall to
and that yet after
apostles Saint Peter, which
at Adam, a great
were waxen a great
reason and justice: to
also to a great
it us once, every
not by a great
be glad a great
this, and a great
this matter a great
freely, and a great
wisdom, good order, true
shall be more easily
to be more mercifully
be the more mercifully
so they be, as
were we never so
Friar Barnes say, "Forsooth, laudable. And therefore, my
deadly
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sin, or after deadly
deadly sins committed, be finally
deadly sin is thereby forthwith
deadly sin and venial, as
deadly sinned and damnably erred
deadly sinners therein... for that
deadly sins by shrift and
deadly sins: that is to
deadly sins and the acknowledging
deadly , and therefore be never
deadly after... because he cannot
deadly sin foul, he is
deadly sin foul therein... as
deadly sin shall never get
deadly sin for him to
deadly point of false belief
deadly sin, not in him
deadly sin, and such a
deadly sins as at one
deadly sins, as manslaughter, or
deadly sins as slay the
deadly both for their own
deadly sin, and acknowledgeth his
deadly sin; that is to
deadly sin, and, with help
deadly sin; whereof Saint Augustine
deadly sin, he departeth from
deadly sins serve the devil
deadly sin again be not
deadly sin (as Tyndale saith)
deadly sinned and yet returned
deadly denied his Master, and
deal before Abraham... and end
deal the more part of
deal well and justly even
deal greater. For the writing
deal , in his other solution
deal as are the things
deal in himself, that he
deal more, too. For I
deal farther against them than
deal more, too. For I
dealing , and justice; but yet
dealt with than that city
dealt with of our Lord
dealt with, and their pains
deans , archdeacons," etc.), Barnes hath
dear darlings to him before
dear daughter in the Lord
dear dearest brethren, although we suffer
very "cold fear of death" come. And now if they feel not that said he had of Christ and his of Christ's apostles even after the vengeance of; and some of them of Christ, in this of Christ to keep declared for God's messengers again. And therefore is of our Savior Christ . And albeit that in unto their own days, and the wonder of of Mahomet unto Tyndale's and his blessed apostles' of him that dieth paid every man's ransom for his church of, the sacrament should not is able and sufficient of his body, and, but more and more, even the death of, the cross. And, and ascend up to, and of his resurrection, or everlasting life... and by the infection. "But he was punished. Wherefore, but more and more, but more and more should be remitted that fully forgiven... then shall pray duly thus... else be by and by, that these things may. For in relief of that then have deadly, ... must use such ways be fully forgiven and, These words of Saint as an incurable rotten yet at the leastwise. These words of Saint ... and yet by the. For likewise as their is precious in the.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Column</th>
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<tbody>
<tr>
<td>death</td>
<td>of part of them</td>
<td>8, 1008/ 16</td>
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<tr>
<td>death</td>
<td>, and so forth the</td>
<td>8, 1010/ 20</td>
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<td>deathworthy</td>
<td>that withdrew from God</td>
<td>8, 926/ 21</td>
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<td>debatable</td>
<td>and yet uncertain till</td>
<td>8, 1032/ 32</td>
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<td>debate</td>
<td>, and war, among rebellious</td>
<td>8, 608/ 20</td>
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<td>debate</td>
<td>between him and us</td>
<td>8, 643/ 5</td>
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<tr>
<td>debate</td>
<td>, and controversy… till he</td>
<td>8, 645/ 3</td>
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<tr>
<td>debate</td>
<td>and variance hath been</td>
<td>8, 658/ 33</td>
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<tr>
<td>debate</td>
<td>between Christ and the</td>
<td>8, 722/ 2</td>
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<tr>
<td>debate</td>
<td>, and strife, by bibbing</td>
<td>8, 729/ 33</td>
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<tr>
<td>debate</td>
<td>and variance: so doth</td>
<td>8, 744/ 9</td>
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<td>debate</td>
<td>between the Church and</td>
<td>8, 810/ 16</td>
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<td>debate</td>
<td>and variance is not</td>
<td>8, 812/ 3</td>
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<td>debate</td>
<td>, and dissension: the devil</td>
<td>8, 817/ 31</td>
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<td>debate</td>
<td>and discord, in strife</td>
<td>8, 854/ 8</td>
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<td>debate</td>
<td>and question, and labor</td>
<td>8, 1022/ 36</td>
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<td>debated</td>
<td>thus. And then could</td>
<td>8, 621/ 27</td>
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<td>debated</td>
<td>, argued, and proved in</td>
<td>8, 995/ 18</td>
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<td>debating</td>
<td>thereof, ariseth all the</td>
<td>8, 668/ 7</td>
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<td>debita</td>
<td>&quot;. The which she needed</td>
<td>8, 860/ 13</td>
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<tr>
<td>debita</td>
<td>&quot; the which she needed</td>
<td>8, 956/ 29</td>
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<td>debtors</td>
<td>, saith Saint Paul, and</td>
<td>8, 756/ 7</td>
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<tr>
<td>decayed</td>
<td>. But he might for</td>
<td>8, 610/ 8</td>
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<td>decayed</td>
<td>in faith, or good</td>
<td>8, 611/ 31</td>
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<td>decayed</td>
<td>, by the false doctrine</td>
<td>8, 611/ 31</td>
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<td>decayed</td>
<td>and charity greatly cooled</td>
<td>8, 651/ 20</td>
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<td>decayed</td>
<td>, and waxed weak in</td>
<td>8, 1008/ 26</td>
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<td>deceased</td>
<td>, his soul should forthwith</td>
<td>8, 782/ 28</td>
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<td>deceased</td>
<td>. Now, if Tyndale take</td>
<td>8, 820/ 34</td>
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<td>deceased</td>
<td>in the communion and</td>
<td>8, 967/ 18</td>
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<td>deceased</td>
<td>. Howbeit, only such men</td>
<td>8, 967/ 27</td>
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<td>deceased</td>
<td>by their lovers and</td>
<td>8, 967/ 36</td>
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<td>deceased</td>
<td>in this faith which</td>
<td>8, 977/ 26</td>
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<td>deceit</td>
<td>of unlearned folk, and</td>
<td>8, 959/ 5</td>
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<td>deceive</td>
<td>; and them whose malice</td>
<td>8, 609/ 2</td>
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<td>deceive</td>
<td>long God had suffered</td>
<td>8, 618/ 3</td>
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<td>deceive</td>
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<td>deceive</td>
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<td>deceive</td>
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<td>deceived</td>
<td>, if a heretic might</td>
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<td>(except such as were)</td>
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<td>and worse too, and</td>
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<td>deceived</td>
<td>, and his devilish doctrine</td>
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<td>deceived</td>
<td>in mistaking of the</td>
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<td>deceived</td>
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<td>deceived</td>
<td>, and had false scriptures</td>
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<td>the peril falith also</td>
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in their Koran are deceived into falsehood, may be deceived all truth, may be deceived either, may damningly be deceived secret) may be oftentimes deceived jeopardy though charity be deceived but faith is never deceived as well be there deceived thou hast now been deceived that we cannot be deceived the truth and not deceived when ye be gone deceived he were therein not deceived hand, might be sore deceived we should not be deceived the false, but be deceived could not be damningly deceived that therefore he was deceived judgment err and be deceived that himself be not deceived others that think him deceived for Adam was not deceived and not hearers only, deceived all our question is deceived in clothing and in deceived goods cometh the harlots' deceived gorgeous array," of "harlots' deceived your holy ornaments 'harlots' deceived and call them 'harlots' deceived the holy ornaments 'harlots' deceived doctrine and old, true deceived through misunderstanding and wrong deceived you, neither, in the deceived years, but by his deceived teaching, in his first deceived rehearsed you the full deceived church by the true deceived either their deed and deceived the same either by deceived the clergy, which usually deceived would in good manner deceived there lay forth and deceived be not showed to deceived of Saint Peter will deceived make they Christ to deceived I liked not to deceived in only it, to deceived writers that expound and deceived pie twice baked, to deceived believer able always to deceived in the believing of deceived and err; ergo, the deceived and err in like deceived and err is not deceived by these outward works deceived , for it is open deceived . Now, to our purpose deceived in the mistaken of deceived in the mistaken of deceived therein... as we be deceived . And for because she deceived by some false teacher deceived then... yet some other deceived therein, and ween that deceived with the false prophets deceived by the false and deceived in the construction of deceived by the devil when deceived , all the meinie at deceived as well as he deceived , there are men that deceived , as Saint Paul saith deceived yourselves." Now, where he deceived decided . For he saith as deceived ; in watching and sleeping deceived that thou seest daily deceived ," of "game-players' disguising," of deceived ," and "game-players' disguising"... and deceived "... and then by the deceived ," and "game-players' disguising," as deceived declaration of Scripture... in which deceived declaration of the Scripture... forasmuch deceived declaration thereof. For if we deceived declaration this fifteen hundred years deceived declaration of this word ecclesia deceived declaration of his purpose together deceived declaration of Scripture. But how deceived declaration must needs stand and deceived declaration of Scripture or otherwise deceived declare themselves repentant by shrift deceived declare his own good advice deceived declare with divers places of deceived declare the truth of any deceived declare the same. For he deceived declare himself as though he deceived declare plainly to them, because deceived declare and make open that deceived declare the Scripture. For the deceived declare you twice the great deceived declare to the false and
were only spoken to declare the manner of excellence 8, 754/ 21
and clearly do they declare that the very church 8, 839/ 9
do they interpret and declare the scriptures. And therefore 8, 841/ 32
world… as Lyra doth declare in these words: "The 8, 857/ 32
let him represent and declare his life unto God 8, 867/ 38
Barnes Now must we declare by what signs and 8, 873/ 14
that is to say, declare us that same scripture 8, 878/ 13
interlinear gloss also, do declare that though the words 8, 881/ 13
goodly process wherein ye declare which is the very 8, 885/ 7
it well that ye declare so well at length 8, 891/ 8
And which of you declare the presumption truly 8, 896/ 7
every good man to declare him, ye may well 8, 967/ 5
Saint Augustine shall himself declare that I truly declare 8, 967/ 7
his own fashion… plainly declare that I truly declare you this place, by 8, 967/ 7
do declare and show that the declaration of certain 8, 973/ 29
strangely rehearse and strangely declare Christ's Catholic scripture against 8, 978/ 35
only good, holy folk… purpose of "the church," declare there expressly that the 8, 988/ 9
do fully and plainly de clarify that they which in 8, 1026/ 34
and heresies, and clearly declared that I call the 8, 1028/ 29
enough well and plainly declared by the very Scripture 8, 601/ 12
and for heretics be declared his favor against those 8, 621/ 15
many times by miracles declared to be his messengers 8, 623/ 6
than a thousand miracles declared how he crept in 8, 634/ 30
I would he had declared for things specially pleasing 8, 640/ 6
which they be clearly declared his conclusion thus, and 8, 649/ 30
then hath at last declared in his living not 8, 653/ 25
penitent should live he declared you are plainly deduced 8, 665/ 33
his that I have declared you or else let 8, 670/ 19
as I have often declared for God's messengers by 8, 696/ 5
taken after their death declared and known which (according 8, 740/ 3
if the church be declared, by miracles and many 8, 750/ 24
church to be so declared by being wounded in 8, 754/ 7
feeling as himself hath declared and continued the power 8, 761/ 6
Christian readers, I have declared you before that Saint 8, 763/ 34
is invisible. Very well declared ! As though he would 8, 845/ 17
him. This is well declared in Saint John, where 8, 861/ 25
wit, the Scripture truly declared , without any damnable dreams 8, 894/ 9
Saint Augustine so plainly declared in this point against 8, 908/ 15
as I have clearly declared you. And yet, when 8, 918/ 21
be truths revealed and declared by God unto men 8, 923/ 15
Catholic faith to be declared, that the very whole 8, 937/ 30
more places than one declared his opinion plainly by 8, 945/ 26
holy clergy pronounced and declared against Arius, and all 8, 954/ 32
appeareth, as I have declared in my Dialogue, that 8, 1006/ 1
I have partly before declared in the confutation of all manner means openly that since he there declared and proved in their next words following, he declared that he speaketh of fruit this man well declared us that though he Tyndale goeth forth and declared his solution. Tyndale Under may be known... he declared himself that of reason in this he clearly declareth faith," himself here clearly Almaine) plainly showeth and declared of heretics, and thereby thus meaneth, himself well Quodcumque," where your gloss in divers other places thereafter, as Saint Paul that expoundeth it and many contrarious expoundeth and Quodcumque," where your gloss heretics themselves, wherein he Augustine in this point writings wherein he plainly but that also he as Saint Augustine here talia habebat ut dimitterentur" Augustine well and plainly I say, Saint Augustine that Saint Augustine there against Christ's own words now, in dilating and of the Scripture expressly the words of himself in the eighth chapter... little more pain in not after the flesh heresies maketh them to... in the thirty-third Psalm, "the church"... but purposely Tyndale's two new masters, in number, so it hath made a plain decree in which he commandeth decree in which he commandeth decree of that council made decree be of like strength decree thereof, nor come not decreed that the general councils decrees, in the same distinction decrees many things that be decrees of Gratian, as another decrees of Ivo, which out decrees, of such authority there
writing taken into the
decrees
plainly specified in the
decrees
bargains, covenants, ordinances, and
decrees
Gratian, incorporated in the
decrees
hath, as by divers
decretals
that holy folk have
sanctified as persons specially
sanctified and by profession
dedicated
profession of Baptism holyly
dedicated
folk so hallowed and
dedicated
unto God" by his
dedicated
declared you are plainly
dedicated
as Saint Augustine orderly
dedicated
well that, by the
deduction
if they deny my
deduction
must first avoid the
deduction
still. Howbeit, in very
deduction
he well that neither
deduction
the nature of the
deduction
example of King David's
deduction
to teach with his
deduction
clergy yet in very
deduction
he doth any good
deduction
the circumstances of the
deduction
that should do this
deduction
he saith: "What good
deduction
time, of one man's
deduction
church, nevertheless in very
deduction
manner, where either their
deduction
so done in very
deduction
the fact and the
deduction
as the working, the
deduction
great abominable, horrible, devilish
deduction
to believe in the
deduction
yet in all our
deduction
that by some sinful
deduction
once that deadly sinful
deduction
they never so horrible
deduction
talk, they know their
deduction
trust in their own
deduction
not to do the
deduction
and for their evil
deduction
in all our good
deduction
so did he, such
deduction
of his Father such
deduction
he doth such devilish
deduction
man according to his
deduction
you according to your
deduction
to believe in the
and other such "horrible" deeds. And these things, lo and works of the, Tyndale's own "feeling faith" ... and that yet their, " be they never so and vice: I said " without any deadly sin, " they do yet no, " by the fruit of through the fruit of that ever they can, " and, for all that, " and such perfect feeling, being yet in the, as Tyndale calleth them, because, as Tyndale saith, but he can never, without any deadly sin, " And again, in the, may do many horrible " feeling faith, fall into their " horrible, never so many devilish, the horrible and abominable, may do such " horrible, Tyndale's tale such " horrible, or see why such, never so many horrible, may well do horrible, may do many horrible, you according to your, every man after his, justice, through their own, open evil and abominable, the soul. For such, of the same... such, that other folks' good, after his great abominable, we may conjecture and, in every doubt to, folk be ready to, and fire in the, drudge hath drunken so, knave eight hundred miles of Saint Peter so, same in himself: so, be fallen into a, light out of that, in his solution, the, see Tyndale fall ever, fall ever deeper and, farther he walketh, the, damned devil in the, under some dread of, slander or dread of, to their own harm, causeless and falsely be, but in his own, beside... I will myself, are there some that
a hard part to defend...
for this matter to defend it, but confess it
outward cause, he must defend his faith by his
so sore against us, defend their faiths against him
avail for me to defend the credence of the
your holy laws... and defend them against Chrysostom. Moreover
would there not only defend but also boast his
your holy laws... and defend them against Chrysostom. Moreover
cannot become us to defend it, but confess it

sacred vows... and stubbornly defend that work which they
to the contrary to find that I might of their bold, open,
Davy thought himself safely defend
thought Webbe himself surely defend from any reproof of
he would here have defend since that time, before
be borne out and defend . But then would Friar
far unable to be defend in that point that
it will never be defend with all that ever
I have already so defend against Tyndale that every
forswearing himself, holdeth and defendeth again), tellet us a

The Sixth Book The Defense of the First Argument
not having no such defense for himself as had
defense of the second reason Defense of the Second Reason
defense of their heresies, fain defense of his reason than
the Seventh Book, in defense of his own shameful
known Catholic church. The defense of open, shameful lechery
heretics be now, for defense of their frantic heresy
the Jews for the defense of his reason
William Tyndale... which in defense of Martin his master
either, which for the defense of his own shamefull
not their heresies with defense of open, shameful lechery
abroad... and for the defense of their frantic heresy
friar himself, for the defense of his own lechery
and used none other defense... saving the sword of
farther in this matter, defer the touching of the
purpose, I have purposely deferred , because I would answer
eye have with utter defiance forsaken both the doctrine
every one, "with utter Latin words "errat" and "
fair eagle bird foully defile his nest. But yet
beastliness to pollute and defile: so these beastly people
after, when they be defiled again by sin, they
of the church" which defiled his own father's bed
Thus did I never define "the church"... but purposely
to the church that he definiteth the matter, concluding that
James reasoneth, disputeth, and defineth and describeth his church
process together wherein he defineth us... and then see
the church that he defining "the church" to be
definition of "the church," defining that point in a
definition of "the church," as defining of "the church," defining
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<td>&quot; that it may please</td>
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<td>deny</td>
<td>another part. For by</td>
<td>8, 741/26</td>
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<tr>
<td>deny</td>
<td>it, for fear that</td>
<td>8, 745/32</td>
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<td>deny</td>
<td>that every historical faith</td>
<td>8, 781/7</td>
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<td>deny</td>
<td>), the poor man will</td>
<td>8, 798/29</td>
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<td>deny</td>
<td>but that christened children</td>
<td>8, 824/12</td>
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<td>deny</td>
<td>not but if there</td>
<td>8, 962/19</td>
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<td>deny</td>
<td>Christ, yet because, as</td>
<td>8, 968/20</td>
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<tr>
<td>deny</td>
<td>purgatory there… but affirmeth</td>
<td>8, 969/2</td>
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<tr>
<td>deny</td>
<td>that he was a</td>
<td>8, 986/3</td>
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<tr>
<td>deny</td>
<td>my deduction, and say</td>
<td>8, 1002/14</td>
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<tr>
<td>deny</td>
<td>it and say it</td>
<td>8, 1003/30</td>
</tr>
<tr>
<td>deny</td>
<td>it, but that the</td>
<td>8, 1005/2</td>
</tr>
<tr>
<td>deny</td>
<td>not to be a</td>
<td>8, 1011/27</td>
</tr>
<tr>
<td>deny</td>
<td>it to be the</td>
<td>8, 1011/28</td>
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*Confutation Part 2: Concordance of Major Terms* 316
This can they not deny. For he did not see, may not deny, but that the flock not," say they, "but deny the Gospel, and blasphemously deny our known church and deny, ye wot well, all denying of Christ's blood. More denying of Christ's blood." How denying of Christ's blood, when denying the common known Catholic denying that God hath made denying thereof, and will not depart from them unto the depart from the faith of depart from the church of depart from the Catholic Church depart from the Catholic Church depart from them unto the depart from the faith of depart from the church of depart out of the church depart from the faith of depart from the church of depart out of "the church depart shalt thou thence, than depart also from the Catholic depart only and go from depart out thereof, and shall depart out of the church depart not from the Catholic depart out of it depart from the faith of depart therefrom: yet remaineth the depart out or be put depart out of this body depart out of him, and depart out or fall off depart and fall off from depart that she could not depart hence, to assign some depart, except only those that depart out of this body depart out of the "holy depart . Wherefore, since I have depart out thereof, be not departed out of our company departed from them and left departed away themselves nor the departed from the Pharisees, which departed (as he saith) from

Tyndale . . . as they which even so, they that generally that they which in much more doubt so many. These heretics of Christ, because they all for heretics that that of all that I in that I this tale of his, And if any person Catholic church, and so earth, till he either and when we shall that she might peradventure saith) never fail nor entire church, may so he should so soon Father Barnes, while ye their own perils, to and when we shall which in such wise heretics and schismatics do corruption and falsehood do For though they be out of them and the Church, and neither and John the Baptist known Catholic church is
the sects that are departed from the Catholic Church 8, 663/ 10
departed from ours do among 8, 663/ 16
departed out of this Catholic 8, 663/ 8
departed out of our own 8, 669/ 6
departed out of this church 8, 669/ 12
departed out or the Church 8, 669/ 18
departed out, and by power 8, 671/ 8
departed with Jeroboam from their 8, 671/ 17
departed from the church of 8, 672/ 1
departed from the true church 8, 672/ 17
departed also from the Church 8, 672/ 19
"dead" saints… albeit that 8, 702/ 32
departed out thereof: so doth 8, 707/ 28
departed and died out of 8, 711/ 32
departed from it. And all 8, 727/ 27
departed out thereof as from 8, 825/ 4
departed out, nor never can 8, 825/ 4
departed and cast out; into 8, 836/ 7
departed out of the Catholic 8, 872/ 30
departed hence and dead and 8, 886/ 12
departed from the known Catholic 8, 951/ 32
departed , they are helped to 8, 967/ 13
departed out of the body 8, 967/ 29
departed to be the more 8, 969/ 5
departed into heaven, and that 8, 975/ 26
departed . Now, whereas Barnes also 8, 988/ 13
departed from their own natural 8, 1008/ 21
departed and put out of 8, 1026/ 32
departed out of the church 8, 1031/ 13
departed , having no power to 8, 1032/ 9
departed out of the Church 8, 1033/ 10
departed out of his body 8, 960/ 13
departed hence cleansed, and the 8, 960/ 16
departed from her at his 8, 971/ 36
departing to be lawful from 8, 608/ 11
departing from the Catholic church 8, 608/ 16
departing out of the diverse 8, 669/ 5
departing from their king, albeit 8, 671/ 19
departing out of the Catholic 8, 683/ 33
departing out of the Church 8, 1031/ 2
departing out thereof were not 8, 1031/ 15
depend ? Hath he anything said 8, 644/ 33
depend a very plain, open 8, 712/ 36
depend upon the truth and 8, 747/ 26
depend … and none other church 8, 753/ 35
depended upon the mouths of 8, 800/ 3
dependence , hath its solidity, substance 8, 800/ 5
dependeth , unto the old doctrine 8, 623/ 19
dependeth upon the circumstances of 8, 698/ 21
dependeth that credence, I say 8, 707/ 29
the point whereupon specially feeling faith, whereupon finally that the faith which truth of God’s word truth of God’s word truth of God’s words that point, whereupon all all the whole remnant credence. Wherefore, his credence or deliver the creed, the faith and manners place, for any gay lack of amendment finally such things… and sometimes hide his intent or whose doctrine he now deposed of their offices, done for him, be reason that Tyndale now naught and taken in have holy vows in with blasphemous mockery, knavish have the faith in enemy of the Church, walk safe enough. Then serpentine seed that is whole Catholic Church he his chapter, wherein he from the outermost is unknown, and wherein they glorious process will they feeling faith as Tyndale For lo, thus he heretics, and as surely bad as good yet feeling faith as he wherein he defineth and universal church that Barnes in him as Barnes Barnes abide by his in all this his ye consider well the a “voice crying in John therefore lived in Moses and Aaron in hundred thousand died in left their carcasses in while they were in their carcasses in the but many died in dependeth the matter that we dependeth all his purpose to dependeth upon another man’s mouth dependeth not of the truth dependeth not of the truth dependeth not upon the truth dependeth , nothing at all for dependeth , since that, by him dependeth upon that that he dependeth upon a known church depending thereupon, ye should believe depending that it hath either deposed and changed. But that deposed of their offices, deprived deprave his purpose with… but depraveth , taught him that lesson deprived of their benefits, and depured and cleansed before that derideth and mocketh… Saint Cyprian derision … and would that no derision … and in despite of derision , and scorn. And surely derision ?This argument is so derogating unreverently both the holy descend we somewhat lower, and descended of them. For Luther descended to the clergy alone descended by degrees, as ye descending … and ever the outer describe , each of them, their describe us the holiness of described us and telled us described his church… Barnes But describeth them as though he describeth he partly the vicious describeth … he proceedeth forth and describeth his church, with all describeth us, and telled us describeth us, yet if he description then is there no description and definition of the descriptions and the differences, besides desert , ”Make ready the way desert , and fasted and fared desert … for which they went desert for unbelief… and be desert had there perished for desert , the number of open desert , and never came in desert yet in the meanwhile
and brought thence into
and Aaron, and in
do very well, and
can be sufficient to
may here merit and
Christ hath not only
than their merits have
their sins have
punishment than we have
faith and justice, they
for lack of due
than himself, and therefore
that likewise as the
that no man will
man will, I suppose,
aught, so shall I
therefore how can he
it, or for such
them died for inordinate
body, and that with
she would no more
Tyndale, as I have
almost a thousand times
out unto him and
out unto" Christ, and "
devil, and after his
impediment unto the fervent
the thing which she
might, if they were
damned, if they were
another place: "Do you
church of God," saying,"
them that are bad,
rebuked such as did
Saint Paul saith thus: "
his own; thus ye
not among other things
Bernard should seem to
by the same means
the proud Pharisee that
church Saint Paul therefore
able to bring the
heareth me; and whoso
and whoso despiseth you
instead of obeying them
me, and he that
he that despiseth you
church which he now
me, and he that
desert under Moses and Aaron 8, 1008/ 13
desert kept it a known 8, 1008/ 13
deserve thank of God, in 8, 791/ 7
deserve heaven, but the greatness 8, 841/ 9
deserve in this life that 8, 969/ 15
deserved for us the remission 8, 692/ 11
deserved . For this thing, by 8, 967/ 15
deserved before, while they lived 8, 968/ 3
deserved being here alive." And 8, 968/ 7
deserved . . . the sins be in 8, 968/ 27
deserved to be chiefly honored 8, 977/ 35
deserving yet they that be 8, 970/ 31
desire them to pray for 8, 582/ 10
desire of honor, praise, and 8, 591/ 27
desire to have it proved 8, 606/ 19
desire to have it proved 8, 606/ 27
desire the reader to resort 8, 693/ 9
desire that we should therein 8, 751/ 25
desire be anything the nearer 8, 786/ 17
desire of meat not in 8, 793/ 3
desire , too... for because he 8, 868/ 11
desire of him for the 8, 884/ 35
desire him once or twice 8, 870/ 20
desire him, let Tyndale tell 8, 713/ 18
desire him to come in 8, 743/ 3
desire him to come in 8, 758/ 34
desires will ye do." "Well 8, 783/ 25
desires of the other brethren 8, 884/ 30
desireth of him is to 8, 886/ 32
desiros of the best, very 8, 612/ 15
desiros and diligent about their 8, 613/ 2
desiros the congregation of God 8, 833/ 33
despise you the church of 8, 834/ 16
despise this church in which 8, 834/ 19
despise it as Friar Barnes 8, 834/ 22
despise not the grace which 8, 843/ 32
despise the church of God 8, 854/ 18
despise and reprove bells for 8, 932/ 22
despise and set at naught 8, 984/ 33
despise all other holy ceremonies 8, 984/ 34
despised the publican, and on 8, 620/ 15
despised not, but called it 8, 834/ 21
despiser to damnation. But it 8, 633/ 15
despiseth you despiseth me." And 8, 614/ 25
despiseth me." And these words 8, 614/ 25
despiseth them and persecuteth them 8, 616/ 18
despiseth you despiseth me”; and 8, 616/ 24
despiseth me”; and "He that 8, 616/ 24
despiseth . But the heresies which 8, 839/ 34
despiseth you, despiseth me”?To 8, 998/ 32
he that despiseth you, being their prey, to rebellion to beat, rob, of their places and archheretics teach in gluttony, and their own inevitable to fall to the froward... but election and other side, those whose grace or glory, clearly worts should kill and ordained that folk should in plain places to the clergy useth to "glossing whereof they would false doctrine labor to and heresies labor to would impugn, disprove, and understanding that they clean leaven, and as they even so would they traditions, called Talmud, to on and saith "they you such as would of their Talmud, "to turn over utterly and thereby to damn and it, I say, and they clearly subvert and mouth shall overthrow and never be able to after betray them and true faith labor to never be able to they might disprove and suffer it to be one matter alone utterly here hath Tyndale suddenly already dead and utterly For as they had so would they have For as they have saith that they have "part of Tyndale's distinction Dialogue, concerning Sandwich Haven I say, lost and contend in judgment, have higher places... but she deadly sinful minds: he For the allegory neither despiseth me"? To this, though despoil and kill and devour despoil, and kill them. For despoiled of their living, and despoiling of churches, despite of destiny of God's election, and destiny shall do altogether." And destiny shall be, for lack destitute and dead when we destroy the body. The Scripture destroy themselves with forbearing their destroy the literal sense, for destroy the literal sense" of destroy the free will of destroy the very, true doctrine destroy the true doctrine... and destroy, is alone the very destroy them, and construe them destroy daily the true preachers destroy it also, could they destroy the sense of the destroy daily the true preachers destroy the leaven that I destroy the sin that the destroy it, by the sin destroy all his "feeling faith destroy the strong captain of destroy the faith which our destroy them... then would the destroy the true faith and destroy it, but pull they destroy this church that is destroyed... nor the flock that destroyed the foundation of all destroyed and pulled down the destroyed in spirit... and but destroyed the right sense of destroyed it also, had they destroyed the right sense of destroyed the right sense of destroyed. Now is the second destroyed through Tenterden Steeple. And destroyed the effect of all destroyed all patience, devotion, and destroyed as many as she destroyeth, ye wot well, all destroyeth nor letteth the literal
with which he clean destroyeth all the other three 8, 741/ 9
the Jews; which thing destroyeth all that pleasant patch 8, 791/ 28
the church damneth and destroyeth their heresies. And yet 8, 828/ 35
Barnes' own bringing forth, destroyeth utterly Barnes' whole purpose 8, 835/ 34
Barnes... but it utterly destroyeth Friar Barnes' false glossing 8, 914/ 25
against himself, and utterly destroyeth his own church... and 8, 972/ 19
been indeed the very destruction both of Sandwich Haven 8, 776/ 4
of doctrine, to the destruction of souls, but evermore 8, 1032/ 7
was by divers heretics detected unto me, that he 8, 813/ 13
the salvation of any determination of the Church assembled 8, 715/ 3
church or by the own mind to the determination of the Catholic Church 8, 715/ 20
shall believe surely the determination thereof, and take them 8, 733/ 15
no let unto the determination or to the making 8, 923/ 10
people, yet should their determination and decree be of 8, 941/ 6
they have done their determination is not then to 8, 941/ 25
wit: that they would determine when they were come 8, 940/ 12
all Christian people would determine if they came to 8, 941/ 29
a council together to determine it. And when this 8, 942/ 2
do so not fully determined but that some were 8, 612/ 12
truth of those doubts determined , which doubts rise upon 8, 619/ 35
such as himself had determined to give the grace 8, 636/ 12
The Church hath otherwise determined ." More Now, good Christian 8, 707/ 13
The Church hath otherwise determined ." More Lo, good Christian 8, 714/ 19
The Church hath otherwise determined ." Here must Tyndale understand 8, 714/ 32
the Church hath otherwise. For I ween 8, 716/ 16
determined it... yet will I determined it." Lo, good readers, here 8, 716/ 21
But though it have determined otherwise. For I ween 8, 716/ 24
The Church hath otherwise determined it." And therefore I 8, 716/ 24
well that I am determined nothing rashly to believe 8, 736/ 36
by the same church determined or by the general 8, 739/ 37
our part not only determined by councils, but also 8, 872/ 24
in spirit, have already determined , as though I were 8, 920/ 21
in diverse times diversely determined . But in articles of 8, 923/ 22
would they not have determined that ever any such 8, 940/ 6
have been so there determined , for the power and 8, 941/ 2
device in the country... which, against all that their device of an unknown church 8, 1003/ 21
detested face. Saint Bernard also, by the might of 8, 608/ 19
confessed... was included the devil that all their power of the devils... as if the 8, 627/ 7
in the Book of Talmud of the devil's the Scripture wrong the devil hath driven them down 8, 626/ 14
money. As through all Deutschland, every priest paying a devil had, his own hands 8, 627/ 7
Deutschland, every priest paying a 8, 584/ 18
device and theirs, do corrupt 8, 717/ 13
device of an unknown church 8, 1003/ 21
devil by the might of 8, 608/ 19
devil . And finally, as far 8, 611/ 29
devil blow off, to be 8, 617/ 6
devil doth all. And thus 8, 626/ 10
devil hath driven them down 8, 626/ 14
devil , as the very worst 8, 626/ 17
devil had, his own hands 8, 627/ 7

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the way but the
to well enough by
their foul, filthy "weddings
their men's faith
, which is king, as
nor immortality of their
, which has led him hereabout
in sacrilege, and make
. And thus, good Christian
already dead and utterly
of hell. Howbeit, of
out of Christ's church
hath gathered this
caused Adam to commit
caused the Jews to
Now that ye see
may, besides such things
enticed to kill the
that with his flesh
, and after his desires
, because thou dost not
could he ever have
. For other faith he
... no man can anything
and me what faith
, which both believeth and
believeth that the very
fleeth from folks' blessings
, I dare say, believeth
in the deepest dungeon
teach them leave
that went about to
, he said, owed him
. But yet, if the
. And yet for the
, and sin to do
. But he forgetteth in
, nor the devil's limb
since he ran out
taught him this
alone. And that he
has taught it him
and the devil's limbs
and the devil's limbs
, contrary to the continual
. For so should we
rather run to the devil in hell than win 8, 868/ 33
beguiled, and suffer the devil make us mad fools 8, 890/ 6
limb of the very devil indeed. "And yet over 8, 894/ 3
church but of the devil , and thieves and murderers 8, 918/ 36
betook them to the devil to teach them to 8, 920/ 13
deliver him to the devil for the punishment of 8, 920/ 24
was deceived by the devil and his angels." Here 8, 920/ 33
fruit to serve the devil when he made himself 8, 926/ 5
the persuasion of the devil at his dinner. What 8, 926/ 14
heresy to the very devil in their obstinate hearts 8, 956/ 10
deadly sins serve the devil ? If Friar Barnes will 8, 985/ 21
that they serve the devil (if he had said 8, 986/ 14
of the most wily devil and he labor in 8, 992/ 16
promise of Christ, the devil doth after sow cockle 8, 1020/ 10
field like as the devil turneth the corn into 8, 1020/ 31
as soon as the devil had once entered into 8, 1032/ 10
that confession is the devil's invention, and absolution is 8, 704/ 20
so deep in the devil's dregs that but if 8, 713/ 34
new Talmud of the devil's device and theirs, do 8, 717/ 13
he now calleth the devil's faith, and shall take 8, 733/ 10
promise of Christ, the devil's faith (which may stand 8, 773/ 21
good men, and the devil's faith (which may stand 8, 777/ 33
field like as the devil's faith... every man, I 8, 779/ 15
as soon as the devil's faith and mine. For 8, 785/ 17
that as devilish as the devil's own hand had fumbled 8, 786/ 2
so deep in the devil's own faith indeed. First 8, 787/ 29
faith worse than the devil's is, in that the 8, 787/ 35
as he saith, "the devil's faith" therefore, as for 8, 797/ 23
and, for conclusion, the devil's faith, The other kind 8, 818/ 6
the devil, nor the devil's limb, to be false 8, 833/ 13
the devil and the devil's limbs have taught him 8, 842/ 28
the devil and the devil's limbs have taught it 8, 842/ 35
vine... may by the devil's means and their own 8, 870/ 10
in earth to the devil's very church in hell 8, 966/ 2
set shepherds upon the devil's dunghill in hell. And 8, 972/ 1
infidels that were the devil's flock, but would his 8, 1012/ 4
many great abominable, horrible, devilish deeds, but yet never 8, 575/ 20
cakebread be very false, devilish doctrine, by the writing 8, 623/ 35
himsel deceived, and his devilish doctrine. And this point 8, 624/ 11
Church, plain against their devilish deeds, he doth yet 8, 667/ 2
that he doth such devilish drunken soul abominably blaspheme 8, 713/ 31
numbereth them), doth this devilish heresies came up. And 8, 732/ 32
great many, since these devilish doctrine of this his 8, 776/ 22
their proper places the
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<th>Definition</th>
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<td>as the devil's own</td>
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<td>devilish</td>
<td>deeds through the fruit</td>
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<td>lies which he spitteth</td>
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<td>also die therein, that</td>
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<td>with flame and fire</td>
<td>8, 607/ 27</td>
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<td>in hell. Now have</td>
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<td>in hell be better</td>
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<td>in hell shall never</td>
<td>8, 673/ 12</td>
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<td>do both believe and</td>
<td>8, 785/ 17</td>
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<td>of hell that are</td>
<td>8, 807/ 10</td>
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<td>... namely since no good</td>
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<td>in hell, nor all</td>
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<td>. By all which whole</td>
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<td>entered once in unto</td>
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<td>us marks, by all</td>
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<td>, could Saint Augustine have</td>
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<td>that tale upon his</td>
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<td>you such a shift</td>
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<td>, these be the bottom</td>
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<td>a question himself, as</td>
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<td>, to make us mistake</td>
<td>8, 892/ 25</td>
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<td>, and cry, &quot;The Church</td>
<td>8, 918/ 31</td>
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<td>devise</td>
<td>whether this pageant be</td>
<td>8, 964/ 30</td>
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<td>for sure marks themselves</td>
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<td>devise</td>
<td>is there nowhere none</td>
<td>8, 994/ 10</td>
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<td>devise</td>
<td>, each of them, tokens</td>
<td>8, 995/ 1</td>
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<td>for punishments, and for</td>
<td>8, 587/ 11</td>
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<td>? And yet forthwith, to</td>
<td>8, 599/ 16</td>
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<td>devised</td>
<td>a new heresy wherewith</td>
<td>8, 625/ 15</td>
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<td>those texts in such</td>
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<td>upon the truth written</td>
<td>8, 677/ 24</td>
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lack of their own
devoir
part of their own
devoir
Jews, he had of
devotion
but of his own
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ruled by charity and
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help, nor other men's
devotion
her good will and
devotion
the delight of her
devotion
ruled with charity and
devotion
or that psalms without
devotion
and those psalms without
devotion
have destroyed all patience,
same... such deeds of
carnest penny of which
there with an incredible
devotion
despoil and kill and
not... but for her
devout
holy living and their
They that will live
very good, and which
own law De con.
a sagitta volante in
readers, that I (whose
Dialogue
by me, in my
Dialogue
that whereas in my
Dialogue
I have in my
Dialogue
the book of my
Dialogue
I rehearse in my
diverse chapters of my
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his Answer unto my
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have declared in my
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forth only this one: "
those words of Christ "
Dialogue
in the rubric, "Ex
be mortal, and utterly
Dialogue
therein, and devilishly also
we follow, we shall
Dialogue
whether if the man
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faith that happeth to
Dialogue
and "Why wilt thou
Dialogue
in their hearts to
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and many of you
Dialogue
children that after Baptism
dangerous to live and
Dialogue
the prince's proclamation, to
persecution yea, or peradventure
do yet, ere they
Dialogue
the flesh, ye shall
Dialogue
wife, or our son,
Dialogue
live or when we

devoir and for frowardness of
devoir anything doing thereto, live
devotion suddenly fallen into their
devotion and charity... which yet
devotion shall not need to
devotion for so small but
devotion, to spend it out
devotion ... in which he delighteth
devotion that cometh and worketh
devotion . Briefly, all your holiness
devotion ... as though himself had
devotion , and faith in Christian
devotion are in vain used
devotion they lacked while they
devotion , as though an angel
devour it as they list
devout mind that she bore
devout prayer. And one thing
devoutly in Christ must suffer
devoutly done (as with many
Di . 4.c., "Prima igitur
dia , a negotio perambulante in
Dialogue in the beginning of
Dialogue , but also before my
Dialogue I had proved first
Dialogue proved by Scripture, last
Dialogue , proved already that Tyndale
Dialogue , concerning Sandwich Haven destroyed
Dialogue : I shall hereafter, in
Dialogue , that our works must
Dialogue , that our Lady had
dic ecclesiae"... by which our
dic ecclesiae"; that is to
dictis Bonifacii martyris." But Tyndale
dic with the body... they
dic therein, that every man
dic ... but the Spirit of
dic forthwith as soon as
dic in his sleep, had
dic , O thou house of
dic for them, as Christ
dic also." Lo, good readers
dic in their cradles. But
dic in; and that she
dic therefor. (For that he
dic before she should be
dic , so repent that they
dic ." And after the flesh
dic , or if our substance
dic lose it without great
say, them that do
die therein. And Barnes leaveth
of this church could
die in deadly sin; whereof
will without due repentance
die in deadly sin, he
in this church also
die, in the Catholic faith
they will themselves, to
die therefor. Then ask we
old holy doctors which
die therefor. Then ask we
lived long after, and
died (and some were martyred
ointment he should have
died, and in diverse
lived, and in diverse
obstinate heresies departed and
died out of the Catholic
that Christ neither verily
that all, when he
of Turkey yea, and
died thereon, too rather than
those six hundred thousand
in desert, too rather than
that many of them
in desert for unbelief
that all those that
for inordinate desire of
men or miracles, there
in wilderness were reprobates
mind as many martyrs
in wilderness such as
a minister, and so
before their Christendom should
saved in case he
with repentance of his
them, as Christ hath
died for the Christian people
came thither, but many
in desert yet in
known Catholic church, and
in the same known
fell sick and many
among them, to teach
actual thinking thereupon… then
died every man out of
and in which he
thereof rose again
death of him that
go straight unto the
church here, when he
thereon rose again
that every man that
in such mind, for
died his sins when he
out of deadly sin
clean forgiven, that yet
, and asketh mercy, shall
die in the state of
of faith, though they
out of deadly sin
could not perceive the
die in the state of
difference between the world and
For there is one
difference more between Tyndale's reason
reason and mine… which
difference, saving that Tyndale here
specially spoken for the
difference between the Old Law
there is no little
difference between the thing that
in manner, as great
difference as is between the
among others, no small
difference between them in the
way, good reader, the
difference between Saint Augustine and
and of the great
difference between Moses, that taught
the specific and kindly
difference that divideth the kind
ye remember well, the
difference that divideth the kind
this, he putteth a
difference, indeed, between the token
partial that without any
difference of cause between her
without other cause or
difference but because himself list
reason grounded upon the
difference between the fornicators, the
putteth you here a
Paul maketh a clear
difference between the whole Catholic
mouth, that made the
you so many plain
show you so many
all parts some such
the descriptions and the
many manner things far
had then so great
the thing had some
such a confusion or
plenteous, with much less
and shall be great
that there is no
Jesus, and not in
person by reason of
spiritual power or secular
church standeth not in
spiritual power or secular
spiritual power or secular
church standeth not in
standeth not in the
so much by the
those that are in
hangeth she on the
behind. " For now, in
for lack of sufficient
will work with our
For why to use
a wary living, using
heaviness of heart, with
Scripture saith that the
they were desirous and
the motherly cure and
remit in praying also
out of our wrinkles,
only laboreth sore to
the body to be
the stock, be it
very mischievously, to the
and must needs say "
and must needs say "
quae talia habebat ut
damn us all into
the devil at his
of Saint Cyprian, Saint
of Saint Cyprian, Saint
Ignatius, Saint Polycarp, Saint
but laid yet more
that question not so
he denieth not that
mire allto tumbled in
difference between the true church
8, 1027/ 17
differences between Tyndale's reason and
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differences between himself and a
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differences, besides that neither nother
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different I might well show
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difficulty there, because the sundry
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Dimitte mihi debita" the which
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directly for his purpose than
8, 719/ 16
directly to the matter, and
8, 802/ 9
directly , nor he denieth not
8, 1030/ 29
dirt , holdeth up his foul
8, 974/ 1
find one drop of
gloss that he allegeth (bringeth forth (De paene.,
this manner "De paene.,
other law De paene.,
the princes both did
Christian readers, shall after
the best, very well
shall be sufficient to
it can judge and
God that it can
gift that it can
given the gift to
gift of God to
given that gift to
his voice, and can
man's salvation, might well
that it shall perfectly
which they be, and
that it can truly
better, nor shall not
the faith... he cannot
Church hath so long
the false should be
that gift that it
of God that it
which it knoweth and
any saint, the Church
given his gift of
faith, the knowledge and
her husband were therefore
shall purpose unto Tyndale's
himself, I ask his
this: "Sir, M. Tyndale's
Tyndale hath instructed his
seem strange to this
holy heart of any
he teacheth here his
Lo, good readers, this
Tyndale cannot teach his
Tyndale here teacheth his
the meeting with Christ's
and his apostles and
how Christ warneth his
and all his other
father; we be Moses'
And Christ and his
he calleth the pope's
great company of Christ's
Tyndale, lo, teacheth his
dirt thereon. But now that
Dis . 24, A recta) which
Dis . 2, "Si", that saith
Dis . 2, "Si," in glossa
Dis . 2, "Si" that law
disallow them, and hated them
discern and judge... whether the
discern them, concerning the glossing
discern and know the Church
discern the words of God
discern the word of God
discern the words of God
discern and know the Scripture
discern which is the very
discern the true scripture from
discern his word, and knoweth
discern all that may be
discern the words of God
discern them from the thieves
discern the words of God
discern the true preacher from
discern and know the divine
discerned and judged for the
discerned and judged. And therefore
discerneth the words of God
discerneth the very scripture of
discerneth (as Saint Augustine saith
discerneth if anything were at
discerning the very scripture of
discerning thereof from all other
discharged of her and may
disciple the question that goeth
disciple , therefore, this: "Sir, M
disciple , since ye say that
disciple to make answer sufficient
disciple of Tyndale, because it
disciple of Tyndale whom Tyndale
disciple is not worth a
disciple of Tyndale, in these
disciple that they allege the
disciple to say that they
disciple that had so well-known
disciples heretics and a damnable
disciples to beware of the
disciples, might well and without
disciples; how knoweth he the
disciples and John the Baptist
disciples, as from folk fallen
disciples went from him when
disciples to answer the reason
now biddeth Tyndale his
disciples that they shall answer
lo, he teacheth his
disciples yet a third answer
where he blameth his
disciples for not believing those
would not receive his
disciples were threatened of his
the meinie of his
disciples when he told them
bishops, with all other
disciples , following the example mightily
lest himself and his
disciples might peradventure seem to
he saith to his
disciples whom he sent to
Evangelist said that "the
only, and his true
disciples knew him by both
his apostles and his
disciples to teach and preach
apostles and his other
disciples , and began his own
and upon all his
disciples that he took into
illude and deceive his
disciples . But, then, unto many
and other than were
laud liberality... the glutton
discommend gluttony and exhort all
by the spirit of
discord , debate, and dissension: the
be in debate and
discord , in strife and in
made us a long
discourse from Abraham's days unto
their hypocrisy to be
discovered . But Christ meant not
being at years of
discretion , and hearing of the
gave that gift of
discretion . For no man ever
at the years of
discretion which duly cometh to
man of age and
discretion should so trust unto
twain first dispute and
discuss ... and then you, good
they without any such
discussing of their works be
Barnes should so highly
disdain the known Catholic church
off. But Tyndale, that
said. And in that
disdaineth to believe the church
And since Friar Barnes
disdaineth not those churches, but
also cured from diverse
disorders of divers fashions to
which hath age and
disguised with at your last
twine disputing and
discussed of their works be
Barnes should so highly
said. And in that
disguising and kings' apparel. Of
disguising of golden spurs, saddles
seest daily, the game-players'
disguising ," of golden spurs, saddles
harlots' decking," of "game-players'
disguising ," of golden spurs, saddles
harlots' decking," and "game-players'
disguising ," as though Saint Bernard
harlots' decking," and "game-players'
disguising . This doth Saint Augustine
and not by outward
dishes together in common, but
poor, and put their
dishonest and vile; let us
business, and some in
dishonor , and dispaise refrain and
the fear of infamy,
dishonor as to set him
Saint Cyprian so much
in his book of
disobedience in such a goodly
we may not without
disobedience of God leave undone
shall he turn the
disobedient unto the obedience of
own, and were therefore
disobedient unto the righteousness of
point the very foolish
disobedient , for the fault of
whereof we find no
dispensation nor no sufficient proof
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<td>congregation</td>
<td>a group of people associated with a church or organization.</td>
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<td>disputing</td>
<td>argue or argue about something</td>
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<td>dissemble</td>
<td>move or make something happen, especially by pushing or squeezing</td>
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<td>dissembleth</td>
<td>an act of assembling or gathering together something</td>
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<td>dissembled</td>
<td>to have something happen, especially by pushing or squeezing</td>
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<td>people who are engaged in a dispute or argument</td>
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<td>the followers of a particular faith, who believe in its teachings</td>
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<td>to have something happen, especially by pushing or squeezing</td>
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<td>disension and seditious schisms go</td>
<td>to have something happen, especially by pushing or squeezing</td>
<td>8, 672/13</td>
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<td>disension and king of rebellion</td>
<td>to have something happen, especially by pushing or squeezing</td>
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<td>disension : the devil. And yet</td>
<td>to have something happen, especially by pushing or squeezing</td>
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<td>dissevered and departed from the</td>
<td>to have something happen, especially by pushing or squeezing</td>
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<td>between the synagogue and</td>
<td>8, 720/5</td>
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<td>dissolve</td>
<td>the body. And likewise</td>
<td>8, 650/33</td>
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<td>dissolute</td>
<td>living as the world</td>
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<td>dissolve</td>
<td>the body. And likewise</td>
<td>8, 663/32</td>
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<td>as repugnant as</td>
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<td>dissonant among themselves, so contrarious</td>
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<td>doctrine</td>
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the necessary truth of doctrine, to agree with the
were true faith and doctrine that fornication, adultery, running
to have all this doctrine judged and condemned for
should be beguiled in doctrine to the damnation of
is offended by false doctrine be churches known... then
their own doctrine to contend and inquiet
to reprove Barnes' false doctrine, saith not as he
they teacheth us against the doctrine, because that the very
and believeth her true doctrine of Christ's known Catholic
the church" for the doctrine of "the church," I
men have the true doctrine of those heretics and
against the known Catholic doctrine yet because he will
ungracious living and pernicious doctrine of living truly taught
shall have the true doctrine, therefore of them it
of Christ's faith and doctrine by her persuasive words
have the surety of doctrine in her that she
that faithful, true, perfect doctrine of living truly taught
together in faith and doctrine, albeit the living of
the very truth in doctrine, be it only by
the surety of doctrine that is nowhere but
faith, and new, naughty doctrine against Christ's coming was
and the truth of doctrine so preserved therein that
of the true doctrine, came himself down, the
of her church to doctrine, which of this holy
eight hundred years, that doctrine or other evil behavior
the necessary points of doctrine, by the inspiration of
Church begin a contrary doctrine, which of this holy
and adversity for their doctrine, that is nowhere but
before God, but the doctrine against Christ's coming was
Saint James, "Be ye doctrine, which of this holy
off his helmet and doctrine, be it only by
friar's coat, till he doctrine that is nowhere but
any holy thing to doctrine, that is nowhere but
in Africa by the doctrine, be it only by
of his against the doctrine, that is nowhere but
question, which against the doctrine, be it only by
was vexed of the doctrine, that is nowhere but
which were called the doctrine, be it only by
false heresy of the doctrine, that is nowhere but
was vexed of the doctrine, be it only by
those words against the doctrine, be it only by
For neither did the doctrine, be it only by
the sect of the doctrine, be it only by
same with which the doctrine, be it only by
be too. But the doctrine be it only by
Africa. And therefore the those heretics were called " that was between the Saint Augustine and the was vexed by the those heretics the those words against the those words against the no words spoken of those words against the at the Day of in the Day of God give yet, before into pain: therefore till the while that until and shall hold his and life too, till their own bellies the I stand at the and knock at the not once out a he came out at them anymore within my could not find the without... but if the and left at men's borne out of the went out at several.

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<td>vexed not Saint Augustine</td>
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<tr>
<td>Donatists</td>
<td>&quot;so these heretics call</td>
<td>8, 962/33</td>
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<td>Donatists</td>
<td>and Saint Augustine. For</td>
<td>8, 963/6</td>
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<td>Donatists</td>
<td>agreed: that the very</td>
<td>8, 963/11</td>
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<td>Donatists</td>
<td>with the selfsame reason</td>
<td>8, 963/15</td>
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<tr>
<td>Donatists</td>
<td>were then… and that</td>
<td>8, 963/18</td>
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<tr>
<td>Donatists</td>
<td>to prove against them</td>
<td>8, 963/23</td>
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<td>Donatists</td>
<td>, but against other sects</td>
<td>8, 963/28</td>
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<td>Donatists</td>
<td>… but that also he</td>
<td>8, 963/34</td>
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<td>Donatists</td>
<td>, as Barnes belieh him</td>
<td>8, 964/5</td>
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<td>Doom</td>
<td>a great while after</td>
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<tr>
<td>Doom</td>
<td>be more easily handled</td>
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<td>Doomsday</td>
<td>, unto no man reward</td>
<td>8, 625/26</td>
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<td>Doomsday</td>
<td>they would have the</td>
<td>8, 625/30</td>
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<tr>
<td>Doomsday</td>
<td>they lie still all</td>
<td>8, 626/2</td>
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<td>Doomsday</td>
<td>, and bring thereto, and</td>
<td>8, 794/18</td>
</tr>
<tr>
<td>Doomsday</td>
<td>… and then, dare I</td>
<td>8, 796/17</td>
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<tr>
<td>door</td>
<td>. For through their bellies</td>
<td>8, 634/25</td>
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<td>door</td>
<td>and knock.&quot; And that</td>
<td>8, 747/8</td>
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<td>door</td>
<td>of our heart, if</td>
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<td>door</td>
<td>therefor… but say what</td>
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<td>door</td>
<td>… and thereupon step in</td>
<td>8, 877/14</td>
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<td>door</td>
<td>.&quot; Now would with this</td>
<td>8, 903/14</td>
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<td>door</td>
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<td>door</td>
<td>were devised for them</td>
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<td>doors</td>
<td>by night; that where</td>
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<td>doors</td>
<td>. For he forbideth us</td>
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<td>doors</td>
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Nicolaus and Cerinthus, Vigilantius

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<td>dosser</td>
<td>, and break all his</td>
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<td>dosser</td>
<td>delivered into my hands</td>
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<td>dosser</td>
<td>and books of Webbe</td>
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<td>dost</td>
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<td>dost</td>
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<td>doth</td>
<td>he soon after, call</td>
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<td>doth</td>
<td>account not themselves alone</td>
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<td>doth</td>
<td>, in a matter so</td>
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<td>doth</td>
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<td>doth</td>
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<td>doth</td>
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<td>doth</td>
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<td>doth</td>
<td>denounce them. As and</td>
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<td>doth</td>
<td>burn them. And after</td>
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<td>doth</td>
<td>receive them… where the</td>
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<td>doth</td>
<td>, and that not in</td>
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put in print, as also wherewith Saint James
quencheth the fire, so
good man when he
any good deed, he
unto him, his faith
by himself that
may see that Tyndale
the Scripture as Tyndale
be, these two things do the one, and
considered by him that
yet when any man
sinful superstitions. And therefore
blasphemy as now Tyndale
departed out thereof: so
one point as he
and when he so
leaven" for which Tyndale
proved already that Tyndale
And the Church also
the Catholic Church... Tyndale
Saint Augustine. And then
fewer he numbereth them),
likewise as Saint Thomas
the Scripture as he
grown (as it ever
for themselves than Tyndale
the Scripture than Luther
him. But the water
as the Catholic Church
Tyndale's church of elects
concerning the understanding, so
saith that the Church
then good men... Tyndale
of holy Saint Cyprian
unto him, neither, that
Church beside the Scripture...
glosseth them. For neither
his very church: so
Church that the Church
and belief... as he
debate and variance: so
very scripture; and then
the report and telling,
believe best. But now
showed you that he
manner feeling; and therefore
this for his purpose?
when even he that
prove you that Tyndale
holy living he neither
poisoned dregs. But now
cold yet when he
hope and charity wherefore
Tyndale's master Martin Luther
than right naught what
to do them, yet
toward God, but God
all alone. And this
things as God hath,
nor for none other
well think that Tyndale
in his will, wherefore
toward God, which Tyndale
will ween that Tyndale
for the faith, Tyndale
goodness of God, so
master, saith that he
doeth in this point falsely
doeth not precisely bind any
doeth himself confess to be
doeth this reason alone plainly
doeth this devilish drunken soul
. But now, to color
doeth, and condemn these expositions
) by the Spirit of
doeth to us now for
doeth himself. Howbeit, iwis when
, of truth, receive and
now. Wherein if Tyndale

not know the Scripture
Tyndale now teach them
falsely take Saint Augustine
but devise that tale
holy Saint Augustine rehearse
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now in this chapter
Saint Augustine in this
he after use the
abuse the saying of
toward the perfect accomplishment
he use both the

the Scripture, being by
in the things of
Tyndale, he saith, believe
... and have also showed
that text nothing prove
this prove that their
it cannot but dispraise
in this railing but
nor can find fault
Tyndale after this, to
, after that infusion of
Master More speak so
manifestly and plainly in
he by this teaching
he by this tale
all alone. And this
Tyndale tell us, and
, and shall with his
Tyndale put the example
but mock him. What
Tyndale advise him to
expressly deny), the poor
yet but mock. Moreover
plainly mock him. Finally
it, in such as
: I pray you tell

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ask him wherefore he doth not now believe the Scripture he doth not, and then thereby declareth that he doth all such cases, God put unto it, God I trust that Tyndale sin, after. And then nothing; nor no more as well as Tyndale fond scoffing peerless, yet gathered first, and yet it as Friar Barnes world. For them only say, "church" in English) railleth upon, as he those churches, but rather by outward disguisings. This all any one that it?" These things, lo, And for this cause Barnes playeth as Tyndale Spirit of our God." beginning of the epistle; holy household "the church" for many things... so and of the other, of those sorts ordinarily world, as Saint Augustine the world... as Lyra these words: "The Church faith. Wherefore, that church her husband, Christ, and in that that she Because allthing that she so long as she in any of them? and venial, as Tyndale from salvation, as Tyndale the dark than Tyndale the priest as he And while Friar Barnes place as Saint Augustine himself neither. But therein again... for no more long as she so say, "Sometimes, peradventure, she doth not, and then
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<td>doth</td>
<td>Barnes not err so</td>
<td>8, 870/24</td>
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<tr>
<td>doth</td>
<td>… but taketh it according</td>
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<td>doth</td>
<td>appear already. For he</td>
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<td>doth</td>
<td>only fetch out her</td>
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<td>doth</td>
<td>preach us the word</td>
<td>8, 878/12</td>
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<td>doth</td>
<td>so, where the hearers</td>
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<td>doth</td>
<td>his will, and returned</td>
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<td>doth</td>
<td>it his will, and</td>
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<td>doth</td>
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<td>doth</td>
<td>. For if he would</td>
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<td>doth</td>
<td>will say that he</td>
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<td>doth</td>
<td>, perceiving the peril that</td>
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<td>doth</td>
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<td>, or Frith, or lightly</td>
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<td>doth</td>
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<td>doth</td>
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<td>doth</td>
<td>there plainly speak of</td>
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<td>doth</td>
<td>sometimes wholly err. Now</td>
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<td>doth</td>
<td>not so forbid the</td>
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<td>doth</td>
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doth indeed abide and endure 8, 953/ 27
these... Barnes "The church
doth threaten with banishments and 8, 954/ 6
her husband, Christ, and
doth abide in confession of 8, 956/ 33
words that "the church"
doth For he speaketh, in 8, 958/ 29
our sins. What good
doth the pardon? It taketh 8, 960/ 22
doing. But our Lord
doth exhibit and present unto 8, 960/ 34
soul. For such deeds

dothis a Christian man 8, 961/ 27
well as any man

dothein confession of 8, 962/ 36
but he that so

dothat which good 8, 964/ 20
for a very truth...

only for himself that
Augustine in these words

such wise as Barnes
think you? Of whom

and archbishops": What holiness

folk serve God well?
Bernard did as himself
rovers, as Friar Barnes
words that he bringeth...

Lamb shutteth and then
openeth it and then
we then, whosoever so
than one, as Tyndale

such riddles as Tyndale
Scripture." For the Scripture
against Helvidius the heretic,
here, as it always
of God"... as he

men, and the devil

in that field, yet

that same particular church
in that it lawfully

good Christian folk here
duty, is worthy the
Saint Paul saith, the
Word "Church" Hath a
word "church" hath a
O ye that are
words but his own

said Henry, Friar Barnes'
that this patch is
declareth that it is
hath his own words
ass woll it, Tyndale hath
needeth no man to
them well. And no
might bring first in
which thing is, I
then could he not
For it is no

doth that Saint Augustine write those 8, 964/ 26

dothis, but also to 8, 969/ 13

dothenly show that the 8, 979/ 37

dothis that is to wit 8, 980/ 34

dothis he speak when he 8, 983/ 33

dothis he reprove when he 8, 983/ 34

Dothis not every man agree 8, 985/ 19


dothis mock and scorn all 8, 988/ 16


dothis , and as Judas did 8, 988/ 32


dothis plainly, to Friar Barnes' 8, 992/ 3

dothis no man open it 8, 998/ 1


dothis no man shut it 8, 998/ 2


dothis and liveth well therewith 8, 998/ 33


dothis , and Barnes, both. But 8, 1000/ 19


dothis , and like as he 8, 1004/ 10


dothis not prove it. And 8, 1005/ 10


dothis not prove nor so 8, 1005/ 12


dothis expel and put out 8, 1007/ 11


dothis the church of the 8, 1014/ 14


dothis after sow cockle, or 8, 1020/ 10


dothis God continually out of 8, 1020/ 28


dothis it as a part 8, 1025/ 31


dothis : so the man that 8, 1025/ 32


dothis help to relieve the 8, 1033/ 38


dothis that another man is 8, 630/ 4


dothis advantage that another man 8, 630/ 26


Double Interpretation This is therefore 8, 773/ 14

dothis interpretation... and that there 8, 776/ 34

dothis of mind." Moreover, where 8, 840/ 36


dothis folly. First he saith 8, 910/ 27


dothis brother... that is to 8, 989/ 19


dothis naught. For since, as 8, 748/ 9


dothis as devilish as the 8, 787/ 28


dothis proved that the known 8, 827/ 18


dothis confirmed it. And surely 8, 828/ 23


dothis but that as far 8, 591/ 32

dothis is there but that 8, 596/ 15


dothis and question, and after 8, 597/ 31


dothis not, in such wise 8, 602/ 36


dothis but that in the 8, 620/ 7


dothis but that if he 8, 620/ 12
better known, too." I doubt not but Tyndale should bring in as much dispute and debated thus as he did before as "the church"? We doubt again? Hath not all that he hath left doubt still. Now if Tyndale plainly, without any such doubt remaining therein as is scripture. Then, since the doubt between their faith and living), there is no doubt but that in faith other manner thing: I doubt as we were... saving doubt not but every wise doubt depart shalt thou thence doubt not but yourselves shall doubt not then, in good doubt of all the old doubt not of, but that doubt not but that the doubt and question, and that doubt of the message. And doubt yet must he believe doubt but that the sower doubt, when we doubt not doubt not which church it doubt it not. And likewise doubt of but that he doubt not but if God doubt of the contrary... this doubt it not but he doubt and fear lest the doubt and in a mammering doubt, had, by some proctor doubt, and not understand the doubt to deem the best doubt as well of Saint doubt moved, the whole Church doubt of any man in doubt not but that many doubt therein, I would the doubt but that Luther, Barnes doubt and question which of doubt nothing but that if doubt but that it would doubt thereof... Saint Augustine shall doubt but that with prayers doubt but that they are doubt but that prayer and doubt and question that Saint doubt this questionless and clear
way... now riseth the doubt for him that hath 8, 997/ 24
also, and have this doubt of them assoiled, and 8, 999/ 27
it. There is no doubt but the cause of 8, 1005/ 18
any good reason have doubted but that the false 8, 621/ 28
me! For if I doubted lest there were haply 8, 894/ 30
it was of old doubted by some folk whether 8, 895/ 17
James hath been always doubted of; and that such 8, 895/ 31
congregation... but if they doubted of anything that they 8, 902/ 26
were not to be doubted but that Christ which 8, 937/ 37
it be, as Tyndale doubted but that these things 8, 967/ 26
of which himself nothing doubted , with overmuch watering turned 8, 641/ 15
ture books which he doubted , and even by the 8, 712/ 17
see that as he doubted not to be their 8, 712/ 19
such also as Tyndale doubted of the messenger, he 8, 720/ 34
since no good man doubted nothing to be sure 8, 832/ 22
known, and no man doubted but that the Apostle 8, 1022/ 14
their own? no man doubted but that he there 8, 1022/ 29
he meaneth all his doubteth words to be expounded 8, 647/ 15
question, and be as doubteth that ever the Church 8, 716/ 22
never taken for so doubteth and not evident whether 8, 881/ 8
Scripture, if it be doubteth. How be, then, the 8, 1025/ 9
meanwhile disputable and seemeth doubteth and debatable and yet 8, 1032/ 31
true to be a thing doubting of the power of 8, 991/ 10
then Saint Bernard, nothing doubts and avoiding of all 8, 617/ 16
the clearing of all doubts . For out of the 8, 619/ 33
the solution of those doubts determined, which doubts of the power of 8, 991/ 10
the truth of those doubts and avoiding of all 8, 617/ 16
those doubts determined, which doubts determined, which 8, 619/ 35
concludeth, with as many doubts rise upon their law 8, 619/ 35
and that in all doubts as words... Tyndale Wherefore 8, 644/ 25
the clearing of all doubts and questions, every man 8, 739/ 35
wherein she found divers doubts concerning the sure avoiding 8, 856/ 14
doctrine doubts , of which she would 8, 884/ 22
doubts that some shall peradventure doubts of Scripture or questions 8, 937/ 29
be made, and all doubts of the finding thereof 8, 951/ 37
that there arise many doubts upon the Scripture. And 8, 997/ 2
and then making no doubts as rise upon any 8, 997/ 4
that there arise many doubts there arise many. In 8, 997/ 5
the Scripture, concerning such doubts , but that althing is 8, 997/ 8
of such points great doubts and meal; that is 8, 709/ 24
there be no such doubts of Sandwich Haven and doubts of Dover Haven, and all the 8, 776/ 4
of Sandwich Haven and doves ," but also "prudent and 8, 890/ 3
not only "simple as doves ," still in hand it 8, 618/ 19
haply, too) bear me downright as Tyndale halteth therein 8, 831/ 15
doctrine hold no foot, as downright still in hand it 8, 618/ 19
those scriptures from Moses doubts upward did all prophesy of 8, 643/ 20
and a thousand like draff , to establish their lies 8, 707/ 8
and a thousand like draff , to establish their lies 8, 713/ 4
worthy wild goose calleth " draff ," do consent and agree 8, 713/ 12
thousand whom he calleth draff , draw by one line 8, 713/ 15
them no better than draff. But this drowsy drudge
and turn himself into draff, as the hogs of
they were all but draff. But then he saith
whom Tyndale taketh for draff; and albeit that I
tub and the most draff
in railing as he
draggeth
wont to do many
as men know a
such wise known any
do the fellowship of
do the fellowship of
feeling, as we know
never so grievously, and
never so grievously, and
and priests, then to
Temple pool, they cannot
inspiration at divers times
that ever he can,
use divers ways to
whom he calleth draff,
but if my Father
but if my Father
apostle Saint James saith, "
God, and he will
but if my Father
so, likewise, God, that
likewise, God, that dreweth,
stay the ship, he
draweth
the tilt. And therefore
might be the rather
be perceived therein, and
drawn out... is not
still... is by God
helpeth himself to be
with one scruple of
stand yet under some
fear of slander or
spirit of bondage, in
drawn from the brink but
drawn unto God, and helpeth
drawn . For as Saint Paul
drawn were able enough, for
dream of defamation and slander
drawn out thereof, by such
drawn out... is not drawn
drawn from the brink but
drawn unto God, and helpeth
drawn . For as Saint Paul
dream they find great heaps

"... "but thou" (saith he
dsaid, but the Spirit by

Besides this, since Tyndale
dream of God... and therein

dream . And secondly is his
dream they find great heaps

dreameth , any other, new holiness
dreameth , any other, new holiness
dreams of men, and where
dreams of men, and that
dreams of men, and make
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<td>himself because he would</td>
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<td>and clothing... yet said</td>
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<td>fast, and sleep fast</td>
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<td>drink</td>
<td>well to it! With</td>
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<td>drink</td>
<td>; went they not from</td>
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<td>drink</td>
<td>or that drink; in</td>
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<td>drowe</td>
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<td>, or ravenous. With such</td>
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<td>due</td>
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<td>8, 820/37</td>
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<td>to baptism, by Tyndale's</td>
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<td>to Christendom. For every</td>
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<td>dully</td>
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<td>dully</td>
<td>thus... else shall he</td>
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<td>dumb</td>
<td>ceremonies, with the taking</td>
<td>8, 630/37</td>
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<td>dumb</td>
<td>ceremonies.&quot;Yet ask I</td>
<td>8, 631/37</td>
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<tr>
<td>dumb</td>
<td>&quot; spoke ever in old</td>
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<td>ceremonies&quot; appeareth well upon</td>
<td>8, 632/17</td>
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<td>&quot; Martin Luther himself, Tyndale's</td>
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<td>ceremonies&quot; that neither say</td>
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<td>sacraments, and ceremonies, and</td>
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<td>their Thomas, and a</td>
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<td>dungeon</td>
<td>of hell. And thus</td>
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<td>not here, for shame</td>
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<td>durst</td>
<td>not meddle with my</td>
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<td>not upon pain of</td>
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<td>for shame be seen</td>
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<td>durst</td>
<td>ever once attempt any</td>
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<td>durst</td>
<td>, for shame, bring him</td>
<td>8, 735/33</td>
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<td>durst</td>
<td>for very shame; so</td>
<td>8, 767/7</td>
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<td>teach it... saving that</td>
<td>8, 775/32</td>
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<td>durst</td>
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<td>not. For the law</td>
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<td>, is worthy the double</td>
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<td>therein forever, and himself</td>
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<td>dwell</td>
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<td>dwell</td>
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<td>eagle</td>
<td>. For since that such</td>
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<td>eagle</td>
<td>, the rich, royal king</td>
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<td>eagle</td>
<td>Martin Luther himself, in</td>
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<td>eagle</td>
<td>bird was hatched, lacked</td>
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<td>eagle</td>
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<td>eagle</td>
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<td>eagle</td>
<td>bird foully defile his</td>
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I said, this law
been if any man
almost overwhelmed, and therefore
was never none that
more holy. But I
they were therein, yet
wise that they neither
Tyndale’s tale in the
doctrine, wipe off the
before… one Davy, a
do not always their
of them, doing their
it is our bounden
first believe that his
have done but our
surely may, and of
provided and promised to
apostles should forever personally
these heretics did still
and that it should
following the Spirit we
and himself also to
and years, abide and
and he where you
but must of necessity
some of them, that
and contrary-believing sects to
into their synagogue, and
Bristol, where he then
as long as it
know, pardie, where he
in which there is
and have the Spirit
Spirit out of his
main a multitude and
but if there be
his grace into the
as be at his
in her till his
it here before their
living, or of men
he give the children
like wise as the
fowls, the pleasant splayed
Catholic Church as an
the goodly golden, old
golden nest this young
iwis when our young
his father the old
other shift this fair
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<td>of himself, without any</td>
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<td>ear</td>
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<td>, water, air, and all</td>
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<td>lieth in the very</td>
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<td>,&quot; And to the Philippians</td>
<td>8, 840/ 31</td>
</tr>
<tr>
<td>earth</td>
<td>, I ween, at full</td>
<td>8, 851/ 10</td>
</tr>
<tr>
<td>earth</td>
<td>as Friar Barnes appointeth</td>
<td>8, 851/ 22</td>
</tr>
<tr>
<td>earth</td>
<td>. For this I wot</td>
<td>8, 852/ 27</td>
</tr>
<tr>
<td>earth</td>
<td>but it, and also</td>
<td>8, 854/ 33</td>
</tr>
<tr>
<td>earth</td>
<td>here must Friar Barnes</td>
<td>8, 855/ 18</td>
</tr>
<tr>
<td>earth</td>
<td>, till he either depart</td>
<td>8, 856/ 26</td>
</tr>
<tr>
<td>earth</td>
<td>; for this church standeth</td>
<td>8, 857/ 30</td>
</tr>
<tr>
<td>earth</td>
<td>whereof the people living</td>
<td>8, 858/ 29</td>
</tr>
<tr>
<td>earth</td>
<td>and being the members</td>
<td>8, 858/ 29</td>
</tr>
<tr>
<td>earth</td>
<td>any such church remaineth</td>
<td>8, 859/ 23</td>
</tr>
<tr>
<td>earth</td>
<td>... but that, for anything</td>
<td>8, 859/ 26</td>
</tr>
<tr>
<td>earth</td>
<td>there is and must</td>
<td>8, 863/ 6</td>
</tr>
<tr>
<td>earth</td>
<td>a church and congregation</td>
<td>8, 863/ 18</td>
</tr>
<tr>
<td>earth</td>
<td>here a church and</td>
<td>8, 864/ 10</td>
</tr>
<tr>
<td>earth</td>
<td>... but that Saint Peter</td>
<td>8, 865/ 10</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Page</td>
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<td>----------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
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<tr>
<td>earth</td>
<td>not glorified, nor her</td>
<td>8,865/29</td>
</tr>
<tr>
<td>earth</td>
<td>... and therefore yet wrinkled</td>
<td>8,866/8</td>
</tr>
<tr>
<td>earth</td>
<td>hath in it both</td>
<td>8,866/27</td>
</tr>
<tr>
<td>earth</td>
<td>to reign with us</td>
<td>8,881/29</td>
</tr>
<tr>
<td>earth</td>
<td>shall stand us in</td>
<td>8,902/6</td>
</tr>
<tr>
<td>earth</td>
<td>&quot; Why, who said him</td>
<td>8,909/30</td>
</tr>
<tr>
<td>earth</td>
<td>to that kind of</td>
<td>8,911/34</td>
</tr>
<tr>
<td>earth</td>
<td>no such; as I</td>
<td>8,912/1</td>
</tr>
<tr>
<td>earth</td>
<td>, and make among them</td>
<td>8,912/14</td>
</tr>
<tr>
<td>earth</td>
<td>shall never be able</td>
<td>8,915/3</td>
</tr>
<tr>
<td>earth</td>
<td>, and withdrawing their honor</td>
<td>8,925/23</td>
</tr>
<tr>
<td>earth</td>
<td>shall be confirmed in</td>
<td>8,946/30</td>
</tr>
<tr>
<td>earth</td>
<td>, and hapy neither gracious</td>
<td>8,957/24</td>
</tr>
<tr>
<td>earth</td>
<td>, and may believe in</td>
<td>8,957/32</td>
</tr>
<tr>
<td>earth</td>
<td>of the whole Catholic</td>
<td>8,962/36</td>
</tr>
<tr>
<td>earth</td>
<td>. Finally, the question that</td>
<td>8,963/4</td>
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<tr>
<td>earth</td>
<td>were an unknown church</td>
<td>8,963/24</td>
</tr>
<tr>
<td>earth</td>
<td>hath none thereof but</td>
<td>8,965/4</td>
</tr>
<tr>
<td>earth</td>
<td>to the devil's very</td>
<td>8,966/2</td>
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<tr>
<td>earth</td>
<td>, not even in the</td>
<td>8,972/10</td>
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<tr>
<td>earth</td>
<td>, or of the church</td>
<td>8,973/3</td>
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<tr>
<td>earth</td>
<td>.Then will we ask</td>
<td>8,973/6</td>
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<tr>
<td>earth</td>
<td>living and in good</td>
<td>8,973/17</td>
</tr>
<tr>
<td>earth</td>
<td>is a company all</td>
<td>8,973/26</td>
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<tr>
<td>earth</td>
<td>liveth not without sin</td>
<td>8,973/30</td>
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<tr>
<td>earth</td>
<td>(which we may be</td>
<td>8,979/33</td>
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<tr>
<td>earth</td>
<td>… which thing these heretics</td>
<td>8,980/2</td>
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<tr>
<td>earth</td>
<td>. Now, then showeth he</td>
<td>8,987/25</td>
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<tr>
<td>earth</td>
<td>, is no secret, unknown</td>
<td>8,992/6</td>
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<tr>
<td>earth</td>
<td>, that in such wise</td>
<td>8,995/14</td>
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<tr>
<td>earth</td>
<td>unto the world's end</td>
<td>8,999/38</td>
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<tr>
<td>earth</td>
<td>with no one man</td>
<td>8,1000/3</td>
</tr>
<tr>
<td>earth</td>
<td>, till Christ come again</td>
<td>8,1000/31</td>
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<tr>
<td>earth</td>
<td>in which we be</td>
<td>8,1000/35</td>
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<td>earth</td>
<td>is, for all that</td>
<td>8,1001/7</td>
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<td>earth</td>
<td>neither is nor can</td>
<td>8,1001/34</td>
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<tr>
<td>earth</td>
<td>is and must needs</td>
<td>8,1001/38</td>
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<td>earth</td>
<td>, that cannot err, and</td>
<td>8,1002/34</td>
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<td>earth</td>
<td>, and there made it</td>
<td>8,1007/37</td>
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<td>earth</td>
<td>, he reserved in the</td>
<td>8,1008/5</td>
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<td>earth</td>
<td>a church well-known also</td>
<td>8,1009/34</td>
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<td>earth</td>
<td>unknown? Moreover, the head</td>
<td>8,1009/36</td>
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<td>earth</td>
<td>, hell, nor heaven, but</td>
<td>8,1011/32</td>
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<td>earth</td>
<td>than one. If they</td>
<td>8,1012/26</td>
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<tr>
<td>earth</td>
<td>.Then if they will</td>
<td>8,1013/10</td>
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<td>earth</td>
<td>is a known church</td>
<td>8,1013/15</td>
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<tr>
<td>earth</td>
<td>no more churches but</td>
<td>8,1013/15</td>
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<tr>
<td>earth</td>
<td>more churches of his</td>
<td>8,1013/19</td>
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<tr>
<td>earth</td>
<td>no more very churches</td>
<td>8,1013/20</td>
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<tr>
<td>earth</td>
<td>, all the parts must</td>
<td>8,1015/3</td>
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</table>
member that is in earth a living member of earth here in his own earth were a mad thing earth must be a church earth , the number not of earth shall be bound in earth shall be loosed in earth ? And hath Christ any earth than one? If he earth Christ's "flour"; for only earth there shall never lack earth , and some be occupied earth is Christ's church but earth is this common known earth no very church at earthen ." These words of holy earthen pots… and shall hold earthly , wretched heretics like a ease much of the matter eased : no more but the easily dealt with than that easily which doctrine were the easily perceive and see that easily follow the Spirit and easily resist, and whose affections easily feel for a false easily come to the remnant easily see that their feeling easily handled than they." And easily and readily be sure easily and God so well and easily the Friday next before Easter last past upward, and easily Day, and Good Friday easily way in which no easily with exceptions and liberties easily to spy and perceive easily to perceive, without any eat in his company. " But eat flesh on Good Friday eat flesh without bread, for eat flesh upon all three eat fast, and drink fast eat with me sweetmeat; we eat together… but also that eat with the poor, and eat of his own; thus eat flesh on Good Friday eat it in one house eat of that bread, said eat of this bread with eat ! But as for them
outdoors." The lamb is eaten in one house because 8, 976/24
blasphemed, and said, "Why eating and in drinking this 8, 930/19
watching and sleeping; in eating and drinking this 8, 930/19
Ebion Heretic, Valentinus Heretic, Eunomius 8, 728/2
Ebionites , that said Christ was 8, 672/20
ecclesia , both in the New 8, 833/24
ecclesia is taken for the 8, 834/1
ecclesia (that is to say 8, 835/11
ecclesia , rehearsing the words of 8, 846/14
ecclesia omnium fidelium", that is 8, 914/3
ecclesiae "... by which our Savior 8, 942/29
ecclesiae "; that is to wit 8, 1024/10
ecclesiam catholicam" be understood of 8, 975/30
ecclesiam catholicam" (the holy catholic 8, 978/24
ecclesiam catholicam," by which Friar 8, 980/4
ecclesiam catholicam." Of which we 8, 1013/5
ecclesiam "... so that except these 8, 1013/7
ecclesiarii praepositi ..." (that is, "For 8, 987/6
edification of Christian people, that 8, 930/34
edification ... and therefore must you 8, 931/31
edified and built only upon 8, 930/31
edified he much people where 8, 931/4
edified and built "upon the 8, 931/6
edifying of their seely simple 8, 886/15
eel skins. And then a 8, 845/37
effect or fruit but hatred 8, 590/34
effect and pith of this 8, 655/35
effect Tyndale's solution is come 8, 690/13
effect none other manner thing 8, 690/17
effect of all this answer 8, 718/25
effect hath Tyndale thereupon, ye 8, 733/22
effect of the same in 8, 752/18
effect , in restoring the Corinthian 8, 758/17
effect and conclusion is that 8, 765/12
effect of Tyndale's holy tale 8, 781/5
effect of Tyndale's tale is 8, 792/11
effect whereof standeth altogether in 8, 803/15
effect of all Tyndale's division 8, 819/33
effect and efficacy of all 8, 842/23
effect all washed clean by 8, 848/23
effect, this tale, contrary to 8, 871/21
effect , strength, and virtue of 8, 906/27
effect , as I have rehearsed 8, 913/26
effect of things here contingent 8, 939/3
effect ; that all were it 8, 939/7
effect they do, consent and 8, 1001/19
effect but whether the very 8, 1001/21
effect whereof is this: The 8, 1030/14
effect of all his solution 8, 1030/26
effectual token and instrument. And 8, 639/2
I require you, these
effectual points which our sovereign 8, 678/ 35
were so good and
effectual that the heretics neither 8, 744/ 37
for a place more
effectual to turn over utterly 8, 754/ 31
the true reasons and
effectual have only, ye wot 8, 770/ 16
and memorials, and none
effectually as I could (but 8, 655/ 34
it for him as

For the effect and
efficacy of all these things 8, 842/ 24

known Catholic church, none
efficacy at all. Which lie 8, 842/ 28
not have had any
efficacy to cleanse them. But 8, 852/ 8
no bigger than an
egg ... I ween if ye 8, 605/ 34
of a rare rotten
egg , without either bread or 8, 687/ 33
pardie, with his fine
eggs ... and after a great 8, 600/ 28
and break all his
eggs , and quail thus all 8, 665/ 24
whole people out of
eggs Egypt ... and the other prophets 8, 611/ 12
multitude came out of
Egypt under Moses, of which 8, 773/ 31
multitude came out of
Egypt under Moses, of which 8, 791/ 35
that came out of
Egypt with Moses, or others 8, 794/ 28
that known church in
egypt though it were then 8, 1008/ 10
days himself calleth yet
eight hundred years and more 8, 602/ 5
damnation, more than this
eight hundred years together, without 8, 618/ 6
the clergy of this
eight hundred years past... but 8, 631/ 29
they have wrought this
eight hundred years. More This 8, 675/ 26
they have wrought these
eight hundred years. More This 8, 679/ 8
and saith that "these
eight hundred years" the Catholic 8, 679/ 11
all which time of
eight hundred years, if the 8, 679/ 12
For by all this
eight hundred years hath Christ 8, 679/ 17
Catholic Church of this
eight hundred years... in which 8, 679/ 28
in the Church this
eight hundred years he seeth 8, 679/ 34
Saint Augustine not only
eight hundred years ago (which 8, 680/ 19
yet), but longer before
eight hundred years than almost 8, 680/ 21
years than almost half
eight hundred again make this 8, 680/ 22
that, by name this
eight hundred years, but by 8, 703/ 27
our doctors of these
eight hundred years last past 8, 713/ 11
doctors of these last
eight hundred years... which were 8, 714/ 5
such a railing knife
eight hundred miles deep in 8, 714/ 6
holy men of these
eight hundred years past last 8, 714/ 9
new, the doctors of
eight hundred years old; and 8, 714/ 24
the new doctors, of
eight hundred years old and 8, 714/ 29
at any time this
eight hundred years... Tyndale would 8, 716/ 11
holy doctors of these
eight hundred years, all whom 8, 716/ 28
and been faithless this
eight hundred years. And the 8, 767/ 19
that hath been this
eight hundred years lost (as 8, 806/ 27
hath now been, this
eight hundred years, out of 8, 890/ 19
the time of this
eight hundred years last past 8, 925/ 5
been said in these
eight books of this whole 8, 995/ 11
and proved in mine
eight former books of this 8, 995/ 19
in all my former
eight books, yet shall the 8, 995/ 27
Christ hath been this
eight hundred years corrupted, and 8, 1031/ 17
he had suffered, this
eight hundred years, that doctrine 8, 1031/ 31
Church could not this
eight hundred years together be 8, 1032/ 38
as Tyndale saith, this eight hundred years hath believed 8, 1033/ 2
eight hundred years then not 8, 1033/ 8
eight hundred years ago, those 8, 1033/ 13
eight hundred years together, continually 8, 1033/ 18
eight hundred years last past 8, 1033/ 30
eighth chapter of his epistle 8, 754/ 24
eighth chapter... declaring the excellence 8, 755/ 11
eighth Book In which is 8, 831/ 1
Eighth Book. The Ninth Book 8, 992/ 19
Eighth have ye heard the 8, 1026/ 17
elder; or if God by 8, 694/ 13
elder than any church that 8, 774/ 28
elder than any church that 8, 805/ 26
elder than any church that 8, 808/ 17
elder than any church this 8, 812/ 3
elders were crept up into 8, 609/ 23
elders "... which were, as Tyndale 8, 611/ 33
elders ," as he calleth them 8, 612/ 4
elders " were not even at 8, 612/ 6
elders … and presume that God 8, 767/ 17
elders only… and think that 8, 767/ 21
elders , and of like pride 8, 767/ 25
elders is a very frantic 8, 769/ 6
elders only that is, none 8, 773/ 19
elders only that is, none 8, 777/ 31
elders only"; but I say 8, 778/ 6
elders of them, and before 8, 632/ 5
elders of them, too… and 8, 632/ 5
elders of all the old 8, 632/ 23
elders and most holy doctors 8, 703/ 21
Eleazar , Phinehas, and Caleb. But 8, 609/ 14
elect of God, that he 8, 575/ 13
elect of Tyndale, that shall 8, 619/ 2
elect . And all these conditions 8, 667/ 21
elect or not? While he 8, 667/ 27
elect know him, but the 8, 718/ 3
elect ," saith he, "and therefore 8, 718/ 34
elect of God as I 8, 721/ 3
elect and specially chosen heretics 8, 722/ 25
elect spy out their lord 8, 725/ 9
elect as he was, had 8, 725/ 19
elect church have spied out 8, 726/ 1
elect , other lewd elects follow 8, 726/ 6
elect know him, but the 8, 726/ 10
elect and chosen saints, by 8, 729/ 32
elect , may be full fast 8, 764/ 16
elect … and who should that 8, 770/ 27
elect ever did and shall 8, 773/ 30
elect . But, now, since God 8, 775/ 20

declared, and upon this eight hundred years... then not 8, 1033/ 8

and avoided for heretics, for "the church," and the church of this Saint Paul in the the same in the the Seventh Book. The church. Thus endeth the Tyndale. And in the have before (in mine the doctrine of the

the church for us scripture

say that they allege, " Caiaphas, Annas, and the Caiaphas, Annas, and the " Pharisees, nor priest, nor " all the clergy called " the authority of their the authority of their the authority of our the believing of their the authority of their the authority of their the authority of their the time of the them, and before the the books of the of divers of the delivered them unto Joshua, Eleazar , Phinehas, and Caleb. But
good, and faithful final together, while this lightsome finally, for a final he be a final out his foot; his
For we that are fellows that are the rabble of those this fashion: "And Christ's over the head too, Christ, but if Tyndale's steps, as their chief Tyndale's sermon... Tyndale... his
world may perceive for man, and a very

that he is an time, and as the Tyndale's own doctrine, none

Thomas More Studies 12.2 (2017)
Yea, and many very
time, and as the
then was David an
then was he an
man and a very
she would be an
being a very special
concerning the believing, the
all those that are
always he that is
the church of all
say, command all folk,
folk, elect or not
and shall be an
holy prophet David, an
to God, that hath
some of Tyndale's holy
before us, that were
the world was wrought,
election by which Christ
those that God hath
the order of their
another to assemble about
church standeth by Christ's
church is of God's
be all of God's
first, as for the
he telleth not which
of whether the eternal
felicity... or else the
he had expressed which
that he speaketh of
vine but by God's
the destiny of God's
salvation by the only
toward nor froward... but
only lack of God's
be, for lack of
church standeth in the
church "standeth in the
in dispensations upon God's
good and true penitent
hath and his holy
the ears of Luther's
herebefore that his own
of his own especial
of his own holy
only good men or
a church of unknown
cannot all be God's
elect is at some time
elect ever did and shall
elect . But when he persecuted
elect . But when he pursued
elect . But when he persecuted
elect and spiritual, she must
elect and a holy prophet
elect can nothing do at
elect of God shall be
elect shall by the inward
elect, repentant sinners that Tyndale
elect or not elect, to
elect, to come to Baptism
elect but himself be the
elect of God, and that
elected them, and every of
elected sort changed the Latin
elected of God as we
elected them, for such causes
elected and chose them into
elected shall be saved... and
election ), and yet, for all
election and choice, nor can
election, and not by yours
election. Also, they that believe
election, and all washed and
election... Friar Barnes playeth as
election he speaketh of whether
election by which God, in
election by which Christ elected
election he meant... he was
election and merits, we will
election and a "feeling" faith
election, and say (as he
election of the Lord, without
election and destiny shall do
election (to the getting whereof
election, to be damned, and
election of all faithful men
election of all faithful men
election, prescience, predestination, and eternal
elects be partners in faith
elects, take these things for
elects of all things most
elects will not ever hear
elects, pardie, full well, though
elects, which can, he saith
elects only, in which is
elects. For he hath, as
elects . And thus hath he
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
<th>Line</th>
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<tbody>
<tr>
<td>unknown&quot; of his only</td>
<td></td>
<td>8, 665/ 20</td>
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<td>church and the very</td>
<td></td>
<td>8, 666/ 29</td>
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<td>their father... and Christ's</td>
<td></td>
<td>8, 717/ 36</td>
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<td>since they be God's</td>
<td></td>
<td>8, 719/ 4</td>
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<td>such other specially chosen</td>
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<td>8, 723/ 3</td>
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<td>told, of such holy</td>
<td></td>
<td>8, 725/ 14</td>
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<td>now that all the</td>
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<td>8, 725/ 29</td>
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<td>chapters before, that the</td>
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<td>8, 725/ 32</td>
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<td>chief elect, other lewd</td>
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<td>8, 726/ 6</td>
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<td>unknown&quot; church of his</td>
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<td>8, 728/ 31</td>
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<td>he saith) teacheth his</td>
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<td>8, 729/ 15</td>
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<td>an unknown church of</td>
<td></td>
<td>8, 731/ 3</td>
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<td>none of those holy</td>
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<td>8, 731/ 21</td>
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<td>church of his unknown</td>
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<td>8, 732/ 11</td>
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<td>with all the other</td>
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<td>8, 751/ 10</td>
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<td>that God teacheth his</td>
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<td>8, 754/ 4</td>
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<td>the faith of all</td>
<td></td>
<td>8, 754/ 15</td>
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<td>but that there were</td>
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<td>8, 754/ 16</td>
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<td>feeling faith&quot; of all</td>
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<td>8, 754/ 20</td>
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<td>any &quot;papists&quot; may be</td>
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<td>8, 761/ 13</td>
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<td>men of Samaria were</td>
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<td>8, 761/ 15</td>
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<tr>
<td>send some of Tyndale's</td>
<td></td>
<td>8, 770/ 16</td>
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<tr>
<td>an unknown sort of</td>
<td></td>
<td>8, 772/ 33</td>
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<tr>
<td>hearts of all his</td>
<td></td>
<td>8, 775/ 8</td>
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<tr>
<td>clearly perceive that only</td>
<td></td>
<td>8, 776/ 31</td>
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<tr>
<td>men also, not all</td>
<td></td>
<td>8, 777/ 6</td>
<td></td>
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<tr>
<td>Tyndale saith that his</td>
<td></td>
<td>8, 778/ 31</td>
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<td>lo, that evermore the</td>
<td></td>
<td>8, 788/ 35</td>
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<tr>
<td>they be his own</td>
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<td>8, 790/ 19</td>
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<td>Land of Behest were</td>
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<td>8, 795/ 1</td>
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<tr>
<td>trust to have been</td>
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<td>8, 795/ 12</td>
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<tr>
<td>and infirmity, as his</td>
<td></td>
<td>8, 797/ 18</td>
<td></td>
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<tr>
<td>now, that are his</td>
<td></td>
<td>8, 801/ 16</td>
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<tr>
<td>church, be needs very</td>
<td></td>
<td>8, 817/ 12</td>
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<tr>
<td>happeneth that his holy</td>
<td></td>
<td>8, 817/ 15</td>
<td></td>
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<td>baptism, by Tyndale's tale,</td>
<td></td>
<td>8, 821/ 4</td>
<td></td>
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<tr>
<td>say, into his only</td>
<td></td>
<td>8, 822/ 25</td>
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<tr>
<td>be the very plain</td>
<td></td>
<td>8, 824/ 22</td>
<td></td>
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<tr>
<td>and therefore are all</td>
<td></td>
<td>8, 824/ 36</td>
<td></td>
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<tr>
<td>he saith that the</td>
<td></td>
<td>8, 824/ 36</td>
<td></td>
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<tr>
<td>the church of Christ's</td>
<td></td>
<td>8, 847/ 36</td>
<td></td>
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<tr>
<td>that they be God's</td>
<td></td>
<td>8, 847/ 37</td>
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<tr>
<td>and took both final</td>
<td></td>
<td>8, 848/ 16</td>
<td></td>
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<tr>
<td>thereby know themselves for</td>
<td></td>
<td>8, 901/ 32</td>
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<tr>
<td>two be two special</td>
<td></td>
<td>8, 926/ 12</td>
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<tr>
<td>not one of Christ's</td>
<td></td>
<td>8, 957/ 31</td>
<td></td>
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<tr>
<td>the number of his</td>
<td></td>
<td>8, 998/ 14</td>
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<tr>
<td>of reprobates. For his</td>
<td></td>
<td>8, 998/ 14</td>
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</tbody>
</table>
that God teacheth his
both, a church of
a church of eternal
some call them only
out the church of
secret, unknown church of
one of God's eternal
17) that he was
with Tyndale in witless
chief spiritual shepherd... or
all their lusts, or
is the beholder... or
Tyndale's church... there is
and abjure them... or
He meaneth therein nothing
his crown again, or
books besides mine; for
all the whole matter...
continuance upon earth... or
and lower is nothing
all the while nothing
a spinning wheel or
in remembrance, I had
I speak of; or
faith was learned nowhere
had falsely taught, or
age and time... or
and great-grandfathers too... or
come thereto for nothing
from the benefice, or
set by no sacrament
the sacraments for nothing
of Christ, or anything
whatsoever Tyndale say... and
blood, and is nothing
brain stark-blind indeed or
known Catholic church, show
to follow him; and
be the heretics, or
foreknown and marked. For
the true scripture! Or
nor lightly no fast
this answer is nothing
worse than other, or
the Blessed Sacrament nothing
and in almost nothing
often declared you or
their malice and amend,
Catholic Church again, will
that cannot err, or
elects himself whether he do
elects into Baptism, a church
elects, a church of repentants
elects, and some only such
elects, or the church of
elects to complain unto upon
elects certainly predestinated to glory
Elijah, that should "come and
equality, that hath a like
else that, the union of
else till they come so
else to impute and ascribe
else no man so bad
else let degrade him and
else but that he would
else is there, as God
else he would not say
else did he more wisely
else shall his argument and
else but outer and inner
else but what she might
else, because all your reason
else almost forgotten. And that
else I ween he will
else And whoso had gone
else such true men as
else contemned and contraried them
else these young, new, naughty
else, because they say not
else I will none of
else, but call incestuous lechery
else but only for the
else than wine and cakebread
else would God never have
else indeed but even a
else doth Tyndale play Blind
else no certainty of any
else be we still yet
else that the known Catholic
else were there great peril
else hath Luther and he
else... saving breakfast, and eat
else but that the known
else because he favored Friar
else but bread... and jesteth
else ? And since he hath
else let Tyndale, as I
else undoubtedly have their part
else with Judas be buried
else we can believe naught
<p>| a little, too... for | else | he cannot speak. But | 8, 683/ 31 |
| Baptist and foregoer? Or | else | , whose foregoer and Baptist | 8, 695/ 30 |
| men and saints. For | else | saith Tyndale nothing to | 8, 697/ 7 |
| life and by nothing | else | . But albeit there were | 8, 699/ 28 |
| hear of unsought, or | else | that he must besides | 8, 701/ 10 |
| our own parish, or | else | that we must extend | 8, 701/ 22 |
| ye have heard, nothing | else | but railing upon the | 8, 703/ 11 |
| that it is nothing | else | but wine and &quot;cakebread | 8, 704/ 36 |
| the remnant is nothing | else | but railing against the | 8, 708/ 17 |
| and prove it, or | else | let him leave off | 8, 711/ 12 |
| proved plain heresies. Or | else | let Tyndale find us | 8, 712/ 18 |
| their true books... or | else | let him tell us | 8, 712/ 27 |
| for a heretic; or | else | , as I have almost | 8, 713/ 17 |
| as he thinketh, or | else | saith all this but | 8, 715/ 29 |
| gloss him out,&quot; or | else | we &quot;will not hear | 8, 716/ 14 |
| not hear&quot; him, or | else | we will say that | 8, 716/ 15 |
| tell it him. For | else | may every fool see | 8, 720/ 33 |
| and unto no man | else | so much as the | 8, 721/ 25 |
| it not... is nothing | else | but to show that | 8, 729/ 1 |
| did mean therein nothing | else | but the good living | 8, 738/ 22 |
| no such feeling or | else | a false feeling and | 8, 744/ 33 |
| himself and every man | else | knoweth it and believeth | 8, 745/ 24 |
| so seem... it is | else | a thing impossible that | 8, 749/ 5 |
| much the feeblest. For | else | give we them a | 8, 749/ 15 |
| he proveth it; or | else | , at the leastwise, that | 8, 751/ 16 |
| of his fellows... or | else | shall he make us | 8, 751/ 36 |
| false heresies also. For | else | had they not his | 8, 760/ 26 |
| them himself so that | else | they could not at | 8, 761/ 16 |
| either historical faith or | else | no faith at all | 8, 762/ 16 |
| as he assigneth. For | else | maketh Tyndale as though | 8, 763/ 14 |
| royally, and lieth puissantlie... | else | is all his matter | 8, 764/ 26 |
| in their doctrine. For | else | had the world, ye | 8, 772/ 15 |
| be taken for nothing | else | but either for bare | 8, 773/ 2 |
| to her maid, or | else | so foolish that a | 8, 775/ 30 |
| their wills, and that | else | they had not believed | 8, 795/ 8 |
| might sufficiently serve... or | else | such other faith as | 8, 795/ 14 |
| part against them... or | else | , as I have often | 8, 809/ 18 |
| this was true, and | else | would I should never | 8, 814/ 24 |
| truths; ye would not | else | ,Webbe, make so large | 8, 815/ 8 |
| by chance together anywhere | else | , within these three or | 8, 815/ 17 |
| the feeling faith or | else | the feeling of the | 8, 821/ 28 |
| have they must, or | else | they can never stand | 8, 822/ 3 |
| in the baptism... for | else | were the child never | 8, 822/ 21 |
| state of grace... or | else | must Tyndale say that | 8, 823/ 19 |
| a farther thing, or | else | to forsake his master | 8, 824/ 5 |
| Catholic Church, and nowhere | else | . If he mean by | 8, 825/ 18 |
| Christ's Passion, and nothing | else | therein but only bare | 8, 826/ 24 |
| than Saint Augustine felt, | else | while Saint Augustine confessed | 8, 827/ 5 |
| of Christ is nothing | else | but that congregation that | 8, 838/ 28 |
| himself to exceed? For | else | himself knoweth well that | 8, 839/ 27 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Line</th>
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<tr>
<td>of Christ is nothing</td>
<td>8,844/18</td>
<td>18</td>
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<tr>
<td>and endless felicity... or</td>
<td>8,848/14</td>
<td>14</td>
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<td>after need any man</td>
<td>8,862/34</td>
<td>34</td>
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<tr>
<td>or any good book</td>
<td>8,863/2</td>
<td>2</td>
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<tr>
<td>say, no man can)</td>
<td>8,865/28</td>
<td>28</td>
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<tr>
<td>and find her; for</td>
<td>8,873/8</td>
<td>8</td>
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<tr>
<td>the goose's back; for</td>
<td>8,876/9</td>
<td>9</td>
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<tr>
<td>the cellar is; or</td>
<td>8,878/25</td>
<td>25</td>
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<td>rest upon him; or</td>
<td>8,882/22</td>
<td>22</td>
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<td>me to him, or</td>
<td>8,887/31</td>
<td>31</td>
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<tr>
<td>believe him well; and</td>
<td>8,891/2</td>
<td>2</td>
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<tr>
<td>it remained unknown. For</td>
<td>8,891/32</td>
<td>32</td>
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<tr>
<td>to be hunger-starven or</td>
<td>8,892/8</td>
<td>8</td>
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<tr>
<td>good... whereas we stand</td>
<td>8,894/20</td>
<td>20</td>
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<td>know it of purpose,</td>
<td>8,899/15</td>
<td>15</td>
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<td>if they will or</td>
<td>8,900/5</td>
<td>5</td>
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<td>London and almost everywhere</td>
<td>8,900/15</td>
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<td>of the hurlers, or</td>
<td>8,909/29</td>
<td>29</td>
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<tr>
<td>in those words nothing</td>
<td>8,911/37</td>
<td>37</td>
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<td>to be made preachers</td>
<td>8,917/19</td>
<td>19</td>
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<td>that law saith nothing</td>
<td>8,922/14</td>
<td>14</td>
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<tr>
<td>may or no. For</td>
<td>8,927/26</td>
<td>26</td>
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<tr>
<td>by good men; or</td>
<td>8,927/28</td>
<td>28</td>
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<tr>
<td>of good men; or</td>
<td>8,927/37</td>
<td>37</td>
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<tr>
<td>confess cannot err or</td>
<td>8,930/9</td>
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<tr>
<td>into the church, or</td>
<td>8,933/14</td>
<td>14</td>
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<tr>
<td>understand him not, or</td>
<td>8,933/15</td>
<td>15</td>
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<tr>
<td>heresies, an Arian too</td>
<td>8,935/22</td>
<td>22</td>
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<tr>
<td>church were found. For</td>
<td>8,938/13</td>
<td>13</td>
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<tr>
<td>and be firm, or</td>
<td>8,938/36</td>
<td>36</td>
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<tr>
<td>possible and true; or</td>
<td>8,939/19</td>
<td>19</td>
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<tr>
<td>all for fools... or</td>
<td>8,941/18</td>
<td>18</td>
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<tr>
<td>their own persons; for</td>
<td>8,942/33</td>
<td>33</td>
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<tr>
<td>own secret monition or</td>
<td>8,945/31</td>
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<tr>
<td>party wronged should nothing</td>
<td>8,947/1</td>
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<td>matter or any man's</td>
<td>8,948/19</td>
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<td>at the least.&quot; For</td>
<td>8,951/1</td>
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<td>he found her... or</td>
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<td>death pray duly thus...</td>
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<td>ourselves with penance... or</td>
<td>8,989/4</td>
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<td>abominable that those which</td>
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<td>apostles' time alone, or</td>
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<td>for that they must</td>
<td>8,1015/12</td>
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<td>he lived here, or</td>
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<td>must speak of, or</td>
<td>8,1021/20</td>
<td>20</td>
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<td>were he the worse</td>
<td>8,1021/24</td>
<td>24</td>
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<tr>
<td>were he the better</td>
<td>8,1033/14</td>
<td>14</td>
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<tr>
<td>have recourse unto... or</td>
<td>8,1030/1</td>
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<td>church of ours... or</td>
<td>8,1030/1</td>
<td>1</td>
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<tr>
<td>but that congregation that</td>
<td>8,1030/1</td>
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<tr>
<td>the election by which</td>
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<td>to answer him but</td>
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<td>should ever come in</td>
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<td>, while she is yet</td>
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<td>, wherefore giveth he any</td>
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<td>, if it tarry still</td>
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<td>that we may so</td>
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<td>your peace shall return</td>
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<td>I cannot know him</td>
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<td>it will be hard</td>
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<td>ye would have taken</td>
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<td>instead of wholesome food</td>
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<td>in peril of poisoning</td>
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<td>he shall be beaten</td>
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<td>they were not to</td>
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<td>, which when he waited</td>
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<td>for one of their</td>
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<td>but show that the</td>
<td>8,1030/1</td>
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<td>Saint Augustine, whom Barnes</td>
<td>8,1030/1</td>
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<td>but that the very</td>
<td>8,1030/1</td>
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<td>is there not the</td>
<td>8,1030/1</td>
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<td>, if they say as</td>
<td>8,1030/1</td>
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<tr>
<td>they say one thing</td>
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<td>is there none other</td>
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<tr>
<td>to prove yourselves to</td>
<td>8,1030/1</td>
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<tr>
<td>be himself, besides his</td>
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<td>must he needs perceive</td>
<td>8,1030/1</td>
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<td>he might have sent</td>
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<td>all run at rovers</td>
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<td>made that great, wise</td>
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<td>confess that upon Friar</td>
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<td>, if they sent them</td>
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<td>at his advertisement given</td>
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<td>but make some wondering</td>
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<td>, he doth offend God</td>
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<td>, taking to him but</td>
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<td>tarry till he could</td>
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<td>shall he not at</td>
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<td>, truly because God so</td>
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<td>would fain have run</td>
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<td>would I gladly, as</td>
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<td>to endure after forever</td>
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<td>grant that there were</td>
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<td>that himself was neither</td>
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<td>must they hold their</td>
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<td>for the putting out</td>
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<td>for the receiving? And</td>
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<td>he mocked his hearers</td>
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<td>to confess, at the</td>
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<tr>
<td>Term</td>
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<tr>
<td>elsewhere</td>
<td>in all this wide</td>
<td>8, 913/ 20</td>
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<td>embrace</td>
<td>this present world as</td>
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<td>with &quot;etc.,&quot; as though</td>
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<td>this life can nothing</td>
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even at his fingers' ends
in earth shall ever endure of them all shall endure as the world should but one, and must ears might not well What honest ear can either to last and saith it can neither here in this world wrinkle, to live and doth indeed abide and alone, or else to which while the world shall, while this world other body but his known for her mortal Christian men, but Christ's that are heretics and and, being his deadly thereby give to God's him himself, "If mine the mouth of its the suggestion of his was his very special he was a manifest Bernard also was very wise, lest it should here fondly followeth and evil circumstances therein, that synagogue, whereof they were is it she which and Spain. And in countries; for as for in some places of heathen and christened in been burned here in that taught grammar in the other havens of that taught grammar in had been married in the hither end of preaching of Wycliffe... our he turned the usual that when our evangelical fashion of an old therefore Tyndale speaketh false scortatores, which signifieth in to say, "church" in speak reason, nor true ends that Tyndale in the endure and continue as long endure and last, no more endure ), and none other hath endure as long as the endure to hear I shall endure such a beastly process endure or to work well endure nor work well, I endure and continue without spot endure in heaven; but never endure the shameful contumelies of endure after forever: that men endureth, is ordained of God endureth . Is therefore, as holy enemies . For whosoever tarried after enemies . Lest Barnes would, as enemies and very antichrists: yet enemies to the known church enemy , did him yet no enemy the honor due to enemy had cursed me, I enemy , and him that taketh enemy . For at that time enemy ; and then will I enemy of the Church, derogating enemy to Barnes' all other enforceble his flesh and let enforceth himself to exceed? For engender occasion of slander... as engendered : so do all these engendereth us to God, and England thereto, they be not England , I am sure he England , the simplest woman in England , so had been born England by the means of England , not one understood the England , and of all the England , not one understood the England and saying that his England to the further end England spirituality have laid their English words of "church," "priest English heretics fall in acquaintance English ballad that beginneth, "The English when he saith "the English "whore hunters"... they have English ) doth, as Friar Barnes English neither... as appeareth where
keep the Scripture in English, and tell her that no more but read English rebuke and confound Friar English, and the company that English, he maketh them ween English tongue, give it the Englishman or a Frenchman as Englishmen that know them would Englishenjoin him. But then doth Englishenjoin her at the leastwise Englishenjoined, in vows, in pilgrimage Englishenjoined, For the Sacrament of English enjoined by the priest. And Englishenmeshed and entangled himself therein Englishenmeshed himself in the net Englishenmity, lawing, emulation and strife Englishenmity, lawing, emulation, and strife Englishenough well and plainly declared Englishenough beside... I will myself Englishenough, for aught that I Englishenough that if I may Englishenough ... though naughty persons be Englishenough to make any man Englishenough when we come once Englishenough what he meaneth in Englishenough how greedily the peddling Englishenough ... providing for sick men Englishenough by that mark perceive Englishenough ... glad would I be Englishenough, so great and so Englishenough with such dissolve living Englishenough, that never shall deceive Englishenough, ye see now very Englishenough that the reason which Englishenough how he juggleth himself Englishenough, give out in alms Englishenough that he lieth to Englishenough, before a man bestow Englishenough to give poor men Englishenough to have received twice Englishenough to bestow that money Englishenough for us against himself Englishenough to prove his heresies Englishenough to lay such a Englishenough: let him then for Englishenough to me that the Englishenough against Tyndale that his Englishenough in unbelief, More Lo Englishenough in unbelief." Well! Suppose Englishenough by worldly strength, and

uncleanness, wantonness, idolatry, witchcraft, uncleanness, wantonness, idolatry, witchcraft, answer) have in places the man hath faults of dread were able that he seeth well is provided for well and un-marked. Which is answer, I trust, well have? It is plain yet see we well liberties almost more than the devil will well Tyndale have yet railed and his fellows faults to be saved well the a way sure be companies known well he seeth yet well perceive his juggling well ye have more than here knoweth Tyndale well asked whether it were since it was not hand, poor, needy men have had poor men which word he saith that few find things years... which were yet himself can tell well indeed. For it is scripture. And it is like to bide long like to abide long that ween themselves safe

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would have outward causes enough to lay wherefore the 8,769/26
yet had they causes enough showed them why they 8,770/3
know them? Yes, well enough , pardi. For if they 8,770/18
feel and perceive well enough within their own hearts 8,775/10
and so were safe enough and needed no more 8,780/26
For we see proof enough that with many men 8,781/9
it stretcheth not far enough to salvation, in that 8,783/29
that faith alone was enough for salvation... as Tyndale's 8,784/5
this one thing is enough , and may serve for 8,786/7
for their salvation sufficient enough . And surely if it 8,795/16
good Christian readers, well enough , those are the points 8,806/17
but ye shall find enough . I say also that 8,819/25
chastity. He knoweth well enough , I warrant you, that 8,832/10
as be known well enough . And yet those churches 8,836/5
all the while well enough that all that he 8,859/1
perceived those points well enough . But for because he 8,864/1
For there be folk enough able to make a 8,868/25
exposition, they be plain enough they do also exclude 8,875/4
not her. It is enough that she know us 8,892/11
I cannot, therefore, marvel enough of Barnes in bringing 8,916/3
have found him brawling enough for all his life 8,918/13
may be done well enough . For why not as 8,922/7
would work all well enough by the means of 8,924/37
exposition, they be plain enough they do also exclude 8,929/16
find him good places enough in Scripture for these 8,932/12
have given him tokens enough open, plain, and evident 8,935/14
that he is sour enough in this thing. Wherefore 8,984/11
out the truth well enough . Then tell we them 8,997/12
ween they walk safe enough . Then descend we somewhat 8,999/35
may wade on well enough . But then in this 8,1000/12
practice. For there are enough that can turn into 8,1003/26
might defend this well enough . And if I could 8,1007/24
seeth every man well enough that these orders be 8,1022/4
and inquisitive as to enquire whether peradventure he have 8,629/24
recourse to them, and enquired of them the solution 8,619/33
fruit should follow and ensuing thereupon. Sometimes, also, though 8,636/5
the harm that would ensue if it remained unknown 8,891/32
in the words next ensuing , he putteth us in 8,791/23
been made handfast and ensured together... was I advertised 8,816/3
would not intricate and entangle the matter with two 8,577/2
hath so enmeshed and entangled himself therein that he 8,657/10
heaven," and neither would enter in themselves nor suffer 8,610/1
therein be saved and enter heaven when it were 8,612/36
whose nature is to enter into a hole made 8,629/6
that the clergy do enter for only lucre... he 8,629/29
that no man could enter in." And as I 8,692/15
first gate whereby we enter our journey the right 8,746/26
can never begin to enter into that journey, nor 8,781/22
calleth upon every man, enter in toward the belief 8,781/28
Matthew, "If thou wilt enter into the everlasting life 8,849/30
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<td>entire church, may so depart</td>
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<td>envy covetousness, sloth, gluttony, and</td>
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<td>envy nor manslaughter no wrath</td>
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Amen." Thus beginneth the very plainly in an third book against the Augustine also in his epistle to Vincentius (which eighth chapter of his seventh chapter of that construction corrupteth the First Saint James in his writeth in the same receive them... the First prove. In the First And in the Second another place, in his second chapter of his Consider well the First sixth chapter of which the beginning of the every chapter of that epistle, and the Second say plainly that the ye can prove that some folk whether that in hand that the exposition of the First saith in the First preaching or by our he doth against the unto you, in an Apostle saith in his in his book of Epistle too. In which church" in the selfsame in many of his punishment, both by his one God himself and my right hand, one taught to believe the Person of the Trinity, be saved. For the purpose to falsify, with we tell you so; be deceived and err; but the feeling faith"; the word of God; Forgive us our sins”; article of the faith; the church unknown believeth; the very, true church; the unknown church believeth; epistle... "Manichaeus, the apostle of epistle of his against the epistle of Parmenian, saith in epistle to Vincentius (which epistle is in order the epistle to the Romans, where epistle touched the great goodness Epistle of Saint John... laboring epistle : "Is any man sick epistle immediately after, in this Epistle to Timothy, and the Epistle, Saint Paul saith thus Epistle, and the Second Epistle of Saint James is Epistle false by words of epistle were written of Saint Epistle of Saint James hath Epistle of Saint John, which Epistle to the Corinthians: "Truly epistle ." And in many places Epistle of Saint James... and epistle , that ye should keep epistle that "in a great epistles , 148). In which Saint epistles as he commendeth them epistles out of which Friar epistles , written both unto the epistles addressed unto such noble equal , And to make them equal God with the Holy equal Godhead of the Three equal with either of the equality and unity of Godhead erasing and false writing, the ergo , we be the very ergo , the church that is ergo , by Tyndale, the feeling ergo , in every place where ergo , she hath spots and ergo , Christ must be a ergo , the credence of him ergo , a known church is ergo , the church that they
the very, true church;  
that might be assigned.  
common known Catholic church;  
right church... and cannot  
the church and cannot  
right church, that cannot  
suffer it damningly to  
the Church and cannot  
Saint Thomas saith) to  
Spirit, and could not  
God and could not  
whole synagogue could not  
so great a multitude  
impossible for them to  
think that we cannot  
let the great multitude  
may be deceived and  
may be deceived and  
let the great multitude  
that this church "cannot  
the very church cannot  
the church cannot damningly  
very church, which cannot  
Rome church for to  
other voices, and cannot  
so that she cannot  
why can she not  
long can she not  
The whole Church cannot  
be, which also cannot  
it is that cannot  
and clean and cannot  
saith that she cannot  
so that she cannot  
long can she not  
and then doth she  
therein doth Barnes not  
she may divers times  
the general councils may  
the whole Church, may  
them... though she cannot  
dammingly be deceived and  
the whole church" may  
the Rome church to  
church of Rome to  
the church which cannot  
The whole Church cannot  
assigneth, though she cannot  
from him, and then  
husband, and then thereby  

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<td>err</td>
<td>in anything that pertaineth</td>
<td>8, 675/17</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, or else we can</td>
<td>8, 675/22</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, and for that cause</td>
<td>8, 680/7</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, their authority is greater</td>
<td>8, 685/24</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>and be deceived in</td>
<td>8, 711/19</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>? Who taught the eagles</td>
<td>8, 717/34</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>.&quot; But his fellows and</td>
<td>8, 719/3</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>in the choice of</td>
<td>8, 719/30</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>so long time. And</td>
<td>8, 767/18</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, being &quot;Abraham's seed, and</td>
<td>8, 767/22</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, being such a multitude</td>
<td>8, 767/26</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, reserving always a little</td>
<td>8, 767/28</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>; ergo, the church that</td>
<td>8, 769/14</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>in like wise, since</td>
<td>8, 769/16</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, reserving always a little</td>
<td>8, 771/16</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>... she cleaveth so fast</td>
<td>8, 846/24</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>, but is, as Saint</td>
<td>8, 846/34</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>in itself, but also</td>
<td>8, 847/15</td>
<td></td>
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<tr>
<td>err</td>
<td>, be a congregation invisible</td>
<td>8, 847/21</td>
<td></td>
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<tr>
<td>err</td>
<td>... and Lyra saith plain</td>
<td>8, 858/6</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>in her judgment? Because</td>
<td>8, 862/3</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>. But why can she</td>
<td>8, 862/7</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>? Because she may do</td>
<td>8, 862/7</td>
<td></td>
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<tr>
<td>err</td>
<td>, because the voice of</td>
<td>8, 862/14</td>
<td></td>
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<tr>
<td>err</td>
<td>.&quot; Also, in another place</td>
<td>8, 862/16</td>
<td></td>
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<tr>
<td>err</td>
<td>,&quot; etc. These words be</td>
<td>8, 862/17</td>
<td></td>
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<tr>
<td>err</td>
<td>, that is the congregation</td>
<td>8, 862/18</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>. And then again he</td>
<td>8, 869/19</td>
<td></td>
</tr>
<tr>
<td>err</td>
<td>because she heareth the</td>
<td>8, 869/24</td>
<td></td>
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<tr>
<td>err</td>
<td>.&quot; But then to show</td>
<td>8, 869/27</td>
<td></td>
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<tr>
<td>err</td>
<td>; as though he would</td>
<td>8, 869/35</td>
<td></td>
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<tr>
<td>err</td>
<td>, and therefore then believe</td>
<td>8, 869/36</td>
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<tr>
<td>err</td>
<td>so far out as</td>
<td>8, 870/24</td>
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<td>err</td>
<td>, and that therefore her</td>
<td>8, 870/32</td>
<td></td>
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<tr>
<td>err</td>
<td>because it may be</td>
<td>8, 871/24</td>
<td></td>
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<tr>
<td>err</td>
<td>, but also that the</td>
<td>8, 871/29</td>
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<tr>
<td>err</td>
<td>while she cleaveth to</td>
<td>8, 871/31</td>
<td></td>
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<tr>
<td>err</td>
<td>is not now our</td>
<td>8, 872/12</td>
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<tr>
<td>err</td>
<td>; and since the points</td>
<td>8, 872/14</td>
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<tr>
<td>err</td>
<td>... and Lyra saith plain</td>
<td>8, 910/23</td>
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<tr>
<td>err</td>
<td>, and &quot;Lyra saith plain&quot;</td>
<td>8, 910/33</td>
<td></td>
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<tr>
<td>err</td>
<td>is &quot;ecclesia omnium fideliem&quot;</td>
<td>8, 914/3</td>
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<tr>
<td>err</td>
<td>&quot; what maketh that gloss</td>
<td>8, 915/18</td>
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<td>err</td>
<td>while she cleaveth to</td>
<td>8, 915/20</td>
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<td>err</td>
<td>. And so this gloss</td>
<td>8, 915/22</td>
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<td>err</td>
<td>then is it false</td>
<td>8, 915/25</td>
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The whole Church cannot err; the Catholic church cannot err; of his church to err; it is that cannot err; the church which cannot err; The whole Church cannot err; be, which also cannot err; Therefore you cannot but err in all your councils err, in all their councils err. Howbeit, in another place err: because that, though there err: And in another place err: that the council cannot err: And then for the err: his quotation is in err, and therefore will not err: and so would he err: is because they be err: letting now pass, therefore err: let us now for err: For there were the err: or else is there err: and therefore it is err: And furthermore, since they err: and judgeth unright and err: , etc. By these words err: , and therefore will not err: , and not fail nor err: in all your councils err in all their councils err. Holy church that cannot err: that the council cannot err: because that Christ did err: , etc. By these words err: , and therefore will not err: and not fail nor err: " Also, in another place err: All they that read err: " And then for the err: " his quotation is in err: , and therefore will not err: , and not fail nor err: in all your councils err in all their councils err. Holy church that cannot err: because that Christ did err: , etc. By these words err: , and therefore will not err: and not fail nor err: in all your councils err in all their councils err. Holy church that cannot err: because that Christ did err: , etc. By these words err: , and therefore will not err: and not fail nor
unto London on his
send forth on his
honest men on his
the two Latin words "
And yet they have
And yet they have
that many popes have
deadly sinned and damnable
that many popes have
church of Rome hath
wavering, revoking them that
from God, and yet
is to him that
yet not sinning" and "
errest and yet not
yet not sinning" and "
errest and yet not
heresies, and sent his
sundry sects of heresies,
way, and we in
to call men from
to stand in great
into such a perilous
it that by the
into a very false
fall in any damnable
fall in any damnable
other from all damnable
true his false, contrarious
brought into any damnable
cannot fall into damnable
the ruin of damnable
never be any damnable
doth, and between damnable
between damnable error and
full of sin and
and so fall in
fallen in any damnable
error; which kind of
of error is the
may avoid all damnable
and fall in continual
that be without any
from God... since every
very, true faith, without
Church was led into
was first by the
I have said, by
to fall into damnable
errand
both to sow his
errand
. But thus ye wot
errand
, that proved themselves by
errat
" and "deficit." For a
ered
and been faithless this
ered
and been faithless this
ered
. And also that the
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. And also that the
ered
. And also that the
. And what then? Lyra
church of Rome hath
errath he in faith
errath he in faith
error
. And of truth, if
error
become heretics, and exhort
error
and damnable: what would
error
as to the
error
of wrongly taking the
error
instead of very, true
error
through misunderstanding and wrong
error
through the false belief
error
. In this point I
error
. And therefore as God
error
... and that if it
error
, they be driven to
error
, but also that, like
error
... but, as Christ came
error
and error that leteth
error
that leteth not from
error
, he bringeth in the
error
which he saith to
error
; which kind of error
error
is the error that
error
that we speak of
error
if they will or
error
, out of which they
error
, and that be pure
error
is not damnable. As
error
, hath been ever preserved
error
. And since they call
error
and oversight of some
error
and oversight entitled in
error
. And that it so
erroneous
books about, calling every
erroneous
, false, and untrue, whereof
error
. And of truth, if
error
become heretics, and exhort
error
and damnable: what would
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as to the
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of wrongly taking the
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instead of very, true
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through misunderstanding and wrong
error
through the false belief
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. In this point I
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. And therefore as God
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, but also that, like
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; which kind of error
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is the error that
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that we speak of
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, out of which they
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, and that be pure
error
is not damnable. As
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, hath been ever preserved
error
. And since they call
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and oversight of some
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and oversight entitled in
error
. And that it so
truth... which is the
of that kind of
in which kind of
the reader's eye with
knoweth well that the
matter goeth is damnable
fall in any damnable
yet not sinning" and "
error and yet none
of the very worst
it were no damnable
be very false, devilish
question, and after in
turn again from their
the truth into false
it from all damnable
and avoiding of all
the right way into
both with their false
Church have been in
ways of his malicious
avoiding of all damnable
unclean and full of
and so fall in
be reduced from their
some from their wicked
lay against these foolish
of the great false
into so many damnable
Highness, as a most
lord, as a most
Augustine saith thus: "Ubi
cannot escape
Augustine saith thus: "Ubi
and Ishmael, Jacob and
Ishmael persecuted Isaac; and
and Ishmael, Jacob and
Ishmael persecuted Isaac; and
an Ishmael and an
that Jacob had been
right but Ishmaels, and
good men plain Ishmaels,
schismatics to be Ishmaels,
And therefore he cannot
Thomas... he cannot so
that he shall not
for a shift to
so repent that they
no means possible to
by what craft he
or the second warning,
one or twice warning

error that the law meaneth
error in which kind of
error they may err particular
error happening in the examination
error whereupon all this matter
error in doctrine of things
. These proofs will I
error and yet none error
error , and the most froward
error to believe that rather
errors ... and, in all good
errors and heresies upon the
errors some such as those
errors , so be now the
errors , by teaching it and
errors , it shall ever be
errors and into damnation, more
errors and heresies labor to
errors and heresies, as Tyndale
errors . And now that ye
errors , may stand and lean
errors . But in this is
errors ! I will therefore, peradventure
errors into the right faith
errors , and some also cured
errors the holy prophet David
errors though the truth be
errors as Tyndale layeth to

es tu, haeretice Pelagiane vel
Esau . And Ishmael persecuted Isaac
Esau , Jacob; and the fleshly
Esau ," and that "Ishmael persecuted
Esau , Jacob; and the fleshly
Esau and but a carnal
Esau . But I say not
Esaus , and reprobates, and very
Esaus , and carnal... and the
Esaus , and very carnal reprobates
escape so. He would also
escape as though he meant
escape so. Lo, thus goeth
escape away with, he hath
escape from hell... and therefore
escape, but thereby must needs
escaped the teeth for biting
eschew and flee from." And
eschew him, knowing surely that
once or twice warning, warn him, and after be of his own wax wroth than care... Cyprian thought so sure, sometimes other sins, and and fasting days, and very manifest and open with words only, but sacraments in reverence, and be kept and preserved, be not clean." And communication at that time me (otherwise called Adrian); foul and unholy therein all points besides... and pure, and clean and For it is most openly among infidels, and Friar Barnes a fool... of this work and man's word, I suppose, observed in "the church" his false follies were saith, "Pro huiusmodi volunt philosophorum, or to quinta falsify the Scripture, to thousand like draff, to thousand like draff, to But now hath God by them for the, a very sure " the "pillar and sure a much more mean to suffer any prince, hill of eminent high upon any manner of he lamenteth there the pray for the three good that such high David did so much but of humility little well-learned men... shall either since his days, have with much people little believed, he would have toward the praise and more in reverence and his book De vera quae. 1, A Recta  // eschew him" and mark that 8, 1032/ 18 eschew him if he leave 8, 1032/ 20 especial elects, pardie, full well 8, 588/ 9 especially since he may make 8, 592/ 14 especially so furnished with scriptures 8, 602/ 20 especially the sin of the 8, 610/ 27 especially the Lent; against general 8, 625/ 8 especially in these new heretics 8, 627/ 37 especially with the example of 8, 653/ 12 especially the Blessed Sacrament of 8, 709/ 17 especially since Tyndale's own worshipful especially it holy because 8, 855/ 2 especially , which was, as it 8, 884/ 32 especially because I kept them 8, 903/ 1 especially for the beauty and 8, 908/ 5 especially so fully virtuous and 8, 912/ 30 especially without spot or wrinkle 8, 913/ 32 especially built upon our Savior 8, 931/ 14 especially before paynim judges, which 8, 947/ 16 especially since he seeth not 8, 973/ 36 especially in the last chapter 8, 996/ 37 especially since no one man 8, 1005/ 17 especially at the Divine Service 8, 1022/ 32 espied it is now a 8, 918/ 25 esse , et sunt, ecclesiuarum praepositi 8, 987/ 6 essentia , which never man could 8, 1003/ 24 establish their lies. More Lo 8, 683/ 28 establish their lies through falsifying 8, 707/ 8 establish their lies through falsifying 8, 713/ 4 established his faith and his 8, 889/ 6 establishing of the truth... but 8, 628/ 3 establishment " and a strong "pillar 8, 682/ 24 establishment of truth," as well 8, 690/ 2 estate ... is a thing so 8, 590/ 20 estate , or governor to be 8, 590/ 32 estate cannot in no wise 8, 591/ 35 estate , there can no good 8, 592/ 20 estate of the church which 8, 987/ 23 estates of Holy Church that 8, 578/ 29 estates as be far from 8, 591/ 25 esteem that holy ointment with 8, 595/ 11 esteem their own works that 8, 849/ 5 esteem them all for fools 8, 939/ 19 esteemed and called him the 8, 713/ 24 esteemed was had in Saint 8, 989/ 2 esteemed all his martyrdom so 8, 1027/ 32 estimation of other folk. Which 8, 592/ 4 estimation , they have devised a 8, 625/ 14 et falsa paenitentia, where he 8, 867/ 34 et in glossa." So that 8, 917/ 14
thus "Ministri Christi sunt, Pro huiusmodi volunt esse, in tenebris, ab incursu 
Mass also "unam sanctam came out of them, was she made fair,"
Holy Church our mother," faith and of verity," from hence without sin, believeth rightwisely in God," which also cannot err," is the true church," men in this church," command thee before God," church that cannot err," is the true church," without is kept within," thy brother offend thee," world did hate her," from hence without sin," and then endeth with " or thought or felt," from hence without sin," Saint Augustine's own, with " archdeacons, bishops and archbishops," be, as deans, archdeacons," the Church deacons, archdeacons," him shall you hear," and himself also very, speaketh of whether the which God, in his Godhead in the three glorious bliss with God and here sit in other, in matter of must needs fall into election, prescience, predestination, and Baptism, a church of that are predestinated unto congregation of the three were one of God's part by one whose Valentinus, Arius, Jovinian, Helvidius, Ebion Heretic, Valentinus Heretic, we an example of teach him, and anon christened. And how did one man's deed, as was well likely that et et et et et etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc etc eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal eternal Eunomius Eunomius Eunuchus Eunuchus Eunuchus Eunuchus
Saint Philip did unto Eunuchus... nor that hath learned 8, 889/10
that Saint Philip made Eunuchus "And therefore, though our
Nazianzen, Saint Irenaeus, Saint Euzyches Heretic, Ebion Heretic, Valentinus
have been Nicolaus Heretic, evangelical liberty\(^2\) by which they
take them, to their " once brought in that "
For besides much other evangelical liberty\(^2\) that every man
both to sow his evangelical brother as lose a
and to steal an evangelical avarice, he told us
well-known: that when our evangelical seed and to steal
is taken away the evangelical book out of a
own elects, and his evangelical English heretics fall in
goodly gospel of this evangelical liberty that folk may
plainly that all his evangelical brethren, and fellows of
whoredom and bawdry become evangelical sisters of these heretical
some proctor of the evangelical fraternity, secretly brought unto
him hither, have his evangelical doctrine accepted of the
new books of the evangelical doctrine accepted of the
preaching of all our evangelical brethren in their mother
the sistren of the evangelical brethren, concerning purgatory. For
fear of angering his evangelical brother Tyndale. For that
the Spirit and the evangelical freedom to do what
they milk them so evangelically that when their masters
whom Saint John the Evangelist wrote his holy gospel
foul therein... as the Evangelist said that "the disciples
itself. For the holy evangelist Saint Mark saith of
that Saint John the evangelist, out of whose gospel
with Saint John the Evangelist, that is to wit
remnant, Saint John the Evangelist and all... Tyndale weeneth
for our doctrine the evangelists , and apostles, and Christ
gospels of the four evangelists be the true Gospel
in all the four evangelists spieth not that Christ
determined the apostles and evangelists against Luther and Tyndale
exposed the apostles and evangelists for the very gospels
books of the four evangelists be the true gospel
books of the four evangelists be the very scripture
books of the four writings of apostles, or
traditions delivered by the evangelists , it is well likely
they say that the evangelists and apostles of Christ
this hath Tyndale none evangelists and apostles did write
first see with what evasion that can well serve
head, to seek some evasion Tyndale will avoid this
his own head this evasion where he might get
hath here devised an evasion that Saint Augustine believed
him concerning his worshipful evasion by means of a
proper, feat invention and evasion of his own "feeling
issuing out of the evasion of Tyndale, ye may
wilt enter into the ever-flowing fountain of life." "Now
everlasting life, keep the commandments
receive you into the everlasting tabernacles." Moreover, Saint Paul of eternal death or everlasting fire which is prepared everlasting life. Let no man everlasting inheritance. Whosoever he be everlasting life. And the drying everlasting life... let us think everlasting hath as the very everlasting glorious miracles from the everlasting abiding therein to lead everlasting, to call them unto everlasting the credence whereupon the everlasting heretics, all the Scripture everlasting considerably reject and avoid everlasting in every such faith everlasting the elects be they everlasting themselves even then also everlasting For Tyndale hath here everlasting such men have done everlasting still unknown. Wherefore, good everlasting shall have the true everlasting assistant to lead them everlasting a known head. And everlasting from the beginning, as everlasting this word "Catholic" was everlasting granted before." But now everlasting those that first began everlasting that believeth right... but everlasting that hath it is everlasting to the best, and everlasting that is alleged and everlasting that the Church saith everlasting written in a legend everlasting to go like between everlasting whereby we walk toward everlasting of everything. Let us everlasting . Let us now go everlasting that may be asked everlasting before the world was everlasting that we hear, we everlasting should stay, and nothing everlasting that proveth Christ's church everlasting must needs have a everlasting must needs have a everywhere in all congregations."

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<td>everywhere</td>
<td>in all congregations.&quot; As</td>
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<td>everywhere</td>
<td>else, which when he</td>
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<td>Everywhere</td>
<td>, almost, where he went</td>
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<td>everywhere</td>
<td>) to be hallowed; which</td>
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<td>evident</td>
<td>and open that great</td>
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<td>evident</td>
<td>Scripture; and that the</td>
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<td>evident</td>
<td>, open cause wherefore ye</td>
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<td>evident</td>
<td>conclusion, as bright as</td>
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<td>evident</td>
<td>conclusion, as bright as</td>
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<td>evident</td>
<td>answers for the proof</td>
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<td>evident</td>
<td>whether the prophet spoke</td>
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<td>evident</td>
<td>, written in the plain</td>
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<td>evident</td>
<td>, they will never prove</td>
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<td>evident</td>
<td>than that the church</td>
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<td>evidently</td>
<td>written in Scripture. Howbeit</td>
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<td>evidently</td>
<td>true he answereth in</td>
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<td>evidently</td>
<td>see that Saint Bernard</td>
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<td>evil</td>
<td>played their parts, yet</td>
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<td>evil</td>
<td>officer, he can lack</td>
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<td>evil</td>
<td>as Tyndale would have</td>
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<td>evil</td>
<td>demeanor neither</td>
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<td>evil</td>
<td>, naughty tale whereof all</td>
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<td>evil</td>
<td>fashion of un reverent railing</td>
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<td>evil</td>
<td>, and sometimes wholesomely bridle</td>
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<td>evil</td>
<td>, turn of their good</td>
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<td>evil</td>
<td>pope, as he were</td>
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<td>evil</td>
<td>man. But what were</td>
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to hell by his
the terror of that
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an argument and an
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damned remediless. Which false exposition if it were true 8, 758/ 15
it were by his exposition lawful for a friar 8, 809/ 22
man Lyra in his exposition of the second Psalm 8, 811/ 30
so that by their exposition it might appear that 8, 811/ 33
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true in the necessary exposition of his I have 8, 917/ 35
be written in his exposition , they be plain enough 8, 917/ 35
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These words need no exposition of the Scripture; and 8, 935/ 33
in one." And this exposition of the old holy 8, 945/ 22
by which the true exposition here... he restraineth it 8, 945/ 33
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old, ancient doctors, whose
writing (for the true
such true doctors and
kind of doctors and
which hath for the
consent of their old
of all the old
of all the old
cause. For the old
favor against those that
he helped diverse to
in other writers that
as some good commentators
the Scripture did ever
necessary point of belief
necessary points, diverse preachers
unto themselves he doth
Gospel, by every man
began, truly construed and
Christ, and them that
be, of which he
himself and some he
left them to be
in sundry ages, had
to ours have ever
doubtful words to be
it. And all these
before Luther's days, that
the words may be
others which Philip there
and know the true
false teachers and false
all. Holy Saint Jerome
the Church or Tyndale
part saith the other
well about him, and
find any man that
of so many contrarious
Saint Augustine understandeth and
Savior, his own mouth,
unto repentance, through true
Tyndale findeth fault with,
true or the false
color of their false
reasons, and by Barnes'
Caelestians, as his own
For if he had
and of virtue, which
saith in this wise
texts of the Scripture
Babylonica, where he saith

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<td>expoundeth</td>
<td>of Scripture, till Father</td>
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<td>expoundeth</td>
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<td>expoundeth</td>
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<td>expoundeth</td>
<td>wrong. Now say we</td>
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<td>expoundeth</td>
<td>there the words of</td>
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<td>expoundeth</td>
<td>it and declareth it</td>
<td>8,878/16</td>
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<td>expoundeth</td>
<td>and declareth it right</td>
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<td>both &quot;sanctam ecclesiam catholicam</td>
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<td>it) in all these</td>
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<td>express</td>
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<td>expressed</td>
<td>which election he meant</td>
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<td>expresseth</td>
<td>its own praise out</td>
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<td>expressly</td>
<td>, &quot;How can we believe</td>
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<td>expressly</td>
<td>declaring it, as Saint</td>
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<td>expressly</td>
<td>that a Christian man</td>
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God, which Tyndale doth mock. Moreover, since Tyndale master Martin Luther saith books, he layeth not against him, as appeareth holy folk... declare there he denieth not but say that it can else that we must them, her wrinkles be uncertain and unknown, but own might, nor by and with all your own might," nor by "spiritual thing and no plain that all your perfectly known by our of the Manichaeans nor of the Catholic Church, a drunkard, covetous, and father, that were in son." The Sacrament of shall come to the specially lieth in Tyndale's let him take mine though that the carnal so pleasant in the though himself had an to blear the reader's though that the carnal perceived by the carnal he seeth all the let hang over his out of your own put out all our he so bleareth our give the children eagle Tyndale, to blear our well at our own ears to hear . . . and at that hath any ears to hear . . . and wolves cannot hear, and him cast before our accurse till your holy but invisible from carnal and to rub her also of the prophet were feigned gospels and whoso will, in open expressly deny), the poor man expressly mocketh all endeavor of expressly that no Christian man expressly so sore a charge expressly in many of his expressly that the very church expressly confesseth! that this common extend no further than even extended and stretched out; by extendeth it unto all folk exterior array; not by gold exterior cleanness, remain in your exterior array," nor by "gold exterior thing, but invisible from exterior signs, with all your exterior senses yet, nevertheless, we extol and commend the living extolling the holy, virtuous living extortioner , or a railer," and extreme necessity. And yet, as Extreme sation he calleth but extremity Christ shall come down eye ... for which he generally eye for an apple if eye cannot see her, nor eye , nor never so delicious eye and an ear in eye with error happening in eye cannot see her, nor eye , but only believed by eyes of his people from eyes ... yet hath the man eyes , ye hypocrites, ere ye eyes and make us all eyes , that he maketh us eyes to spy out Christ eyes with, use divers ways eyes , they be stark ribalds eyes to see that the eyes in his head. Nor eyes to see that the eyes to see that the eyes what mists of wily eyes start out of your eyes , as faith is; and eyes and shake off the Ezekiel , "Cast off from you fables ... which the Church by face of the world in
and after a great
much shame in his
it would set his
naughty rod, before the
out, what sticking his
hands upon her fleshly
and abominable before the
forth with a great
smearing" of the child's
of Samaria did, even
did, even face to
I see before my
the way that his
The king turned his
make us a proud
that as gay a
the field with a
a girl in the
fear of your gargoyl
every man in the
forth with a proud
any man in the
nor yet by their
and proved in their
be able, after the
advancing of his false,
some of our merchant's
good with might, wit,
his mercy shall not
us, they should not
he confessed should never
that sometimes they may
as Christ promised, never
that could never after
faith that never could
faith that never could
faith that can never
and also can never
heaven, and which should
the faith, can never
a thing that may
and therefore can never
in the world should
him, and can never
faint that it may
last long and not
for all that, never
is, that will not
any feeling hath, cannot
a pillar that cannot

face made of a great
face as a shotten herring
face afire to speak among
face of his faithful children
face found beneath, and how
face, had he not first
face of God, whose holy
face of another full solution
face, and "buttering" of the
face to face with Christ's
face with Christ's own person
face set up in Rome
face standeth. Finally, that little
face and blessed the whole
face. For lo, thus he
face as he made before
face, and make Saint Peter
face yet now that he
face that ye came disguised
face for fear that these
face upon all the world
face. Saint Bernard also, detesting
faces … for this word is
faces, to their rebuke and
fact and the deed truly
factious heresies. Of this falsifying
faculties … they milk them so
fail in conclusion both to
fail to fall soon after
fail nor be put out
fail. But reason ruled by
fail … the argument of Saint
fail, like the faith of
fail because the preaching of
fail nor fall? And thus
fail, and thereby never can
fail?" As for the first
fail thereof and never attain
fail, no more than can
fail … and the true faith
fail no, not though all
fail therefore his similitude of
fail, but he shall feel
fail, yet may it percease
fail … and a man may
fail in his perfect feeling
fail, except he amend in
fail to feel Tyndale for
fail. Now, good readers, if

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that should our faith fail
now will he not
as Tyndale saith) never
be sure and never
can nothing do), shall
as these things would
The whole Church cannot
those words "err" and "
For a man may
err and yet not
might err and not
her faith should not
among them would not
and Friar Barnes' purpose
flock, shall yet never
unto... he should not
a man could not
finally his feeling faith
false, foolish hope had
Friar Barnes hath utterly
Barnes' fond invention is
he would not have
heart; which he never
it followeth that there
still therewith and never
he doth naught... he
keep, still, without any
and preserving it from
the like, he would
round: her husband was
us themselves have been
false glosses be they
false glosses be they
Barnes after him, would
unto this, I would
of God" I would
Tyndale would here so
defense of their heresies,
wert it about, and
purpose... I would very
of our Savior. But
stories." Here would he
Tyndale wherewith he would
which these heretics are
sect of heretics would
playeth Tyndale now. Being
because he would yet
be loath thereto, be
in a wilderness, that
For men have been
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<td>either this or that,</td>
<td>hear some one story</td>
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<td>with him, he would</td>
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<td>she might take, and</td>
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<td>of which she would</td>
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<td>And therefore would she</td>
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<td>in the end be</td>
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<td>conclusion shall he be</td>
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<td>of your churches would</td>
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<td>than impossible ye be</td>
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<td>God had not so</td>
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<td>young woman to his</td>
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<td>grace, was she made</td>
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<td>hath made his church</td>
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<td>and that by his</td>
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heard, good readers, a fair tale with a proper
tale, garnished and made fair with the example of
now is this tale fair as long as it
in telling and goeth fair and smooth by a
gave him before so fair , courteous warning? "Now, good
is the Church made fair. First was she filthy
pardon and grace, made fair by grace and pardon
cleansed, purged, and made fair is never after foul
once cleansed and made nor is not called
because every part is fair because every part is
unholy member of that fair , but because of such
do set out the fair body, and some white
one: so is she fair before so, courteous warning? “Now,
and of many other fair, because of such
called foul and not fair therein, by reason whereof
as he saith) so fair … as a man of
all places upon one fair that it hath neither
come into some one fair day come into some
whole plain have a fair plain field, whereof I
people, together upon that fair roof set upon it
for to make her fair, and it were well
holy therein, is far fair, and rather beautify than
whereof I know none fair, for all that, indeed
his other wives the fair members that are ever
but because of such fair therein, by reason whereof
that, indeed, by the fair … as a man of
as his holy "feeling fair that it hath neither
preserve in his true and glorious… and may
and out of the fairer and holier, and more
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and was for the faith , neither fallen off nor
Peter. And in good faith standing among them all
point of Christ's Catholic faith ) be all the nations
verily believe, in good faith to be saved through
either. And in good faith and trust of God's
people agreeing in one faith ween his heresies were
heresies unto the true faith into Almaine, and was
the church great in faith martyred in Frisia. And
so it decreased in faith that God hath by
that, the union of faith that Tyndale shall scantly
He that hath no faith to be saved through
so fast of the faith and trust of God's
weak wit and frail faith ween his heresies were
Boniface, which brought the faith into Almaine, and was
and was for the faith martyred in Frisia. And
Peter. And in good faith that Tyndale shall scantly
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faith and living thereof, and
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faith of the true church
faith of hypocrites, are the
faith and belief of that
faith and heresies, this known
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But in articles of
favored the name and
openly professing the Christian
other for their feeling
by their fleshly feeling
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which only folk, for
be dissemblers of their
but professors of their
this people condemn your
we have the right
know the verity of
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were, by communion of
yet should neither our
the common known Catholic
to wit, against the
that lacketh the right
zeal to the catholic
all the false professed "
people of the right
to suppress the very
point of the catholic
folk, for the true
a reason of his
good works wrought in
a virtuous, good, and
good Christian princes cause
the face of his
prince and a most
saints in heaven), whose
only were ever after
were turned and waxen
the Catholics become the
well appeared when the
zeal rear up the
would say that every
many as be here
is the congregation of
of the world where
place: "The congregation of
is the congregation of
Catholic faith by the
must needs be some
there were never man
never one will be
give us good and

faith

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 , distinct and divided from
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and doctrine of living
and doctrine, albeit the
of Christ unto Turks
, I cannot tell; saving
be requisite to be
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and belief of God's
with the fellowship of
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hath yet honest worldly
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; final elect of God
people to burn him
children of his Catholic
king, in his most
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folk, and the heretics
folk, commanded thereto by
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person should stick to
christened men in this
men wheresover they be
people are inhabited yet
men must needs be
men that be gathered
consent and belief of
men"? Though there were
without hearing of the
, but have the faith
food, and preach truly
many as be here Christian people and all but also all the are all called the " all the Church be as many as be Augustine here mean by " that are not only that in this word " well that this word " the church of all by these words "all words before-rehearsed, calling all " in this word "all the prayers only such very secret sort of place: "The congregation of is, "The congregation of the election of all faithful men; and all the election of all men," and that "all to wit, all the Catholic church of all the church of all and such other good, that are the good, us. And ye, O our sins, God is of Christ's Passion, by religion, and justifieth the man that is found a company of unknown excommunication, the pilgrimage of by that assistance, that of the good and his known church of callett him "holy" and " the same "sanctified," "holy," " Now, that every particular they perceive, by his his holy elects and in our ears and that they feelingly and and I promise you can be truly and that he hath so holy writings condemn his to the false and then is my faith faithful , christened men in this faithful Christian nations, wheresoever they faithful Christian people that were faithful " people of Christ, because faithful that is to say faithful Christian men in this faithful Christian" no more but faithful in the believing the faithful Christian folk making the faithful Christian folk" is not faithful folk. Which words Friar faithful men," had meant no faithful " folk all Christian people faithful men." For surely neither faithful folk as neither have faithful folk that be without faithful folk must needs be faithful men must needs be faithful men; and all faithful faithful men of the world faithful men," and that "all faithful men of the world faithful people from all parts faithful folk with all the faithful people that Barnes deviseth faithful folk as were unknown faithful folk that ye speak faithful people, know what witness faithful and just, and will faithful prayer, contrition, and great faithful , repaireth penitents, increaseth the faithful , righteous, and laudable. And faithful folk being holy by faithful folk, the building of faithful , true, perfect doctrine by faithful generations known. And after faithful generations to Abraham, and faithful " and "callers upon the faithful " churches findeth he many faithful person of the catholic faithful communication or his good faithful-feeling folk gone out from faithfully promiseth, almost in every faithfully believed his false heresies faithfully , even so should she faithfully brought up. And therefore faithfully made. Moreover, since everything faithless heresies, that every good faithless an outward cause sufficient faithless . For if I have
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Catholic Church now is
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to be false, and
hundred years together be
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and on Tyndale's head
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be deceived, the peril
abideth ever fruitless and
that there faileth and
all that ended... be
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naught... he faileth and
world were his, he
the less evil and
falsely profess Christ, which
his church from such
up from ruin and
also, for his perjury,
to be blamed for
same church that by
book De vera et
preached (after his own
fallen from the faith of
fallen from the faith and
fallen from the faith and
fallen from the faith and
fallen from the faith and
fallen from the true faith
fallen from the faith of
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in folly than in
from it, with help
, for himself and all
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into a deep pit
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in any damnable error
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to the wrong side
at variance with her
therefrom. And in this
in such a frantic
therefrom, nor put out
off; but the church
, is the common known
into so many damnable
into such damnable heresies
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therefrom. And in this
in such a frantic
suddenly upon a conclusion
also upon himself every
away if a more
away Tyndale's whole tale
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the righteous man and
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Tyndale’s, as faithless as false , till that now Tyndale 8, 806/ 24
which would with their false Tyndale calleth it. But 8, 808/ 6
glosses make his words false glosses make his words 8, 809/ 5
of them calleth other false scribes and Pharisees and 8, 811/ 25
false faith and became a false doctors since, in such 8, 811/ 25
Church had taught him false… may not each of 8, 812/ 22
stories proving their heresies false ? And thus were gone 8, 812/ 23
which faith and became a false : the Spirit of God 8, 812/ 37
needs give over that false . But when he saith 8, 813/ 4
Church, continually, against the false answer (as I very 8, 814/ 4
and Pharisees and the false , never be good lord 8, 814/ 16
and each of theirs false , perjured knaves in the 8, 815/ 7
be true and his false beast! Didst not thou 8, 816/ 11
him that cannot write false heresies, because he seeth 8, 816/ 22
there found Tyndale's tale false , fumbling heretics… and though 8, 817/ 19
his oath many a false shrews conspire and agree 8, 817/ 19
ye find any one false feeling faith hath wrapped 8, 824/ 31
example to all the false trust instead of Christian 8, 826/ 2
Why," quoth I, "thou false high churls and wilful men, and a
all redargution of his false parents and the other
of them calleth other false heretics… and though the
in which his foolish, false it is but Tyndale's
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<td>reproved you clearly Tyndale's devil's limb, to be</td>
<td>8, 828/ 12</td>
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<td>And therefore this is</td>
<td>8, 833/ 13</td>
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<td>heresies, and that his reproof of some</td>
<td>8, 845/ 35</td>
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<td>Friar Barnes for teaching</td>
<td>8, 848/ 18</td>
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<td>her shepherdt cannot be</td>
<td>8, 858/ 22</td>
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<td>come in such a loitering fellows that were</td>
<td>8, 862/ 14</td>
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<td>also sometimes some such</td>
<td>8, 863/ 3</td>
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<td>is yet much more evil fruits of their sower and set forth in</td>
<td>8, 877/ 1</td>
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<td>gone deceived by some and shake off the means of the</td>
<td>8, 877/ 2</td>
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<td>that he construeh it be not besgueiled by to the soul; which</td>
<td>8, 877/ 19</td>
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<td>teaching agreeth, cannot be swear that he construeh</td>
<td>8, 877/ 31</td>
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<tr>
<td>be deceived with the true prophet, know these fruit is rotten and</td>
<td>8, 878/ 7</td>
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<td>and false, and themselves false prophets of the good heed, know</td>
<td>8, 879/ 19</td>
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<td>vily heretic, had begun teacher, set me now imaginations of all the</td>
<td>8, 883/ 34</td>
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<td>of falsehood, they will not be persuaded to be deceived</td>
<td>8, 885/ 9</td>
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<td>prophets of the church, from whom Christ</td>
<td>8, 888/ 24</td>
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<td>and themselves false prophets</td>
<td>8, 889/ 16</td>
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<td>church, and, for all prophets of some</td>
<td>8, 890/ 9</td>
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<td>church, and a limb</td>
<td>8, 891/ 7</td>
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<tr>
<td>prophets of the false prophets</td>
<td>8, 891/ 9</td>
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<tr>
<td>church, of whom Christ</td>
<td>8, 891/ 10</td>
</tr>
<tr>
<td>and therefore, good Father</td>
<td>8, 891/ 13</td>
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<tr>
<td>prophets of the false prophets</td>
<td>8, 891/ 17</td>
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<td>false prophets of some false prophets</td>
<td>8, 891/ 17</td>
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<td>false prophets of some</td>
<td>8, 893/ 8</td>
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<tr>
<td>false prophets of some false</td>
<td>8, 893/ 10</td>
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<td>false, we may perceive and</td>
<td>8, 894/ 2</td>
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<tr>
<td>false prophes of all other</td>
<td>8, 894/ 3</td>
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<td>false, feigned mothers, out of handling, bring us and</td>
<td>8, 894/ 35</td>
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<td>false, malicious woman instead of counterfeits, to such as</td>
<td>8, 895/ 14</td>
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<td>false, feigning hypocrite that is</td>
<td>8, 895/ 24</td>
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<td>false, church, and a limb</td>
<td>8, 896/ 20</td>
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<td>false, shall offer me, for</td>
<td>8, 896/ 20</td>
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<td>false, by words of Saint</td>
<td>8, 896/ 21</td>
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<td>false, by another, wheresoever any</td>
<td>8, 896/ 21</td>
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<td>false, preachings heard them and</td>
<td>8, 897/ 17</td>
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<td>false, teachers and false expounders</td>
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<td>false, expounders of Scripture, till</td>
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<td>false, but be deceived by</td>
<td>8, 897/ 21</td>
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<td>false, and not perceive the</td>
<td>8, 897/ 21</td>
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<td>false, if the scripture be</td>
<td>8, 897/ 21</td>
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<td>false, witches... of which every church and hath the</td>
<td>8, 903/ 17</td>
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<td>false, doctrine. And therefore if</td>
<td>8, 904/ 32</td>
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Confutation Part 2: Concordance of Major Terms

8, 907/ 11 household, diverse and many

8, 909/ 26 known Catholic church that

8, 909/ 27 as are these other

8, 911/ 21 good Christian people with

8, 912/ 22 all miscreant paynims, all

8, 912/ 22 all false Jews, all

8, 914/ 25 utterly destroyeth Friar Barnes'

8, 915/ 26 err then is it

8, 917/ 35 begun again in his

8, 917/ 35 of Saint John, which

8, 918/ 25 fear that these his

8, 924/ 24 number not only all

8, 924/ 27 always... but also all

8, 924/ 27 the color of their

8, 933/ 34 true exposition and the

8, 933/ 36 all known, and your

8, 936/ 11 and open profession of

8, 936/ 34 church, were always a

8, 937/ 11 the thing never so

8, 938/ 34 these fellows in their

8, 939/ 30 the maintenance of their

8, 939/ 31 contrary to defend their

8, 941/ 27 they hold a plain

8, 942/ 10 any deadly point of

8, 944/ 11 at once, believing many

8, 950/ 14 false records, and many

8, 950/ 14 church," and meaning no

8, 951/ 36 that is offended by

8, 952/ 7 of persecution for holding

8, 952/ 37 among themselves, first with

8, 953/ 16 faith alone, with a

8, 953/ 16 Paul, to reprove Barnes'

8, 958/ 15 I may make his

8, 958/ 19 Saint Augustine, and his

8, 959/ 35 Barnes hath made this

8, 964/ 9 Augustine plainly proveth it

8, 964/ 30 us argue like. A

8, 974/ 22 in those days a

8, 974/ 27 a manner, made the

8, 974/ 30 mercer either... for the

8, 974/ 36 incurable canker of these

8, 979/ 20 and goods by these

8, 979/ 22 letted by this other

8, 981/ 28 point of his in

8, 981/ 28 to wit, rehearse him

8, 985/ 8 merchandise of them by

8, 989/ 28 heretics tell you be

8, 991/ 3 did also prove them

8, 991/ 32 plain figure of these

8, 994/ 16 true and which is

8, 1002/ 9
the truth, as many
   good, but had a
   divers of the great
   so manifestly known for
   offended by his brother's
   also as a very
   have been ever known
   known from all the
   their bishoprics, and the
   and bring up the
   same church not only
   then corrupted and waken
   thereof all this while
   his church to be
   Christian hope, and Tyndale's
   showeth his plain, open
   have excused his one
   fully so far in
   expositors, by which the
   what mists of wily
   the devil in their
   that are governed in
   that leade them into
   the beginning but more
   the beginning but more
   they took thereof "more
   that he calleth the
   himself safely defended against
   such folly and such
   feeble a thing is
   for a perilous perpetual
   would juggle forth their
   of such corruption and
   and their folly and
   his first chapter how
   well know that he
   might often causeless and
   far as I see,
   that is to say,
   Son to be as
   and all the clergy
   as Tyndale lieth and
   crept up" and had
   feigned" allegories this is
   these faults that they
   call "truly," he calleth "
   words and then understood
   are Christian men and
   which many of them,
   doth in this point

false as were therein, as
false traitor in it, that
false errors though the truth
false as manslaughter is known
false doctrine or other evil
false , cankered knave, that would
false churches, departed and put
false professed "faith" of faithless
false heretics intruded by force
false heresies instead: yet could
false heretics, for heresy, but
false , and therefore by their
false , "we," saith he, "that
false , and fallen into so
false-translated "love" instead of Christian
falsehood , except he were so
falsehood by his other, and
falsehood , but yet a false
falsehood of it might be
falsehood that he list... and
falsehood now is to good
falsehood by the devil, that
falsehood , may be deceived and
falsehood , among, than truth. More
falsehood , among, than truth. Lo
falsehood , among, than truth." Now
falsehood that he saith they
falsehood by that he could
falsehood , and such repugnance and
falsehood , and so hard to
falsehood , and the texts of
falsehood and shift the truth
falsehood do depart out thereof
falsehood by all manner means
falsehood he handleth, and how
falsehood belieth many... yet were
falsehood be defamed among the
falsehood belieth the pope. For
falsehood and foolishly taken, prove
falsehood deceived and worse too
falsehood construeareth the Scripture, and
falsehood saith it is, yet
falsehood taught, or else such
falsehood said of him. For
falsehood lay to our charge
falsehood "... so, look, whom we
falsehood ... must needs cast the
falsehood profess Christ, which falling
falsehood construing God's commandment of
falsehood belie the clergy... and
all those books be falsely put out in their 8, 712/ 20
that the Church doth falsely take Saint Augustine and 8, 733/ 30
solution with which he falsely glosseth the words of 8, 740/ 31
in that he layeth falsely to the Church that 8, 740/ 36
that they misconstrue and falsely allege all the Scripture 8, 740/ 38
that Tyndale hath so falsely , and yet, for all 8, 800/ 21
tell him that he falsely belieth them. And I 8, 833/ 4
I show you how falsely and how foolishly, both 8, 833/ 20
I mean falsifying; and not a word falsely I, of all such 8, 849/ 11
that the Church doth falsely take Saint Augustine and 8, 733/ 30
are falsifiers of Scripture, and maketh falsely of Scripture, and maketh 8, 713/ 33
in Scripture. And then falsifieth himself his own doctrine 8, 633/ 5
and of purpose to falsify, with erasing and false 8, 684/ 2
establish their lies through falsify the books of the 8, 684/ 30
their own glosses with falsify the very, true gospel 8, 717/ 13
of holy doctor... but falsify the Scripture, to establish 8, 683/ 28
of Kent." Such purpensed played that pageant in falsify , with erasing and false 8, 684/ 2
false, shameless fashion of once the name of " falsify the books of the 8, 684/ 30
establish their lies through falsify the sentence of the 8, 682/ 28
false, shameless fashion of once the name of " falsify the very, true gospel 8, 717/ 13
establish their lies through falsifying we have also a 8, 684/ 15
his own glosses with falsifying have these heretics also 8, 684/ 21
of holy doctor... but falsifying of books use always 8, 684/ 28
was his acquaintance and falsifying the very text of 8, 684/ 33
false, shameless fashion of once the name of " falsifying the Scripture”? But now 8, 685/ 27
God is not so falsifying the Scripture... and say 8, 707/ 9
falsifying the sentence of the falsifying the Scripture” I can 8, 713/ 4
falsifying them and framing them falsifying the scripture of God 8, 980/ 30
falsifying these words, "Attendite a falsis propheticis," wherein he not 8, 934/ 4
or of the common fame and consent of many 8, 742/ 5
or of the common fame and consent of many 8, 746/ 17
of men, or common fame , alone. For albeit that 8, 747/ 27
God is not so familiar with such simple chickens 8, 723/ 29
was his acquaintance and familiar , and that they pleasantly 8, 762/ 5
or for fear of
made by that great, king, in his most
prince, in his most of Carnotensis, that great, that "he hath his
that field, with his affection toward their own is but a very
of them, their own but a false fumbling after their own foolish
his own sensual, frantic he handleth, and how showed you, he framed
that the spirituality so the makers tyrants... so happened in anything so
high estates as be doubt but that as also be long spread ought to be, how besides, Tyndale here, as would have althing so
way himself is how and slain, and the its contagious corruption so devil. And finally, as obey them, pardie, as even barely to as
number itself they be yet besides that, we them in things of of the right way and well near as can never wander so therein, nor some so resembleth us, and as the proof whereof, as out of frame, and the spirit, and so follow their master so another... not fully so and not be so it were a thing and unlearned, for so man, saw not so clearly voided and proved varied they never so were they never so

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<td>, but for the insatiable</td>
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<td>famous</td>
<td>doctor and high, glorious</td>
<td>8, 602</td>
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<td>famous</td>
<td>book, among many other</td>
<td>8, 639</td>
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<td>famous</td>
<td>book of the Assertion</td>
<td>8, 675</td>
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<td>famous</td>
<td>man Bishop Galfred (for)</td>
<td>8, 991</td>
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<td>fan</td>
<td>in his hand, and</td>
<td>8, 1019</td>
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<td>fan</td>
<td>, cleanse from the cockle</td>
<td>8, 1020</td>
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<td>fantasies</td>
<td>happened in anything so</td>
<td>8, 591</td>
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<td>fantastical</td>
<td>imagination, like not, as</td>
<td>8, 1003</td>
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<td>fantasy</td>
<td>church unknown, there is</td>
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<td>fantasy</td>
<td>. Yet would Tyndale seem</td>
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<td>fantasy</td>
<td>. But Saint Augustine, as</td>
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<td>fantasy</td>
<td>, break his promise made</td>
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<td>far</td>
<td>from the point, it</td>
<td>8, 576</td>
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<td>far</td>
<td>from the matter. And</td>
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<td>far</td>
<td>forth doth account not</td>
<td>8, 578</td>
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<td>far</td>
<td>forth that finally no</td>
<td>8, 587</td>
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<td>far</td>
<td>to mislead their judgment</td>
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<td>from all other fear</td>
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<td>abroad ere any man</td>
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<td>far</td>
<td>, then, and to what</td>
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<td>far</td>
<td>as I see, falsely</td>
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<td>far</td>
<td>forth set at large</td>
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<td>fallen from Christ's holy</td>
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<td>most harm finally fallen</td>
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<td>far</td>
<td>against God himself that</td>
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<td>far</td>
<td>as the church or</td>
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<td>far</td>
<td>forth, at the least</td>
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<td>far</td>
<td>forth as they teach</td>
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<td>far</td>
<td>fewer than we... and</td>
<td>8, 620</td>
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<td>far</td>
<td>pass them in things</td>
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<td>far</td>
<td>greater weight. &quot;For, M</td>
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<td>wrong. This &quot;truth&quot; is</td>
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<td>neither, peradventure; yet did</td>
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<td>far</td>
<td>as they then were</td>
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<td>far</td>
<td>as I can spy</td>
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<td>far</td>
<td>longer walked wrong, than</td>
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<td>far</td>
<td>abhorring from all fleshly</td>
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<td>far</td>
<td>that they fall to</td>
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<td>far</td>
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<td>far</td>
<td>overseen as to believe</td>
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<td>far</td>
<td>as toucheth the necessary</td>
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<td>far</td>
<td>. For since he never</td>
<td>8, 681</td>
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<td>far</td>
<td>unlike; so that Tyndale</td>
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<td>far</td>
<td>from their doctrine, and</td>
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<td>unlike no, nor so far</td>
<td>unlike, neither, not by</td>
<td>8, 697/ 20</td>
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<td>necessary... and that so far</td>
<td>forth that rather than</td>
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<td>of Tyndale's sort be far</td>
<td>from Saint Chrysostom's mind</td>
<td>8, 702/ 24</td>
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<td>poor folk too, very far</td>
<td>under them, might say</td>
<td>8, 705/ 35</td>
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<td>these heretics in so far</td>
<td>forth as they believe</td>
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<td>the Church, in so far</td>
<td>forth they know which</td>
<td>8, 707/ 34</td>
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<td>Scripture; and in so far</td>
<td>forth as they believe</td>
<td>8, 707/ 35</td>
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<td>thirteen, and some very far</td>
<td>above, and the youngest</td>
<td>8, 716/ 34</td>
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<td>by many manner things far</td>
<td>different I might well</td>
<td>8, 719/ 37</td>
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<td>understanding thereof, for as far</td>
<td>, at the least, as</td>
<td>8, 721/ 27</td>
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<td>such a point so far</td>
<td>unlikely, and therefore so</td>
<td>8, 723/ 10</td>
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<td>unlikely, and therefore so far</td>
<td>incredible, without any proof</td>
<td>8, 723/ 10</td>
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<td>his excellent nature, to far</td>
<td>exceeding all others: it</td>
<td>8, 723/ 15</td>
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<td>in God's favor as far</td>
<td>above all the Catholic</td>
<td>8, 723/ 18</td>
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<td>lewd elects follow, very nature. Consider then how far</td>
<td>from the steps that</td>
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<td>mist break up so far</td>
<td>he goeth further now</td>
<td>8, 729/ 6</td>
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<td>it is a thing far</td>
<td>that he shall not</td>
<td>8, 742/ 1</td>
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<td>against it to be far</td>
<td>above the nature of</td>
<td>8, 744/ 12</td>
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<td>in the New Law: far</td>
<td>the weaker part. And</td>
<td>8, 749/ 12</td>
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<td>but in the New far</td>
<td>above the grace which</td>
<td>8, 753/ 13</td>
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<td>in the flesh, so far</td>
<td>passing, in that he</td>
<td>8, 753/ 14</td>
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<tr>
<td>may, if they will, far</td>
<td>increased above that it</td>
<td>8, 755/ 28</td>
</tr>
<tr>
<td>spirit then goeth he far</td>
<td>more easily follow the</td>
<td>8, 755/ 31</td>
</tr>
<tr>
<td>believing only, for as far</td>
<td>wrong, and overturneth his</td>
<td>8, 760/ 35</td>
</tr>
<tr>
<td>was there heretic so far</td>
<td>as concerneth only faith</td>
<td>8, 764/ 14</td>
</tr>
<tr>
<td>Turks exceed us so far</td>
<td>fallen in filth no</td>
<td>8, 767/ 5</td>
</tr>
<tr>
<td>us and them, more far</td>
<td>in number and the</td>
<td>8, 767/ 35</td>
</tr>
<tr>
<td>sermon of his goeth far</td>
<td>unlike than are their</td>
<td>8, 769/ 21</td>
</tr>
<tr>
<td>yet again that as far</td>
<td>from our present purpose</td>
<td>8, 776/ 16</td>
</tr>
<tr>
<td>say yes... for as far</td>
<td>forth as pertaineth only</td>
<td>8, 779/ 19</td>
</tr>
<tr>
<td>and true, for so far</td>
<td>as belongeth to the</td>
<td>8, 780/ 12</td>
</tr>
<tr>
<td>because it stretcheth not far</td>
<td>as it stretcheth, yet</td>
<td>8, 783/ 28</td>
</tr>
<tr>
<td>feeling faith&quot; is yet far</td>
<td>enough to salvation, in</td>
<td>8, 783/ 28</td>
</tr>
<tr>
<td>his faithless &quot;feeling&quot; faith far</td>
<td>worse, not only than</td>
<td>8, 787/ 21</td>
</tr>
<tr>
<td>proud, faithless heretics how far</td>
<td>worse than is the</td>
<td>8, 788/ 13</td>
</tr>
<tr>
<td>of our belief, so far</td>
<td>they be too feeble</td>
<td>8, 794/ 9</td>
</tr>
<tr>
<td>I find not, as far</td>
<td>forth as we give</td>
<td>8, 801/ 13</td>
</tr>
<tr>
<td>may be ashamed so far</td>
<td>as I can remember</td>
<td>8, 808/ 7</td>
</tr>
<tr>
<td>Jerusalem, and twice as far</td>
<td>against the right sense</td>
<td>8, 808/ 37</td>
</tr>
<tr>
<td>same way walked as far</td>
<td>beyond. For yet might</td>
<td>8, 813/ 2</td>
</tr>
<tr>
<td>gift of God so far</td>
<td>as he, and there</td>
<td>8, 813/ 4</td>
</tr>
<tr>
<td>degree of glory... and far</td>
<td>above the proportion of</td>
<td>8, 819/ 31</td>
</tr>
<tr>
<td>doth Friar Barnes as far</td>
<td>greater, too, than others</td>
<td>8, 825/ 25</td>
</tr>
<tr>
<td>saith they be as far</td>
<td>outrun him in railing</td>
<td>8, 831/ 13</td>
</tr>
<tr>
<td>known Catholic church, as far</td>
<td>unlike unto the church</td>
<td>8, 832/ 1</td>
</tr>
<tr>
<td>that holy bread is far</td>
<td>forth as it is</td>
<td>8, 842/ 20</td>
</tr>
<tr>
<td>an apostate. But as far</td>
<td>another manner thing than</td>
<td>8, 843/ 2</td>
</tr>
<tr>
<td>spot or wrinkle, so far</td>
<td>forth as concerneth sight</td>
<td>8, 846/ 5</td>
</tr>
<tr>
<td>church remaineth still so far</td>
<td>forth that Saint Peter</td>
<td>8, 848/ 5</td>
</tr>
<tr>
<td>far</td>
<td>forth unproved that he</td>
<td>8, 859/ 24</td>
</tr>
</tbody>
</table>
far... albeit he so
while, as it appeareth,
he is now so
Barnes not err so
out at rovers as
all the world scattered
in every audience; so
this anchor lieth too
were not yet so
such as be thus
Barnes, well-favoredly, for so
and perfect for so
calling followed him so
so feeble and so
few holy therein, is
better could! saith them
a few willful folk,
such other articles as
all the world scattered
they found themselves so
multitude and dwelling so
of the world, so
ey they sent them very
all the world scattered
of going about some
more clearly know how
they have gone so
up their churches so
matter, they were so
all those things, as
they be also, as
the great multitude be
And that is so
with them, for thus
lewd Luther, too so
Saint Paul's mind was
ungracious sect, in so
our Savior would so
the good church so
much marvel of Tyndale's
faith"ful folk are
stuffed so full of
in great towns, and
is there nowhere none!
again: then shall they
desert, and fasted and
in answering thereunto, Luther
his merry mocks, and
the whole world beside
are among them... and

far missed the mark that
far of another fashion; that
far out of all fear
far out as Tyndale doth
far beyond Tyndale. For whereas
far and long... in her
far forth that it might
far aloof from this ship
far fallen to the wrong
far well warned that not
far as ye go. But
far as they go that
far , as well as she
far unable to be defended
far fairer and holier, and
far better than ever I
far the least both in
far out of color as
far and long... in her
far in that point too
far asunder, should so often
far forth that wheresoever were
far for matters that required
far and long... in her
far better thing. And this
far Saint Bernard was from
far beyond their own wits
far above the sun, that
far inspired with the spirit
far forth as should be
far as I perceive, driven
far unlike the perfection of
far forth true that Saint
far forth as yet. For
far forth that he saith
far from these men's imagination
far forth that a good
far break his promise that
far as to be "the
far-fetched holiness as he shall
farced full of heresies. Wherefore
farcing as his holy "feeling
fare well and fast not
fare they not, therefore, all
fare much like as if
fared hard, and lay hard
fareth as one that were
fareth as he were from
fareth the better for their
fareth by the church of

Thomas More Studies 12.2 (2017)
honestly and bid Barnes, "Farewell, fool!" Now, the tale of kin as the stranger, and every man off, to get home worth of true doctrine of un Reverent railing upon, lo, in all things, all that ever I a plain confession of, of another manner of of study and learning. For he said unto in Saxony, that their as it seemeth that of another manner of English; and so would they of malicious corrupting the of falsifying so daily as I have here: "And Christ's elect spy; and put off his what is very worshipping as though it might of sure tokening, then that M. Henry used for it, saith not in that he saith... Barnes But now will, so boldly and so plainly declare and show yet have they not. Also we show them, and with a string to make one answer, some making it of than one, as Tyndale. Also for this have fettered in his holy and pray, and give of the faith and in and fast keep keep them in with of the Lent... whereby not, no, not so nor lightly no fast else... saving breakfast, and

8, 878/ 6 8, 664/ 14 8, 937/ 19 8, 897/ 2 8, 585/ 14 8, 590/ 29 8, 591/ 23 8, 602/ 3 8, 603/ 18 8, 603/ 25 8, 613/ 10 8, 619/ 29 8, 629/ 17 8, 629/ 25 8, 632/ 14 8, 640/ 25 8, 647/ 33 8, 681/ 22 8, 684/ 12 8, 685/ 24 8, 701/ 7 8, 725/ 8 8, 733/ 17 8, 775/ 26 8, 854/ 20 8, 865/ 9 8, 869/ 20 8, 878/ 28 8, 901/ 8 8, 915/ 29 8, 916/ 34 8, 942/ 37 8, 952/ 17 8, 973/ 29 8, 983/ 12 8, 997/ 19 8, 1021/ 32 8, 745/ 21 8, 1000/ 15 8, 1000/ 18 8, 1013/ 2 8, 575/ 16 8, 581/ 5 8, 581/ 15 8, 607/ 26 8, 607/ 26 8, 631/ 12 8, 653/ 29 8, 653/ 33 8, 653/ 34
fast , and drink fast, and 8, 653/ 34
fast , and sleep fast, and 8, 653/ 34
fast , and lusk fast in 8, 653/ 35
fast in their lechery, and 8, 653/ 35
This was not the 8, 653/ 36
fast all the holes. And 8, 654/ 35
fast with God, and God 8, 669/ 23
fast with it, according to 8, 669/ 24
fast faith of the whole 8, 714/ 35
fast, firm, and undoubted credence 8, 735/ 36
fast belief without any other 8, 764/ 13
fast at one time, and 8, 764/ 16
fast , and in many places 8, 772/ 5
fast , this present world and 8, 797/ 29
fast and sure belief without 8, 825/ 12
fast, in its own nature 8, 825/ 33
fast unto his merits and 8, 838/ 5
fast to his blessed promises 8, 838/ 11
fast and sure alone to 8, 844/ 15
fast unto his merits only 8, 848/ 2
fast there again as ever 8, 848/ 35
fast unto anything besides the 8, 850/ 22
fast unto the belief thereof 8, 850/ 30
fast unto her husband, Christ 8, 860/ 17
fast by Christ's word, and 8, 862/ 21
fast as his husband washeth 8, 863/ 31
fast as he stretcheth she 8, 865/ 32
fast the Lent... but may 8, 953/ 1
fast unto her husband, Christ 8, 956/ 33
fast unto her husband, Christ 8, 957/ 4
fast, nor purpose he never 8, 958/ 5
fast ground of the faith 8, 977/ 9
fast bound, and brought to 8, 990/ 28
fasted and fared hard, and 8, 653/ 27
fasten her to it. For 8, 883/ 4
fastened all upon the spirit 8, 651/ 2
fastening "of the truth." And 8, 617/ 19
faster he sticketh in the 8, 607/ 35
faster than he went up 8, 655/ 7
faster and the more surely 8, 739/ 24
fasting days, and especially the 8, 625/ 8
fasting days, and namely, as 8, 631/ 11
fasting, and watching in prayer 8, 633/ 33
fasting, lo. For that ceremony 8, 638/ 31
he bid us more?
the holy days, and
which he proveth that
good works and for
it work in prayer,
for holy days nor
flesh, drinking of water,
and holy days, and
heresies in men's hearts
more strong and more
remnant thereby the more
yet must we stick
apportaineth thereto, the very
its solidity, substance, and
there leave all thy
there leave all thy
correction of his ghostly
igitur" was Saint Clement's
spin... and yet your
saying, "Abraham is our
greater than Moses, the
Son, and with his
the invocation of his
angel said unto his
when God said, "Honor
saying, "God is thy
Wherefore, whatsoever need thy
God than to thy
and is more thy
commandment of honoring their
what need soever their
if they helped their
God than help his
to help mine own
I must help my
another man. For my
yet not to my
honor and help their
God spy out their
John both in his
learn it of his
God spy out their
likelihood, God for the
providence of God the
me but if my
in body... which the
to call God our
also we cry, "Abba!
to call God our
to call God our
Fasting
, praying, or pilgrimage, or
fasting
days, and pray for
fasting
, and praying, and almsdeeds
fasting
, and for the Blessed
fasting
, and almsdeed as well
fasting
days, nor honor any
fasting
, and praying (which Barnes
fasting
days, and praying to
fastly
first confirmed lest they
fastly
confirmed. And yet findeth
fastly
confirmed and believed of
fastly
to Christ in the
fastness
and surety is to
fastness
of and in itself
fat
behind thee. More If
fat
behind thee." And as
father
cometh of great humility
father
. The Fourth Reason Tyndale
Father
that is in heaven
father
; we be Moses' disciples
Father
of heaven himself, had
Father
and his Holy Spirit
Father
such deeds, I say
father
(Luke 1), "He shall
father
and mother," meaning that
father
and mother. Wherefore, whatsoever
father
and mother have, if
father
and mother, and so
father
and mother than they
father
and mother, mistaught the
father
and mother had, yet
father
and their mother therewith
father
with the money, were
father
, that were in extreme
father
before a stranger, nor
father
may percuse have some
father
, but for the time
father
and mother therewith were
father
... and Christ's elects spy
father
before his conception, and
father
the old eagle heretic
father
and mother." He meaneth
father
. But what church meaneth
Father
: These be the wholesome
Father
draw him." And Saint
Father
of our Savior, that
Father
; so that in respect
Father
!"" Upon which words, even
Father
... and by the same
Father
, and in that it
bad that his own father accursed him. And as
me but if my Father draw him." And whoso
begetting of his own father that is to say
begetting of his own father ... and every man well
grandfather to beget his father : this man must needs
begetting of his own father I trow Tyndale shall
begetting of his own father. And so lieth Tyndale's father ; and whereas he "feeleth
me but if my Father draw him." nor no
present it to his Father bright and smooth, without
cometh from God the Father of heaven... which is
honor of our heavenly Father of whose going forth
the person of the Father, and returning again to the
returning again to his it please you, good
returning again to the going forth from the
they were likely to say, "
not to say again, "Verily, false. And therefore, good
within. "And therefore, good I am sure, good
in such case, our them. "And verily, good
I remember me now, expounders of Scripture, till say, "By Saint Malkin,
at the leastwise: "Why, wrong. In good faith, will undone. "But surely, courteous warning? "Now, good not. In good faith, I remember me, lo, at all. And thus, see now that you, conclude, "If it be, some unknown church: yet, be thence. And therefore, Rachel... or as his honor of our heavenly which as a merciful affirmeth purgatory against young
For as our reverend by the most reverend cured." Then the reverend the sending of the the kingdom to his shall come in his Father's glory with his angels

<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>accursed him. And as</td>
<td>8,777/8</td>
</tr>
<tr>
<td>Father</td>
<td>draw him.&quot; And whoso</td>
<td>8,782/12</td>
</tr>
<tr>
<td>father</td>
<td>that is to say</td>
<td>8,785/27</td>
</tr>
<tr>
<td>father</td>
<td>... and every man well</td>
<td>8,799/3</td>
</tr>
<tr>
<td>father</td>
<td>: this man must needs</td>
<td>8,799/5</td>
</tr>
<tr>
<td>father</td>
<td>I trow Tyndale shall</td>
<td>8,818/38</td>
</tr>
<tr>
<td>father</td>
<td>. And so lieth Tyndale's</td>
<td>8,819/11</td>
</tr>
<tr>
<td>father</td>
<td>; and whereas he &quot;feeleth</td>
<td>8,826/19</td>
</tr>
<tr>
<td>Father</td>
<td>draw him&quot;; nor no</td>
<td>8,841/8</td>
</tr>
<tr>
<td>Father</td>
<td>bright and smooth, without</td>
<td>8,855/15</td>
</tr>
<tr>
<td>Father</td>
<td>through the sweet blood</td>
<td>8,861/16</td>
</tr>
<tr>
<td>Father</td>
<td>of heaven... which is</td>
<td>8,861/21</td>
</tr>
<tr>
<td>Father</td>
<td>. Therefore inventeth she none</td>
<td>8,875/24</td>
</tr>
<tr>
<td>Father</td>
<td>after this manner. As</td>
<td>8,881/17</td>
</tr>
<tr>
<td>Father</td>
<td>... of whose going forth</td>
<td>8,881/32</td>
</tr>
<tr>
<td>Father</td>
<td>, and returning again to</td>
<td>8,881/33</td>
</tr>
<tr>
<td>Father</td>
<td>, writeth the prophet David</td>
<td>8,881/33</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, while ye depart</td>
<td>8,884/38</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, this same scripture</td>
<td>8,887/14</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, here ye bring</td>
<td>8,890/22</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes,&quot; will she say</td>
<td>8,891/7</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, I would have</td>
<td>8,891/20</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, that when ye</td>
<td>8,891/28</td>
</tr>
<tr>
<td>Father</td>
<td>in heaven, so mighty</td>
<td>8,893/5</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, it secmeth that</td>
<td>8,893/13</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, well-favoredly, for so</td>
<td>8,893/32</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, another thing Ye</td>
<td>8,895/9</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes can give her</td>
<td>8,896/21</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, all your tokens</td>
<td>8,896/35</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, when God calleth</td>
<td>8,897/35</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, I take God</td>
<td>8,899/4</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, as I told</td>
<td>8,899/37</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes,&quot; would his halting</td>
<td>8,901/6</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, methinketh therefore that</td>
<td>8,901/16</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, upon another thing</td>
<td>8,901/18</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, taking your secret</td>
<td>8,902/2</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, that were once</td>
<td>8,903/10</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, such an unknown</td>
<td>8,903/19</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, by your own</td>
<td>8,904/36</td>
</tr>
<tr>
<td>Father</td>
<td>Barnes, in good faith</td>
<td>8,905/15</td>
</tr>
<tr>
<td>father</td>
<td>, Isaac, did in weening</td>
<td>8,916/25</td>
</tr>
<tr>
<td>Father</td>
<td>. Therefore inventeth she none</td>
<td>8,929/36</td>
</tr>
<tr>
<td>father</td>
<td>suffereth our substance to</td>
<td>8,968/25</td>
</tr>
<tr>
<td>Father</td>
<td>Frith, and affirmeth also</td>
<td>8,969/9</td>
</tr>
<tr>
<td>father</td>
<td>Saint Bernard, writing of</td>
<td>8,989/31</td>
</tr>
<tr>
<td>father</td>
<td>in God Albericus, bishop</td>
<td>8,990/8</td>
</tr>
<tr>
<td>father</td>
<td>the bishop of Carnotensis</td>
<td>8,991/5</td>
</tr>
<tr>
<td>Father</td>
<td>and the working of</td>
<td>8,1009/9</td>
</tr>
<tr>
<td>Father</td>
<td>, then shall God have</td>
<td>8,1009/29</td>
</tr>
<tr>
<td>Father's</td>
<td>glory with his angels</td>
<td>8,687/1</td>
</tr>
</tbody>
</table>
had abominably misused his
had abused his own
which defiled his own
none such fathers as
Luther is, and as
comfortless, nor like children
will not leave you
assemblies of holy, virtuous
many virtuous old holy
saints, and call them "
they cry unto you, "
cry unto you, "Fathers!
be believed than those
whom we call the "
was wrought, and their
the hearts of the
as was in their
righteous; and with those
faith of the old
the hearts of the
that the "old" holy
the children and the
ever their old holy
that all the old
all the old holy
the faith of their
instant prayer of the
bring with him the
was made by holy
tradition of the old
the tradition of the
was made by holy
then were those "holy


father's wife. Whose restitution whereof
father's wife. For thus he
father's bed as did Reuben
Father-Friar Luther is, and as
Father-Friar Huesgen is, that beget
fatherless ; but would himself be
fatherless ; but I will send
fathers have in old time
fathers as they were that
fathers "; but we lay for
Fathers ! Fathers!" we cry unto
Fathers !" we cry unto you
fathers !" Here is, lo, a
fathers " be better to be
fathers so graceless and so
fathers unto their children." That
fathers Abraham, Isaac, and Jacob
fathers shall he give the
fathers . And so he saith
fathers unto the children, with
fathers have been of, in
fathers all into one? Surely
fathers this fifteen hundred years
fathers were like the false
fathers commonly called the mother
fathers and of the whole
fathers or godfathers of the
fathers , out of limbo. But
fathers (for in Saint Cyprian's
fathers , the whole Catholic Church
fathers , and the common observance
fathers (for in Saint Cyprian's
fathers ," that Barnes saith added
fathers . Well, be it so
fathers as Father-Friar Luther is
fathers' souls nor do penance
fathers' souls, nor be bound
fathers' of the man to
fault in that man are
fault that Tyndale, Wycliffe, and
fault that Friar Tuck may
fault, hath, as by divers
fault which were indeed so
fault of an evil pope
fault for the time and
fault with, expounding the Scripture
fault of their frail "members
fault to other folk. Good
fault, and blame himself and
fault for twain. For now
<table>
<thead>
<tr>
<th>fault</th>
<th>And if he say</th>
<th>8, 766/ 23</th>
</tr>
</thead>
<tbody>
<tr>
<td>fault</td>
<td>, therefore, findeth he now</td>
<td>8, 784/ 22</td>
</tr>
<tr>
<td>fault</td>
<td>, for then was he</td>
<td>8, 789/ 8</td>
</tr>
<tr>
<td>fault</td>
<td>which Saint Peter found</td>
<td>8, 796/ 31</td>
</tr>
<tr>
<td>fault</td>
<td>that Tyndale findeth with</td>
<td>8, 796/ 32</td>
</tr>
<tr>
<td>fault</td>
<td>of ours for as</td>
<td>8, 796/ 35</td>
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<tr>
<td>fault</td>
<td>, he teacheth them now</td>
<td>8, 801/ 16</td>
</tr>
<tr>
<td>fault</td>
<td>, nor nothing objected against</td>
<td>8, 814/ 7</td>
</tr>
<tr>
<td>fault</td>
<td>in that saying when</td>
<td>8, 827/ 7</td>
</tr>
<tr>
<td>fault</td>
<td>, do not only nothing</td>
<td>8, 836/ 25</td>
</tr>
<tr>
<td>fault</td>
<td>in any man of</td>
<td>8, 844/ 25</td>
</tr>
<tr>
<td>fault</td>
<td>in him. And then</td>
<td>8, 844/ 33</td>
</tr>
<tr>
<td>fault</td>
<td>with them. Now, first</td>
<td>8, 848/ 6</td>
</tr>
<tr>
<td>fault</td>
<td>in them. But truly</td>
<td>8, 851/ 5</td>
</tr>
<tr>
<td>fault</td>
<td>in them then is</td>
<td>8, 851/ 14</td>
</tr>
<tr>
<td>fault</td>
<td>therein... and that as</td>
<td>8, 852/ 25</td>
</tr>
<tr>
<td>fault</td>
<td>among them? I cannot</td>
<td>8, 853/ 27</td>
</tr>
<tr>
<td>fault</td>
<td>with them. Lo, thus</td>
<td>8, 857/ 14</td>
</tr>
<tr>
<td>fault</td>
<td>with Lyra for so</td>
<td>8, 858/ 21</td>
</tr>
<tr>
<td>fault</td>
<td>with Friar Barnes for</td>
<td>8, 858/ 22</td>
</tr>
<tr>
<td>fault</td>
<td>with them. For this</td>
<td>8, 858/ 31</td>
</tr>
<tr>
<td>fault</td>
<td>with himself... Barnes But</td>
<td>8, 859/ 4</td>
</tr>
<tr>
<td>fault</td>
<td>in them. Lo, thus</td>
<td>8, 860/ 1</td>
</tr>
<tr>
<td>fault</td>
<td>in any of them</td>
<td>8, 863/ 8</td>
</tr>
<tr>
<td>fault</td>
<td>in any of them</td>
<td>8, 863/ 21</td>
</tr>
<tr>
<td>fault</td>
<td>) , objecting against himself the</td>
<td>8, 864/ 12</td>
</tr>
<tr>
<td>fault</td>
<td>in her, he beguiled</td>
<td>8, 865/ 1</td>
</tr>
<tr>
<td>fault</td>
<td>in her.&quot; For I</td>
<td>8, 865/ 4</td>
</tr>
<tr>
<td>fault</td>
<td>in them... though she</td>
<td>8, 871/ 31</td>
</tr>
<tr>
<td>fault</td>
<td>. But marry, sir, that</td>
<td>8, 898/ 11</td>
</tr>
<tr>
<td>fault</td>
<td>yet found further in</td>
<td>8, 902/ 14</td>
</tr>
<tr>
<td>fault</td>
<td>in her. Now, whereas</td>
<td>8, 905/ 30</td>
</tr>
<tr>
<td>fault</td>
<td>with Lyra, neither to</td>
<td>8, 911/ 15</td>
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<tr>
<td>fault</td>
<td>... and therefore was it</td>
<td>8, 933/ 16</td>
</tr>
<tr>
<td>fault</td>
<td>with it, for because</td>
<td>8, 934/ 10</td>
</tr>
<tr>
<td>fault</td>
<td>have great advantage temporal</td>
<td>8, 944/ 14</td>
</tr>
<tr>
<td>fault</td>
<td>therein. This man, I</td>
<td>8, 944/ 15</td>
</tr>
<tr>
<td>fault</td>
<td>and sin that he</td>
<td>8, 944/ 23</td>
</tr>
<tr>
<td>fault</td>
<td>unto any one more</td>
<td>8, 948/ 15</td>
</tr>
<tr>
<td>fault</td>
<td>, whatsoever they say. Then</td>
<td>8, 998/ 36</td>
</tr>
<tr>
<td>fault</td>
<td>in him (which only</td>
<td>8, 1028/ 5</td>
</tr>
<tr>
<td>faultless</td>
<td>, and therefore meet to</td>
<td>8, 652/ 35</td>
</tr>
<tr>
<td>faults</td>
<td>enough beside... I will</td>
<td>8, 580/ 13</td>
</tr>
<tr>
<td>faults</td>
<td>for which he raileth</td>
<td>8, 580/ 14</td>
</tr>
<tr>
<td>faults</td>
<td>if they be such</td>
<td>8, 586/ 24</td>
</tr>
<tr>
<td>faults</td>
<td>be told them. The</td>
<td>8, 587/ 24</td>
</tr>
<tr>
<td>faults</td>
<td>be told them,&quot; but</td>
<td>8, 587/ 36</td>
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<tr>
<td>faults</td>
<td>told them at the</td>
<td>8, 588/ 2</td>
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<tr>
<td>faults</td>
<td>come but of frailty</td>
<td>8, 589/ 7</td>
</tr>
<tr>
<td>faults</td>
<td>ye may be sure</td>
<td>8, 591/ 3</td>
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themselves perceive not their faults; not their faults for wot that all the readers, of all these Tyndale and his fellows when they would find to find and rebuke by God to rebuke to rebuke other men's tell other folk their the better behold his of them findeth many Paul did find more because she acknowledgeth her unlearned women too, such should not lay the them to amend their whereas these men be and divided commonly the can hope for any by miracles declared his indeed... but also for heretics being in God's look on it, for nor show him any do, and forsake your never stand in God's never so well in continued in God's former I had for the under color of bearing done in commendation and find me good and he should find me or else because he make some whom he a Christian purpose, and Bernard was from the hath good cause to till the very "cold so near the cold far from all other good... so may the respect whosoever lacketh... no now God will, I yet we may well and for all that flesh without bread, for me God, I verily faults for faults... till they hear the faults of the people for faults that they falsely lay enough, so great and faults that were none... then and also because he ; whereas these men be faults not nor be not sent faults before he mend his, and the more to faults, too, and biddeth them faults than one among them. Here must we consider faults that they falsely lay of the naughty parts to whom did Saint faulty and filthy themselves, and faulty from the flock, and favor, grace, or pardon at favor against those that expound favor of their false heresies favor as far above all favor of the sect, cannot favor then I asked him so foolishly." "Well," quoth favor and be saved... witnessing favor of the sects... and favor to the good, virtuous favor of them... who can favorable ... and said that for favorable ... but I feared that favored Friar Huessgen, because his favored causeless... to be taught favored the name and faith favoring of Friar Barnes' heresies fear for his own part fear of death" come. And fear of death that they may stand yet under of infamy, dishonor, and fear of slander or dread, find out yet some fear in all our good, hope well and pray of breeding worms in they shall fall unto...
threatened and put in fear of oppression, yet was 8, 671/ 21
shall not need to fear but they shall do 8, 699/ 3
well deny it, for fear that it will be 8, 745/ 32
it gladly, not for fear but for love… since 8, 756/ 16
Jews were but in fear and bondage therefore saith 8, 756/ 20
they be worthy? I fear me the turning of 8, 790/ 3
great necessity, or for fear of famine, but for 8, 793/ 4
shall not need to fear us from the belief 8, 794/ 32
shall not need to fear. For if we may 8, 795/ 17
to the Philippians: "With fear . For Tyndale useth none 8, 797/ 8
merits, but stand in fear of their imperfect working 8, 841/ 16
far out of all fear of reproof that the 8, 866/ 12
say true, for any fear of your gargoyle face 8, 866/ 14
hath learned not to fear the contumelies of the 8, 875/ 30
sure, but might well fear that though I see 8, 880/ 1
in some doubt and fear lest the faith that 8, 883/ 35
she might not, for fear of her husband's loss 8, 886/ 21
be driven away for fear of persecution yea, or 8, 889/ 35
and with the less fear of something that would 8, 910/ 16
have it found, for fear of angering his evangelical 8, 917/ 27
not bring forth for fear of Tyndale, which would 8, 918/ 11
Barnes bring in for fear that these his false 8, 918/ 25
in the face for fear of breeding some impostume 8, 921/ 11
fit of fury, for fear for For while they must 8, 922/ 10
a thing out of fear of a rain, the 8, 924/ 15
Salisbury… providing that, for fear the contumelies of the 8, 930/ 4
hath learned not to fear the contumelies of the 8, 952/ 30
hath learned not to fear of persecution. But Saint 8, 952/ 35
be run away for fear refrained, and by force 8, 955/ 20
heresies, should be by fear and pain here temporal 8, 955/ 23
right faith… rather, for fear and force begin a 8, 955/ 25
For many which by fear of God” for which 8, 955/ 30
of wisdom is the fear him that might not 8, 955/ 31
he bade his apostles fear of worldly shame. By 8, 988/ 36
off their habit, for feared yet, for all his 8, 775/ 23
But as though he feared that his answers were 8, 814/ 15
me favorable… but I feared reproof that at the 8, 866/ 9
spotted, and so sore feared to go thither.” Now 8, 899/ 19
of his way, and feared not to make mocks 8, 583/ 3
in earth, when he feareth , and trembleth, and giveth 8, 788/ 1
of the Altar, and feareth not (like one that 8, 852/ 7
in the air, and feareth to mock the Sacrament 8, 788/ 11
play with them; nor feareth for them and biddeth 8, 852/ 31
pure but that he feareth word of Christ, “He 8, 616/ 22
Tyndale’s head falleth that fearful than to be compelled 8, 946/ 27
people, more dangerous and fearing him that the Jews 8, 690/ 14
Saint Augustine’s reason by fearing that Webbe might hap 8, 813/ 36
came at me, Necton, fearing lest that miracle of 8, 991/ 7
man of God), somewhat
made of a great feast, supped them all up 8, 600/ 28  
the patriarchs. To whose feast is gathered every man 8, 977/ 36  
refuted clearly, this proper, the water from his feat with such a shift 8, 1013/ 27  
the twenty-third day of February, and set in in 8, 684/ 24  
seed this flock is fed. Now look, then, upon 8, 727/ 16  
Church hath been always fed from age to age 8, 727/ 17  
were likely to be fed with the pleasant conversation 8, 884/ 33  
wholesome food, to be fed with poison." But now 8, 892/ 8  
as sick and as his answers were weak, feeble as the synagogue then 8, 741/ 23  
fleshly sacrifices were too feeble, and faint, and that 8, 762/ 28  
but an opinion faint, feeble, and fruitless then were 8, 876/ 16  
and at another full feeble, yea, and fall away 8, 892/ 34  
his matter, besides marvelous, feeble that it is so 8, 781/ 8  
needs be weak and feeble and soon gone again 8, 780/ 8  
is but faint and far they be too feeble and too few. And 8, 794/ 9  
give over that false, feeble heresy which he was feeble, unable either to last 8, 809/ 5  
his answers were weak, feeble, a thing is falsehood feeble and so far unable 8, 904/ 18  
fleshly sacrifices were too feeble, and faint, and that feeble brains about it, against 8, 1004/ 7  
but an opinion faint, feeble, and fruitless then were feeble and sick." Our Savior 8, 1017/ 38  
his answers were weak, feeble, and faint, and that feebleness and frailty to commit 8, 821/ 31  
his answers were weak, feeble, and faint, and that feebler. For else give we 8, 749/ 14  
some as to feed either horses or hogs feed upon and fill their 8, 649/ 35  
hogs of hell shall feed them. But weigh well 8, 714/ 1  
seed and cockle to feed themselves thereupon be not 8, 832/ 16  
therein and love to feed us and foster us 8, 892/ 5  
and stronger meat must feed her own child. "But 8, 892/ 20  
that can and will feed us well, and will 8, 892/ 24  
only our mother will feed us well, each of 8, 998/ 30  
not bid Saint Peter feed his sheep? And did 8, 1010/ 19  
and chief shepherd to feed and govern his whole 8, 1012/ 6  
his flock, and then feed them and govern them 8, 1012/ 18  
if thou love me, feed thou my sheep." Lo feedeth them." And thus it 8, 636/ 37  
that is in heaven feeding of all that ever 8, 637/ 1  
his resurrection committed the feeding of his sheep," saith 8, 735/ 24  
of death that they feel not one spark of 8, 588/ 12  
and yet should ye feel none itch at all 8, 605/ 37  
we were, and still feel and fumble about to 8, 645/ 5  
with his "feeling faith" feel more in Luther's faith 8, 724/ 3  
wrought and made them feel. Whereupon they came unto 8, 743/ 6  
that maketh a man feel and know and work 8, 743/ 10  
feeling, such as they feel when they burn their 8, 751/ 12
shall he make us feel that for a shift 8, 751/ 37
Tyndale, "and made them feel. Whereupon they came unto 8, 759/ 21
spirit, that maketh men feel and know and work 8, 760/ 32
mine heart that I feel it to be true 8, 771/ 5
heart they must needs feel at their own fingers' 8, 771/ 10
as no man can feel in his fellow... nor 8, 772/ 35
nor no man can feel in himself but he 8, 772/ 35
may well and easily feel for a false fumbling 8, 777/ 36
only that repent and feel that the Law is 8, 777/ 24
honored, and thereby they feel and perceive well enough 8, 778/ 10
them "that repent and feel that the Law is 8, 778/ 26
make every man to feel even at his fingers' 8, 785/ 13
alone... and if he feel any good mind, never 8, 786/ 18
therefore every man may feel that Tyndale hath brought 8, 796/ 3
of Tyndale whether he feel written in his heart 8, 803/ 31
lest every man should feel the master of such 8, 804/ 4
he confess that he feel not his own faith 8, 804/ 5
to read them and feel them. For answer of 8, 804/ 38
answer him that they feel theirs to be true 8, 812/ 23
from the Catholic Church feel not all one faith 8, 817/ 16
necessary points of faith, feel each of them so 8, 817/ 17
fail, but he shall feel it in his heart 8, 818/ 12
such unfaithful "feeling" to feel the fire of hell 8, 826/ 32
Augustine. For except he feel better than Saint Augustine 8, 827/ 4
hath, cannot fail to feel Tyndale for a proud 8, 827/ 15
yet the more fully feel by this. For if 8, 827/ 16
that each of them feel other, and like well 8, 926/ 8
And thereby shall they feel, by their fleshly feeling 8, 926/ 11
answer, thou wottest and feelest that it is true 8, 774/ 13
answer, thou wottest and feelest it to be true 8, 801/ 23
believest it because thou feelest it to be true 8, 802/ 27
Answer, thou wottest and feelest it to be true 8, 802/ 33
yet he many times feeleth nothing of (as Tyndale 8, 666/ 33
for all that, always feeleth still that through the 8, 666/ 35
much alloweth it and feeleth it for invincible, waxeth 8, 676/ 4
what manner faith himself feeleth in his own heart 8, 746/ 8
and fully and sensibly feeleth it, as he feeleth it, as he 8, 751/ 7
finger. And as he feeleth the fire hot by 8, 751/ 7
will say that he feeleth it thus in himself 8, 751/ 9
his honesty that he feeleth himself in his own 8, 751/ 19
his fellows' hearts, how feeleth it indeed... reason requireth 8, 751/ 20
feeleth he? And therefore how feeleth that being once one 8, 758/ 1
Tyndale's own "feeling faith" feeleth that the Blessed Sacrament 8, 772/ 37
that false fumbling faith feeleth and affirmeth the same 8, 778/ 30
besides the faith that feeleth and worketh well, add 8, 784/ 21
manner of feeling himself feeleth there. But yet hath 8, 785/ 7
his fulsome "feeling faith," feeleth a foul, filthy heap 8, 785/ 14
point that Tyndale's faith feeleth in his heart, the
he believeth because he feeleth them written in his
to say that he feeleth himself to have a
is so that he feeleth and findeth in his
strumpets of nuns; and feeleth also, by like feeling
it only because he feeleth it written in his
say but that he feeleth his to be true
list, and say he feeleth it written in his
tell us that he feeleth it true, and findeth
he saith that he feeleth it written within his
and find what he feeleth written there. But, now
us ween that he feeleth it written in his
all Christendom but he feeleth and findeth written by
own heart that Tyndale feeleth not that foul, filthy
he doth... then he feeleth it scribbled and scraped
Tyndale... but that he feeleth it always still written with
that each of them feeleth other and each of
whereas Tyndale saith he " feeleth " that whosoever have his
father; and whereas he " feeleth " that shrift is the
his "feeling faith" also " feeleth " that folk should not
like, the Catholic Church feeleth nothing; nor no more
of God, because he feeleth it written in his
he say that himself feeleth a better faith than
him, but because he feeleth it written in his
Books, but because he feeleth it written in his
the gift because he feeleth no contrary grudge at
time... yet whatsoever he feeleth the like, and that
findeth a nun that feeleth , not only known only
man, by his inward feeling faith"ful folk are
farcing as his holy " feeling faith," which yet he
to himself by his " feeling faith which he once
still that through the feeling faith" feel more in
that himself with his " feeling faith" every man knoweth
by Tyndale, through the " feeling faith. More Lo, good
historical faith and a feeling faith," he will in
faiths, "historical faith" and " feeling faith again. And a
faith again. And a feeling faith," he is as if
her, but with a feeling faith... so that she
contrary. But of a feeling faith it is written
opinion, but a sure feeling ... and therefore ever fruitful
either had no such feeling or else a false
either had no such feeling or else a false
the Church unto his " feeling and was beguiled. And
he playeth by his " feeling faith" by which he
his Maupertuis of his " feeling faith" as his fellows
Tyndale call this a " feeling faith"... in which though
in the faith, a " feeling faith" yet were his
the second part his " feeling faith" also. And thereby
experience of his own feeling. And with this " feeling faith" believeth he the
| feeling | "faith that the fire" | 8,750/5 |
| feeling | , such as they feel | 8,751/12 |
| feeling | is also in all | 8,751/24 |
| feeling | for his own faith | 8,751/28 |
| feeling | "faith... at the leastwise | 8,751/35 |
| feeling | faith, but a false | 8,752/1 |
| feeling | faith" by Scripture; and | 8,752/3 |
| feeling | faith it is written | 8,752/5 |
| feeling | ... and therefore ever fruitful | 8,752/9 |
| feeling | faith" of all his | 8,752/17 |
| feeling | faith, of such a | 8,754/6 |
| feeling | as himself hath declared | 8,754/6 |
| feeling | ; and therefore doth that | 8,754/12 |
| feeling | faith," Besides this, ye | 8,754/13 |
| feeling | faith" to be the | 8,754/14 |
| feeling | faith" of all elects | 8,754/20 |
| feeling | faith." Ye perceive here | 8,757/3 |
| feeling | faith"; but being understood | 8,757/36 |
| feeling | faith" which he feeleth | 8,758/1 |
| feeling | faith could it not | 8,759/19 |
| feeling | faith as Tyndale described | 8,760/15 |
| feeling | faith that could never | 8,760/17 |
| feeling | faith that he teacheth | 8,760/24 |
| feeling | faith. Now, if he | 8,760/26 |
| feeling | faith that never could | 8,760/33 |
| feeling | faith in any church | 8,761/8 |
| feeling | faith, nor any man | 8,761/13 |
| feeling | faith, for this only | 8,761/15 |
| feeling | faith." Now, where is | 8,762/11 |
| feeling | faith, because they spoke | 8,762/12 |
| feeling | faith failed and fell | 8,762/16 |
| feeling | faith that never could | 8,762/18 |
| feeling | faith" by the example | 8,762/21 |
| feeling | faith because they spoke | 8,762/25 |
| feeling | faith till they bring | 8,762/31 |
| feeling | faith," whereupon finally dependeth | 8,762/36 |
| feeling | faith as he describeth | 8,763/3 |
| feeling | faith as he assigneth | 8,763/14 |
| feeling | faith as Tyndale only | 8,764/12 |
| feeling | than believing only, for | 8,764/14 |
| feeling | faith," bringing no proof | 8,764/19 |
| feeling | faith, he telleth us | 8,764/23 |
| feeling | than because a man | 8,765/2 |
| feeling | that lechery is sin | 8,765/3 |
| feeling | faith. For, whatsoever I | 8,771/4 |
| feeling | faith of his false | 8,771/9 |
| feeling | faith," brought them to | 8,771/13 |
| feeling | faith" as no man | 8,772/34 |
| feeling | faith, he knitteth up | 8,773/10 |
| feeling | faith," and upon his | 8,776/24 |
abominable deeds Tyndale's own "feeling" faith, and affirmeth 8, 778/ 30
his elects having his "feeling" may and do 8, 778/ 31
that with his own "feeling" all manner abomination 8, 779/ 2
himself for his own "feeling" ... not alone, but 8, 779/ 11
and is therefore a "feeling" that can never 8, 781/ 3
every man to my "feeling", that is both 8, 783/ 32
of faith that is , and worketh well, and 8, 784/ 18
by reason of the "feeling" worketh not? Considering also 8, 784/ 20
evasion of his own "feeling" worketh," on which he 8, 785/ 5
see what manner of "feeling" himself feeleth there. But 8, 785/ 7
heart, with his fulsome "feeling" is, that for his "feeling" faith saith that he 8, 785/ 20
Tyndale teacheth such a "feeling" faith as no faith 8, 785/ 24
spring out of the "feeling" of that false faith 8, 786/ 2
have come into the "feeling" only, to serve 8, 786/ 8
that he teacheth his "feeling" faith" is yet far 8, 787/ 20
I say that Tyndale's "feeling" faith," himself here clearly 8, 787/ 27
as for his own "feeling" faith" he may do 8, 787/ 31
affirming that for the "feeling" faith worse than the 8, 787/ 35
And secondly is his "feeling" faith far worse than 8, 788/ 13
yet is his faithless "feeling" faith"... he hath, pardie 8, 790/ 20
elects and had the "feeling" faith" besides... and that 8, 795/ 2
they either had the "feeling" faith" if none other 8, 795/ 13
lack of such a "feeling" faith"... and therefore he 8, 795/ 24
children of Tyndale's own "feeling" faith". And therefore every 8, 796/ 2
For without the very "feeling" faith," no repentance can 8, 797/ 12
he might get his "feeling" faith... what counsel would 8, 798/ 4
come to the very "feeling" belief... the poor man 8, 798/ 16
elects and have his "feeling" faith," such plain, evident 8, 801/ 17
the proof of their "feeling" faith" that no man 8, 801/ 18
Church, but by his "feeling" faith," Now is it 8, 802/ 5
that high point of "feeling" faith by which he 8, 803/ 26
feeleth also, by like "feeling" faith, that good works 8, 804/ 29
rewarded in heaven; and "feeling" also, by the same 8, 804/ 30
by the same false "feeling" faith, that in the 8, 804/ 31
he had not the "feeling" faith written by the 8, 805/ 10
these articles of his "feeling" faith" that good Christian 8, 806/ 2
goeth first and the "feeling" faith" cometh after. Therefore 8, 810/ 6
him only to his "feeling" faith"... and, as Tyndale 8, 812/ 12
faith by his only "feeling" ... may not the Turks 8, 812/ 18
himself sure with his "feeling" faith" against all reclamation 8, 816/ 21
But yet, if the "feeling" of all good men 8, 817/ 4
definition also) the very, easily see that their "feeling" faith written in their 8, 817/ 13
either historical faith or "feeling" faiths so dissonant among 8, 817/ 26
either historical faith or "feeling" "faith, so that every 8, 817/ 34
is to wit, the "feeling" faith. Now, "historical" faith 8, 817/ 36
therefore that is a "feeling" "faith, he saith is 8, 818/ 7
faith. For he that 8, 818/ 9
his heart... and that
without any other, further, "
working without any farther
do well... and the
story faith, infound the
the getting of the
more to infound the
at any time, that
hath always forthwith the
add and infound the
between historical faith and
both "historical" faith and "
the considering of his "
of faith or new
baptism they had the
to baptism hath the
Tyndale, none but the
fail in his perfect
deeds" and such perfect
by Tyndale, either the
faith or else the
is sure of the
historical faith or the
historical faith or the
Tyndale's own tale, the
infoundeth into some the
Tyndale, "none but the
ergo, by Tyndale, the
by Tyndale's tale, the
none other than very"
child hath thereby the
by Tyndale's tale, the
have by God the
Tyndale saith by the
which his foolish, false
by his tale, the
the elects, having the
Tyndale hath by his "
Christian reader, as for "
of the contrary... this
he mean by his "
he mean by his "
heat of charity, this
this feeling is the
two virtues not the
plainly appeareth. And this
those heretics have, or
so, finally, any manner
that whosoever have his "
bread; and whereas his "

feeling thereof shall of necessity 8, 818/ 13
feeling " faith, or not. If 8, 818/ 23
feeling should he not be 8, 818/ 31
feeling faith that Tyndale speaketh 8, 818/ 35
feeling faith thereto, except the 8, 819/ 4
feeling faith which only faith 8, 819/ 9
feeling faith into him, notwithstanding 8, 819/ 14
feeling faith in all them 8, 819/ 18
feeling faith also, though he 8, 819/ 21
feeling faith himself, supplying by 8, 819/ 28
feeling faith. For then every 8, 819/ 34
feeling " faith, never maketh mention 8, 820/ 15
feeling " faith, a little appose 8, 820/ 20
feeling of their former faith 8, 820/ 28
feeling faith infounded... then followeth 8, 820/ 36
feeling faith too... since that 8, 821/ 1
feeling faith. And then be 8, 821/ 3
feeling faith I cannot, as 8, 821/ 12
feeling faith may both abide 8, 821/ 14
feeling faith or else the 8, 821/ 27
feeling of the faith, while 8, 821/ 28
feeling faith, how many sins 8, 821/ 30
feeling faith? For faith have 8, 822/ 2
feeling faith? Not the historical 8, 822/ 15
feeling faith. For more kinds 8, 822/ 17
feeling faith... that is to 8, 822/ 24
feeling faith"; ergo, by Tyndale 8, 823/ 4
feeling faith it is whereof 8, 823/ 4
feeling faith: now will Tyndale 8, 823/ 7
feeling faith," since he putteth 8, 823/ 35
feeling faith (if Tyndale tell 8, 824/ 4
feeling faith. Now ye will 8, 824/ 14
feeling faith infounded. Now shall 8, 824/ 17
feeling faith, everyone that hath 8, 824/ 26
feeling faith hath wrapped him 8, 824/ 31
feeling faith, and therefore are 8, 824/ 35
feeling faith, be the very 8, 824/ 36
feeling faith" suddenly brought his 8, 825/ 9
feeling faith," if he mean 8, 825/ 11
feeling faith is in the 8, 825/ 13
feeling faith" any further surety 8, 825/ 18
feeling faith" any pleasure or 8, 825/ 29
feeling is the feeling of 8, 825/ 30
feeling of those other two 8, 825/ 31
feeling of the bare belief 8, 825/ 31
feeling , both concerning hope and 8, 825/ 35
feeling of any affection... it 8, 826/ 1
feeling that aught is... the 8, 826/ 9
feeling faith" may do many 8, 826/ 12
feeling faith" also "feeleth" that 8, 826/ 25
time, for such unfaithful "
feeling to feel the fire
feeling faith" is come... with
feeling faith," he answereth nothing
feeling hath, cannot fail to
feeling faith... and then were
feeling faith," and avoided his
feeling when he falleth in
feeling, as we do the
feeling " faith that can (as
feeling faith... then may they
feeling faith, that they two
feeling as we do the
feeling, as men know a
feeling known, as well as
feeling know his manhood, and
feeling, as we know drapers
feeling-faithful folk, brought us forth
feeling-faithful wretches, but ye shall
feeling-faithful that thereby they perceived
feeling-faithfully and faithfully believed his
feeling-faithful, and many such others
feeling-feels paid, and themselves set
feeling-feet, it should finally rest
feeling-feet at all he cannot
feeling-feet and follow; yea, though
feeling-feet and follow; yea, though
feeling-feet . . . "These words walk, lo
feeling-feet, or her head, or
feeling-feet at your parting, in
feeling-feigned they not false glosses
feeling-feigned themselves his matches, and
feeling-feigned such a church as
feeling-feigned it as logicians feign
feeling-feigned (saith he) the second
feeling-feigned themselves to be merchants
feeling-feigned, what good can he
feeling-feigned words, as Peter warned
feeling-feigned words as for feigned
feeling-feigned words, they use none
feeling-feigned ; as appeareth by their
feeling-feigned sense of allegories when
feeling-feigned " allegories this is falsely
feeling-feigned faith of hypocrites, are
feeling-feigned faith of hypocrites, are
feeling-feigned faith of hypocrites, are
feeling-feigned faith of hypocrites"... and
feeling-feigned faith of hypocrites" be
feeling-feigned ... whereas they being departed
feeling-feigned faith" of ours. And
feeling-feigned false books, and put
but such as were
some such false and
and saith, "They have
all others are utterly
by the reason of
because they may be
fruit, and these false,
of them by false,
of God… and she
of God… and she
us. But this he
traditions of their own
men flee from children,
Holy Church, some false,
final salvation and endless
God were dead… they
called William Hutchins, Berengarius
revoked that heresy, and
William Hutchins, which first
name was Hutchins… he
worst, and from that
that when these folk
that Lucifer, when he
Christ, where the Israelites
well, and afterward yet
too, sometime and yet
feeling faith failed and
Julian the Apostle, which
his books before… and
it… then down he
God, the Holy Ghost
Peter the Holy Ghost
a fury when he
punishment of God, many
and those that after
him, but Tyndale's own
and namely, as Tyndale's
it seemeth, some such
had Tyndale nor any
God is a good
by such a foolish
Saint John the Baptist's
every one contrarieth his
to believe this lewd
can feel in his
she were the better
If some such good
a man with his
master Luther and his
and not every lewd

feigned gospels and fables… which 8, 710/ 36
feigned stories remain and taken 8, 711/ 4
feigned false books and put 8, 712/ 2
feigned and false, both by 8, 745/ 9
feigned holiness… but she is 8, 857/ 19
feigned by hypocrisy… but the 8, 880/ 13
feigned mothers, out of the 8, 892/ 28
feigned words. For he was 8, 898/ 28
feigneth not, nor dreameth, any 8, 875/ 20
feigneth not, nor dreameth, any 8, 892/ 32
feigneth to make it seem 8, 963/ 16
feigning themselves afraid of them 8, 788/ 10
feigning hypocrite that is a 8, 894/ 2
felicity … or else the election 8, 848/ 14
felled to idolatry immediately, as 8, 609/ 16
felled first into that false 8, 661/ 13
felled from that heresy into 8, 661/ 18
felled to the second heresy 8, 661/ 27
felled in that point from 8, 661/ 33
felled to less evil: this 8, 662/ 2
felled once to these horrible 8, 664/ 19
felled from thence, left still 8, 673/ 1
felled from God and were 8, 691/ 11
felled away… as did almost 8, 761/ 21
felled after to naught, as 8, 761/ 29
felled away? Whereupon it followeth 8, 762/ 16
felled forthwith from the faith 8, 808/ 11
felled in a secret agreement 8, 813/ 32
felled upon his marrowbones, and 8, 814/ 33
felled down on them all 8, 873/ 36
felled down on them all 8, 880/ 20
felled into this rage… the 8, 921/ 6
felled sick and many died 8, 1017/ 28
felled to him, were, if 8, 1025/ 17
fellow Friar Barnes, too yet 8, 576/ 33
fellow Brightwell saith (whom some 8, 631/ 11
fellow began to sow such 8, 635/ 12
fellow of his been able 8, 642/ 24
fellow ,” and "As good a 8, 664/ 27
fellow as this is… which 8, 679/ 32
fellow , and all his companions 8, 721/ 8
fellow in great articles of 8, 728/ 11
fellow in the remnant alike 8, 741/ 3
fellow … nor no man can 8, 772/ 35
fellow “Thus would, I ween 8, 790/ 15
fellow would now beseech Tyndale 8, 798/ 3
fellow … but each of them 8, 808/ 22
fellow Tyndale do, that no 8, 849/ 21
fellow to jest and rail 8, 911/ 13
uncontrolled, while every lewd fellow might construe the Scripture not of Christ.” This fellow cometh forth with a fellow, but also as a fellow’s foolish apishness, and all fellow’s fond railing from the fellows, too; and every man fellows be, against so many fellows see whether the priest fellows, for open and plain fellows such as will be fellows, unto the person of fellows are such "blind reasons fellows have now to say fellows had been there then fellows would have rebuked the fellows faults enough, so great fellows, answer the same things fellows depart from the Catholic fellows, because they depart from fellows could not be the fellows to Christ and his fellows keep still their own fellows, since they be a fellows go now to the fellows the contrary: Tyndale’s own fellows heretics, and the known fellows and all these sundry fellows and all their sects fellows by pride first departed fellows, made a sect of fellows and himself too, as fellows, by some manner means fellows do now rebuke the fellows; which I will never fellows, as take opinions against fellows and he, since they fellows that are the elect fellows that are gone before fellows with the old prophets fellows, and holy Saint Augustine fellows do by their "remembrance fellows … or else shall he fellows do, teach folk to fellows and his master too fellows to the left side fellows of his "feeling faith fellows, when he seeth well fellows, as have been by fellows will in the meanwhile fellows, which he saith are
Christ as did his fellows, the old Pharisees, with 8, 835/ 24 his masters and his fellows both the archheretics and 8, 842/ 30 tarry loose with their fellows a while, and before 8, 848/ 34 many inns many loitering fellows that were false shrews 8, 876/ 37 many of his own fellows professing the faith of 8, 889/ 15 and all his proud fellows out of heaven. But 8, 920/ 27 other heresies that these fellows hold now. Then what 8, 926/ 36 have here no more fellows, ye must needs affirm 8, 928/ 1 present, "and tell these fellows in their false and 8, 939/ 30 proof against all these fellows be so bold as 8, 940/ 10 any of all his fellows be the church because 8, 952/ 34 himself and his holy fellows and copartners with the 8, 976/ 16 heaven, and maketh us fellows too, so they might 8, 984/ 29 truth, and all his readers, letting those fond each of his own fellows alone, and leaving them 8, 995/ 5 truth, and all his readers, letting those fond that we "have no fellows against him. For none 8, 1003/ 18 is a communion or fellows offended so highly in 8, 1007/ 3 as we do the communion and the fellows by pride are gone 8, 1007/ 4 dignity of her fellows answer as he answereth 8, 1024/ 9 as we do the communion and the fellows' hearts, how felleth he 8, 751/ 24 dignity of her fellows' hearts, how felleth he 8, 751/ 24 each of his own fellows' hearts, how felleth he 8, 751/ 24 as we do the communion and the fellowship with him; no, not 8, 596/ 1 the dignity of her fellowship of holy men and 8, 861/ 3 is a communion or fellowship of drapers or mercers 8, 861/ 4 as we do the communion and the fellowship of saints the which 8, 943/ 20 dignity of her fellowship the which was consecrated 8, 954/ 8 is a communion or fellowship of holy men. And 8, 974/ 18 as we do the communion and the fellowship of drapers or mercers 8, 974/ 19 dignity of her fellowship of all such folk 8, 975/ 17 is a communion or fellowship of the saints that 8, 975/ 25 as we do the communion and the fellowship of the saints, that 8, 977/ 24 dignity of her fellowship of hope, with those 8, 977/ 25 is a communion or fellowship with the saints in 8, 977/ 27 as we do the communion and the fellowship of the saints, if 8, 978/ 4 dignity of her fellowship , of saints. Whereby Friar 8, 978/ 26 fellowship of saints the which 8, 978/ 33 is a communion or fellowship of idolaters and subjection 8, 1008/ 11 as we do the communion and the fellowship of some man that 8, 1028/ 19 in faith with the fellowship and impediment unto the felt, and found her, from 8, 651/ 5 fellowship of the fervent prayer worth of a felt, he is one of 8, 666/ 36 skin, and be well felt, their inspiration in their 8, 744/ 30 fellowship of hope, or any felt, it by the writing 8, 810/ 2 fellowship of the fervent prayer worth of a felt, else while Saint Augustine 8, 827/ 5 fellowship of faith, or any felt, in the self thing 8, 827/ 12 fellowship of the fervent prayer worth of a felt, and considered, then it 8, 876/ 10 fellowship of faith, or any felt, , etc. Lo, good Christian 8, 968/ 38 fellowship of the fervent prayer worth of a felt, him, did by sight 8, 975/ 2 fellowship of faith, or any felt, and heat of charity 8, 825/ 30 fellowship of the fervent prayer worth of a
canker of these false, festered heresies… and that it 8, 979/ 20
church… she doth only fetch out her manner of
church, she doth only fetch out her manner of
a fair hot iron fetched out of the fire
breast, and so fast fettered in his holy heart
nations christened, except a few lately fallen to Luther
thereo, they be not few which have licenses to
thousand have been in few days killed and slain
list to turn a few leaves back and look
chapter, even in a few words, the thing that
Tyndale hath here in a few things wherein he would
it not unto a few lines. And lest if
church remained in these few that abode and continued
and continue in these few that persevere in the
twenty-first chapter not a few words showed you which
weight, picketh out a few folk only uncertain and
him leave never so few which have licenses to
where I touched in few words, scant spending four
other side. Finally, those few words, that God was
too feeble and too few . And when it shall
you that thing in few words, lo. I have
be there indeed very few of it, and very
but always, not a few such loitering in the
thieves… and but very few of those true men
and the company so few , that I could not
be but a very few . And anything that the
because they be but few in respect of them
not, therefore there are few chosen though many be
be there never so few holy therein, is far
the remnant never so few yet shall the remnant
a point… if a few willful folk, far the
his nun and his few foolish adherents… would with
we believe that you few see further in the
well as to you few , and which have studied
sects, or of some few so great, were the
that it were some few scattered persons unknown, here
Chrysostom, in the selfsame few words which Barnes bringeth
take unto him as few as he might, because
be they never so few that remain in the
be relieved. In which few words Saint Augustine witnesseth
the contagion of a few may corrupt a great
picked and falsifieth those few words that he bringeth
known church of a few folk, and yet among
and yet among these few not always good. After
sample, will of some few put you in remembrance
itself they be far fewer than we… and that
and observe; howbeit, the fewer he numbereth them), doth
council after of any fewer a great many, since
fewer than all the whole 8, 940/ 5
council, gathered of any few, a friar waxen a fiddler, or bound, friar or miller, "friar or miller," "friar or miller," that this fond friar that prayeth "pro omnibus fidelibus" err is "ecclesia omnium fidelium" by these words "omnia" or "pro animabus omnium fidelium" also, against nature . . . More rose with Absalom marry, there are in the cast Away. And the he would win the some one fair plain his church unto a good, and in Christ's church, and his holy much cockle in that continually out of that heaven, and in that therewith were waxen so holy, blessed Spirit in good men believe this that hath been this whole Catholic Church of hath told us this any one miracle this of Christ, in this in every age this by his declaration this old holy fathers this succession the space of and been faithless this old holy saints this all Christian people this by the space of continued a church this from the beginning, this And after, in the The nor the other. The altogether. Here endeth the words written in the deeds. " Now to the unto his merits only; Saint Augustine in his their prayer and intercessions fewer than altogether, should have fewer . Now, when Christ would fewer things, forasmuch as the , and would at a fiddler, , monk or miller, if , " or any of the forth here by letters fidelibus " that God may make fidelium "; that is to say fidelium " men clean and pure fidelium defunterum" that it may Fie , no further! Here is fie , for shame! For that field of God whereof Christ field of God shall bear field with a face, and field , whereof I know none field in which himself sowed field here upon earth there field so holy that he field , yet doth God continually field , with his fan, cleanse field like as the devil fierce and so malicious that fifteen hundred years taught his fifteen hundred years... but all fifteen hundred years before. Let fifteen hundred years is better fifteen hundred years that it fifteen hundred years among them fifteen hundred years, sent hither fifteen hundred years. For all fifteen hundred years, the "Pharisees fifteen hundred years have taught fifteen hundred years! And as fifteen hundred years. And we fifteen hundred years before, and fifteen hundred years and by fifteen hundred years, and sendeth fifteen hundred years well-known. Finally fifteen hundred years, hath believed fifteenth chapter: "Let every man Fifth Book Of the Confutation Fifth Reason Tyndale And Paul Fifth Book... and beginneth the fifth chapter of his said fifth point, where he saith fifthly , that they stick only fiftieth sermon made upon the fight against concupiscences. For neither
| figure | and the thing, the | 8, 719/ 36 |
| figure | thereof, that had therein | 8, 777/ 5 |
| figure | of 9 and the | 8, 908/ 35 |
| figure | of 6 be all | 8, 908/ 36 |
| figure | . For except a man | 8, 977/ 8 |
| figure | of these false, foolish | 8, 994/ 16 |
| figure | of Christ’s church: every | 8, 1016/ 8 |
| figures | of algorism, because the | 8, 908/ 35 |
| filial | love, and in are | 8, 756/ 17 |
| fill | their bellies thereof. But | 8, 714/ 1 |
| fill | a whole book. But | 8, 740/ 30 |
| filled | ; for such things as | 8, 983/ 28 |
| filth | therefrom… and Sodom and | 8, 610/ 29 |
| filth | no, nor Turk, I | 8, 767/ 5 |
| filthiness | of sin; from the | 8, 838/ 15 |
| filthy | stink of the fleshly | 8, 610/ 32 |
| filthy | ”weddings" and incestuous lechery | 8, 640/ 14 |
| filthy | living lay forth some | 8, 652/ 17 |
| filthy | themselves, and therefore unmeet | 8, 652/ 37 |
| filthy | railing lies as honest | 8, 764/ 33 |
| filthy | lies… whereof the effect | 8, 765/ 11 |
| filthy | heap of false fumbling | 8, 785/ 14 |
| filthy | heresy written in his | 8, 816/ 35 |
| filthy | in sins; afterward, by | 8, 837/ 29 |
| filthy | , and so fall in | 8, 871/ 34 |
| filthy | in sins; afterward, by | 8, 906/ 14 |
| filthy | , till by the Sacrament | 8, 906/ 21 |
| filthy | mire upon the cross | 8, 953/ 32 |
| final | elect of God, that | 8, 575/ 13 |
| final | opening of all in | 8, 648/ 1 |
| final | words also stand with | 8, 663/ 1 |
| final | conclusion of all this | 8, 665/ 5 |
| final | elect. And all these | 8, 667/ 21 |
| final | elect or not? While | 8, 667/ 26 |
| final | conclusion of all his | 8, 773/ 6 |
| final | solution of the second | 8, 773/ 8 |
| final | confirmation of his false | 8, 773/ 9 |
| final | , special proof that this | 8, 776/ 33 |
| final | confusion in that point | 8, 809/ 1 |
| final | salvation and endless felicity | 8, 848/ 13 |
| final | elects and final reprobates | 8, 848/ 16 |
| final | reprobates. For if he | 8, 848/ 16 |
| final | effect of things here | 8, 939/ 3 |
| finally | no man can please | 8, 587/ 16 |
| finally | deposed and changed. But | 8, 590/ 15 |
| finally | if it fortune him | 8, 592/ 13 |
| finally | , concerning that he hath | 8, 598/ 12 |
| finally | rest and remain in | 8, 605/ 7 |
| Finally | , Christ went with his | 8, 607/ 16 |
| finally | fallen upon their own | 8, 608/ 23 |
by the devil. And back warm, for physic. and in religious lechery. weddings" and incestuous lechery! church to another, and conclusion thus, and hath speak with the men? every man... and then, bodies with incestuous lechery. a penitent sinner, and, the word of God. when he is dead. of "voluntary"; so that my Sixth Book. And these heretics, neither nor, his own time. And sin, but were all faith at all, or thing nor other. And and "feeling faith," whereupon he may find them. on either other side. that his face standeth. to say it... or, cakebread or starch. And, doth plainly mock him. if the will afterward avoid it, yet he themselves awake. And so, sanctified in spirit; and deadly sins committed, be are they neither; or, And therefore would he or two witnesses, then but shall therefore be Christ here upon earth. and all his adherents. institute or ordain? And his matter seem sweet. without due reverence, and, chrism and oil, and, manifold open miracles. And of a congregation. And and that it is can be but one. church of theirs, nor, fifteen hundred years well-known. sent to them. And three witnesses, we should they confess themselves gone. finally, as far as the Finally, I dare well say Finally, for making of false Finally, feign they not false finally, as many sundry churches finally, brought all unto this Finally, good Christian readers, upon finally, that our blessed Savior Finally, if he be so Finally, for a final elect Finally, the selfsame words of Finally, if he will say finally, the man was fully finally, if they would have finally, none other but only finally, even the very name finally, saved?This must Tyndale finally, his feeling faith failed finally, if we grant him finally, dependeth all his purpose Finally, to prove you that Finally, those few folk that Finally, that little flock that finally, so false and blasphemous finally, yet is his faithless Finally, good-faithful reader, I cannot finally, fall therefrom, should bring finally, seeketh out a shift finally, any manner feeling that finally, for the seventh, that finally, restored unto grace again finally, they say true and finally, put Friar Barnes in finally, complain unto the church finally, damned. And yet, though Finally, the question that is Finally, he teacheth us here finally, to put out of Finally, shall I show you finally, Christian men without Christ finally, all manner ordinances of finally, whereas Barnes reproveth the finally, they will agree that finally, without any farther subtlety Finally, it appeareth plainly also finally, none other but this Finally, after all this world finally, unto them did he finally, complain "unto the church Finally, all the whole Church
he hath all done, find out none other than 8, 575/31
goeth not about to find out the church, but 8, 576/4
penance... he shall there find that holy doctor and 8, 581/31
lay? For he shall find that in these things 8, 586/2
that Tyndale shall scanty find anyone so shameless among 8, 600/22
whose malice he shall find incurable, he shall as 8, 609/2
God will, I fear, find out yet some new 8, 610/31
to become preachers, and find wretched, beastly people to 8, 610/35
himself. Then shall he find also divers counsels in 8, 619/28
for him then to find them out. For it 8, 620/12
in whose books we find written expositions and commentaries 8, 620/37
that himself made me find out, the old holy 8, 621/4
with him, he shall find out the old holy 8, 632/1
saints than I shall find no more significations of 8, 632/22
he shall not lightly find him in the books 8, 632/24
to some man to find any of those old 8, 635/29
give the grace to find out a further thing 8, 636/7
yet did the Apostle find it. And for example 8, 636/13
glosses and ye shall find out another, secret sense 8, 636/23
be they fain to find, good Christian readers, of 8, 638/8
And when they would find against holy vows of 8, 640/11
and fumble about to find faults that were none 8, 642/26
have need first to find out "the church" as 8, 645/5
For we think we find out well the true 8, 645/29
sacraments; Tyndale saith we find in the Scripture that 8, 646/5
there. We think we find it not there. We 8, 646/8
cakebread. We think we find in very plain Scripture 8, 646/9
well sifted, men shall find in Scripture that men 8, 646/13
a purpose... likely to find little fine flour in 8, 649/34
spiritual man must needs find the world so full 8, 651/9
and therefore meet to find much resistance surely God 8, 651/11
wot well, they cannot and rebuke faults... and 8, 652/35
long as he might find one among them all 8, 659/26
he can for shame find any worse than other 8, 661/31
apostles... and thou shalt find in his heart to 8, 667/3
and then shall he find them all heretics, and 8, 692/27
so do... he shall that likewise as this 8, 693/10
about whether he may find them such as the 8, 694/11
apostles... and thou shalt find any more. Whereunto he 8, 701/12
And yet shall Tyndale find them all heretics, and 8, 705/25
knoweth but as they find none of all these 8, 710/5
for them... whereof we find written or heard by 8, 711/15
shall in that few the selfsame shall he find no legend like, that 8, 711/31
Or else let Tyndale find things enough to prove 8, 711/38
Let Tyndale, I say, find his opinions proved plain 8, 712/17
And yet there they find us in some of 8, 712/18
heretics are fain to find us the contrary of 8, 712/26
so many shifts, and find out his foot; his 8, 718/3
folly. And I shall find him four sureties, very 8, 723/ 6
And yet there they find out his feet... “These 8, 725/ 11
their rule... he shall find, by the same text 8, 726/ 21
and in that seed ye Saint Ignatius, Saint
an apple if he find it in all the
now, if I should you out some man
ye could by possibility find in the Gospel somewhat
the Gospel, I cannot find how I should believe
it well... he shall find not one piece of
thinketh no man can find him out. For who
Christian readers, ye shall find that part of his
both, look whom ye find best, and, by mine
take good than harm Catholic Church he may
ever doth nor can find fault. And if he
let him, yet again, find of them all some
wilderness, that fain would find the right way toward
yet never can he find the entering into the
But Tyndale would here find some shift to excuse
never man should after find them to carry them
the last, we shall find unto these folk many
the last, indeed I find not, as far as
all that, fortune to find some man that had
been always wont to find me good and favorable
him true... he should find me favorable... but I
quoth he, "if ye find any one false, never
quoth he, "and ye breast but himself, and find what he feeleth written
wretches, but ye shall find enough. I say also
beggars that dream they find great heaps of gold
that he will therefore find us out another church
that we shall always find good ale or wine
be so bold to find any fault in any
that Saint Peter may find no fault in them
Saint Peter himself may find no fault with them
that there is one, find it out by the
Saint Peter himself could find no fault in them
that Saint Peter can find no fault in them
to heaven they could find in their hearts to
that Saint Peter could find no fault therein... and
that Saint Peter might find no fault among them
wot Saint Paul did find more faults than one
that Saint Peter may find no fault with them
so saying... but we find fault with Friar Barnes
that Saint Peter may find no fault with them
Where shall a man find a church that is
that Saint Peter can find no fault in them
his purpose, he shall find them handled in such
that Saint Peter may find no fault in any
that Saint Peter may find no fault in any
that Saint Peter may find no fault, objecting against 8, 864/ 12
that Saint Peter might find no fault in her 8, 863/ 1
for Saint Peter to find any fault in her 8, 863/ 4
that Saint Peter may find no fault in them 8, 871/ 31
if we hap to find her. And yet it 8, 873/ 7
to seek her and find her; for else, wherefore 8, 873/ 8
and there thou shalt find it, or some members 8, 876/ 19
him, he would fain find some good company that 8, 876/ 34
and never fail to find some honest, true merchants 8, 877/ 8
shall be sure to find these honest, true men 8, 877/ 17
shall be sure to find any of the church 8, 878/ 9
place in which we find some man that doth 8, 878/ 11
wheresoever we happen to find any man that expoundeth 8, 879/ 15
Barnes saith wheresoever I find these tokens, there I 8, 879/ 35
he that wheresoever we find these tokens, we shall 8, 880/ 5
and therein should she find the truth. Whereunto if 8, 886/ 20
not till I surely find and know the true 8, 889/ 10
the woman may soon find me where I may 8, 890/ 6
only pleasure, I could find her, saving that ye 8, 895/ 6
fain would and cannot find , and yet such as 8, 901/ 13
for vice, which ye find no fault. But marry 8, 905/ 10
me where I may find out and know the 8, 906/ 6
as a woman might find and rebuke it 8, 907/ 8
that Saint Peter may find no fault in her 8, 905/ 30
in which sermon I find it not. And lest 8, 908/ 33
66... and I find his text in none 8, 909/ 1
it happen me to find the place by chance 8, 909/ 7
that chapter... and there find I no such saying 8, 910/ 12
in good faith, I find nothing here in Barnes' 8, 910/ 26
which if I might find once in its proper 8, 912/ 34
neither wot where to find it nor of whom 8, 915/ 14
done, Friar Barnes may find that diverse councils have 8, 923/ 20
Friar Barnes shall never find while he liveth that 8, 923/ 24
much people where we find not that he gave 8, 931/ 4
but such as you find written in the writings 8, 931/ 32
Saint Gregory would soon find him good places enough 8, 932/ 11
that work which they find so fully condemned and 8, 932/ 36
that they there may find the means to find 8, 935/ 26
find the means to find it and know it 8, 935/ 26
but also that to find it and know it 8, 935/ 27
of the Scripture should find out the true church 8, 935/ 32
Savior commandeth that whoso find himself offended, except the 8, 942/ 31
but wink thereat and find no fault therein. This 8, 944/ 15
should not fail to find, in the necessary truth 8, 951/ 18
Saint Hilary's words shall find therein the sorest thing 8, 954/ 19
fire of purgatory can find either nothing or right 8, 968/ 28
Saint Peter could not find one drop of dirt 8, 974/ 4
they must recognize and find in us somewhat of 8, 977/ 29
he went, men might find the churches without people 8, 989/ 34
Those sick folk shall find help that eat of 8, 991/ 9
church, in which they find their marks, to seek 8, 994/ 5
other they shall never find while they live, nor 8, 994/ 6
about and could not find the door to enter 8, 994/ 20
they might hap to find, they could not yet 8, 994/ 37
again, they shall never find we shall, for an 8, 995/ 7
another, every man may find out the truth well 8, 997/ 12
every place with other find out the truth yet 8, 997/ 14
they might hap to find it, because they perceive 8, 1002/ 37
that article that they find not surely taught in 8, 1005/ 33
her vow, whereof we find no dispensation nor no 8, 1006/ 4
they shall peradventure then not, they shall peradventure 8, 1007/ 23
find farther not so great again, they shall never 8, 1007/ 24
find the gate of glory we shall, for an 8, 1016/ 32
find and have recourse unto find the gate of glory 8, 1023/ 13
find, or if they hit find the means but that 8, 1023/ 23
they might hap to find it, because they perceive 8, 1027/ 15
that Saint Peter might find the means but that 8, 1027/ 15
the faith which thou findest no fault in him 8, 1028/ 5
be those that thou findest in the Scripture, and 8, 644/ 28
general articles as thou findest in Scripture." Which "thou 8, 645/ 34
findest in the Scripture," he findest in Scripture." Which "thou 8, 646/ 28
yet more fault in findest in the Scripture," he 8, 582/ 22
Tyndale for his purpose findeth Tyndale for his purpose 8, 611/ 2
he that God raised findeth he that God raised 8, 611/ 2
or weeneth he findeth findeth or weeneth he findeth 8, 645/ 35
the other party saith findeth … the other party saith 8, 645/ 35
he none very like findeth there himself… and "examples 8, 647/ 21
he if they be true findeth he none very like 8, 697/ 26
fault with, expounding the findeth fault with, expounding the 8, 714/ 12
not one that saith findeth not one that saith 8, 715/ 22
making toward a proof findeth he no word that 8, 757/ 3
in his heart written findeth he no word that 8, 760/ 10
written by God's hand findeth he in that Gospel 8, 760/ 18
written within his findeth he in that Gospel 8, 760/ 18
written by God's hand findeth he now? Or what 8, 784/ 23
fault with us that is findeth with us that is 8, 796/ 32
in his heart written findeth with us that is 8, 804/ 25
it written within his findeth in his heart written 8, 812/ 36
written by God's hand findeth it written within his 8, 816/ 34
it in the Books findeth written by God's hand 8, 827/ 27
no fault, do not findeth it in the Books 8, 827/ 27
Friar Barnes for his findeth no fault, do not 8, 836/ 25
many faults, too, and findeth Friar Barnes for his 8, 851/ 30
spots and wrinkles, and findeth many faults, too, and 8, 852/ 33
fault with Lyra for findeth spots and wrinkles, and 8, 858/ 21
that fault with himself findeth fault with Lyra for 8, 859/ 4
he Luther so foolish findeth that fault with himself 8, 873/ 9
not in all that findeth he Luther so foolish 8, 906/ 27
any fault with Lyra findeth not in all that 8, 911/ 15

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flesh. And when he findeth a nun that feeleth, 8, 926/7
inveigheth against it, and every man that secretly
though the party that man whom he so sanctified, "holy," "faithful" churches
or from Gentility... and, at Botolph's Wharf, and a king by the
come this were but reproving him... and thereby no doubts of the
forth, pardie, with his men shall find little are amerced yearly, and had blown on her I had put my I had put my the leastwise burned his mother blowing upon her mother blowing upon her
the burning of his I had put my he had burned his battle, and burning his that hath burned his writing of God's own write with his own cannot yet hold my when they burn their than his hand hath but wagging of folks' rings, your holy anointed feel at their own feel even at his and not with me! spirit. And therefore, to and therewith will I show you before I Saint Bernard, and therewith I will with this where, after his sermon corps of Scripture being be so. And thus the Church, therewith he them. And after the but worthy for the devils with flame and cast it in the wealth, the third in
findeth a nun that feeleth findeth a special high fault findeth his brother (that is findeth him therewith have neither findeth in such a fault findeth he many unsaintly vices finding no let in the finding him walking in a finding of a bean in finding of a knot in finding none amendment, nor by finding thereof, intended to make fine eggs... and after a fine flour in them, but fines set on their heads finger and told me that finger in the fire, I finger therein. Of this ye finger in it. For all finger ... and thereby making that finger and thereby making the finger. And as he feeleth finger therein. Now, good Christian finger . First, ye may soon finger in the fire... so finger . For where findeth he finger in his heart: he finger therein. For himself saith fingers from them. For I fingers .This is the tale fingers that in the Church fingers in the air, and fingers, your holy vestments, your fingers' ends. Hath he not fingers' ends that Tyndale in Finis . More Now, good readers finish at last this long finish all this present work finish this work. Thus endeth finish this book... Barnes But finish the first part, and finished, they brought many loaves finished in the apostles' days finisheth he this chapter of finisheth and endeth all his fire of Smithfield, hell doth fire . And so this reason fire in the deep dungeon fire . But now shall you fire and flame, the story
fetched out of the fire of hell. This one
as water quencheth the fire,
told me that the
me believe the
feeling" faith that the
son, believe that the
as he feeleth the
me believe that the
him believe that the
his finger in the
weed cast into the fire
feeling" to feel the
and shaken into the
serve but for the
sparks that there is
condemn me to perpetual
needs fall into eternal
accursed wretches, into everlasting
and fall into the
go out by the hot
be purged with that
shall appear by the
world to come the
long abide in that
well-beloved brethren... for the
the furnace of the
thought themselves in the
were sitting by the
that, weening the very
to seek a very
burn up with inextinguishable
he gave so fast,
blind us... and what
and indeed is, a
and thereupon to be
be had and abide
needs stand and be
them before, and without
the whole Church hath
bread nor drink, flesh,
chinch, turned all into
and keepeth both good
taken up and the
may lawfully fall from
to land both good
that gathered both good
shall never lack bad
a penny for a

fire of hell. This one
fire, so doth almsdeed put
fire would burn me... I
fire had been cold and
fire, I should have believed
fire were cold... after that
fire is hot, till he
fire was hot and had
fire hot by the burning
fire were cold... after that
fire were cold in which
fire ... so that he can
fire .Yea, and many very
fire of hell. And now
fire ) bring forth and make
fire ... as did that schismatic
fire in the chimney. If
fire , because himself would not
fire if it thus be
fire which is prepared for
fire perpetual. For many which
fire of purgatory or by
fire of which the Apostle
fire ... and if any man's
fire of purgatory can find
fire of purgatory till the
fire of purgatory is more
fire of purgatory be purely
fire , almost, all the while
fire to warm them, were
fire were not that they
fire somewhere without in the
fire " here ye may see
firm , and undoubted credence to
firm credence Saint Augustine gave
firm and fast belief without
firm credence given thereunto, both
firm and fast, in its
firm , or else all run
firm credence given to them
firmly believed it to be
fish , nor fruit this man
fish . And therefore if this
fish and bad, till it
fish sorted, and the good
fish to woman's flesh, and
fish and bad (as the
fish and bad"... and also
fish among the good, and
fish of mirth. Howbeit, as

8, 627/ 9
8, 686/ 30
8, 742/ 14
8, 742/ 18
8, 742/ 19
8, 742/ 36
8, 750/ 5
8, 750/ 12
8, 751/ 7
8, 752/ 14
8, 752/ 21
8, 754/ 8
8, 777/ 18
8, 826/ 32
8, 855/ 13
8, 870/ 13
8, 878/ 27
8, 898/ 12
8, 901/ 29
8, 920/ 32
8, 955/ 25
8, 966/ 38
8, 968/ 11
8, 968/ 12
8, 968/ 28
8, 968/ 31
8, 968/ 35
8, 970/ 8
8, 989/ 5
8, 994/ 12
8, 994/ 13
8, 994/ 15
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8, 764/ 13
8, 792/ 30
8, 825/ 33
8, 938/ 13
8, 1004/ 18
8, 895/ 19
8, 600/ 33
8, 651/ 6
8, 777/ 11
8, 777/ 13
8, 804/ 27
8, 834/ 9
8, 1020/ 7
8, 1020/ 24
8, 831/ 26
was in a sore
need in such a
such time as his
Huessgen, and Zwingli how
ye heard all his
see now, with his
the making of which
vanished away all his
than all his whole
end of the hole,
whole sum, and lack
seven they take away
Saint Augustine four or
that is to wit, put forth four or
which we call the "
Turks, being in number
Turks and ye Saracens
gathereth a little his
him, doth four or
of the ten virgins,
virgins, five fools and
of the ten virgins,
virgins, five wise and
the damned devils with
third in fire and
the matter... and, to
friar, and what unto
he was persecuted and
that heretic was then
or No," laboreth to
folks' blessings as men
would do for to
in Judea, let them
in Judea, let them
in Judea, let them
any stranger, but do
Christ. And therefore they
second warning, eschew and
and say the devil
the taming of the
spark of the warm
neither bread nor drink,
the sin of the
foul sin of the
the nature of the
folk may not eat
it should enfeeble his
they should not eat
Friday but will eat

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<thead>
<tr>
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</thead>
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<tr>
<td>was in a sore fit of a fury when 8, 921 / 6</td>
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<tr>
<td>need in such a fit of fury, for fear 8, 921 / 10</td>
</tr>
<tr>
<td>such time as his fit was not so sore 8, 921 / 15</td>
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<tr>
<td>Huessgen, and Zwingli how fitly he useth his terms 8, 578 / 8</td>
</tr>
<tr>
<td>ye heard all his five reasons... by which instead 8, 598 / 4</td>
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<tr>
<td>see now, with his five reasons that ye have 8, 598 / 14</td>
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<tr>
<td>the making of which five reasons, a man may 8, 598 / 15</td>
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<tr>
<td>vanished away all his five wits, for any piece 8, 598 / 16</td>
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<tr>
<td>than all his whole five were which I have 8, 601 / 14</td>
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<tr>
<td>end of the hole, five miles beneath the midst 8, 605 / 35</td>
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<td>whole sum, and lack seven they take away</td>
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<td>Saint Augustine four or that is to wit, put forth four or which we call the &quot;</td>
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<td>Turks, being in number</td>
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<td>Turks and ye Saracens</td>
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<td>gathereth a little his</td>
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<td>virgins, five fools and</td>
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<tr>
<td>of the ten virgins,</td>
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<tr>
<td>virgins, five wise and</td>
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<tr>
<td>the damned devils with</td>
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<td>third in fire and</td>
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<td>the matter... and, to</td>
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<td>friar, and what unto</td>
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<td>he was persecuted and</td>
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<tr>
<td>that heretic was then</td>
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<td>or No,&quot; laboreth to</td>
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<td>folks' blessings as men</td>
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<td>would do for to</td>
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<td>in Judea, let them</td>
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<td>any stranger, but do</td>
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<td>Christ. And therefore they</td>
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<td>second warning, eschew and</td>
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<td>and say the devil</td>
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<td>the taming of the</td>
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<td>folk may not eat</td>
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<td>it should enfeeble his</td>
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<td>they should not eat</td>
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<td>Friday but will eat</td>
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<tr>
<td>Term</td>
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<td>-----------------------------</td>
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<tr>
<td>and how much dead</td>
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<td>in man and maketh</td>
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<td>and inclinations of the</td>
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<tr>
<td>and inclinations of the</td>
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<tr>
<td>the sin in the</td>
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<td>to follow… not the</td>
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<td>and works of the</td>
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<td>the works of the</td>
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<tr>
<td>again, and leave the</td>
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<tr>
<td>in man and maketh</td>
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<tr>
<td>reprobates, and very carnal</td>
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<tr>
<td>sin remaining in their</td>
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<tr>
<td>have by vow forsaken</td>
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<tr>
<td>Blessed Sacrament is neither</td>
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<tr>
<td>sin remaining in his</td>
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<tr>
<td>the frailty of his</td>
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<tr>
<td>that soweth in his</td>
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<td>flesh shall of the</td>
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<tr>
<td>the punishment of the</td>
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<tr>
<td>water, and watching, forbearing</td>
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<td>Lent… but may eat</td>
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<tr>
<td>walk not after the</td>
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<tr>
<td>ye walk after the</td>
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<tr>
<td>ye live after the</td>
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<tr>
<td>walk, and after the</td>
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<tr>
<td>sinful ways of the</td>
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<td>no part of that</td>
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<td>and resurrection of the</td>
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<tr>
<td>the resurrection of the</td>
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<tr>
<td>became incarnate, and took</td>
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<td>her holy belly very</td>
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<td>The works of the</td>
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<td>filthy stink of the</td>
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<tr>
<td>before John, believed after</td>
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<tr>
<td>far abhorring from all</td>
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<tr>
<td>spiritual hands upon her</td>
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<tr>
<td>world so full of</td>
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</tbody>
</table>

**Notes:**
- 8, 669/28: and how much dead in man and maketh
- 8, 743/14: and inclinations of the in man and maketh
- 8, 755/2: those inclinations of the and inclinations of the
- 8, 755/9: the Passion of his and follow the motions
- 8, 755/24: toward actual sins, and
- 8, 755/27: he damned the sin
- 8, 755/27: , so far increased above
- 8, 756/2: and inclinations of the flesh toward sin, and thereby
- 8, 756/8: whom we may now
- 8, 756/11: , which if we do
- 8, 756/15: and following the Spirit
- 8, 757/2: , which be, as Saint
- 8, 757/13: inclinations of the flesh toward actual sins, and
- 8, 757/28: and inclinations of the flesh
- 8, 757/32: inclinations of the flesh and follow the motions
- 8, 777/20: as the Lollards use
- 8, 783/12: flies? And by Tyndale's
- 8, 793/7: might not framp in
- 8, 797/20: and breaking out at
- 8, 804/27: , may lawfully fall from
- 8, 807/35: , nor blood, but only
- 8, 818/16: and breaking out at
- 8, 821/24: about, for all his
- 8, 850/7: flesh shall of the flesh
- 8, 850/7: reap corruption. But whoso
- 8, 892/7: And when he findeth
- 8, 932/7: , drinking of water, fasting
- 8, 953/1: on Good Friday… and
- 8, 958/23: declaring plainly that though
- 8, 958/25: he shall be damned
- 8, 958/26: ye shall die." And
- 8, 958/27: may a man walk
- 8, 958/27: may he live, and
- 8, 958/30: , or of any such
- 8, 976/24: forth outdoors." The lamb
- 8, 976/26: God commanded and forbade
- 8, 982/1: ?" we asked you not
- 8, 982/9: that is to come
- 8, 1009/11: in the pure womb
- 8, 1009/12: , very soul, and very
- 8, 1024/34: be manifest and open
- 8, 610/33: carrion that hath cast
- 8, 648/16: understanding in God, and
- 8, 651/3: works, that he would
- 8, 651/4: face, had he not
- 8, 651/10: folk that such a
- 8, 691/21: traditions. He made "crooked
of that gross and for all his high of Israel before, whose Spirit and resist the the mortification of the Esau, Jacob; and the the purpose of some Esau, Jacob; and the cannot see her, nor he feelth after any they feel, by their see her, nor the he was begotten without with his sleeve, like and very carnal flesh Catholic Church. But then he hath denied... he hold, their refuge in and in this purposely therefore drawing aside and Tyndale's part... first in governor over the Christian and lead his whole and made a small be destroyed... nor the in acquaintance together and taught unto the Christian hath gathered him a hath gathered him this since ye know the of whose seed this seed with which the been sent unto this himself, hath gathered this Hosts hath to this and by the other of God, the scattered reserving always a little reserving always a little Moreover, if the true be always a little heretics now the true the Catholics the little the littleness of the standeth. Finally, that little folk of the true which were the true himself, and gather his allegeth, the congregation and

fleshly imagined purgatory, save thou
fleshly virtues, layeth not in
fleshly sacrifices were too feeble
fleshly motions, and abide and
fleshly works, by which manner
fleshly, the spiritual. Whereof Paul
fleshly delight which he is
fleshly, the spiritual," and that
fleshly reason can judge of
fleshly motion in his frail
fleshly feeling faith, that they
fleshly reason can judge of
fleshly pleasure. And after, he flies, by the whole hundred flies? And by Tyndale's holy
flieth he forth from the
flieth, like Red Reynard the
flight, and chief stone in
flitteth from to frame the
flitting from the church that flitting from the point that
flock ... and if he be
flock and his whole people
flock in comparison, till his
flock that remaineth, how many
flock together, and each know
flock . All which leaven Tyndale
flock to whom he hath
flock to whom he hath
flock , he nameth not. But
flock that he meaneth, ye
flock is fed. Now look
flock of the Catholic Church
flock which Tyndale saith that
flock to him, and sent
flock of these heretics "given
flock , that have all these
flock of his "unknown" church
flock to call the others
flock to call them back
flock be always a little
flock ... then be not these
flock . For they be now
flock . there are then yet
flock ) the Catholics become the
flock that God reserved to
flock , if no man could
flock . And then must it
flock together... and with the
flock of as well paynims
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page and Line</th>
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<tr>
<td>flock</td>
<td>a large group of similar animals</td>
<td>8, 868/ 25</td>
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<tr>
<td>flock</td>
<td>a large group of similar animals</td>
<td>8, 868/ 26</td>
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<tr>
<td>flock</td>
<td>the group of all Christian people</td>
<td>8, 937/ 21</td>
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<td>a large group of similar animals</td>
<td>8, 942/ 13</td>
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<td>a large group of similar animals</td>
<td>8, 981/ 8</td>
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<td>8, 1008/ 16</td>
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<td>folk</td>
<td>, for his obstinate malice</td>
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<td>… she neither thought herself</td>
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<td>say well… then Mary</td>
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<td>to build churches thereas</td>
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good works that these
folk call all "voluntary," the
folk. The Sacrament of Holy
folk, too, very far under
folk, should not trust in
folk, that take harm by
folk, that lose the profit
folk, that knew them... saving
folk than those whom he
folk of the Catholic Church
folk, that had vowed chastity
folk, that be therein: "For
folk, Good Christian readers, if
folk, that ween themselves safe
folk, their faults before he
folk, to break their vows
folk, , and the heretics the
folk, that God was wont
folk, of the true flock
folk, may well and easily
folk, to speak of "faith
folk, , commanded thereto by Moses
folk, should keep the holy
folk, should not pray for
folk, many old authentic stories
folk, ... and Christ quit him
folk, at Bristol to attach
folk, gone out from the
folk, of the Catholic Church
folk, should not care for
folk, be bound to do
folk, have dedicated unto God
folk, , and such as the
folk, in it among the
folk, . But yet will Friar
folk, in it, but also
folk, too... and that he
folk, ... and prove us that
folk, . For if he would
folk, that have not of
folk, that are therein... though
folk, , but of both good
folk, and none evil, nor
folk, enough able to make
folk, indeed, and at one
folk, , that it should of
folk, that are sufficiently learned
folk, whether that epistle were
folk, whose faith is contrary
folk, should be saved and
folk, be ready to deem
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Thomas More Studies 12.2 (2017)
I say, command all known, then be these this. This do these to say, if these a known church of church of a few and subjection unto faithless truth, and many good-faithful there were many good-faithful what cause have these be denied by these we must ask these understanding of those holy or ravenous. With such for all the bad received into? If these shall they be known church of only good heresy, but also true-faithful them all do these almsgood of good Christian are meritorious, and that meant. Also, that these for his creeping through also that through good crossing but wagging of the devil fleeth from this life that other make, and these blasphemous have so many merry and thereupon that these reproof of some false that these his false besides all their other have confuted the contrary Whereupon it must needs and therein men might did not love to upon Tyndale’s confession needs that many men shall succession in their office should in a manner have no love to people love not to diverse good fruit should Wherein whoso list to yet whereupon it must all folk agree to heretics... it must needs the rabble of them fol...
the less likely to follow the other in one 8, 662/ 4
yet it shall not follow that he shall go 8, 662/ 9
then must it needs follow that all the sects 8, 662/ 29
others that would both follow them and believe them 8, 694/ 23
the other, if they follow not these heretics in 8, 699/ 4
she was indeed, to do hear him, and follow the counsel of Judas 8, 699/ 34
then must it needs follow him. For every one 8, 715/ 18
of his feet and follow; yea, though he go 8, 718/ 1
others: it must needs follow the very steps of 8, 725/ 29
elect, other lewd elects but always would it follow, pardie, that Tyndale and 8, 723/ 15
should of good reason follow, and believe alike. And 8, 744/ 5
out. For who can follow him thither to make 8, 746/ 7
of the flesh and follow, of the flesh and follow the motions of the 8, 755/ 9
will, far more easily follow the Spirit and resist 8, 755/ 31
flesh, and much more follow the Spirit, and keep 8, 756/ 3
our bounden duty to follow … not the flesh, whom 8, 756/ 8
whose affections if we follow, we shall die… but 8, 756/ 10
even by and by, if we list to follow the words that Tyndale 8, 756/ 26
if we list to follow , leadeth us forth also 8, 757/ 7
list no longer to follow the Spirit, but fall 8, 757/ 27
opinion? Must it needs follow that their faith was 8, 759/ 32
then must it needs follow thereon that neither Luther 8, 762/ 29
which of them to follow. But now these heretics 8, 772/ 16
then must it thereupon follow that yet the true 8, 772/ 32
these wise words that follow …Tyndale How This Word 8, 773/ 11
but they only that follow the faith of Abraham 8, 773/ 18
their dead men, and follow thou me” he meant 8, 780/ 8
but they only that follow the faith of Abraham 8, 783/ 19
we make (if we follow him) the world swarm 8, 791/ 2
way… let every man follow Tyndale and believe what 8, 812/ 27
this must it clearly follow by Tyndale’s tale, maugre 8, 824/ 20
it must thereof needs follow that all Christian people 8, 827/ 20
church of God to follow you? or by them 8, 838/ 3
the good that may follow if it be known 8, 891/ 31
church… it must needs follow , to my poor wit 8, 893/ 19
will cannot choose but follow . For that is plain 8, 899/ 21
of his religion and follow the flesh. And when 8, 926/ 7
consider thereby what would follow or not 8, 938/ 35
would follow or not follow thereof if it were 8, 938/ 36
then, my purpose would follow … and Friar Barnes’ purpose 8, 939/ 25
called thereto… would fain follow the counsel of Christ 8, 949/ 14
not in well working follow it, but will without 8, 971/ 35
of Christ “do not follow any stranger, but do 8, 981/ 1
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church, it must needs and his church, but because these heretics now follies that would have thralldom... that it therefore he had asked and have at his calling and they that after be the teachers... it all the temporality foolishly upon these things it but by heresy... it word of man it thereupon it very well we say that thereupon Tyndale said true. Yet Latin translation, which he in other places he fell away? Whereupon it the men. And yet then that it plainly feeling faith infounded... then other faith sufficient: it Antichrist, also. And yet very church it clearly the Catholic Church... yet Friar Barnes here fondly way to heaven, but way to heaven, but be known; whereof it temporal sword. For it churches known... then it way to heaven, but not the same, it we be dead. It we farther that it be his church: it churches but one, it are holy, and then every man. Whereupon it the show. Whereupon it second part not only in his other chapters in the next words took harm in the for their wiliness in Tyndale meaneth by his so far from the in their reason any as it did in follow that the very church followed and went with them followed the false sect of followed thereof. As for the followed that all came thither followed any wise man's counsel followed him so far, as followed them therein, would have followed that they be, and followed their construction... and so followed that we prove well followed not that in like followed, saith His Grace, that followed that God never will followed it, though Tyndale and followed it at the last followed in those words... and followed , and in this purposely followed that there faileth and followed it nothing the rather followed upon his tale that followed it, I say, that followed that every man which followed it farther upon Tyndale's followed , I say, by him followed it, for all that followed and enforceth himself to followed Christ only... in suffering followed Christ only... in suffering followed again, against Friar Barnes followed , "If he hear not followed that Christ's whole church followed Christ only... in suffering followed not therefore that they followed also that since we followed also thereupon that of followed of necessity not only followed , I say, farther, that followed it that the whole followed , I say, that either followed that the church of followed , but also confirmeth, ye followed, he pretendeth to answer followed, he declareth that he followed: such as were evil followed the wiliness of the followed of the "wily fox followed of their living while followed of the steps of followed him in the coming
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and be not so
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leave off this fellow's
and that his false,
made as very a
means and their own
findeth he Luther so
and will appear so
This argument is so
construed after their own
nun and his few
but also a very
hath made this false,
figure of these false,
one Rosseus proved so
perceive, both, by the
we lay against these
five wise and five
to say, falsely and
and all the temporalty
forsake your favor so
of that he hath
how falsely and how
began; and no less
falsely, and yet so
belied twain, and so
own shame, the most
more falsely or more
of Christ is but
call them proud, presumptuous
devil make us mad
esteem them all for
the ten virgins, five
the "pillar" and the "
they find out his
so spying out the
steps of Christ even
Christ even foot for
nor walk forth one
he set forth any
were afeard at every
Barnes can hold no
pillar and ground (or
the ground" (or "the
and the ground or
the pillar and the
as upon a sure
themselves set on free

foolish
forgetfulness. For whereas he
foolish
that a very noddypoll
foolish
as to lose both
foolish
, false feeling faith hath
foolish
apishness, and all his
foolish
hope had failed him
foolish
process as ever did
foolish
negligence and frowardness fall
foolish
that he is ashamed
foolish
that the reader will
foolish
that I marvel Friar
foolish
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foolish
adherents... would with one
foolish
lie... ye shall see
foolish
change in which he
foolish
, brutish, beastly folk in
foolish
and so unreasonable that
foolish
cause that their master
foolish
errors the holy prophet
foolish
... and also in the
foolishly
taken, prove both the
foolishly
followeth their construction... and
foolishly
"Well," quoth I, "when
foolishly
fumbled about all this
foolishly
, both, he handleth himself
foolishly
speaketh he in many
foolishly
therewith, in the alleging
foolishly
handled their glosses? No
foolishly
, that I never saw
foolishly
. For whereas those heretics
foolishness
, saith Paul (1 Corinthians
fools
than might the Turks
fools
. And therefore he saith
fools
... or else confess that
fools
and five wise, abiding
foot
" or "ground" that is
foot
; his elect know him
foot
where the soil receiveth
foot
for foot, where never
foot
, where never a step
foot
therein, but if he
foot
forward in it, but
foot
to be snatched up
foot
, as downright as Tyndale
foot
of the pillar) of
foot
of the pillar") do
foot
of the pillar (called
foot
or ground of truth
foot
of a pillar that
foot
and delivered out yet
you will remove a
the soil receiveth no
flesh God commanded and
trust of faith alone
reward in heaven, nor
for his pleasure to
to use diligence and
and in some places
reprobation... we spare and
should destroy themselves with

forbearing

foot

forbid them? not with plain

forbid it, we lay the
forbid me? Yet much more
forbid that I should not
forbid that friars should wed
forbid the man that is
forbid those heresies upon certain

forbidden lawful wedlock unto all
forbidden lawful wedlock." In this
forbidden between brethren's and sisters'
forbidden by the Scripture. For
forbidden without any foundation or
forbidden marriage to be made
forbidden ; with which the Church
forbidden such ribaldrous behavior... although
forbidden to be in such
forbidden that any man should
forbidden though the matter touch
forbidden by the King's gracious

forbiddeth it, as the Gospel
forbiddeth us the company, "the
forbiddeth to have any honor
forbiddeth us to give any

forbidding him that foolish, proud

forbore to put in the

forborne

force toward the purpose, but
force ... and also to divers
force repressed, and by pain
force begin a good thing
force not how long I
force and violence into their

forced

forceth them so to do

fore-remembered , whichsoever our Savior said
fore-remembered , were more than twice
fore-remembered book as in the
fore-remembered and also for that
fore-remembered will Friar Barnes and

God keeping his promises
as well in his
both for the causes
these places of Scripture

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<td>Came to begin again</td>
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<td>That he can never</td>
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Writ that he will forgive our sins the rather
if he peradventure will forgive him that one lie
piteously prayed me to Forgive us our trespasses"? And
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The whole Church saith "Forgive us our sins"; wherefore
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all that thing is forgiven her by sticking to 8, 958/ 3
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<tr>
<td>Forsooth</td>
<td>, dear daughter in the</td>
<td>8, 890/12</td>
</tr>
<tr>
<td>forswear</td>
<td>… and now, forswearing himself</td>
<td>8, 958/1</td>
</tr>
<tr>
<td>forswearing</td>
<td>himself, holdeth and defendeth</td>
<td>8, 958/1</td>
</tr>
<tr>
<td>forsworn</td>
<td>? I wot well ye</td>
<td>8, 815/25</td>
</tr>
<tr>
<td>forsworn</td>
<td>, as though I could</td>
<td>8, 815/27</td>
</tr>
<tr>
<td>forthought</td>
<td>that he had so</td>
<td>8, 595/18</td>
</tr>
<tr>
<td>forthwith</td>
<td>, to show his further</td>
<td>8, 599/17</td>
</tr>
<tr>
<td>forthwith</td>
<td>they came joyfully unto</td>
<td>8, 759/12</td>
</tr>
<tr>
<td>forthwith</td>
<td>fly into bliss, before</td>
<td>8, 782/28</td>
</tr>
<tr>
<td>forthwith</td>
<td>after that patch, Tyndale</td>
<td>8, 791/32</td>
</tr>
<tr>
<td>forthwith</td>
<td>from the faith and</td>
<td>8, 808/11</td>
</tr>
<tr>
<td>forthwith</td>
<td>as soon as he</td>
<td>8, 818/19</td>
</tr>
<tr>
<td>forthwith</td>
<td>the feeling faith also</td>
<td>8, 819/21</td>
</tr>
<tr>
<td>forthwith</td>
<td>upon their baptism deceased</td>
<td>8, 820/34</td>
</tr>
<tr>
<td>forthwith</td>
<td>perfect members of his</td>
<td>8, 822/11</td>
</tr>
<tr>
<td>forthwith</td>
<td>out of the church</td>
<td>8, 856/25</td>
</tr>
<tr>
<td>forthwith</td>
<td>… yet shall they not</td>
<td>8, 857/6</td>
</tr>
<tr>
<td>forthwith</td>
<td>, of &quot;the church.&quot; So</td>
<td>8, 869/4</td>
</tr>
<tr>
<td>forthwith</td>
<td>, unadvisedly, list to believe</td>
<td>8, 889/30</td>
</tr>
<tr>
<td>forthwith</td>
<td>accused and reproved upon</td>
<td>8, 896/19</td>
</tr>
<tr>
<td>forthwith</td>
<td>added unto it, &quot;But</td>
<td>8, 907/5</td>
</tr>
<tr>
<td>forthwith</td>
<td>after this… some man</td>
<td>8, 937/13</td>
</tr>
<tr>
<td>forthwith</td>
<td>thereupon that the sentence</td>
<td>8, 946/29</td>
</tr>
</tbody>
</table>
these are his words
asketh mercy, shall be
pure and clean and
made unto certain persons
known catholic church believed...
meeting to demand him
Cyprian, against Novatian and
And finally if it
he, for all that,
have peradventure by hap
know it if it
Pelagius, or Manicheus, with
is in order the
glory pricketh them sometimes
lo, thus creepeth he
that God helpeth us
set forth any foot
any man any counsel
now thus goeth he
help you one prick
each of them goeth
must feed us and
thereunto was nourished and
he said, "I have
battle that he had
with brimstone for the
to the devil their
feeling faith," feeleth a
For that was a
Tyndale feeleth not that
Scripture saith, "like a it, and then is
word, and so wax
fair is never after
by any deadly sin
quick body, and some
heart, was yet a
himself seeth how the
of some folk called
are by deadly sin
though there be more
it might be called
of all that are
man give himself so
not yet what a
dirt, holdeth up his
this fair eagle bird
of God, than the
offices there can be
ever I should have

forthwith
forthwith
forthwith
forthwith
forthwith
forthwith
forthwith
fortunatus
fortune
fortuned
fortuned
forty
forty-eighth
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found

upon the others... Barnes
so fully forgiven that
go to God; as
upon their baptism. In
it was thereby perceived
the question. But when
and other heretics and
him to hear that
to find some man
upon that person that
them to fall upon
such sects more. All
) saith in this wise
to do good... so
, like a crab...Tyndale
not without our own
in it, but if
, but even to sit
and findeth that fault
, that you may be
... the farther ever each
us up... and none
with hope, increased with
a good battle, and
, and the course that
sin of the flesh
, filthy "weddings" and incestuous
, filthy heap of false
fault, for then was
, filthy heresy written in
spotted clout," and that
and unclean and full
and filthy, and so
... nor that as soon
, he is by and
part in a fair
, unholy member of that
parts do set out
, for those persons that
therein... as the Evangelist
than fair therein, by
and not fair... as
and unholy therein especially
a fall as Friar
fall he hath... but
sleeve and boasteth what
defile his nest. But
and unholiness of all
none that hath not
any man so foolish

8, 959/ 13
8, 966/ 19
8, 970/ 19
8, 981/ 32
8, 1025/ 15
8, 1028/ 18
8, 602/ 14
8, 592/ 13
8, 813/ 3
8, 894/ 36
8, 915/ 15
8, 607/ 24
8, 740/ 10
8, 591/ 28
8, 613/ 33
8, 747/ 9
8, 782/ 10
8, 799/ 27
8, 859/ 3
8, 861/ 13
8, 994/ 33
8, 892/ 5
8, 735/ 18
8, 849/ 13
8, 849/ 18
8, 610/ 30
8, 640/ 13
8, 785/ 14
8, 789/ 8
8, 816/ 35
8, 841/ 19
8, 870/ 18
8, 871/ 34
8, 906/ 29
8, 906/ 30
8, 907/ 2
8, 907/ 19
8, 907/ 21
8, 907/ 22
8, 907/ 31
8, 907/ 33
8, 908/ 5
8, 973/ 25
8, 973/ 36
8, 974/ 2
8, 724/ 29
8, 908/ 4
8, 580/ 7
8, 604/ 1
8, 580/ 7
of that resemblance, luckily
here caused to be
whether peradventure he have
what sticking his face
maiden that could be
now that I have
living, they should have
and that he calleth "
not first felt and
the abomination that he
dead flesh soever be
For since he never
they could not be
of falsifying so daily
asked, nor where we
needy folk that were
searched, she might have
other side, if ye
names that are there
of Manichaeus is not
we have ever therefore
hath sought sore and
church… which one thing
my goff that he
fault which Saint Peter
what old stories newly
as he, and there
made his wily folly
Whereupon, after sureties there
and saw that I
him that if I
he came home and
of the Church and
matter though we never
and greater continence is
not that the tokens
his book, wherein she
some other fault yet
faith, meseemeth, many be
would not have it
would not have it
seem, lo, to have
of his heresies have
and greater continence is
only such as they
that the church were
church but ever they
not know though he
as many as she
every man that is

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found out that though these
found out, doth yet furthermore
found out any such fashion
found beneath, and how much
found in all the country
found another manner sort of
found in Tyndale and his
found in Scripture” all those
found her, from the toe
found among them, hath of
found in the sick and
found in all his days
found in the work. But
found in his fellows and
found them by hap… but
found in our own parish
found in Jerusalem, even at
found for Manichaeus any manifest
found , the name of Manichaeus
found ,” Lo, good Christian readers
found in him yet that
found out for the articles
found out answereth and avoideth
found and took up at
found with Simon Magus was
found out can he now
found Tyndale’s tale false. But
found out more plainly than
found to appear before me
found no fault, nor nothing
found him true… he should
found her, dead, and how
found no fault in that
found her, so that we
found among them than among
found in one person should
found divers doubts, of which
found further in his tale
found , not only by learned
found , for something that himself
found , for fear of something
found a great thing in
found him brawling enough for
found among them than among
found in Scripture, he would
found . For else he might
found themselves so far in
found her… or else tarry
found without the ark. She
found faithful, righteous, and laudable
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shall after see) plainly found in this known Catholic 8, 993/ 36
tell whether they had founded her or not. For 8, 994/ 38
can be no more founded of this Ninth Book 8, 1034/ 6
are forbidden without any foundation or ground. But this 8, 585/ 37
alone utterly destroyed the foundation of all the heresies 8, 657/ 12
proved false, all the foundation of Tyndale's whole tale 8, 660/ 4
chief stone in their foundation whereon they have built 8, 675/ 24
chief stone in their foundation ... whereupon they have built 8, 679/ 6
the "Epistle of the foundation," in which is contained 8, 736/ 26
are built upon the foundation of the apostles and 8, 875/ 14
are built upon the foundation of the apostles and 8, 929/ 26
and built "upon the foundation of the apostles and 8, 931/ 7
be built upon the foundation of the apostles and 8, 931/ 16
built upon the same foundation that they be built 8, 931/ 18
was the very foundation as well of them 8, 931/ 19
after... yet the very foundation upon which ye be 8, 931/ 20
can lay any other foundation than that ye be 8, 931/ 26
said unto them, "The foundation that ye be built 8, 931/ 29
is grounded yea, and founded of Holy Scripture... and 8, 875/ 15
is grounded yea, and founded of Holy Scripture... and 8, 929/ 27
but Wycliffe, the first founder here of that abominable 8, 587/ 17
as wise as thou foundest me... and so shall 8, 878/ 4
out of the ever-flowing fountain of life." "Now, I 8, 736/ 32
cleanse her in the fountain of water through the 8, 837/ 9
cleanse her in the fountain of water through the 8, 851/ 27
cleanse her in the fountain of water through the 8, 971/ 9
to believe three or four now such manner folk 8, 586/ 13
and circumcised in Jerusalem, four years before the birth 8, 619/ 11
holy doctor Saint Augustine four or five hundred years 8, 679/ 36
he hath put forth four or five times before 8, 705/ 29
the gospels of the four evangelists be the true 8, 708/ 21
and holy Saint Jerome, four the special doctors of 8, 716/ 31
I shall find him four sureties, very good and 8, 723/ 6
Church in all the four evangelists spieth not that 8, 726/ 2
about the space of four hundred years. How much 8, 739/ 3
and by his other four chapters immediately before, that 8, 739/ 10
few words, scant spending four lines therein, that the 8, 743/ 26
the books of the four evangelists for the very 8, 750/ 10
the books of the four evangelists be the true 8, 751/ 2
the books of the four evangelists be the very 8, 802/ 23
the books of the four evangelists be very, true 8, 803/ 28
within these three or four months." Then he began 8, 815/ 18
forth for him, doth four or five times clearly 8, 936/ 9
Tyndale, three; Friar Barnes, four " when here were all 8, 936/ 26
What? Here be but four of you, and here 8, 936/ 27
Here saith Friar Barnes four things in this answer 8, 943/ 26
this process of those four vexations of the Church 8, 987/ 35
every one of those four vexations one of those 8, 988/ 4
vexations one of those four kinds of devils. By 8, 988/ 4
Christ, Tyndale leaveth off fourscore and nineteen, and is 8, 696/ 22

Thomas More Studies 12.2 (2017)
a thousand years... yea,
church that was this
curch that was this
curch that was these
than any church this
Saint Clement's father. The
now, therefore, for his
cometh he to his
yourselves seen (in my
yourselves heard (in my
before confuted (in my
brought before her. The
true men truly! The
redeemed by Christ's blood;
Now, where he saith
hath falsely translated; and
any of all theirs.
and king of all
ground among other poor
nature of the wily
do as the wily
similitude of the wily
the wiliness of the
the nature of the
the following of the "wily
nature of the wily
like Red Reynard the
the very pieces and
of weak wit and
the fault of their
breaking out at their
breaking out at their
breaking out at his
fleshly motion in his
faults come but of
of purpose, but of
commit them all of
God not of weakness,
carried forth in his
he fall thereto for
he is by the
about of feebleness and
but through our willful
were very likely to
being farther out of
well as we but
purposely flitteth from to
would then those words
have showed you, he
fourteen hundred years yea, from
fourteen hundred years, and old
fourteen hundred years, and old
fourteen hundred years." First, when
fourteen hundred years": since the
Fourth Reason Tyndale And Paul
fourth answer hearken, I require
fourth solution, with which he
Fourth Book) before. And then
Fourth Book) that the perpetual
Fourth Book. And also in
Fourth Book), holy Saint Jerome
fourth is that this particular
fourth point is that this
fourthly , that they stick fast
fourthly that all that are
fourthly , by very good men
Fourthly will I show you
fowls , the pleasant splayed eagle
fowls , the poor chickens of
fox is to get him
fox doth, whose nature is
fox . For since he saith
fox , whose "nature" is to
fox in that fashion. For
fox ," whose "nature" is, he
fox . Howbeit, indeed such as
Fourthly will I show you
frail faith ween his heresies
frail "members," though never into
frail members, fall right into
frail "members"... but even willingly
frail members. Now, good readers
frail members, he may then
frailty ... and our spiritualty sinneth
frailty ; and that whoso after
frailty . He should be also
frailty , and infirmity, as his
frailty by the rage of
frailty . And then shall we
frailty of his flesh about
frailty to commit after. Howbeit
frailty and negligence. And then
frame himself a new faith
frame , and far longer walked
frame themselves some faith after
frame the words the more
frame ? And also if he
framed far from the matter
whose words altered and
the secret, unknown church
argument that Tyndale here
church diverse of them
but falsifying them and
that they might not
Wales, in Ireland, Scotland,
use holy living, no
and like a mad,
men tell a more
of God, in such
one that were fallen
lies of such false,
document is but plain
elders is a very
toward salvation, standing his
and by his own
the defense of their
run out in more
rages, than may Friar
time been a fond,
and that this fond,
upon his own sensual,
their other follies too
fallen in such a
can fall in a
froward folly, that any
there the same Friar
proctor of the evangelical
as were toward the
comfort of the whole
do one another wrong,
they now teach against
they would destroy the
having his power absolute,
    it is the liberal,
his frantic heresies against
frowardness of their own
alone… and that the
bishop, tankard-bearer or cannel-raker,
The Holy Ghost is
make as though the
process also made against
with might, wit, faculty,
and themselves set on
be he bound or
but she is a
but "the church" is
after may man by
whatsoever Friar Barnes against

framed    by Friar Barnes after 8, 973/ 28
framed    and set up by 8, 993/ 8
frameth   for a like… or 8, 604/ 3
frameth   of diverse fashions, some 8, 1000/ 15
framing   them afresh after his 8, 983/ 11
framp     in flesh as the 8, 793/ 7
France,   , and Spain. And in 8, 584/ 21
Franciscan friar bid any bead 8, 583/ 34
frantic   fool maketh mocks and 8, 583/ 26
frantic   tale. And this frenzy 8, 584/ 8
frantic   heresies to believe the 8, 597/ 13
frantic   , and saith now this 8, 657/ 17
frantic   heretics may be well-known 8, 709/ 7
frantic   heresies… and that themselves 8, 717/ 18
frantic   blindness. For since among 8, 769/ 6
frantic   heresies against free will 8, 799/ 10
frantic   process also made against 8, 840/ 4
frantic   heresy, did as Friar 8, 909/ 16
frantic   rages, than may Friar 8, 919/ 13
frantic   Barnes, if he take 8, 919/ 14
frantic   friar, and that his 8, 925/ 11
frantic   friar had wedded this 8, 925/ 13
frantic   fantasy, break his promise 8, 940/ 19
frantic   for any man) neither 8, 993/ 24
frantic   folly that, weening the 8, 994/ 13
frantic   head, they confess, every 8, 994/ 36
frantic   heretic could be brought 8, 1030/ 5
Frap     and Kit Cate his 8, 925/ 27
fraternity , secretly brought unto her 8, 884/ 7
fraternity , after solemn salutations and 8, 884/ 14
fraternity and sorority in general. 8, 886/ 16
fraud    , and injury, and you 8, 854/ 10
free     will, against priesthood, against 8, 625/ 6
free     will of man and 8, 639/ 36
free     , and unbound unto any 8, 722/ 22
free     gift of God, and 8, 798/ 20
free     will... which, as it 8, 799/ 11
free     will, do not upon 8, 799/ 19
free     will of man can 8, 826/ 16
free     or bound, friar or 8, 838/ 10
free     , and inspireth where he 8, 838/ 20
free     will of man (which 8, 839/ 36
free     will. And that the 8, 840/ 4
free     will, body, soul, and 8, 841/ 26
free     foot and delivered out 8, 848/ 33
free     ."The same thing confirmeth 8, 850/ 3
free     thing through all the 8, 857/ 19
free     , because himself loveth liberty 8, 858/ 11
free     will work, with grace 8, 866/ 38
free     will and good works 8, 867/ 4
their nature convenient unto
which church is therefore
to prove that the
Spirit and the evangelical
unto the archdeacon shall
so fully and so
grant it Friar Barnes
an Englishman or a
nuns, and many mad
frantic tale. And this
never lack plenty (till
only fallen in this
we have also a
it up with a
these heretics’ hearts even
but Tyndale’s own fellow
fallen to Luther, Wycliffe,
not so poor a
if he be a
holy living, no Franciscan
given thereunto. And by
a great fault that
the lechery between a
lewd learning of Luther,
illumined by Luther, Tyndale,
lo. For that ceremony
and my body." Then
since, I told to
the true Scripture. For
none of his. And
spiritual man as holy
cooled, rear up a
be able to prove
Luther of late, and
Christendom first began unto
else because he favored
with my body." And
saith "Pay your vows"…
your vows"… Friar Luther,
they conclude that every
is abominable for a
Martin his master or
master Martin Luther, and
Luther, and Friar Huessgen,
called Hutchins, scholar to
which epistle Luther and
Wycliffe and Tyndale and
it for lawful a
a monk or a
wrong, and that a

free will of man. Whoso
free and subject unto none
freedom of man’s will is
freedom to do what they
freely and quietly have his
freely that she broke the
freely, , and a great deal
Frenchman as is the king
frenzies more that he teacheth
frenzy is his first reason
frenzy lack folly), would there
frenzy that they go farther
fresh , new example given us
fresh , lusty point, and assoileth
fret for envy to see
Friar Barnes, too yet did
Friar Huessgen, and Zwingli how
Friar but he professeth it
Friar and go in a
Friar bid any bead for
Friar Barnes’ heresy, a man
Friar Tuck may not marry
Friar and a nun be
Friar Huessgen, and Denck, Balthasar
Friar Huessgen, or Zwingli, and
Friar Luther will none in
Friar Huessgen and Zwingli, Tyndale’s
Friar Huessgen and Zwingli, and
Friar Barnes saith plainly that
Friar Luther saith the same
Friar Luther is so fully
Friar that should wed a
Friar Luther’s lechery any good
Friar Barnes after him, would
Friar Luther’s own days, is
Friar Huessgen, because his own
Friar Huessgen, Tyndale, and Zwingli
Friar Luther, Friar Huessgen, Zwingli
Friar Huessgen, Zwingli, and Tyndale
Friar may set his vow
Friar to wed a nun
Friar Luther himself either, which
Friar Huessgen, Friar Lambert, and
Friar Lambert, and Zwingli, and
Friar Huessgen which hath here
Friar Barnes let not to
Friar Barnes and such others
Friar to wed a nun
Friar to wed a nun
Friar to wed a nun
then, yet again to Friar Luther his master, and 8, 724/ 26
Tynsdale the steps of Friar Luther into the nun's 8, 726/ 5
it not abominable, a friar to wed a nun 8, 727/ 34
any great virtue, a friar to wed a nun 8, 733/ 4
then he will advise Friar Luther to lie no 8, 733/ 18
it lawful for a friar to wed a nun 8, 766/ 25
is the preaching of Friar Luther, Friar Huessgen, Friar 8, 766/ 34
preaching of Friar Luther, Friar Huessgen, Friar Lambert, and 8, 766/ 34
Friar Huessgen, Friar Lambert, and Zwingli, and 8, 766/ 34
Friar Luther now began of Lutheran, Friar Huessgen, 8, 808/ 8
Tyndale the steps of Friar Huessgen into the nun's 8, 809/ 22
it not abominable, a friar to wed a nun 8, 829/ 5
confuted Doctor Barnes' church Friar Barnes maketh the title 8, 831/ 5
scoffing peerless, yet doth Friar Barnes as far outrun 8, 831/ 13
as Tynsdale halte therein. Friar Barnes lasheth out against 8, 831/ 16
he were from a the selfsame place that Friar Barnes bear himself so 8, 834/ 18
were indeed, and so Friar Barnes doth here, that 8, 834/ 22
And therefore, then, should Friar Barnes confesseth, both good 8, 834/ 14
did despise it as Friar Barnes overseeth himself shamefully 8, 834/ 30
Jews and Saracens, therein Friar Barnes saith, signify, in 8, 835/ 12
in English) doth, as Friar Barnes say that though 8, 835/ 16
folk. But yet will Friar Barnes should so highly 8, 835/ 37
beastly lechery. And since Friar Barnes disdaineth not those 8, 836/ 15
amend; whereas those archheretics Friar Luther and whose whoredom and bawdry 8, 836/ 24
I am glad that Friar Huessgen, with whose whoredom 8, 836/ 24
I am glad that Friar Barnes findeth no fault 8, 836/ 25
in canneler, free or bound, Friar Barnes is waxen so 8, 836/ 27
vicar, to nun nor friar or fiddler, monk or 8, 838/ 10
bishop, "monk or miller," " friar . Briefly, come, all the 8, 838/ 23
remnant that this fond friar or fiddler," or any 8, 839/ 15
out by letter, which friar fiddleth forth here by 8, 839/ 15
Passion: this point this Friar Barnes here fondly followeth 8, 839/ 26
scriptures. And therefore if Friar learned of the known 8, 839/ 33
cometh of God." But Friar Barnes had here meant 8, 841/ 33
good readers, that if Friar Barnes meaneth that there 8, 842/ 25
But thereto answareth also Friar Barnes abide by his 8, 844/ 30
man might have seen Friar Barnes, and saith, "I 8, 845/ 10
know him for a Friar Barnes when he came 8, 845/ 30
known him for a friar . But if he had 8, 846/ 2
not strive much with friar , he might then upon 8, 846/ 3
therefore we need not Friar Barnes for a word 8, 846/ 10
see, good readers, that Friar Barnes to tell us 8, 846/ 32
also, good readers, that Friar Barnes' unknown church cannot 8, 847/ 27
as for the election... Friar Barnes, in all this 8, 847/ 34
them then is first Friar Barnes playeth as Tynsdale 8, 848/ 7
of the church... and Friar Luther out of the 8, 851/ 15
with incestuous wedding... and Friar Huessgen, both, for breaking 8, 851/ 15
Friar Barnes also, for his 8, 851/ 16
of Saint Augustine which here in earth as blame. "What thing findeth chapter of which epistle epistles out of which in earth here must in the places that no such church as all the scriptures that good Christian readers, whereas long tale, good readers, we find fault with yet, for all this, so black as is never well wind out: good readers, how perfectly then is Christ, saith see once again that us consider somewhat of good and bad... and in faith alone, whatsoever for us; against which the priest. And while place. And therefore, by Christ at any time, thereof or no since the general councils unto the general councils with every child perceive that the Catholic faith wherein we vary, and wherein we vary, and wherein said, for this time fallen in company with them, too. Now, if yet am I a pole have been for and pure church of them. Yet ask I so. But this is the word which prove the purpose of proveth the purpose of in no wise avail manner an argument doth foolish that I marvel now to what point that the folly of secretly brought unto her true." To this would
him first!" What were I satisfied."
woles."
poison."

But now peradventure it right."

Now would scripture?"

To this when will, I wot well,

whose rule and religion

his new master also, faith, and whereupon, as

English rebuke and confound at all?" what could

learn thereof."

What would such faults as neither defended. But then would

home. And so would to a point of in this world for

in this point against against Friar Barnes, that of Saint Augustine which of Saint Augustine hath frantic heresy, did as what maketh this for as the pope whom saith so little for and holy as holy such as this faithless Augustine nothing make for faithful folk. Which words gloss can nothing serve but it utterly destroyeth it by hap, as this law durst not frantic rages, than may God," etc. And thus For that word would in that... therefore will works, but ween, by his mercy, so amend murderers and thieves, as any great authority with to the general council, the council... then would think I that though things to be done, articles to be believed, church ever hitherto, whatsoever the selfsame councils that councils, all that ever Friar Barnes here likely to Friar Barnes would say, "Whenever Friar Barnes say, "Forsooth, dear Friar Barnes would answer to Friar Barnes peradventure answer her Friar Barnes would answer and Friar Barnes say. For this Friar Barnes is run away Friar Luther, after whom he Friar Barnes agreeeth, all the Friar Barnes upon the sight Friar Barnes say to his Friar Barnes have answered unto Friar Barnes nor all the Friar Barnes have waxed a Friar Barnes bid those wives Friar Barnes' unperfect tokens by Friar Barnes' church, that is Friar Barnes, that Friar Barnes Friar Barnes shall be as Friar Barnes bringeth in himself Friar Barnes alleged to be Friar Barnes and these other Friar Barnes' purpose, in proof Friar Barnes doth himself, here Friar Barnes' purpose that I Friar Barnes appointeth: pure and friar assigneth... that is, only Friar Barnes. And therefore ye Friar Barnes taketh as though Friar Barnes... but it utterly Friar Barnes' false glossing of Friar Barnes would here bring Friar Barnes bring in for Friar Frantic Barnes, if he Friar Barnes may see that Friar Barnes have damned! But Friar Barnes say that there Friar Barnes' doctrine, that only Friar Barnes and me both Friar Barnes maketh it. But Friar Barnes, in anything that Friar Barnes seeth well that Friar Barnes agree that it Friar Barnes will not believe Friar Barnes may find that Friar Barnes shall never find Friar Barnes babble. And when Friar Barnes hath brought in Friar Barnes hath said in
<p>| Friar Barnes saith that the | 8,923/37 |
| Friar Barnes should the more | 8,925/1 |
| friar, and that his name | 8,925/11 |
| friar had wedded this naughty | 8,925/13 |
| friar himself, for the defense | 8,925/16 |
| friar, called Robert Barnes, that | 8,925/18 |
| Friar Frap and Kit Cate | 8,925/27 |
| friar . And that he may | 8,926/6 |
| friar, and what unto Fleck's | 8,926/16 |
| friar and his nun and | 8,926/31 |
| Friar Barnes, and Friar Luther | 8,927/11 |
| Friar Luther, and William Tyndale | 8,927/11 |
| Friar Barnes had alleged all | 8,930/28 |
| Friar Barnes beareth us in | 8,931/12 |
| Friar Barnes so taketh Saint | 8,931/28 |
| Friar Barnes would there have | 8,932/3 |
| Friar Barnes, and to Friar | 8,932/29 |
| Friar Luther, too... that since | 8,932/30 |
| Friar Barnes... that they were | 8,933/2 |
| Friar Barnes hath already had | 8,933/8 |
| Friar Barnes have read that | 8,933/13 |
| Friar Barnes would himself. But | 8,933/18 |
| Friar Barnes here bringeth (whose | 8,933/22 |
| Friar Barnes that it was | 8,934/12 |
| Friar Barnes would have stuck | 8,934/16 |
| Friar Barnes himself. For well | 8,934/20 |
| Friar Barnes teacheth that | 8,934/20 |
| Friar Barnes that they do | 8,934/35 |
| Friar Barnes' heresy. For his | 8,934/35 |
| Friar Barnes that since Saint | 8,935/5 |
| Friar Barnes, that the selvesame | 8,935/10 |
| Friar Barnes... and say that | 8,935/11 |
| Friar Barnes that when Saint | 8,935/19 |
| Friar Barnes. And therefore would | 8,935/37 |
| Friar Barnes in choice whether | 8,936/1 |
| Friar Luther, one; Cate his | 8,936/25 |
| Friar Barnes, four&quot; when here | 8,936/26 |
| Friar Barnes saith, &quot;only representative | 8,938/20 |
| Friar Barnes will here say | 8,938/30 |
| Friar Barnes' reason grounded upon | 8,939/19 |
| Friar Barnes' purpose fail, as | 8,939/25 |
| Friar Barnes, therefore, none other | 8,939/35 |
| Friar Barnes or any of | 8,940/10 |
| Friar Barnes saith that the | 8,941/13 |
| Friar Barnes, or such others | 8,941/25 |
| Friar Barnes hath utterly failed | 8,942/25 |
| Friar Barnes bringeth forth and | 8,942/36 |
| Friar Barnes four things in | 8,943/26 |
| Friar Barnes here saith that | 8,943/36 |
| Friar Barnes, in one of | 8,944/30 |</p>
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<td>8, 946/ 18</td>
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<td>Friar</td>
<td>Barnes in his answer</td>
<td>8, 947/ 18</td>
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<td>Friar</td>
<td>Barnes restrain those words</td>
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<td>Barnes had not said</td>
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<td>Barnes freely, and a</td>
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<td>Barnes allegeth. And therefore</td>
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<td>Friar</td>
<td>Barnes saith that was</td>
<td>8, 950/ 31</td>
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<td>Friar</td>
<td>Barnes whether Christ did</td>
<td>8, 951/ 3</td>
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<td>Friar</td>
<td>Barnes answer this, Christ</td>
<td>8, 951/ 6</td>
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<td>Friar</td>
<td>Barnes. For in these</td>
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<td>Barnes here saith in</td>
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<td>Barnes say that he</td>
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<td>Barnes maketh as though</td>
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<td>Barnes with that heresy</td>
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<td>Barnes is vexed now</td>
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<td>Barnes. Yet if Friar</td>
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<td>Barnes will say that</td>
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<td>Barnes cannot allege that</td>
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<td>Barnes and us is</td>
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<td>Barnes saith untrue in</td>
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<td>Barnes maketh us a</td>
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<td>Barnes maketh you therein</td>
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<td>Barnes beginneth… Saint Augustine</td>
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<td>Barnes hath made this</td>
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<td>Barnes holdeth stiffly for</td>
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<td>Barnes more falsely or</td>
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<td>Friar</td>
<td>Barnes, and then what</td>
<td>8, 972/ 35</td>
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<td>Friar</td>
<td>Augustine Barnes. First Friar</td>
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<td>Friar</td>
<td>Barnes boasteth and saith</td>
<td>8, 972/ 37</td>
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<td>Friar</td>
<td>Barnes of which church</td>
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<td>Barnes must needs grant</td>
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<td>Barnes will grant that</td>
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<td>Friar</td>
<td>Barnes saith, and of</td>
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<td>Friar</td>
<td>Barnes let us now</td>
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<td>Friar</td>
<td>Saint Augustine Barnes. He</td>
<td>8, 973/ 20</td>
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<td>Friar</td>
<td>Barnes hath here done</td>
<td>8, 973/ 25</td>
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<td>Barnes after his own</td>
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<td>Friar</td>
<td>Barnes a fool… especially</td>
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<td>Friar</td>
<td>Barnes, as he weneoth</td>
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<td>Barnes will himself, as</td>
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<td>Friar</td>
<td>Barnes ask me how</td>
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<td>Friar</td>
<td>Barnes, being professed friar</td>
<td>8, 975/ 32</td>
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Friar Barnes, being professed
fellowship, of saints). Whereby
this sufficeth here against
Saint Augustine here, that
ye see also that
ecclesiam catholicam," by which
I have plainly confuted
whose order and rule
I will now, for
faith… whereof these are
in God." And then
see, good readers, how
Saint Augustine abhorreth from
unto an end of
is an end of
Barnes' church… yet would
of another, Y et would
Bernard proveth nothing for
words were but as
I show you that
but also in all
said here all as
had he said for
serve the devil? If
in his church here...
words of Saint Bernard
kind of hallowed things
from the favoring of
traitor Judas. I would
out at rovers, as
against the said Henry,
Bernard with whose words
man would marvel where
process out of which
bringeth… doth plainly, to
secret, unknown church, as
I this book against
and set up by
follies of Tyndale and
imagination, like not, as
in the confutation of
same church. This saith
saith Tyndale, this saith
of Scripture fore-remembered will
Whereunto I have answered
unknown? And yet, because
called Catholic. And therefore
and go in a
he put off his
for us in his

Friar of Saint Augustine's order
Friar Barnes may see that
Friar Barnes: that ye perceive
Friar Barnes' fond invention is
Friar Barnes in his gay
Friar Barnes would make us
Friar Barnes by Saint Augustine
Friar Barnes professed, and whose
Friar Barnes' further worship, confute
Friar Barnes' words… Barnes This
Friar Barnes goeth forth with
Friar Barnes here falsifeth and
Friar Barnes' heresy that argueth
Friar Barnes' church, in which
Friar Barnes' process concerning "the
Friar Barnes that Saint Bernard
Friar Barnes farther, that Saint
Friar Barnes, or against the
Friar Barnes rehearseth them. Secondly
Friar Barnes playeth with Saint
Friar Barnes' other heresies was
Friar Barnes rehearseth him… yet
Friar Barnes concerning the church
Friar Barnes will anything prove
Friar Barnes turneth that another
Friar Barnes hath, as ye
Friar Barnes in mockage and
Friar Barnes' heresies, I shall
Friar Barnes had spied and
Friar Barnes doth, and as
Friar Barnes' double brother… that
Friar Barnes, as though Saint
Friar Barnes' wit was when
Friar Barnes hath picked and
Friar Barnes' confusion in his
Friar Barnes goeth about to
Friar Barnes' evil and unchristian
Friar Barnes. Of which two
Friar Barnes; which books if
Friar Barnes mocketh, to intentio
Friar Barnes' unknown holy church
Friar Barnes, this saith Tyndale
Friar Huessgen, and this saith
Friar Barnes and those fellows
Friar Barnes before albeit that
Friar Barnes maketh as though
Friar Barnes' solution given unto
Friar's coat, bid him pray
Friar's coat and put on
Friar's coat, till he doff
learn by every poor
out of a poor
and holy living, in
and holy living, in
pope is that priests,
which Tyndale teacheth that
and tokens, and that
matrimony" to couple together
against God himself that
the abominable "wedding" of
that their priests, their
both at once, "wed"
as he saith) that
holy vows, and that
of bread, and that
they do, therefore, such
a godly profession for
without Scripture, either, that
the Scripture affirmeth that
sort of lewd wedded
would that monks and
net… saving only when
that they teach that
it is abominable for
drunkenness no gluttony, nor
believe it lawful for
of wedded monks and
such others as be
For if they be
break their vows, and
doctrine of lechery between
in heaven, and that
Spirit of God that
in heaven, and that
God, and forbid that
make us know that
a thing abominable, that
hand of God that
their vows, but that
would… for then may
being priests, monks, and
thing, the wedding of
be these monks, and
example, the wedding of
not as well as
let them, but that
touching the wedding of
breaking of vows, and
persecution for teaching that
as speak thereof, because

 friar's prayer that preacheth: either 8, 600/ 14
 friar's library… and when he 8, 628/ 20
 friars and friars' coats, in 8, 579/ 25
 friars and friars' coats." Is 8, 582/ 7
 friars, canons, monks, and nuns 8, 886/ 18
 friars may wed nuns, and 8, 589/ 31
 friars may lawfully wed nuns 8, 597/ 11
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 friars and nuns, Luther confesseth 8, 626/ 25
 friars, and their monks use 8, 629/ 25
 friars and nuns together. Lo 8, 630/ 20
 friars may wed nuns; and 8, 645/ 24
 friars therefore may not wed 8, 646/ 15
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 friars as wed nuns. But 8, 657/ 25
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 friars may wed nuns! These 8, 670/ 22
 friars to wed nuns were 8, 690/ 12
 friars, as Luther, and Lambert 8, 694/ 36
 friars should run out and 8, 696/ 19
 friars wed nuns; for then 8, 704/ 23
 friars should not wed nuns 8, 709/ 15
 friars to wed nuns, and 8, 712/ 25
 friars lusking abed with nuns 8, 726/ 26
 friars to wed nuns… among 8, 728/ 31
 friars. And yet if he 8, 732/ 7
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 friars , we know them by 8, 770/ 19
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 friars may lawfully wed nuns 8, 802/ 29
 friars and monks, that have 8, 804/ 26
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 friars or monks professed were 8, 808/ 2
 friars should wed nuns: I 8, 811/ 35
 friars may lawfully wed nuns 8, 816/ 30
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 friars wed whores and call 8, 831/ 20
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 friars and nuns… for in 8, 872/ 20
 friars, and priests, that be 8, 890/ 13
 friars and nuns. And I 8, 904/ 12
 friars from all places to 8, 922/ 8
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 friars and nuns, and the 8, 938/ 25
 friars wedding nuns, and perjury 8, 951/ 27
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 friars that break their vows 8, 1006/ 11
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<td>but will eat flesh</td>
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<td>of his will</td>
<td>8, 748/28</td>
</tr>
<tr>
<td>frowardness</td>
<td>be in the mind</td>
<td>8, 749/4</td>
</tr>
<tr>
<td>frowardness</td>
<td>, if the matter were</td>
<td>8, 749/10</td>
</tr>
<tr>
<td>frowardness</td>
<td>of their own free</td>
<td>8, 799/19</td>
</tr>
<tr>
<td>frowardness</td>
<td>fall off from the</td>
<td>8, 870/11</td>
</tr>
<tr>
<td>frowardness</td>
<td>no let unto the</td>
<td>8, 923/9</td>
</tr>
<tr>
<td>frowardness</td>
<td>will walk to damnation</td>
<td>8, 971/21</td>
</tr>
<tr>
<td>fruit</td>
<td>but hatred or contempt</td>
<td>8, 590/34</td>
</tr>
<tr>
<td>fruit</td>
<td>this man well declareth</td>
<td>8, 600/33</td>
</tr>
<tr>
<td>fruit</td>
<td>can come... but if</td>
<td>8, 615/21</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Line Numbers</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>fruit</td>
<td>should follow and ensue</td>
<td>8, 636/ 4</td>
</tr>
<tr>
<td>fruit</td>
<td>that folk shall take</td>
<td>8, 637/ 4</td>
</tr>
<tr>
<td>fruit</td>
<td>and devised those texts</td>
<td>8, 637/ 37</td>
</tr>
<tr>
<td>fruit</td>
<td>should plenteously spring thereof</td>
<td>8, 638/ 2</td>
</tr>
<tr>
<td>fruit</td>
<td>and profit that the</td>
<td>8, 705/ 7</td>
</tr>
<tr>
<td>fruit</td>
<td>; but when they had</td>
<td>8, 743/ 5</td>
</tr>
<tr>
<td>fruit</td>
<td>&quot; Now, ere we go</td>
<td>8, 758/ 36</td>
</tr>
<tr>
<td>fruit</td>
<td>? How proveth Tyndale this</td>
<td>8, 759/ 4</td>
</tr>
<tr>
<td>fruit</td>
<td>? Because it was after</td>
<td>8, 759/ 29</td>
</tr>
<tr>
<td>fruit</td>
<td>of credence and belief</td>
<td>8, 768/ 24</td>
</tr>
<tr>
<td>fruit</td>
<td>of sin remaining in</td>
<td>8, 778/ 32</td>
</tr>
<tr>
<td>fruit</td>
<td>… for he saith they</td>
<td>8, 785/ 31</td>
</tr>
<tr>
<td>fruit</td>
<td>of the miracles that</td>
<td>8, 792/ 28</td>
</tr>
<tr>
<td>fruit</td>
<td>of their sin remaining</td>
<td>8, 797/ 19</td>
</tr>
<tr>
<td>fruit</td>
<td>of sin remaining in</td>
<td>8, 818/ 15</td>
</tr>
<tr>
<td>fruit</td>
<td>of themselves… so can</td>
<td>8, 861/ 27</td>
</tr>
<tr>
<td>fruit</td>
<td>but if it abide</td>
<td>8, 870/ 6</td>
</tr>
<tr>
<td>fruit</td>
<td>, but wither away and</td>
<td>8, 870/ 12</td>
</tr>
<tr>
<td>fruit</td>
<td>of evil works, with</td>
<td>8, 879/ 23</td>
</tr>
<tr>
<td>fruit</td>
<td>and comfort of his</td>
<td>8, 884/ 26</td>
</tr>
<tr>
<td>fruit</td>
<td>is rotten and false</td>
<td>8, 891/ 16</td>
</tr>
<tr>
<td>fruit</td>
<td>, and these false, feigned</td>
<td>8, 892/ 28</td>
</tr>
<tr>
<td>fruit</td>
<td>… and yet so subtly</td>
<td>8, 892/ 30</td>
</tr>
<tr>
<td>fruit</td>
<td>to serve the devil</td>
<td>8, 926/ 13</td>
</tr>
<tr>
<td>fruit</td>
<td>&quot; The Apostle saith in</td>
<td>8, 1021/ 4</td>
</tr>
<tr>
<td>fruitful</td>
<td>or meritorious. And which</td>
<td>8, 633/ 32</td>
</tr>
<tr>
<td>fruitful</td>
<td>allegories, as in the</td>
<td>8, 637/ 11</td>
</tr>
<tr>
<td>fruitful</td>
<td>, whatsoever Tyndale say… and</td>
<td>8, 637/ 34</td>
</tr>
<tr>
<td>fruitful</td>
<td>. Neither hangeth it of</td>
<td>8, 742/ 33</td>
</tr>
<tr>
<td>fruitful</td>
<td>. Neither hangeth it of</td>
<td>8, 752/ 9</td>
</tr>
<tr>
<td>fruitful</td>
<td>that forthwith they came</td>
<td>8, 759/ 11</td>
</tr>
<tr>
<td>fruitful</td>
<td>and meritorious, when I</td>
<td>8, 759/ 14</td>
</tr>
<tr>
<td>fruitful</td>
<td>, was it before no</td>
<td>8, 759/ 30</td>
</tr>
<tr>
<td>fruitful</td>
<td>sentence of the same</td>
<td>8, 792/ 32</td>
</tr>
<tr>
<td>fruitful</td>
<td>works of penance make</td>
<td>8, 867/ 15</td>
</tr>
<tr>
<td>fruitful</td>
<td>labor and pain taken</td>
<td>8, 989/ 16</td>
</tr>
<tr>
<td>fruitfully</td>
<td>done… and therefore none</td>
<td>8, 976/ 29</td>
</tr>
<tr>
<td>fruitless</td>
<td>, but also harmful and</td>
<td>8, 634/ 11</td>
</tr>
<tr>
<td>fruitless</td>
<td>… and from the one</td>
<td>8, 639/ 4</td>
</tr>
<tr>
<td>fruitless</td>
<td>and falleth away if</td>
<td>8, 742/ 25</td>
</tr>
<tr>
<td>fruitless</td>
<td>opinion? Must it needs</td>
<td>8, 759/ 31</td>
</tr>
<tr>
<td>fruitless</td>
<td>then were Tyndale yet</td>
<td>8, 762/ 28</td>
</tr>
<tr>
<td>fruitless</td>
<td>by which a man</td>
<td>8, 763/ 15</td>
</tr>
<tr>
<td>fruitless</td>
<td>; and then teaching therewith</td>
<td>8, 786/ 11</td>
</tr>
<tr>
<td>fruitless</td>
<td>knowledge, whereof the knower</td>
<td>8, 883/ 26</td>
</tr>
<tr>
<td>fruitless</td>
<td>? It is not in</td>
<td>8, 967/ 25</td>
</tr>
<tr>
<td>fruits</td>
<td>of these good affections</td>
<td>8, 581/ 28</td>
</tr>
<tr>
<td>fruits</td>
<td>, the pope gave him</td>
<td>8, 596/ 11</td>
</tr>
<tr>
<td>fruits</td>
<td>from the benefice, or</td>
<td>8, 629/ 33</td>
</tr>
<tr>
<td>fruits</td>
<td>of pence, so live</td>
<td>8, 852/ 15</td>
</tr>
</tbody>
</table>
now, as to the
know them by their
hypocrites, by the evil
false prophets by their
now, as to the
of patience, and the
rod, and all to
return again to me
return again to me
his complaint should be
his holy "feeling faith"
and humbly receive and
their heads because they
and the old prophets
battle, and I have
insatiable appetite of the
both, and shall in
there pudding stuffed so
ful folk are farced
own especial elects, pardie,
whereof the Scripture is
with him into the
holy doctors by their
very vengeance of God,
gorge, and with a
indited the Scripture,foresaw
the literal sense be
charge, their own bosoms
find the world so
had they not seen
great face of another
men may I name
as himself can tell
they shall do both
not as he should
railing ribalds, be men
man and a philosopher
believed at the first
very elect, may be
time, and at another
a beastly process, so
man's reason to the
many countries of Christendom
is at some time
naught, and many sometime
Body of God, and (him) the world swarm
him that we be
to the perfection and
them both had as

fruits and works of this
"he meant that ye
of their false doctrine
. For look they never
and works of this
of good works, garnished
and to break those
... but it shall do
for lack of sufficient
folk are farced full
such penance as he
it not. In good
in him, and the
my course, and I
the delicate wantonness of
of my will humble
for fencing as his
of heresies. Wherefore, seeing
well, though they be
'Tyndale in every place
consent and belief thereof
consent and agreement condemned
sore against their wills
belly, before they be
well himself that many
good... yet doth God
. For their archheretics account
of fleshly folk that
well that they should
solution... and at a
many of sundry times
well if he listed
well, ye wont well
unmeet for God to
of worldly wisdom unto
well, and afterward yet
fast at one time
feeble, yea, and fall
of abominable, filthy lies
agreement and consent thereof
fast, and in many
naught, and many sometime
good that yet will
like a stretch-hemp!) call
of all mischief; for
heavy and repent it
infusion of that grace
a faith and as
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms 487</th>
</tr>
</thead>
<tbody>
<tr>
<td>and that it is full</td>
<td>8, 817/ 7</td>
</tr>
<tr>
<td>as good and as full</td>
<td>8, 820/ 31</td>
</tr>
<tr>
<td>many among the clergy full</td>
<td>8, 832/ 23</td>
</tr>
<tr>
<td>earth, I ween, at full</td>
<td>8, 851/ 10</td>
</tr>
<tr>
<td>remnant still the very, full</td>
<td>8, 856/ 19</td>
</tr>
<tr>
<td>own works... she is full</td>
<td>8, 860/ 13</td>
</tr>
<tr>
<td>readers, rehearsed you the full</td>
<td>8, 862/ 24</td>
</tr>
<tr>
<td>him, and so be full</td>
<td>8, 870/ 2</td>
</tr>
<tr>
<td>foul and unclean and full</td>
<td>8, 870/ 18</td>
</tr>
<tr>
<td>could not have that full</td>
<td>8, 884/ 26</td>
</tr>
<tr>
<td>to my simple mind full</td>
<td>8, 885/ 6</td>
</tr>
<tr>
<td>ye saw this yourself full</td>
<td>8, 893/ 14</td>
</tr>
<tr>
<td>that Saint Paul wist full</td>
<td>8, 902/ 23</td>
</tr>
<tr>
<td>be it never so full</td>
<td>8, 921/ 34</td>
</tr>
<tr>
<td>so full, have any full</td>
<td>8, 921/ 34</td>
</tr>
<tr>
<td>council or by as full</td>
<td>8, 923/ 4</td>
</tr>
<tr>
<td>trow we have a full</td>
<td>8, 924/ 32</td>
</tr>
<tr>
<td>now that in this full</td>
<td>8, 925/ 25</td>
</tr>
<tr>
<td>of works, plenteously and full</td>
<td>8, 932/ 12</td>
</tr>
<tr>
<td>in which be many full</td>
<td>8, 932/ 18</td>
</tr>
<tr>
<td>have the selfsame authority, full</td>
<td>8, 937/ 28</td>
</tr>
<tr>
<td>been there, in that full</td>
<td>8, 938/ 15</td>
</tr>
<tr>
<td>authority and the same full</td>
<td>8, 938/ 21</td>
</tr>
<tr>
<td>body should have the full</td>
<td>8, 940/ 34</td>
</tr>
<tr>
<td>princes give their ambassadors full</td>
<td>8, 941/ 16</td>
</tr>
<tr>
<td>God brought into a full</td>
<td>8, 941/ 33</td>
</tr>
<tr>
<td>I ween, have been full</td>
<td>8, 952/ 21</td>
</tr>
<tr>
<td>own works, she is full</td>
<td>8, 956/ 28</td>
</tr>
<tr>
<td>is to wit, a full</td>
<td>8, 962/ 29</td>
</tr>
<tr>
<td>necessary truth, and a full</td>
<td>8, 965/ 30</td>
</tr>
<tr>
<td>plenteous winepresses and their full</td>
<td>8, 983/ 26</td>
</tr>
<tr>
<td>that reason hath no full</td>
<td>8, 996/ 4</td>
</tr>
<tr>
<td>would not have failed full</td>
<td>8, 1028/ 10</td>
</tr>
<tr>
<td>he was not yet full</td>
<td>8, 724/ 7</td>
</tr>
<tr>
<td>tenterhooks of a strong fuller</td>
<td>8, 960/ 25</td>
</tr>
<tr>
<td>of the abundance,&quot; or &quot; fullness</td>
<td>8, 785/ 12</td>
</tr>
<tr>
<td>well appear that the fullness</td>
<td>8, 1006/ 16</td>
</tr>
<tr>
<td>well in all, and full</td>
<td>8, 598/ 21</td>
</tr>
<tr>
<td>things were not so fully</td>
<td>8, 612/ 12</td>
</tr>
<tr>
<td>did not provide so fully</td>
<td>8, 612/ 33</td>
</tr>
<tr>
<td>sects it is not fully</td>
<td>8, 646/ 30</td>
</tr>
<tr>
<td>Friar Luther is so fully</td>
<td>8, 651/ 2</td>
</tr>
<tr>
<td>heresy into another... not fully</td>
<td>8, 661/ 18</td>
</tr>
<tr>
<td>holy doctors and saints fully</td>
<td>8, 669/ 34</td>
</tr>
<tr>
<td>King's Highness handleth them, fully</td>
<td>8, 678/ 16</td>
</tr>
<tr>
<td>say, will think them fully</td>
<td>8, 679/ 31</td>
</tr>
<tr>
<td>upon his head, so fully</td>
<td>8, 699/ 13</td>
</tr>
<tr>
<td>finally the man was fully</td>
<td>8, 701/ 27</td>
</tr>
<tr>
<td>must, have held themselves fully</td>
<td>8, 722/ 19</td>
</tr>
<tr>
<td>and experience thereof, and fully</td>
<td>8, 751/ 7</td>
</tr>
</tbody>
</table>
written these conclusions so
  man, hath by Baptism
  shall yet the more
   at full age not
   till God hath so
   purity that he hath
   glorified, nor her spots
   washing, nor her wrinkles
   before she should be
   hath learned it so
   the Donatists is as
   besides... and especially so
   assembly were agreed so
   Barnes should the more
   which they find so
   your own selves so
   Christian and heathen, so
   this particular church doth
     as that, and not
     bringeth for him, very
     right faith well and
     Christendom, all Christian nations
       words a little more
       the sacraments shall be
         so at his death
         shall be forthwith so
         at his death be
         it, and hath not
         them) do plainly and
         the very church very
         better and the more
         peevish process is so
           all or not so
           of theirs I have
           not for him, neither,
             in every age do
             every age write so
             his heart, with his
             and still feel and
             devil's own hand had
             that he hath foolishly
               of God, that they
               faith, but a false
               feel for a false
               which by that false
               filthy heap of false
               them calleth other false,
               Tyndale for a proud
                 into this rage... the
                   no longer of our
               fully
               in their hearts... Tyndale
               fully
               infounded the faith, and
               fully
               feel by this. For
               fully
               verified in any man
               fully
               given her his cleanliness
               fully
               washed out all her
               fully
               washed out... but be
               fully
               stretched out... but be
               fully
               learned and instructed in
               fully
               and so surely as
               fully
               condemned as are these
               fully
               virtuous and holy as
               fully
               upon one side that
               fully
               be satisfied and put
               fully
               condemned and abhorred in
               fully
               affirm that never heretics
               fully
               seen and perceived that
               fully
               and wholly err, and
               fully
               so good, in that
               fully
               and wholly against them
               fully
               restored, and concord, rest
               fully
               and truly agreed... and
               fully
               and truly than Friar
               fully
               forgiven. That is to
               fully
               forgiven... then shall he
               fully
               forgiven that he shall
               fully
               forgiven and laid up
               fully
               done it till we
               fully
               agree with that exposition
               fully
               and plainly overthrown. For
               fully
               perceive the goodness of
               fully
               , so openly, and so
               fully
               without that showing have
               fully
               confuted, both in divers
               fully
               so plain as a
               fully
               and plainly declare it
               fully
               and so wholly, and
               fulsome
               "feeling faith," feeleth a
               fumble
               about to find out
               fumbled
               about his heart? I
               fumbled
               about all this while
               fumbled
               about and could not
               fumbling
               fantasy. Yet would Tyndale
               fumbling
               heretic... which by that
               fumbling
               faith feeleth that the
               fumbling
               heresies. For yet is
               fumbling
               heretics... though the
               fumbling
               fool. And that he
               fumes
               whereof ascended so hot
               function
               . And yet would he
he shall in the
so sure, especially so
his old craft, in
is much worse and
goeth he yet much
harness, and will no
kindred and affinity, much
degrees, as ye see,
forthwith, to show his
it would go no
But now shall you
further see that the
Luther because his heresy
And Tyndale must confess
when he goeth now
and worse too, and
it can extend no
driven them down much
forth and raileth on
to find out a
their oxen... seeing no
to have answered them
But now goeth he
ballad that beginneth, "The
His Highness unto Luther
opened and revealed any
him that showeth any
hap... but we were
false. Then raileth he
forth he goeth on
But then raileth Tyndale
false. Yet goeth he
must it needs follow
answer Tyndale is yet
how far he goeth
must he prove us
forth to preach... and
nature... More Fie, no
an occasion to seek
now to go any
the contrary. I say
they help (with God's
she was then demanded
let to tell Tyndale
will Tyndale give him
an occasion to seek
when he can no
into the realm. And
he swore for no
faith, without any other,
And yet it seemeth further, by Tyndale's tale and
his "feeling faith" any further, surety of the points
he jesteth on them further, because they wear crowns
of England to the further, end of Almaine. And
Now, if he mean further, as his master Luther
not after for any further, proof; but, spending a
remember himself a little further, as soon as he
can tell thee no further, ... but this I will
ghostly counsel for her further instruction and sure setting
his part, to their further consolation, make and send
have gone therein somewhat further, which I think verily
may say to him further; "Yet I remember me
other fault yet found further, in his tale, as
ye wot well, much further, off from making us
there and spread no further, abroad... and for the
that you few see further, in the Scripture than
again and say no further, but that "one man
heresies. Now shall I further, say that whatsoever all
the cross. And yet further, have I showed you
which it stretcheth no further, in some parts of
then goeth Saint Augustine further, it is but in
Almaine... yet see you further, and saith that such
now, for Friar Barnes' further, have I showed you
their punishment himself. And further, than ever they went
yea, then go they further, here, in the afore-rehearsed
gone again, for any further, worship, confute him by
belief can be no further, have I showed you
and all for the further, have I showed you
time can be known. further, than ever they went
and damnably err." And further, of Saint Augustine's faith
sore fit of a fury further, toward salvation, and therefore
such a fit of over all their old
fury, for fear of breeding furtherance, of love between the
gagling, yea, and all the furtherance, shake off all his
Paul saith to the Galatians further, where in those words
his epistle to the Galatians furtherance, of Saint Augustine's faith
and the Corinthians, the Galatians furtherance, toward salvation, and therefore
the Corinthians, or the Galatians, the Ephesians, or the
and lay thereto refrigerans Galatians, thus saying: "Whatsoever a
great, famous man Bishop Galatians, the Ephesians, the Colossians
gaspeth a little and Galatians, or the Ephesians, or the
on the other side Galen, tend it well with
ye should believe us" Galen, to the proud
thou seest daily, the Galen, would have told him
of "harlots' decking," of " game-players'
ornaments "harlots' decking," and " game-players'
ornaments "harlots' decking," and " game-players'
he hath made us game-players'
her neighbor, begin to game-players'
but stood still and game-players'
gape, after all this while
gape, again, as she that
gaped, upon him and laughed
any fear of your
  sign of a green
drunk up, and the
ale by the green
秘密 to cut his
he doff his gray
shall gather into the
laid up in the
all his whole tale,
fruits of good works,
building of church or
tale all this goodly
close in a high
two beds in the
his holy sermon, and
faith is the first
gate, shall find the
would set up a
end, against which the
All whom the very
have stopped up the
he said that the
and all the great
two sorts be the
and busy about the
failing, against all the
a new rage, and
would after come to
high mount himself, and
saith... Now, my lords,
For thus he saith: " which he can neither
this last book shortly
proofs will I shortly
the wheat he shall
well-learned man, compiled and
which Gratian or Ivo
only very bread, and
the heretics be not
that which never were
the whole Catholic Church
this known Catholic church,
him seed, and hath
him seed, and hath
God of Hosts hath
Lord of Hosts hath
known Catholic church, and
great devil himself, hath
often would I have
out this whole world
gargoyle  face that ye came
  8, 866/ 14
garland  perceive that there is
  8, 878/ 24
garland  hang still; and then
  8, 878/ 31
garland  or an ale pole
  8, 878/ 32
garment  .These things and many
  8, 595/ 20
garments  and clothe himself comely
  8, 583/ 35
  garners  , and the chaff and
  8, 1019/ 34
  garners  of God, we may
  8, 1021/ 3
garnished  and made fair with
  8, 876/ 6
garnished  and made gay. For
  8, 978/ 13
garnishing  thereof, or buying of
  8, 701/ 31
garnishing  , and how hath he
  8, 863/ 17
  garret  in mine house and
  8, 903/ 1
garret  . But yet, as folk
  8, 903/ 5
gaspeth  a little and galpeth
  8, 776/ 13
gate  whereby we enter our
  8, 746/ 26
gate  of glory shut against
  8, 1016/ 32
gate  in the midst of
  8, 1021/ 28
gates  of hell should never
  8, 607/ 18
gates  of hell have so
  8, 607/ 25
gates  of heaven, the true
  8, 634/ 24
gates  of hell should never
  8, 693/ 20
gates  of hell: so is
  8, 728/ 17
gates  of hell, shall never
  8, 807/ 8
gates  of hell, shall never
  8, 807/ 11
gates  of hell. And we
  8, 975/ 10
gather  themselves together and shall
  8, 664/ 33
gather  his Christian church, and
  8, 753/ 9
gather  his flock together... and
  8, 794/ 11
gather  you all together, with
  8, 918/ 30
Gather  all your councils together
  8, 921/ 19
gather  spot nor wrinkle more
  8, 966/ 29
gather  together, and in a
  8, 995/ 9
gather  you together, with very
  8, 995/ 16
gather  into the garners, and
  8, 1019/ 33
gathered  that book... which is
  8, 593/ 14
gathered  it and not a
  8, 593/ 19
gathered  his church of his
  8, 661/ 16
gathered  into one church... but
  8, 662/ 12
gathered  together, nor never one
  8, 667/ 14
gathered  together in a general
  8, 676/ 25
gathered  of Jews and Gentiles
  8, 682/ 7
gathered  him a flock to
  8, 718/ 13
gathered  him a flock to
  8, 726/ 36
gathered  him this flock, he
  8, 727/ 13
gathered  him together... have been
  8, 728/ 1
gathered  and kept it together
  8, 728/ 15
gathered  this flock to him
  8, 728/ 19
gathered  thy children together, as
  8, 747/ 16
gathered  first, and yet doth
  8, 834/ 10
were in that part  
the whole catholic church  
faithful men that be  
him not. Thereupon he  
councils that were lawfully  
done: When you are  
such an assembly so  
it and of it,  
any such general council,  

I have put as  
had been the like  
To whose feast is  
into the sea, that  
is one whole church  
together, as the hen  
in the end he  
out of the sea  
pleasure. And after, he  

for a schism, in  
the fruits, the pope  
should so do... but  
the other... since God  
that reason His Grace  
of them God never  
if they offered and  
the thank that he  
he gave her, he  

principally to God, that  
Talmud in that it  
is to say, "universal,"  
which, he said, he  

firm credence Saint Augustine  
the credence which he  
children of Israel, and  
the grace which he  

him therefrom, as he  
Hymenaeus and Alexander, and  
his maid besides, she  

abjured his heresies), I  
saith Saint Paul, "He  
true thereof, though they  
and ween that God  
me unchosen? "If he  
thence betimes, when he  

find not that he  
that exposition that I  
there but that Christ  
for our Lord's sake  
before not perceived, he  
days, our Lord never  
gathered together into one church  
gathered in like wise in  
gathered in Christ's name, which  
gathered up good stones... not  
gathered in the power of  
gathered together and my spirit  
gathered together should represent the  
gathered together in his name  
gathered of any fewer than  
gathered in some one year  
gathered in every year of  
gathered every man that is  
gathered both good fish and  
gathered and made of the  
gathered together her chickens... and  
gathered a little his five  
gathered and bringeth to land  
gathered his apostles and his  
gathering together with Abiram, Dathan  
gave him neither liberty nor  
gave him leave to take  
gave these two churches not  
gave Luther and Tyndale and  
gave that gift of discretion  
gave to be prayed for  
gave her, he gave her  
gave her not for that  
gave that gift unto his  
gave false exposition was a  
give toward the getting of  
gave so fast, firm, and  
gave to the known Catholic  
gave unto the Church in  
gave them by Moses a  
gave yet abundantly in the  
gave him good thoughts and  
gave their bodies to the  
gave sentence shortly, and said  
gave out a commission to  
gave himself that he might  
gave it him not in  
gave him the motion, when  
gave her more than me  
gave him before so fair  
gave them any writing at  
gave you, here in this  
gave himself to make her  
gave their members to the  
gave his church in the  
gave any necessary revelation since
| nor they that God gave the Law unto, and | 8, 1016/ 10 |
| made his promises and gave his assistance, were all | 8, 1016/ 11 |
| to Christ's time, he gave his continual assistance unto | 8, 1016/ 13 |
| clothe himself comely in gay Kendal green; set saints gay golden eagles, that be | 8, 583/ 36 |
| chickens as with his gay , glorious eagles. But one | 8, 723/ 30 |
| those holy elects, those gay , golden process of Tyndale's | 8, 746/ 13 |
| cannot but seem very gay depending that it hath | 8, 791/ 21 |
| resort again unto the gay , golden process, being as | 8, 841/ 34 |
| of place, for any gay a face as he | 8, 858/ 35 |
| spared much of his gay tale of a glorious | 8, 958/ 2 |
| words following, that as gay . For if our conversation | 8, 978/ 13 |
| again), telleth us a gay babbler wherewith he would | 8, 979/ 14 |
| works, garnished and made gay glorious process will they | 8, 1010/ 27 |
| Friar Barnes in his gay and muse upon another | 8, 624/ 25 |
| preaching, and with a gay by Tyndale well and | 8, 599/ 16 |
| question, and make them gay but one poor piece | 8, 628/ 25 |
| alone. Is not this gay , and thus turn the | 8, 704/ 5 |
| more for all this gay be good… then have | 8, 705/ 11 |
| Baptist do all this gay to hear him now | 8, 988/ 23 |
| And, now, if this gay . For if ever he | 8, 952/ 19 |
| and such other goodly gay go from their old | 8, 1013/ 7 |
| than even very wild gay councils, and against the | 8, 625/ 9 |
| so that except these gay articles of the faith | 8, 644/ 28 |
| especially the Lent; against gay articles of the faith | 8, 645/ 18 |
| the plain places and gay articles be those that | 8, 645/ 33 |
| the clean contrary. The " gay articles those that the | 8, 646/ 21 |
| not need. For the gay church believeth… and special | 8, 646/ 22 |
| what he meaneth by " gay articles"; for we call | 8, 646/ 21 |
| articles those that the gay articles that the | 8, 646/ 21 |
| tell which he calleth gay church calleth those "part | 8, 646/ 25 |
| general articles. For the gay church calleth those "part | 8, 646/ 26 |
| those "part of the gay articles" which articles Tyndale | 8, 646/ 26 |
| where he saith "such gay articles as thou findest | 8, 646/ 28 |
| plain himself... and by " gay articles those articles that | 8, 647/ 18 |
| articles that he calleth gay himself; and that he | 8, 647/ 19 |
| all. For, first, the gay manner that he useth | 8, 667/ 5 |
| the very church" this gay manner of speech, I | 8, 667/ 7 |
| gathered together in a gay council hath any authority | 8, 676/ 25 |
| such causes in the gay councils. And then the | 8, 715/ 3 |
| that point in a gay council through the same | 8, 715/ 14 |
| determined or by the gay custom of the same | 8, 739/ 37 |
| all the clergy in gay … all honest Englishmen that | 8, 833/ 3 |
| telling us that the gay councils may err because | 8, 871/ 23 |
| the credence of the gay councils unto Friar Barnes | 8, 871/ 26 |
| that not only the gay councils, which represent the | 8, 871/ 28 |
| the matter of the gay councils with Friar Barnes | 8, 872/ 2 |
| he saith, proved no gay council fallen in any | 8, 872/ 8 |
| whether a pope, or gay council either, may damnable | 8, 872/ 11 |
| and abhorred by holy gay councils, but also by | 8, 872/ 27 |
Barnes' bibble-babble against the
the whole fraternity-and-sorority in
in every time a
all laws, and all
this that though the
that there shall never
all countries to the
all places to a
believe that such a
will not believe any
liveth that any one
out. But yet this
that in this full
dinner. What would the
that all that whole
have said to that
all this in that
the necessity of a
always together to the
and decreed that the
and the authority of
people assembled at a
whole assembly at a
Church indeed and the
people were at the
say that in that
and true... nor that
there should be any
that ever any such
condemned by that one
and authority of every
Barnes saith that the
men must examine the
that Revelation is, in
eye... for which he
them all, but saith
as soon as the
John called them the
Saint John called the "
to understand that the
to understand that the
to understand that the
expelled Cain and his
by a certain spiritual
the good and faithful
known church of faithful
the nineteenth chapter of
both of Jews and
gathered of Jews and
was the congregation of
general councils, and shall yet
8, 872/ 35
general . And then for answer
8, 886/ 17
general rule. "For though he
8, 888/ 23
general councils... and saith, "They
8, 919/ 18
general council do represent the
8, 921/ 25
general council, be it never
8, 921/ 33
general council, Friar Barnes seeth
8, 922/ 6
general chapter? And as for
8, 922/ 8
general council could not be
8, 922/ 23
general council but if the
8, 922/ 26
general council orderly called together
8, 923/ 25
general council would I not
8, 924/ 35
general council of the whole
8, 925/ 25
general council of the whole
8, 926/ 15
general council... of all the
8, 926/ 27
general council? For that were
8, 927/ 1
general council... Saint Gregory could
8, 930/ 28
general council should often happen
8, 937/ 32
general council... and since it
8, 937/ 36
general councils should be after
8, 938/ 16
general councils, and the proof
8, 938/ 26
general council, plainly confuted them
8, 938/ 29
general council I can nothing
8, 938/ 31
general council that is not
8, 939/ 21
general council. And then, in
8, 939/ 24
general council which I have
8, 939/ 36
general council then, being such
8, 940/ 3
general council after of any
8, 940/ 4
general council, gathered of any
8, 940/ 7
general council that I have
8, 940/ 24
general council of Christendom lawfully
8, 941/ 3
general councils be but ambassadors
8, 941/ 13
general councils by the Scripture
8, 941/ 20
general , the showing of a
8, 996/ 10
generally raileth upon all the
8, 585/ 31
generally that they which depart
8, 666/ 8
generation of them that saw
8, 609/ 15
generation of vipers and serpents
8, 648/ 13
generation of vipers." For as
8, 672/ 6
generation of poisoned vipers can
8, 718/ 16
generation of poisoned vipers can
8, 727/ 2
generation of vipers can neither
8, 728/ 25
generation , yet kept he the
8, 1008/ 3
generation , borne inheritable to those
8, 1011/ 10
generations known. And after, when
8, 1008/ 4
generations to Abraham, and in
8, 1008/ 9
Generations . For like as there
8, 994/ 18
Gentiles ... and that then should
8, 606/ 23
Gentiles both, together. And he
8, 682/ 7
Gentiles . But now there is
8, 874/ 26
worse than heretics or
from the Jews or
was the congregation of
worse than heretics or
church of Jews and
from Judaism or from
not help him. The
having a goodly young
peace, patience, long-suffering, goodness,
I wist once a
his own, and of
some other parts of
religious house of Saint
running of a Scottish
hath a like lewd
not in a Scottish
hope and trust to
they have assayed to
wily fox is to
what he could yet
with if they may
purse... yet could he
could, as he said,
whose "nature" is to "
is, he saith, to "
of them all can
called his wife, and
scriptures of Christ, and
For ere ever he
woman, too, but she
evasion where he might
him the way, would
leave again ere he
faith... which except he
For if we may
means how he might
by this that whoso
Now can Tyndale never
at a tavern go
nor to recover and
would be burned, go
thing that I cannot
me how I may
Scripture? How can I
not beware then and
thereof, and only thereby
of my chaffer to
deadly sin shall never
dwell farthest off, to
tarry till he could

Gentiles     ... yea, and greater continence  8, 874/ 32
Gentiles     , turned to God and                    8, 906/ 19
Gentiles     . But now there is                    8, 928/ 35
Gentiles     ... yea, and greater continence      8, 929/ 6
Gentiles     both, and was himself                 8, 1009/ 17
Gentility    ... and, finding no let                8, 782/ 22
gentleman    is so proud that                      8, 583/ 16
gentleman    to her husband, took                  8, 790/ 11
gentleness   , faith, meekness, temperance... and   8, 757/ 11
gentlewoman  make unto her husband                8, 604/ 16
George       ... and therein should                8, 886/ 20
Germany      , by the Lutheran heretics            8, 731/ 31
Gertrude     at Nivelles, and other                8, 659/ 23
geste        , be washed and made                   8, 839/ 17
geste        or twain in his                       8, 839/ 25
geste        by letter. For that                    8, 839/ 29
get          any good at God's                     8, 581/ 17
get          help and power of                     8, 608/ 19
get          him a hole made                       8, 614/ 1
get          thereby, that for his                 8, 618/ 21
get          once their other heresies             8, 625/ 34
get          but one small piece                   8, 628/ 18
get          of Tyndale no more                    8, 628/ 24
get          him a hole made                       8, 629/ 11
get          him a hole made                       8, 629/ 21
get          us any reward in                      8, 633/ 37
get          up a convent of                      8, 638/ 17
get          him into Turkey and                   8, 652/ 2
get          over the hedge and                    8, 686/ 7
get          her on apace with                     8, 725/ 22
get          out. For besides that                 8, 734/ 8
get          them into a roundel                   8, 772/ 22
get          it... and believe some                8, 781/ 29
get          , he must needs to                    8, 786/ 12
get          heaven, we care for                    8, 795/ 17
get          his feeling faith... what            8, 798/ 4
get          once the historical faith            8, 819/ 20
get          out of this net                      8, 824/ 30
get          him a penny for                      8, 831/ 26
get          again the money that                  8, 885/ 33
get          him over again... both                8, 885/ 36
get          but if I know                         8, 887/ 32
get          a teacher whose teaching              8, 891/ 1
get          any good by those                     8, 897/ 7
get          him thence betimes, when              8, 901/ 3
get          heaven... and all the                8, 901/ 24
get          a penny by them                     8, 903/ 12
get          forgiveness after. These two          8, 917/ 32
get          home again with the                   8, 937/ 19
get          all the known Catholic                8, 951/ 1
live not without sin, 
useth these ways to 
thing that men may 
be long ere he 
would his shepherds should 
little and galpeth, and 
faith, that a man 
of the Christian faith 
too... for because he 
universal," gave toward the 
therewith that toward the 
therewith that toward the 
also that to the 
more do toward the 
God infounded, toward the 
in him toward the 
no more to the 
God's election (to the 
though it be the 
send you the Holy 
but by the Holy 
God and the Holy 
would send the Holy 
would send the Holy 
gift of the Holy 
at yours. The Holy 
they received the Holy 
of God, the Holy 
Saint Peter the Holy 
God with the Holy 
unction of the Holy 
power of the Holy 
not indeed the Holy 
and giving up the 
empty of the Holy 
too, lest the Holy 
working of the Holy 
the correction of his 
never give that special 
destroy clearly Tyndale's whole 
give us his good 
after solemn salutations and 
also have used his 
be comforted with his 
a pygmy as a 
the Church hath that 
given the Church that 
given the Church that 
given the Church that 
the Church" hath "this 
get forgiveness by acknowledging of 
get forgiveness with. For then 
get any money for. Another 
get them and shall also 
get them from the infidels 
get him down of the 
getteth by himself, of his 
getteth that belief by himself 
getteth again infinite life." And 
getting of his credence the 
getting thereof, no man can 
getting of that faith... which 
getting thereof, no man can 
getting of the faith than 
getting whereof the man can 
getting of the feeling faith 
getting of faith than the 
getting whereof themselves, ye say 
getting again of his own 
Ghost, which shall teach you 
Ghost. Now, these things, I 
Ghost hath spoken them, and 
Ghost therein to teach it 
Ghost to teach it althing 
Ghost. Howbeit, since Tyndale, I 
Ghost is free, and inspireth 
Ghost. " Moreover, for the Sacrament 
Ghost fell down on them 
Ghost fell down on them 
Ghost and me, and shall 
Ghost, that shall teach you 
Ghost!" all this may you 
Ghost within you, and if 
ghost. Well, then ye perceive 
Ghost that are divided from 
Ghost have pricked you with 
Ghost (and yet as well 
ghostly father cometh of great 
ghostly gift and prerogative unto 
ghostly purpose. For lo, good 
ghostly counsel what we may 
ghostly greetings of the congregation 
ghostly counsel for her further 
ghostly communication at that time 
giant. And Tyndale saith himself 
gift of God that it 
gift that it can discern 
gift, but because he will 
gift that it discerneth the 
gift of God that it
God never gave that gift of discretion. For no.

God hath given the gift of God to discern the very true.

this church given his God given that.

given this great spiritual to the Church, which God, that gave that.

Spirit of God (whose of Christ hath that

known church hath that other church hath that that God, giving the give that special ghostly Catholic church hath that

hath by God that church that hath the money have bought the is the liberal, free being the great, high liberal goodness... of whose giveth his church that if he had that cannot do, and a that he have the he hath not the God," we shall be have all these goodly employeth not well the powers, and then the order of these great world come hither, thou, afeard to look a fast and pray, and of them will not at all; if they the midst, it would one whereby he might but to cease and at the leastwise ever man... but only to manner, mocks openly... and the people counsel to see that if God and his miracles, and other sects, clearly would call them home, they came into Christendom did no man compelled to good... yet doth God...
<table>
<thead>
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<td>himself had determined to</td>
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<td>and then will we</td>
<td>8, 644/2</td>
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<td>those fathers shall he</td>
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<td>prophecies know him and</td>
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<td>new Baptist, Saint Luther,</td>
<td>8, 650/28</td>
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<td>now suddenly likely to</td>
<td>8, 650/35</td>
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<tr>
<td>as I pray God</td>
<td>8, 672/15</td>
</tr>
</tbody>
</table>
| only… how should I will learn thereof and anon; but ye must told you ye must have more than enough, texts of Scripture as is with me to same, All such as to God than to for the time to teacheth that both to help poor men and new men begin to And therefore first, evermore, was not enough to he would they should Scripture… unto which they purpose? Who biddeth him and then let him nother. I pray God false, great cause to damned person, and thereby Tyndale must of reason say, will I gladly not in any wise first commonly moved to somewhat by the same that one, would never the feeblner. For else world, that he would should not believe and would, his own mouth, his own coming, to and belief which they they should of reason here unto me, and Tyndale be loath to sent by God, to What counsel will he What counsel will he counsel would Tyndale now counsel, then, will Tyndale to pray God to give the grace to find 8, 636/13
give him good leave to 8, 644/2
give the children eagle eyes 8, 648/26
give the better ear unto 8, 650/25
give the world warning before 8, 650/28
give ear to the sore 8, 650/35
give them grace to do 8, 672/15
give credence except I believed 8, 675/19
give credence thereunto, as himself 8, 682/22
give him leave to rail 8, 683/25
give him leave to rail 8, 683/30
give out in alms, and 8, 686/27
give us warning that God 8, 686/33
give every man according as 8, 687/12
give credence to it. Besides 8, 694/7
give to a poor man 8, 698/5
give from myself, and yet 8, 698/26
give alms is good and 8, 698/29
give alms must needs be 8, 700/12
give a certain rule that 8, 700/18
give thy money to the 8, 700/25
give poor men when they 8, 701/17
give the less to poor 8, 702/20
give faith, and unto the 8, 707/5
give the thank to the 8, 708/20
give the thank to God 8, 708/25
give him once the grace 8, 708/30
give thank to both. First 8, 708/33
give to God's enemy the 8, 711/20
give us leave to laugh 8, 723/5
give him with it: let 8, 733/2
give any credence unto you 8, 737/15
give faith and credence the 8, 739/6
give a reason and cause 8, 744/2
give that special ghostly gift 8, 745/13
give we them a great 8, 749/15
give them a mouth and 8, 749/17
give credence unto. And thus 8, 749/30
give his church a law 8, 753/10
give out his grace unto 8, 755/36
give unto Christ's Catholic Church 8, 768/24
give any credence to it 8, 770/7
give credence unto me, and 8, 770/30
give any sore sentence upon 8, 790/16
give us his good ghostly 8, 796/23
give us? He will of 8, 796/25
give us, therefore, how we 8, 797/14
give unto him? Will he 8, 798/5
give him further? Will he 8, 798/19
give it him? If Tyndale 8, 798/21
what counsel Tyndale can

he never so saintly,

be not able to

far forth as we

therefore must he needs

agree with Tyndale to

Peter that we should

good nature of God

his high wisdom) he

without any manner merit

of revelation if he

charge is that they

goodness, that list to

our duty"...and so

cleanse a man nor

and of duty must,

Saint John: "I will

convenient place as may

he is ready to

Friar Barnes, ready to

in Christendom, let them

to mean therein to

we should without consideration

reason that she should

ye went about to

us, and come and

will gladly offer to

all the remnant will

naught...so will she

our very mother will

Till Father Barnes can

sir, that he would

ture interpreter...and then

into our English tongue,

will, I warrant you,

so would he therefore

And when God shall

which no man can

in Christendom, let them

I say that princes

he is ready to

And then if we

we lose it we

you ever any man

he forbiddeth us to

goods, unto whom they

Barnes' heresies, I shall

of Christ he did

curch (for who can

man teach them, or

give any man toward salvation 8, 799/ 9

give any man any counsel 8, 799/ 26

give any good reason of 8, 801/ 12

give credence to the Catholic 8, 801/ 13

give over that false, feeble 8, 809/ 5

give over all the matter 8, 811/ 36

give a reason of our 8, 812/ 25

give him credence in that 8, 819/ 2

give some one greater grace 8, 822/ 32

give a creature the like 8, 825/ 24

give it any man...he 8, 825/ 27

give credence unto the old 8, 831/ 30

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give the thank of all 8, 841/ 24

give him remission: this learned 8, 842/ 19

give credence to the church 8, 847/ 16

give unto every one of 8, 850/ 12

give the matter most light 8, 857/ 11

give her his cleanness, and 8, 860/ 9

give her his cleanness, and 8, 865/ 12

give themselves to scriptures. Wherefore 8, 874/ 19

give us warning to do 8, 889/ 20

give ourselves to the consent 8, 889/ 28

give sure credence to any 8, 891/ 4

give us tokens whereby we 8, 891/ 29

give us good and faithful 8, 892/ 12

give us good, wholesome food 8, 892/ 20

give us no meat but 8, 892/ 36

give us none but good 8, 892/ 37

give us but good...whereas 8, 894/ 20

give her better knowledge of 8, 896/ 21

give her all, and me 8, 898/ 11

give some of us, such 8, 901/ 11

give it the quickness and 8, 918/ 9

give him no such occasion 8, 918/ 14

give undoubted credence thereunto, and 8, 922/ 22

give me another leisure (after 8, 923/ 29

give himself, but if it 8, 925/ 37

give themselves to scriptures. Wherefore 8, 928/ 28

give their ambassadors full authority 8, 941/ 15

give her his cleanness, and 8, 956/ 25

give thanks unto God, we 8, 968/ 16

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Christ only, which hath
is receiv'd with thanks
in thee, that was
the church, and hath
Baptism. Thus hath God
Paul's words: "Christ hath
God hath so fully
occasions toward it outwardly
be thanked, hath he
he had that gift
but if it be
money which himself had
I wot well, have
the same full credence
else at his advertisement
Paul's words: "Christ hath
saith unto the Ephesians, "
for whom Christ hath
too, which Christ hath
with alms that is
but these things are
the Church, and hath
so, though he have
and without firm credence
them, and some light
therefore Friar Barnes' solution
to this tale, he
the grace that God
the psalm that God
grace invisible that God
counterfeited churches. And now
apostle Saint James, he
what means the pope
before... saving that he
by his Holy Spirit
that is to wit,
in these words Tyndale
by God's good ordinances
feareth, and trembleth, and
in great haste, and
the Church that God
to some other, yet
I said before, God
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a servant whom he 8, 976/ 19
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Now am I very 8, 1022/ 31
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yet Master More be 8, 1022/ 31
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<td>to the Galatians,</td>
<td>charity,</td>
<td>8,757/9</td>
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<td>his own. Now,</td>
<td>this</td>
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<td>that she broke the</td>
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<td>thou hast received</td>
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<td>away of priests;</td>
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<td>arise again and be</td>
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<td>that we may be</td>
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<td>in his said servant</td>
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<td>famous doctor and</td>
<td>high,</td>
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<td>And Moses left a</td>
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<td>such glosses to</td>
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<td>blessed bishop and</td>
<td>very heretics. For as that</td>
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<td>continued therein</td>
<td>and evermore</td>
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<td>behind him in the</td>
<td>glory in heaven this</td>
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<td>as with his gay,</td>
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<td>their wives to the</td>
<td>her to himself a</td>
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<td>her to himself a</td>
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<td>twain in joy and</td>
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<td>and make perfect</td>
<td>his</td>
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<td>he might make her</td>
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<td>thereof she shall</td>
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<td>twain in joy and</td>
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<td>and make perfect</td>
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<td>he might make her</td>
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<td>he might make her</td>
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Church to make her
God shall make them
and with a gay
him. For himself shall
of honor, praise, and
it unto their own
come in his Father's
life of honor or
exalted him to great
us merit much more
too is rewardable with
should bring to the
fall… and toward which
the like degree of
Luther giveth all the
be not worthy the
bring them to his
here sit in eternal
Therecon hang you, therein
last through grace into
may be in one
are predestinated unto eternal
find the gate of
elects certainly predestinated to
in this wise to
this is Luther's own
care they how they
from ill to worse…
it! With this goodly
of them... those they
Huessgen, Tyndale, and Zwingli
Zwingli, and Tyndale so
the Pharisees put this
heard, with the false
doctor against them, they
doctor against them, they
one against us, we "
against us, we will "
and I neither will
Tyndale specially, which would
and by this bald
witness, though Tyndale's own
1, "Quodcumque," where your
Lyra, and the ordinary
gloss, and the interlinear
prima, "Quodcumque," where your
law, but against a
that Lyra reproveth the
He saith that the
doth Barnes mistake the
the writer of that
gloss meaneth nothing so... but 8, 914/ 8
keep. And that the
gloss there is no 8, 914/ 20
place. For in that
alone. And therefore that
Saint Augustine nor that
Now, where that the
to. Also the other
eff' what maketh that
gloss err. And so this
would prove by this
see well that this
which things neither nother
whereas he rehearseth the
text and in the
a patch of the
with which he would
forth with his own
Dis. 2, "Si," in
A recta et in
glossed all that, so faintly,
the Scripture with false
glosses their false doctrine and
glosses their traditions and false
glosses false doctrine or false
and vitiated with false
Tyndale ... and with false
and making of false
for making of false
then as for false
as to make such
destiny. Now, what false
and meritorious! What false
feign they not false
so false and foolish
to starch. "These goodly
would with their evil
juggle away such good
leaven of their false
false sense with wicked
wresting" it with false
Pharisees did, with false
would with their false
in bringing forth these
err. "As though these
These words of these
law, but of certain
bring us forth but
his purpose, but the
laws, but by the
have left out the
no more do the
glosses neither, as I have
so foolishly handled their
head laying but the
against him, and his
in furnishing his own
Luther, Tyndale's old master,
great sacrament"... those words
is my body"... there
words, and Tyndale untruth
with which he falsely
discern them, concerning the
Paul with their false
the other's charge false
sin by the false
twain) nor with false
destroyeth Friar Barnes' false
poleaxes, your holy red
pillars, poleaxes, and red
Abraham and the rich
gospel of the rich
and laud liberality... the
not provided for gobbellid
their archheretics teach in
wrath, envy, covetousness, sloth,
wrath, envy, covetousness, sloth,
sloth, nor drunkenness no
liberality... the glutton
discard gluttony and exhort
the young viper serpents
schisms go about to
see. Let us now
be a friar and
men are taught to
And when the parishioners
unto one such, to
chapter, that such as
that there can none
but those, therefore, that
And though the hole
midst, as it should
upon every side, to
is ascending... and to
But yet, because ye
a millstone might well
other end, it would
concerning the stone to
shall speak these words: "
one small piece to
a good while to
far as men might
which significations? Let us
glosses neither, as I have
... No sultan in a
... and the laws against
nothing for him yet
with falsifying the scripture
it thus: "This is
Luther, and saith that
Luther his words, and
them. For neither doth
the words of Saint
of Scripture, by the
... whereof they would destroy
of the true scripture
of the Scripture affirmeth
of Saint Augustine's words
of Saint Augustine's words
, your holy ouches, and
, ouches, and rings, and
and Lazarus, in the
and Lazarus. And therefore
discard gluttony and exhort
... too, that they might
, despoothing of churches, despite
, and lechery, then our
, and lechery, then our
, nor friars lusking abed
and exhort all men
gnaw out their mother's belly
gnaw out the very belly
go to Tyndale's first point
go in a friar's coat
go in any pilgrimage, or
go to law with them
go and run at riot
go out of this known
go out of it to
go out thereof must needs
go through... yet the stone
go outward from the innermost
go outward from the innermost
go inward from the outermost
go by imaginations... I will
go through it. Now, if
go no further than the
go through the whorl, and
Go ye and preach the
out of Almaine unto
against them... and their
... but if these heretics
again to our old
should plenteously spring thereof.
by invasion. For they
ye hypocrites, ere ye
indeed. But Tyndale cannot
beginneth, "The further I
saith that they therefore
very church, because they
apostles": whither will Tyndale
which he saith they
but great sin to
himself and his fellows
because he cannot so
many churches, he may
that a man may
that a man may
perceive that though he
follow that he shall
that all they that
all the sects that
he saith, "They that
all folk that ever
ye see Tyndale here
and always those that
dissension and seditious schisms
they depart only and
sects of heretics as
show that himself doth
bestow your money upon...
and their relics, and
follow; yea, though he
maketh it, everything to
one mind agreed. Now
follow; yea, though he
pace with trip and
believe the sacraments... and
church that he might
all such heretics as
Scripture of them that
of the world would
bid the true church
prevent us and to
of the world would
everything. Let us now
that, when he died
fruit." Now, ere we
and much more they
wax after naught, and
ever have needed to
For what should I
need I now to
Go
me now through all
and preach and be
about to take the
that way, but will , the more behind." For
from the Catholic Church
out thereof... but that
from us to seek
now, and which he
about it. This was
now to the "true
out but by heresy
out of one into
out of a false
from a false church
straight out of a
into the true church
out of the Catholic
out of the (Catholic
from the church of
forth from us. And
about to teach how
therefrom shall be but
about to gnaw out
from ours... whereas he
out thereof) may fall
from the Catholic Church
to, then, good Christians
in pilgrimages, and to
upon the plain and
like between the whole
me, then, yet again
upon the plain and
quickly and walk wondrous
to shrift, which he
to, there were none
from the faith of
before. And when they
about to persuade the
learn the truth of
forth with the towardness
about to persuade the
, then, to the words
straight unto the devil
any farther, how proveth
about. And therefore, since
to the devil at
about the proof at
about to prove the
any further thereto, since
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<td>another: so may he go forth with God into</td>
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<td>hope. He may also go forth in belief and</td>
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<td>to sit still and go nothing about it? And</td>
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<td>every man must needs go to the devil. For</td>
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<td>upon the words that go before or the words</td>
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<td>and then biddeth him go and repent his unbelief</td>
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<td>counsel to bid him pray therefor. For well</td>
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<td>principal purpose whereupon we go is the argument which</td>
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<td>will in the meanwhile go now about to teach</td>
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<td>one and let it go for none. But, now</td>
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<td>that therefore they that go out from it be</td>
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<td>guessing now whereabout I go , will say that in</td>
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<td>then?&quot; and wherefore I go about to prove unto</td>
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<td>would at a tavern go get him a penny</td>
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<tr>
<td>men… and I shall go to the matter itself</td>
<td>8,833/17</td>
<td></td>
</tr>
<tr>
<td>with help of grace go about to add any</td>
<td>8,849/22</td>
<td></td>
</tr>
<tr>
<td>leave her husband and go from, him, and not</td>
<td>8,870/1</td>
<td></td>
</tr>
<tr>
<td>he telleth us not, &quot;go to such a place</td>
<td>8,876/19</td>
<td></td>
</tr>
<tr>
<td>but he biddeth us go and telleth us not</td>
<td>8,876/20</td>
<td></td>
</tr>
<tr>
<td>right way and also go the more sure; for</td>
<td>8,876/36</td>
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<tr>
<td>church… but biddeth us go take the Scripture with</td>
<td>8,878/10</td>
<td></td>
</tr>
<tr>
<td>he would be burned, go get him over again</td>
<td>8,885/36</td>
<td></td>
</tr>
<tr>
<td>that Saint Philip should go by him and teach</td>
<td>8,888/16</td>
<td></td>
</tr>
<tr>
<td>other, wicked women which go about to poison us</td>
<td>8,892/22</td>
<td></td>
</tr>
<tr>
<td>so far as ye go . But I would, as</td>
<td>8,893/33</td>
<td></td>
</tr>
<tr>
<td>so far as they go that is to wit</td>
<td>8,894/26</td>
<td></td>
</tr>
<tr>
<td>another piece… and so go about to prove every</td>
<td>8,895/23</td>
<td></td>
</tr>
<tr>
<td>perceive the truth and go forth farther with him</td>
<td>8,898/6</td>
<td></td>
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<tr>
<td>more but every man go where he will, and</td>
<td>8,901/20</td>
<td></td>
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<tr>
<td>of all that ye go about. For ye would</td>
<td>8,904/26</td>
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<tr>
<td>that ye bid me go seek her… and ye</td>
<td>8,905/7</td>
<td></td>
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<tr>
<td>places; and then to go seek these words throughout</td>
<td>8,909/2</td>
<td></td>
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<tr>
<td>them shall he say, &quot;go , ye accursed wretches, into</td>
<td>8,920/31</td>
<td></td>
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<tr>
<td>world was wrought to go together in this world</td>
<td>8,926/13</td>
<td></td>
</tr>
<tr>
<td>Saint Gregory bid him go scrape that authority out</td>
<td>8,936/3</td>
<td></td>
</tr>
<tr>
<td>affirmed it more stiffly. go to, therefore,&quot; would Saint</td>
<td>8,936/20</td>
<td></td>
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<tr>
<td>him in like wise go complain not to the</td>
<td>8,943/30</td>
<td></td>
</tr>
<tr>
<td>and specially biddeth him go complain to &quot;the church</td>
<td>8,946/10</td>
<td></td>
</tr>
<tr>
<td>him, in like wise, go and complain &quot;not unto</td>
<td>8,949/6</td>
<td></td>
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<tr>
<td>would in a corner go teach another man heresy</td>
<td>8,949/10</td>
<td></td>
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<tr>
<td>will Barnes bid him ?Whether to the particular</td>
<td>8,949/18</td>
<td></td>
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<tr>
<td>any cause of complaint, go complain himself to the</td>
<td>8,949/26</td>
<td></td>
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<tr>
<td>no particular church… but go seek that universal church</td>
<td>8,950/34</td>
<td></td>
</tr>
<tr>
<td>him well and plainly go complain to &quot;the church</td>
<td>8,951/9</td>
<td></td>
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<tr>
<td>our Savior bade him go to the church… whereof</td>
<td>8,951/16</td>
<td></td>
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<tr>
<td>church that he should go to should be able</td>
<td>8,951/21</td>
<td></td>
</tr>
<tr>
<td>and asking mercy, too, go from Christ's very church</td>
<td>8,966/1</td>
<td></td>
</tr>
<tr>
<td>forgiven that he shall go hence so clean and</td>
<td>8,966/19</td>
<td></td>
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<tr>
<td>may at the last go to the everlasting life</td>
<td>8,968/34</td>
<td></td>
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<tr>
<td>and clean and forthwith go to God; as though</td>
<td>8,970/19</td>
<td></td>
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</tbody>
</table>
men neither bound to
catholic church, and not
they serve Antichrist. They
of it still and
way, and feared to
will, for all that,
which nothing so greedily
this frenzy that they
every one, that they
church, which while they
Third Book. But then
with us), let us
they refuse. Let us
when each of them
given to them before,
they say yea, then
that except these geese
we would ourselves therefore
Market Heath, and then
fro, and say they
meant that men should
affirm that we should
old froward heresy, ye
denieth that all that
saith that there may
not only that heretics
that all they which
very church, because we
is well done to
a cantele or a
faithful final elect of
hath the Spirit of
here in earth, which
chief spiritual governor under
word, neither honorable to
the liberal goodness of
for good works. And
the Scripture... thus crieth
in these promises trust
sin hath done to
great humility given by
by all good men:
was so pleasant unto
me that are with
Church teacheth us as
no pope believeth in
beside the law of
and promises made unto
the heart, whereof only
governor as good as

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<th>Term</th>
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<tbody>
<tr>
<td>go</td>
<td>seek it nor so</td>
<td>8,979/25</td>
</tr>
<tr>
<td>go</td>
<td>out thereof into any</td>
<td>8,982/22</td>
</tr>
<tr>
<td>go</td>
<td>gorgeously arrayed of our</td>
<td>8,983/20</td>
</tr>
<tr>
<td>go</td>
<td>not out, of whom</td>
<td>8,987/30</td>
</tr>
<tr>
<td>go</td>
<td>thither. Now, good Christian</td>
<td>8,991/19</td>
</tr>
<tr>
<td>go</td>
<td>run out of this</td>
<td>8,994/4</td>
</tr>
<tr>
<td>go</td>
<td>about to pollute</td>
<td>8,994/23</td>
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<tr>
<td>go</td>
<td>farther and farther from</td>
<td>8,994/34</td>
</tr>
<tr>
<td>go</td>
<td>seek her whom if</td>
<td>8,994/36</td>
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<tr>
<td>go</td>
<td>fromward, till they turn</td>
<td>8,995/7</td>
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<tr>
<td>go</td>
<td>we farther with them</td>
<td>8,997/1</td>
</tr>
<tr>
<td>go</td>
<td>farther and consider the</td>
<td>8,1001/20</td>
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<tr>
<td>go</td>
<td>now to the first</td>
<td>8,1001/37</td>
</tr>
<tr>
<td>go</td>
<td>seek the church, which</td>
<td>8,1002/18</td>
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<tr>
<td>go</td>
<td>seek them out in</td>
<td>8,1004/18</td>
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<tr>
<td>go</td>
<td>they further than ever</td>
<td>8,1012/27</td>
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<tr>
<td>go</td>
<td>from their old flock</td>
<td>8,1013/7</td>
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<tr>
<td>go</td>
<td>from the Church. Let</td>
<td>8,1021/1</td>
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<tr>
<td>go</td>
<td>through to and fro</td>
<td>8,1021/28</td>
</tr>
<tr>
<td>go</td>
<td>in and out, where</td>
<td>8,1021/29</td>
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<tr>
<td>go</td>
<td>to an openly known</td>
<td>8,1023/12</td>
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<tr>
<td>go</td>
<td>seek the secret, unknown</td>
<td>8,1024/3</td>
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<tr>
<td>go</td>
<td>clearly about to leave</td>
<td>8,1030/2</td>
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<td>go</td>
<td>out of the same</td>
<td>8,1030/33</td>
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<tr>
<td>go</td>
<td>out of the same</td>
<td>8,1030/34</td>
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<tr>
<td>go</td>
<td>out of the Church</td>
<td>8,1031/6</td>
</tr>
<tr>
<td>go</td>
<td>out of the Church</td>
<td>8,1031/7</td>
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<tr>
<td>go</td>
<td>from the church of</td>
<td>8,1031/20</td>
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<tr>
<td>go</td>
<td>in pilgrimages, and to</td>
<td>8,1033/34</td>
</tr>
</tbody>
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<tr>
<th>Term</th>
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<tr>
<td>gobbett</td>
<td>from a whole loaf</td>
<td>8,578/12</td>
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<tr>
<td>God</td>
<td>, that he is in</td>
<td>8,575/14</td>
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<tr>
<td>God</td>
<td>imprisoned in his breast</td>
<td>8,575/15</td>
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<tr>
<td>God</td>
<td>hath and ever shall</td>
<td>8,575/29</td>
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<tr>
<td>God</td>
<td>, and Christ's vicar in</td>
<td>8,576/31</td>
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<tr>
<td>God</td>
<td>nor serviceable unto our</td>
<td>8,579/31</td>
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<tr>
<td>God</td>
<td>, nor yet should have</td>
<td>8,580/27</td>
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<tr>
<td>God</td>
<td>saith in his Holy</td>
<td>8,581/9</td>
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<tr>
<td>God</td>
<td>in our ears and</td>
<td>8,581/13</td>
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<tr>
<td>God</td>
<td>nothing at all. But</td>
<td>8,581/16</td>
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<tr>
<td>God</td>
<td>... and that his willing</td>
<td>8,581/24</td>
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<tr>
<td>God</td>
<td>and taught by all</td>
<td>8,581/26</td>
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<td>God</td>
<td>must needs therefore, pardie</td>
<td>8,581/27</td>
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<tr>
<td>God</td>
<td>, while they lived here</td>
<td>8,582/24</td>
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<td>God</td>
<td>in heaven saving that</td>
<td>8,582/31</td>
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<tr>
<td>God</td>
<td>hath taught it that</td>
<td>8,583/21</td>
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<tr>
<td>God</td>
<td>... for none of them</td>
<td>8,584/31</td>
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<tr>
<td>God</td>
<td>consenteth not that God's</td>
<td>8,585/5</td>
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<tr>
<td>God</td>
<td>, which no man compelled</td>
<td>8,586/20</td>
</tr>
<tr>
<td>God</td>
<td>is the beholder... or</td>
<td>8,588/17</td>
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<tr>
<td>God</td>
<td>is himself, yet shall</td>
<td>8,592/16</td>
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god suffered that good saint 8, 602/ 23

god, if one threw in 8, 605/ 33

god to have none end 8, 607/ 3

god had ordained, out of 8, 607/ 4

god standeth not in words 8, 608/ 2

god is not in words 8, 608/ 10

god hath not done… but 8, 608/ 28

god stirred up Moses, and 8, 609/ 11

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was rejected again of
the plain scripture of
Christ's Catholic faith that
else is there, as
to see how sore
midst, trow you? By
endureth, is ordained of
his apostles went, as
as "the kingdom of
mind, the kingdom of
faith again. And yet
out of those unbelievers
unto the word of
saw the miracles of
in the Bible. And
had the scripture of
of the City of
Now, that many times
punished, and against which
the flesh. And now
corruption so far against
therewith. But, now, that
therein? Findeth he that
men to heresy? Did
his hundred prophets? Also,
prophets sent us by
be messengers sent from
themselves messengers sent by
the coming of Christ...
hundred. And thus, though
of sufficient diligence perished,
the very church of
world's end." For though
their own good endeavor,
be the scholars of
can come… but if
say, being thus though
all the words of
plain scriptures in which
of the other… since
nor the promises of
And yet by Tyndale,
while in respect, and
should not deceive long
man were come from
all the saints whom
considering the miracles that
it is so that
men… and for whom
number: that is, Almighty
is the church of God here in earth; in pliable to the truth, off the promises of God this point... which thing, plainly, by this way. they see that if that Holy Spirit of God and the miracles of the very vengeance of judge the power of after... and that therefore not without disobedience of seven sacraments were by of the grace that the liberal goodness of that the goodness of after the vengeance of literal sense alone. But full good... yet doth thing therein. Which sense naught... and showed that that the Spirit of therein... he saith, "Careth nay. And yet indeed in the psalm that thus it appeareth that saw Saint Paul that compared with the other, blessed, holy saint that good, wholesome allegory that say... and else would the grace invisible that to the mind of things specially pleasing to the Gospel, and drive that the Spirit of his Holy Spirit one none could do but Israel unto their Lord after fleshly understanding in them that believed in unto the laws of this new prophet whom coming of Saint John... apostles, now sent by find much resistance surely the paths of our by what old prophet wise man ween that was specially sent by God should have wrought with made unto this church keeping his promises fore-remembered hath, since the death give yet, before Doomsday which by Christ's promise wrought and showed by in judging every man's suffereth every man's leave undone, be become given to his church giveth in them is hath appointed such a supply upon his part fallen upon Ananias and, whose plenteous Spirit indited give the grace to, that indited the letter meant thereby that the intended this sense and aught for the oxen careth and provideth for giveth the meat to careth for the feeding so much cared for cared not for the caused that story to would into some man never have suffered so giveth with them, and. And yet since this, and through the means out of Christendom, when had lighted upon him himself and equal. And. All this, lo, could "... which yet, before John, and thought themselves in to be made righteous. More Lo, good Christian hath now sent at would of likelihood, when in so great a caused him to be in wilderness, "so must hath prophesied that he would ever send any to rebuke faults; whereas
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discern the words of God by calling men from God shall never suffer to 8, 679/ 16
discern the words of God hath given the grace God hath sent to call 8, 679/ 20
discern the words of God from the words of God and into the church 8, 679/ 24
of Scripture, and whatsoever
if they offered unto
meritorious to offer to
meritorious to offer to
meritorious to offer unto
better "to offer to
betoken his burying. But
neither she would nor
offer the money to
that to offer to
Offering," say they, "to
whereof no commandment of
a thing necessary, whereunto
any offering either to
that concerning offerings to
they have vowed to
great cause to thank
unto the mercy of
the bottomless mercy of
were it not that
church, in that that
the very scripture of
Tyndale's master confesseth, hath
false. And since that
very church, of which
the bottomless mercy of
give the thank to
neither noter. I pray
First and principally to
that he resisted not
to the belief of
by the Spirit of
that the Spirit of
of the scripture of
living and miracles that
Christian living thereto, that
this glorious saint of
by the Spirit of
the Holy Spirit of
their chastity vowed unto
very, true gospel of
men full unmeet for
is the scripture of
and other prophets which
the true church of
so, the children of
the true scripture of
had the Spirit of
the very scripture of
of the Spirit of

God would have known besides
8, 696/ 2
God , they did better than
8, 697/ 33
God and his holy saints
8, 697/ 37
God than to give to
8, 698/ 5
God than help his father
8, 698/ 7
God and his holy saints
8, 698/ 17
God , as I say, the
8, 699/ 21
God would she should, have
8, 699/ 24
God than honor and help
8, 700/ 7
God and his saints is
8, 700/ 11
God or to saints, and
8, 700/ 20
God constraineth thee. But as
8, 700/ 23
God by his own bidding
8, 700/ 24
God … or saint or building
8, 701/ 30
God or his saints, or
8, 703/ 1
God … till now, lo, that
8, 703/ 37
God . For then can we
8, 705/ 12
God . For as they had
8, 706/ 23
God . For as they have
8, 706/ 28
God provided otherwise for us
8, 706/ 34
God hath unto this church
8, 707/ 19
God from the counterfeit, and
8, 707/ 20
God given that gift to
8, 708/ 4
God hath given this great
8, 708/ 5
God will have men learn
8, 708/ 9
God " and here is all
8, 708/ 16
God , without whose grace working
8, 708/ 25
God give him once the
8, 708/ 30
God , that gave that gift
8, 708/ 34
God and his church, but
8, 708/ 37
God and his church, from
8, 709/ 2
God (whose gift Luther confesseth
8, 710/ 37
God , by which it knoweth
8, 711/ 16
God . But the thing that
8, 711/ 28
God showed for them… whereof
8, 711/ 30
God hath himself testified his
8, 713/ 25
God , with all others like
8, 713/ 28
God , that maketh men of
8, 715/ 1
God , nor against the consent
8, 715/ 13
God would fall then again
8, 716/ 3
God .This, lo, ye see
8, 717/ 14
God to send on his
8, 717/ 20
God … ask them how John
8, 717/ 30
God stirred up in all
8, 717/ 31
God and had his Spirit
8, 717/ 33
God spy out their father
8, 717/ 35
God by the scribes and
8, 719/ 1
God and could not err
8, 719/ 3
God : that is to wit
8, 719/ 7
God … even in like wise
8, 719/ 8
the very church of God, neither; nor to admit
hath that gift of God, by his great promises
and the messenger of God himself" "and so," saith
saith he, "but even as I am, We
that were elected of ye believe us that
ye believe us that
How prove you that
I know well that
the very scriptures of God
any due proof that
by special inspiration of this world, I ween,
the special inspiration of no great marvel, since
to marvel of: Since the true scripture of
so, the children of
He meaneth, of likelihood,
is the spouse of now, the "seed" that
saith, with which the were all left by
error. And therefore as
these goodly gifts of Catholic Church, but by
gospel and scripture of Catholic Church... but since
must needs be of the very word of the Church: now would
yet unto this day,
all the scripture of in the field of
through the providence of
lie of you. But Augustine is plainly that
And then, like as scripture. Yea, and when
by the scripture of be the scripture of
inspiration and teaching of
been the scripture of be all taught of
of God." That is, "be all taught of
of God." That is, "be the sons of
of the power of understanding of the Scripture, is himself. But, ordinarily,
these means, like as

<table>
<thead>
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<th>Reference</th>
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<td>God, neither; nor to admit</td>
<td>8,719/31</td>
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<tr>
<td>God, by his great promises</td>
<td>8,720/19</td>
</tr>
<tr>
<td>God himself&quot; &quot;and so,&quot; saith</td>
<td>8,721/2</td>
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<tr>
<td>as I am, We</td>
<td>8,721/3</td>
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<tr>
<td>as we be: that</td>
<td>8,721/5</td>
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<td>hath given us the</td>
<td>8,721/24</td>
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<tr>
<td>hath taught you to</td>
<td>8,722/10</td>
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<tr>
<td>is at his own</td>
<td>8,722/21</td>
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<tr>
<td>, without any teaching of</td>
<td>8,722/27</td>
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<tr>
<td>hath so done indeed</td>
<td>8,722/29</td>
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<tr>
<td>inspired into himself, and</td>
<td>8,723/2</td>
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<tr>
<td>could have chosen worse</td>
<td>8,723/4</td>
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<tr>
<td>. But now ye see</td>
<td>8,723/22</td>
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<tr>
<td>is not so familiar</td>
<td>8,723/29</td>
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<tr>
<td>inspireth Tyndale and such</td>
<td>8,723/32</td>
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<td>by being showed it</td>
<td>8,724/1</td>
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<td>spy out their father</td>
<td>8,724/34</td>
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<tr>
<td>for the father. But</td>
<td>8,725/1</td>
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<tr>
<td>indeed, and therefore by</td>
<td>8,725/4</td>
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<td>hath left them, as</td>
<td>8,727/21</td>
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<td>of Hosts hath gathered</td>
<td>8,727/12</td>
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<td>for seed in the</td>
<td>8,727/25</td>
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<td>, the King of peace</td>
<td>8,728/13</td>
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<td>, the scattered flock of</td>
<td>8,728/30</td>
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<td>himself... as Saint John</td>
<td>8,729/3</td>
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<td>. And thus he bringeth</td>
<td>8,729/11</td>
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<tr>
<td>(as he saith) teacheth</td>
<td>8,729/15</td>
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<td>, in that it had</td>
<td>8,730/21</td>
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<tr>
<td>. And so is Tyndale</td>
<td>8,731/10</td>
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<tr>
<td>that Tyndale had rehearsed</td>
<td>8,731/37</td>
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<tr>
<td>be thanked, very well</td>
<td>8,732/31</td>
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<td>where either part saith</td>
<td>8,734/3</td>
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<tr>
<td>whereof Christ speaketh in</td>
<td>8,734/23</td>
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<tr>
<td>the Father: These be</td>
<td>8,736/31</td>
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<tr>
<td>forbid that I should</td>
<td>8,738/15</td>
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<tr>
<td>of his goodness offereth</td>
<td>8,739/12</td>
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<td>useth miracles and divers</td>
<td>8,739/15</td>
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<td>hath used the knowledge</td>
<td>8,739/21</td>
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<td>that Christ is come</td>
<td>8,740/11</td>
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<tr>
<td>because the Church so</td>
<td>8,741/22</td>
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<tr>
<td>himself. And whereas his</td>
<td>8,741/31</td>
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<td>. Which faith is but</td>
<td>8,742/24</td>
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<td>.&quot; That is, &quot;God shall</td>
<td>8,742/29</td>
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<tr>
<td>shall write it in</td>
<td>8,742/29</td>
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<td>.&quot; And this faith is</td>
<td>8,742/31</td>
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<tr>
<td>and of the Spirit</td>
<td>8,742/34</td>
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<td>both preventeth us, in</td>
<td>8,743/30</td>
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<td>useth outward means and</td>
<td>8,744/1</td>
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<td>useth the bodily senses</td>
<td>8,744/6</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<td>God</td>
<td>for the way to</td>
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<td>God</td>
<td>he believed not the</td>
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<td>God</td>
<td>knew and believed the</td>
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<td>God</td>
<td>that wrought with his</td>
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<td>God</td>
<td>, bear witness also, and</td>
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<td>God</td>
<td>, giving the gift of</td>
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<td>God</td>
<td>… we can never come</td>
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<tr>
<td>God</td>
<td>… nor, how probable a</td>
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<tr>
<td>God</td>
<td>, as I said, preventeth</td>
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<tr>
<td>God</td>
<td>, nor by the outward</td>
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<tr>
<td>God</td>
<td>is ever ready, but</td>
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<tr>
<td>God</td>
<td>helpeth us forward not</td>
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<tr>
<td>God</td>
<td>, without which our will</td>
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<tr>
<td>God</td>
<td>working within, bringeth us</td>
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<tr>
<td>God</td>
<td>work in the heart</td>
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<tr>
<td>God</td>
<td>working within… and the</td>
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<td>God</td>
<td>like as the good</td>
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<tr>
<td>God</td>
<td>assented unto it, so</td>
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<td>God</td>
<td>, as long as the</td>
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<td>God</td>
<td>in cleaving to the</td>
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<tr>
<td>God</td>
<td>, by inclining and cleaving</td>
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<tr>
<td>God</td>
<td>worketh…Tyndale’s tale is</td>
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<td>God</td>
<td>that it shall perfectly</td>
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<td>God</td>
<td>from the words of</td>
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<td>God</td>
<td>. Now, therefore, as I</td>
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<td>God</td>
<td>&quot;That is, &quot;God shall</td>
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<td>shall write it in</td>
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<td>God</td>
<td>&quot; And this faith is</td>
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<td>God</td>
<td>and of the Spirit</td>
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<td>God</td>
<td>with which Tyndale would</td>
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<td>God</td>
<td>with his inward working</td>
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<td>God</td>
<td>&quot; which words by the</td>
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<td>God</td>
<td>, was yet delivered them</td>
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<td>God</td>
<td>. And the same Teacher</td>
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<td>God</td>
<td>that before taught by</td>
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<td>God</td>
<td>have the law… that</td>
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<td>God</td>
<td>, teaching the Church to</td>
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<td>God</td>
<td>that gift to know</td>
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<td>God</td>
<td>teacheth his elects the</td>
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<td>God</td>
<td>teacheth not only the</td>
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<tr>
<td>God</td>
<td>&quot; here is never one</td>
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<td>God</td>
<td>.&quot; These words, good Christian</td>
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<td>God</td>
<td>, that had by the</td>
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<td>God</td>
<td>hath poured on upon</td>
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<tr>
<td>God</td>
<td>; to damn it, I</td>
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<tr>
<td>God</td>
<td>may, if they will</td>
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<tr>
<td>God</td>
<td>so well and easily</td>
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<tr>
<td>God</td>
<td>, and by that Spirit</td>
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<tr>
<td>God</td>
<td>, they be the sons</td>
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<tr>
<td>God</td>
<td>&quot; And then, to show</td>
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</table>
for the sons of God that our Savior hath taught us to call our Father; so that God, by which Spirit also 8, 756/24.

"And then, "If we be the sons of God, coheirs of Christ; howbeit in all which words God, and therefore by his 8, 757/1.

" As though he would be the sons of God, our Father… and by God. But then on the 8, 757/7.

" In that it hath God, our Father, and in God beareth record unto our 8, 757/24.

fixtures: "The Spirit of God, in that it hath taught us to call God our Father, and in God, with one, agreeable mind 8, 757/2.

with good consent together God, that by his inward 8, 757/4.

for good consent together God, for whom and by God, yet that Luther the 8, 757/9.

be the sons of God, were we never so God be the sons of God, in that he teacheth us to call God our Father... and by God, in the house of 8, 757/20.

by his Spirit, God be the sons of God, in the house of 8, 757/22.

by his Spirit, God, that by his inward 8, 764/2.

the Spirit of God, in the truth, and 8, 765/8.

by the Spirit of God, the Spirit of God, as the Jews in 8, 766/5.

by the Spirit of God, in the truth, and 8, 769/9.

the true scripture of God, as the Jews in 8, 769/5.

writing, specially given by the very scripture of God, that leadeth it into 8, 769/15.

By the Spirit of God, be thankful, good, and 8, 766/11.

than we, acknowledge one God, and believe many things of God, moved only by the 8, 767/16.

yet we see how God, will not let so 8, 767/17.

reason, the goodness of God, in the Old Testament 8, 767/27.

the same goodness of God, preventing them with the 8, 768/21.

themselves, and say that God, moveth them. But on 8, 768/33.

of the truth. Would yet be the sons of God, in the house of 8, 769/5.

so be there also, God, yet that Luther the 8, 769/3.

one, agreeable mind God, that by his inward 8, 769/2.

in man, but in God, for whom and by 8, 764/9.

put our trust in God, yet that Luther the 8, 766/3.

the very scripture of God... but believe it never 8, 769/32.

whatsoever I tell you, God, hath himself so written 8, 771/5.

and sheweth us that God, hath now sent him 8, 777/7.

I have said before, God, hath promised to send 8, 771/20.

those few folk that God, was wont to reserve 8, 772/13.

that little flock that God, reserved to call the 8, 772/26.

have the Law of God, written in their hearts 8, 773/24.

with the Spirit of God. There is a carnal 8, 773/26.

answer, the Spirit of God. And if he ask 8, 774/15.

by the Spirit of God. And if he ask 8, 774/18.

because the Spirit of God and read it written 8, 774/26.

two great conclusions that God, hath, he saith, written 8, 775/7.

which they know how God, is to be honored 8, 775/9.

elect. But, now, since God, hath himself written these 8, 775/21.

all his words, that God, had not so fair 8, 775/23.

And the field of God, shall bear both weed 8, 777/15.
the true scripture of God therewith that like as not without help of attain and reach thereto by the Spirit of have the Law of with the Spirit of not the work of and written always by without the help of he go forth with in it, but if bottom. And so, likewise, holdeth still... is by by God drawn unto we help forth with also that after that in adultery likewise. And doubt not but if one as he left a moment" and that there. But yet hath is so great with even still and let would, in turning toward do in turning toward turning toward God, but dare... nothing afeard of man could turn without turning toward the man providence and predestination of the high majesty of to have heard of believe that there is hath, or myself either, of the dread of the Blessed Body of do not turn to all the blame in and deserve thank of induced to believe in of the miracles that the very scripture of such other things as Moses and Aaron, whom for their governors; whereof withstand them: yet shall with which outward means as many as believed, himself, that spoke with . But I say therewith hath ordered the bodily attain and reach thereto helpeth forth them, therefore And this is it written in their hearts ": I say that the in his soul; and himself, in the man's working with him and into all the points work with his will , that draweth, draweth even drawn unto God, and , and helpeth himself to . I say also that hath wrought with man's in that good mind left him in the in the other... the hath no need of of his great goodness that he may do work alone... and if... no more than the , but God doth all doth all alone. And , that crieth the contrary Christ would not say would not so often . And since that this : I say that Tyndale's , nor never have thought , and then so beastly shall be judge, and ... and therein worse than . And (full like a might if they list . Which blasphemous heresy is , in persecuting and punishing six hundred thousand left worketh daily in his , and also the true hath, doth, and shall had appointed for their by great miracle took always soon after send in all those that wrought himself with their and was taught by
| Men, but wrought by a preacher sent by God to give us his | 8,796/30 |
| Wickedness, and pray to God if he peradventure will | 8,796/23 |
| Have so highly offended for the “rest” that God is “risen” to, he | 8,797/17 |
| That for anything that God could do by means | 8,797/24 |
| Do at all till liberal, free gift of God make him first both | 8,798/13 |
| God, and therefore advise him to give it him | 8,798/20 |
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| Him and him to God (for if it could | 8,799/20 |
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| By the Spirit of God in his heart. Now | 8,801/11 |
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| For such points as God hath taught his church | 8,802/25 |
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their baptism have by God the feeling faith infounded 8, 824/ 17
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or the faith by God infounded into man's heart 8, 825/ 16
heart: this writing of God in man's heart is 8, 825/ 17
meritorious, than faith. For God may, where it please 8, 825/ 23
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folk have dedicated unto God for sustenance of such 8, 832/ 9
such as should serve God in spiritual cleanness and 8, 832/ 9
congregation" or "church" "of
despise the congregation of
the very church of
likeneth the kingdom of
calleth "the church of
you the church of
it "the church of
calleth "the church of
except Christ be not
in the Spirit of
make the church of
be the church of
the holy church of
very, true church before
of their sins by
the mighty mercy of
dieth, saith your Lord
me, saith the Lord
you, saith the Lord
themselves to him." Moreover,
mouth of Saint Peter,
Draw ye near to
in the sight of
only faith justifieth before
that the Spirit of
law are just before
hear the word of
these things cometh of
saith, "Every creature of
by the word of
be the church of
and made fair by
to the word of
fast to the living
of itself... but of
because it cleaveth to
they be washed of
eternal election by which
by the Spirit of
all washed clean by
without the grace of
the continual teaching of
the Apocalypse thus saith
which many promises of
good works, like as
of Baptism. Thus hath
and glorious bliss with
the Spirit of our

God into wilderness?" Also, in
God , and shame them that
God , though it have bad
God unto the net that
God ," saying, "Despise you the
God , and make them ashamed
God ".? and rebuked such as
God ". Which one place of
God be not the church
God . It is also to
God ." See, my lords, how
God have delivered you, then
God to follow you? or
God , and so pure and
God yea, and the very
God and you, with all
God , and his grace, and
God , and by the merits
God , but return ye and
God of hosts, and I
God of hosts." It is
God saith by the mouth
God hath first unto you
God , and he will draw
God ." And therefore the Church
God . And that the devil
God hath inspired the contrary
God , but the doers of
God and keep it." And
God ." But Friar Barnes meaneth
God is good... and nothing
God and prayer." And as
God , and so pure and
God , and sanctified in spirit
God , that is the Verity
God and to his blessed
God and of his Spirit
God ... ought here to ponder
God from their sins; and
God , in his eternal providence
God washed clean in Baptism
God with the water and
God nor do put no
God exhorting every man to
God by the mouth of
God are made... but over
God hath washed his church
God given himself to the
God eternal. And this meant
God ." Doth the Apostle, though
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which engendereth us to
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that are elect of
of the Spirit of
the true word of
the other sort, whom
yet only those that
Why, Father Barnes, when
make me ween that
good faith, I take
is in Scripture that
called... and not because
Father Barnes, I take
common preachers say: that
that they say that
preaching the word of
and yet say that
to make as though
the very word of
as we be, yet
the Church, cometh of
or Gentiles, turned to
grace and pardon of
grace and pardon of
in the sight of
is the name of
Africa, and was by
your gloss declareth that
the gloss saith that
no church provided of
pro omnibus fidelibus" that
that it may please
she may fall from
but that though that
faileth and falleth from
nor fall away from
fail nor fall from
be once born of
be not taught of
not the word of
not the voice of
brethren, I trust to
I command thee before
our Lord Jesus Christ." from which I pray
men, the Spirit of

God hath left the sure
God will not suffer to
God, and which both with
God truly preached (that is
giveth his church that
from the words of
shall be secretly moved
, though they know not
upon the hearing... and
hath not chosen, though
hath elected shall be
calleth upon us all
were so partial that
for so good that
would all folk should
will call all, and
for so good that
hath provided sufficient learning
hath provided surety of
... and making it to
will damn us for
Almighty would use of
, and the true understanding
continueth his miracles... and
... and that every man
and came to the
, and the Sacrament of
and the Sacrament of
, than the foulness and
praised") so is the
provided to rest there
suffereth not the Rome
suffereth not the church
to control him and
may make them all
to bring them to
and not hear her
would suffer some parts
, and yet erreth he
... since every error is
thereby, nor be damned
can never after sin
; you have not the
for you; you hear
with them... but they
of you that ye
, " etc. And thus Friar
also did accurse and
, for his mercy, so
inclineth every good man

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<td>the same Spirit of God inclineth his Church, either</td>
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<td>revealed and declared by God unto men... though that</td>
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<td>never anything be by God revealed after, that can</td>
<td>8, 923/ 18</td>
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<td>mistrust not but that God would work all well</td>
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<td>gift given him of God, for it is a</td>
<td>8, 925/ 35</td>
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<td>be given of God . And therefore whoso maketh</td>
<td>8, 925/ 37</td>
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<td>special elects predestinated by God before the world was</td>
<td>8, 926/ 12</td>
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<td>vowed his money unto God, which money afterward he</td>
<td>8, 926/ 19</td>
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<td>deathworthy that withdrew from deathworthy that withdrew from</td>
<td>8, 926/ 22</td>
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<td>himself had given to God consider how great jeopardy</td>
<td>8, 926/ 23</td>
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<td>but thyself from Almighty but the scriptures of God</td>
<td>8, 926/ 25</td>
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<td>that the word of God are greatly pleasant to God</td>
<td>8, 926/ 28</td>
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<td>the holy word of God any other thing that</td>
<td>8, 926/ 32</td>
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<td>are prescience and foresight of God had not of any</td>
<td>8, 928/ 34</td>
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<td>put the case that were it so that</td>
<td>8, 928/ 35</td>
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<td>that the prescience of his promise made unto that the Spirit of</td>
<td>8, 929/ 35</td>
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<td>the same Spirit of God once so revealed by which the Spirit of</td>
<td>8, 929/ 35</td>
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<td>man knoweth her, but if she be of that is blessed of a certain man,</td>
<td>8, 929/ 35</td>
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<td>therefore if she be of that the church of else, he doth offend</td>
<td>8, 930/ 35</td>
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<td>he complaineth... offendeth not a certain man,&quot; therefore</td>
<td>8, 930/ 35</td>
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<td>if she be of after the word of if she be of</td>
<td>8, 931/ 35</td>
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<td>of the word of by the goodness of men and displeasure of</td>
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<td>is the fear of by the Spirit of is the mercy of that to stick to</td>
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<td>thereof. And yet hath means, the church of</td>
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<td>in the treasuries of we confess our sins,</td>
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<td>in the Pater Noster,</td>
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<td>he saith that as God is faithful and just</td>
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<td>we confess our sins, we confess our sins,</td>
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*Confutation Part 2: Concordance of Major Terms 525*
in the treasuries of God. But Saint Augustine meaneth ... but if he long would make him without hath in such wise to bring him into. And that Saint Augustine is not fruitless? It or because they received so will or suffereth , we be delivered. Which , which as a merciful in our tribulation , against Luther and all in the virtue of , but he shall in Friar Barnes rehearseth his as though no man is in the treasuries without spot or wrinkle is the most cunning every man were will not wrestle with shall make them glorious is cleansed and purified is cleansed and purified cleanseth and purifieth his without spot or wrinkle abiding therewith and leading and severed and openly , but the house of The "catholic" church the commanded and forbade, that , which can in no " we shall be gifted we had!) so plenteously the right church, nor because none of all shall suffer no sect ... but that that we continue in that one well? Doth not every and profit of Christian againward with many great
most reverend father in
journey of Saint Bernard,
to the servant of
in the name of
next the man of
very, true messengers of
by the stroke of
pollute the sanctuary of
never be suffered of
of a thing by
For we say that
manner the revelations of
For they say that
to believe them. But
can teach it but
shall be taught of
that therefore to whomsoever
all this teaching that
the inward teaching of
church should be known,
be known, but that
yet not Christ," and "
God and yet not
church hath received of
by the Spirit of
known church is this:
But as soon as
itself a turning from
and bad together. Moreover,
as Saint Paul saith),
of this church when
the known church of
began to be misled:
very soul, and very
of our Savior Christ,
his Father, then shall
church forever. Wherefore, since
would make as though
One, by denying that
I began: that since
upon the name of
to be excluded from
ship nor they that
see the miracles that
me, shall your Lord
those that be without,
the merciful punishment of
David, an elect of
and yet returned to
holy unto thy Lord

God
Albericus, bishop of Ostia
was in his said
(as the custom was
blessed them with the
), somewhat fearing lest that
" So great a number
, that they fumbled about
and shame their own
to fall in any
unto his creature, either
hath made his revelation
still abide and continue
, albeit that unto the
they will in no
himself. And then they
, and that therefore to
will open the Scripture
teacheth his elects himself
, be taught ever outwardly
, which can make a
hath himself for that
and yet not God
," too. Another reason is
and believeth and delivereth
into his whole church
hath ever from the
had expelled those heretics
and a losing of
began his church of
punished it and drove
expelled Cain and his
, there was grown so
of his goodness, not
, in one perfect person
and man together, was
have his universal church
hath had from the
had set a known
hath made over his
did ordain known shepherds
"... as he doth the
, and to be no
gave the Law unto
wrought for them, and
suscitate and raise up
shall judge. Take you
, many fell sick and
, and that yet after
again. We lay Manasseh
. " And as for the

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God continually out of that 8, 1020/28
corn into cockle, so
God turneth again much cockle 8, 1020/31
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God's law is good. The 8, 584/13
in Christ consenteth that
God's law is good... for 8, 584/13
pope consenteth that
God's law is good." He 8, 584/32
of them "consenteth that
God's law is good... because 8, 584/33
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soever such heretics, as
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God's saints and his miracles 8, 626/15
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and thereby give to
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he, since they be
God's elects and therefore the 8, 719/4
excellent heretics being in

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goeth  over the goose's back  
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of him (since himself  
goeth  away) how she might  
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her. Now, whereas he  
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goeth  to any other church  
8, 908/ 1
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goeth  about, as Tyndale doth  
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goeth  when he putteth you  
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goeth  about to blear the  
8, 950/ 25
gold  most cunning workman, and  
goeth  is damnable error in  
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of sin. And then  
goeth  about to make the  
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most cunning workman, and  
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8, 961/ 2
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or wrinkle, there. He  
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about it; and he  
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8, 992/ 6
of sin. And then  
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8, 994/ 33
their instant prayer he  
goeth  about a contrary way  
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And then Friar Barnes  
goeth  about to prove it  
8, 1005/ 12
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that each of them  
goeth  still about it here  
8, 972/ 5
ever each of them  
goeth  forth with his own  
8, 980/ 21
and each of them  
goeth  about to make it  
8, 992/ 6
nor so much as  
goeth  forward... the farther ever  
8, 994/ 33
cold conceit of my  
goeth  from her. And they  
8, 994/ 33
that albeit he saw  
goeth  about a contrary way  
8, 1002/ 35
one poor piece of  
goeth  about to prove it  
8, 1005/ 12

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<td>concerning that he hath</td>
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<td>Huessgen, and Zwingli be</td>
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<td>else, And whoso had</td>
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<td>speaketh of the &quot;examples . . .</td>
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were at that time
into her have again
devising whereof they have
every one that hath
fellows by pride are
wise virgins shall be
fain first to have
sects of heretics have
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good-faithful folk therein, yet by 8, 1009/ 2
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<td>which, for all his goodly scoffing at Saint Augustine's 8, 680/ 24</td>
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<td>to it! With this goodly gloss, lo, restore these 8, 687/ 36</td>
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<td>and Pharisees such a goodly painted process as he 8, 705/ 5</td>
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<td>a from sin. To this goodly pass hath Tyndale brought 8, 717/ 23</td>
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<td>his answer and his goodly solution nothing left out 8, 719/ 14</td>
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<td>example of a very goodly bird and king of 8, 723/ 12</td>
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<td>it hap that the goodly golden, old eagle Martin 8, 723/ 33</td>
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<td>Luther himself, in whose goodly golden nest this young 8, 723/ 34</td>
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<td>to hear what a goodly castle Tyndale buildeth in 8, 724/ 30</td>
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<td>then goeth he forth goodly with a high spiritual 8, 724/ 33</td>
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<td>words walk, lo, very goodly by the hearer's ear 8, 725/ 12</td>
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<td>that have all these goodly gifts of God, the 8, 728/ 30</td>
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<td>And here, lo, the goodly conclusion of Tyndale's third 8, 729/ 35</td>
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<td>Tyndale giveth a special goodly doctrine: that if we 8, 767/ 32</td>
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<td>brought them to a goodly purpose? But then cometh 8, 771/ 13</td>
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<td>And thus, with this goodly quip against me for 8, 776/ 8</td>
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<td>worthy which, having a goodly young gentleman to her 8, 790/ 11</td>
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<td>a good lesson and a goodly gospel of this evangelical 8, 797/ 31</td>
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<td>the end of his goodly solution to the first 8, 817/ 9</td>
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<td>first, as touching his goodly doctrine interlaced here and 8, 839/ 12</td>
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<td>his tale all this goodly garnishing, and how hath 8, 863/ 17</td>
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<td>and clerkly in your goodly process wherein ye declare 8, 885/ 7</td>
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<td>high mercy hath so goodly begun to pour in 8, 885/ 13</td>
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<td>by reason of the goodly composition and comely temperature 8, 907/ 28</td>
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<td>hounds, and such other goodly gear to hear him 8, 988/ 23</td>
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<td>but by the liberal goodness of God, nor yet 8, 580/ 27</td>
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<td>also shall of his goodness turn again from their 8, 608/ 36</td>
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<td>only because the liberal goodness of God hath appointed 8, 634/ 1</td>
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<td>pray therewith, that the goodness of God supply upon 8, 634/ 5</td>
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<td>the means of his goodness highly rewardable in heaven 8, 640/ 8</td>
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<td>be thanked that his goodness hath made it well 8, 683/ 32</td>
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<td>that God of his goodness offereth men occasion, and 8, 739/ 12</td>
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<td>help of the great goodness of God, without which 8, 747/ 31</td>
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<td>epistle touched the great goodness of God, that had 8, 754/ 33</td>
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<td>gladness, peace, patience, long-suffering, goodness, gentleness, faith, meekness, temperance 8, 757/ 10</td>
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<td>use of reason, the goodness of God first preventing 8, 768/ 15</td>
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<td>motion is the same goodness of God preventing them 8, 768/ 20</td>
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<td>God of his great goodness beguiled him, and made 8, 785/ 8</td>
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<td>work prevented by the goodness of God, so doth 8, 799/ 12</td>
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<td>their own part, the goodness of God would have 8, 799/ 21</td>
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<td>congruence of his own goodness the imbecility and lack 8, 819/ 29</td>
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<td>which thing the liberal goodness of God could not 8, 820/ 2</td>
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<td>either at the more goodness and more instant prayer 8, 822/ 30</td>
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<td>of God's mere liberal goodness, that list to give 8, 841/ 10</td>
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<td>say, &quot;Good daughter, the goodness of God shall ever 8, 888/ 1</td>
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<td>folk, for faith and goodness, ye call &quot;the church 8, 927/ 21</td>
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<td>sect was by the goodness of God abated and 8, 954/ 34</td>
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the love of the
goodness
more fully perceive the
goodness,
missed: God of his

all lands and all

thereby in body nor

greedily covetousness of worldly

martyrdom... both in their

both in body and

arrayed of our Lord's

honor. And of these

own secret hostess, the

had seen the other

his "Yes" as a

now this worshipful wild

whom this worthy wild

the buttery that the

shift were even a

a goose and a very

water goeth over the

had not provided for

in and cast up

cast up gorge upon

ready to cast his

ready to cast his

when he speakest of "

serve Antichrist. They go

the scripture in the

laws but only the

every man after the

forbiddeth it, as the

lo, to make the

mayest see in the

ye and preach the

teach and preach the

a sermon upon the

glosses to corrupt the

Evangelist wrote his holy

not have believed the

must we grant the

Theophylactus upon Saint John's

saith himself, in the

albeit that, as the

evangelists be the true

Christ speaketh in the

reported in the very

falsify the very, true

which were the true

not have believed the

which is the very

saith, which is the

goodness which in their wanton

goodness of Saint Bernard in

goodness, not willing to suffer

goods ought by God's law

goods nor good name yea

goods, though it be the

goods and lands and in

goods by these false heretics

goods, unto whom they give

goods cometh the harlots' decking

goodwife of the Bottle of

goodwife, her neighbor, begin to

goose hath in her his

goose so comely scoffeth and

goose calleth "draff," do consent

goose was over the moon

goose and a very goose

goose. For if they will

goose's back; for else, if

gorbellièd gluttons too, that they

gorge upon gorge, and with

gorge, and with a full

gorge to hear them rave

gorge to hear them rave

gorgeous array," of "harlots' decking

gorgeously arrayed of our Lord's

Gospel of Saint Matthew and

Gospel well and truly preached

Gospel, by every man expounded

Gospel doth, nor unto the

Gospel truly taught, take away

Gospel, how Christ warneth his

Gospel to all creatures." And

Gospel truly... and that every

Gospel of the rich glutton

Gospel, and drive God out

gospel... and the Nicolaitans, which

Gospel but if the authority

Gospel were no Scripture; nor

Gospel, left out in the

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Gospel of Christ, so know

Gospel of Saint Matthew did

Gospel. And the Church also

gospel of God. This, lo

gospel and which not... and

Gospel save for this Catholic

gospel and the true scripture

Gospel, and which is the

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known nor believed the Gospel but by the Catholic 8,723/27
spied out any special gospel. For the Catholic Church 8,726/1
is to wit, the gospel and scripture of God 8,729/11
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Christ speaketh in the Gospel both good corn and 8,734/23
thereof, he believed the Gospel at the teaching thereof 8,736/1
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the words of the Gospel. But, now, if I 8,737/5
yet believed not the Gospel, save for the Catholic 8,720/28
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would not believe the Gospel itself but for the 8,737/19
bade me believe the Gospel, but thou dost not 8,737/22
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take you to the commandment I believed the Gospel; for, believing the 8,738/16
possibility find in the possibility find in the 8,737/35
I not believe the I not believe the 8,738/4
since I believe the since I believe the 8,738/4
should bring of the should bring of the 8,738/6
thing out of the thing out of the 8,738/7
manifest thing in the manifest thing in the 8,738/10
should not believe the should not believe the 8,738/16
Gospel; for, believing the Gospel; for, believing the 8,738/16
Hood to be the Hood to be the 8,750/28
Gospel, for the true Gospel, for the true 8,751/3
see well in the see well in the 8,759/14
Also, in the selfsame Also, in the selfsame 8,760/3
an opinion, whereas the an opinion, whereas the 8,760/6
these words of the these words of the 8,760/12
findeth he in that findeth he in that 8,760/19
Augustine in believing the Augustine in believing the 8,763/18
lesson and a goodly lesson and a goodly 8,763/18
would not believe the which is the true 8,797/32
would not believe the which is the true 8,797/32
would not believe the which is the true 8,800/19
would not believe the which is the true 8,801/4
would not believe the which is the true 8,804/12
would not believe the which is the true 8,827/6
clearly contained in the clearly contained in the 8,828/27
Christ saith in the himself saith in the Christ saith in the 8,828/27
And again in the and again in the 8,841/22
the doctrine of the the first, where the the doctrine of the 8,842/13
and therefore had not 8,720/27
the hearers, and good
they be very true
Imperfect Work upon the
selfsame words of the
those words of the
this place of the
Evangelist, out of whose
of Christ in the
our Savior in the
plainly to deny the
that place of the
the Church that the
such as were feigned
evangelists for the very
the Church that the
being by some shrewd
belly, and how he
cloak I would he
he came at me,
against... that they have
the faith acquisite and
that a man hath
the belief attained and
faith as they had
necessary truth) attained and
the historical faith once
to the historical faith
the belief, attained and
besides the historical faith
belief... the historical faith
but when they were
when they be once
not, "Then hast thou
they had corrupted and
mighty that they had
shortly, and they have
sheriff, nor alderman to
his people, but to
saith Tyndale. "For they
shepherd to feed and
then feed them and
and be for the
that have the spiritual
healing, help and relief,
church of Christ is
those other churches are
The churches that are
the church that is
be their chief spiritual
be head and chief
Gospel works wrought among people
Gospel works, they be, he
Gospel of Saint Matthew," which
"They that be in
"If thy brother offend
with such a distinction
gospel Barnes hath taken the
Gospel of Saint John. But
Gospel of John, that all
, and blasphemously to impute
, which I have before
gospels of the four evangelists
and fables... which the
gospels of Christ... was altogether
Gospels were Holy Scripture, so
go of hers brought in
down through the small
him to St. Catherine's
them in and shut
by giving credence to
and conceived in his
by the means of
by the means of
by an outward means
... God should not let
by man, with all
by man... by outward
by the preaching, any
by that outward means
in credence and taken
in company, then lead
again thy good." Now
into their sect great
into their sects the
themselves out of the
or rule the commoners
and lead his whole
not well, nor do
his whole flock after
them, and lead them
of Christ's church now
of the church ought
, the diverse kinds of
by the Spirit of
by the devil in
in falsehood by the
in truth by the
under God, and Christ's
or chief spiritual shepherd
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<td>governor</td>
<td>over itself, without any</td>
<td>8, 577/ 10</td>
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<td>governor</td>
<td>to be brought in</td>
<td>8, 590/ 32</td>
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<td>governor</td>
<td>as good as God</td>
<td>8, 592/ 16</td>
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<td>over the Christian flock</td>
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<td>might often causeless and</td>
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<td>whom they be, for</td>
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<td>of his assignment, by</td>
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<td>; whereof God by great</td>
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<td>gown</td>
<td>with a red Milanese</td>
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<td>gowns</td>
<td>, and that bishops wear</td>
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<td>gowns</td>
<td>, and rochets, and vicious</td>
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<td>grace</td>
<td>, nor no good work</td>
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<td>grace</td>
<td>, or pardon at his</td>
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<td>and good will he</td>
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<td>, learning, nor wit to</td>
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<td>that God giveth in</td>
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<td>to some man to</td>
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<td>to find it. And</td>
<td>8, 636/ 13</td>
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<td>in such wise handled</td>
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<td>against Luther, besides all</td>
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<td>, that those things which</td>
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<td>gave Luther and Tyndale</td>
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<td>,” and all... turning them</td>
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<td>or glory, clearly destitute</td>
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<td>to know the very</td>
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<td>, must be his guide</td>
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<td>grace</td>
<td>unto this church only</td>
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<td>working with him, he</td>
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<td>, which grace he lacketh</td>
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<td>he lacketh not but</td>
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<td>to believe both; and</td>
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<td>therewith to perceive that</td>
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<td>unto him... and cause</td>
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<td>Grace</td>
<td>, not without great and</td>
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<td>maketh the well-willing person</td>
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<td>grace</td>
<td>to prevent us with</td>
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<td>grace</td>
<td>, there can none evil</td>
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<td>grace</td>
<td>willingly return thereto. Now</td>
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<td>so marvelous and so</td>
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<td>that God hath poured</td>
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<td>grace</td>
<td>which he gave yet</td>
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<td>grace</td>
<td>by the faith and</td>
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<td>grace</td>
<td>by Christ’s own coming</td>
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<td>grace</td>
<td>unto us that we</td>
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<td>of God so well</td>
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<td>, the Spirit of God</td>
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<td>grace</td>
<td>and good will come</td>
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the giving of them, grace is infounded into the 8, 843/ 29
thus: "Despise not the grace, which is in thee 8, 843/ 33
and stir up the grace, that is in thee 8, 844/ 1
at all without the grace of God nor do 8, 849/ 4
with help of God's grace, : then meaneth he falsely 8, 849/ 11
will with help of the grace, go about to add 8, 849/ 22
the infusion of his grace, in faith, hope, and 8, 852/ 10
live here with his grace, that he might after 8, 852/ 16
of God infounding the grace of faith, hope, and 8, 853/ 11
lack nothing in any grace, abiding or looking for 8, 854/ 3
either persevere in the grace of their baptism undefiled 8, 855/ 8
be finally restored unto grace again by the blessed 8, 855/ 10
and with his own grace and assistance, which he 8, 856/ 8
chooseth by prevention of grace every man that he 8, 866/ 36
merit, which can without grace nothing merit. But after 8, 866/ 37
free will work, with grace and help, to merit 8, 866/ 38
it loseth all the grace and will appear so 8, 876/ 11
lively liquor of his grace into the dying heart 8, 885/ 14
afterward, by pardon and grace, made fair. " Upon these 8, 906/ 15
their sin by the grace and pardon of God 8, 906/ 23
and made fair by grace and pardon of God 8, 906/ 25
and reproved another. That grace, our Lord be thanked 8, 923/ 26
and also much more grace than you, as appeareth 8, 928/ 18
adversity fall after, by frowardly or negligently from grace unto grace... and so 8, 957/ 22
lively liquor of his grace into the dying heart 8, 885/ 14
afterward, by pardon and grace, made fair. " Upon these 8, 906/ 15
their sin by the grace and pardon of God 8, 906/ 23
and made fair by grace and pardon of God 8, 906/ 25
and reproved another. That grace, our Lord be thanked 8, 923/ 26
and also much more grace than you, as appeareth 8, 928/ 18
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and made fair by grace and pardon of God 8, 906/ 25
and reproved another. That grace, our Lord be thanked 8, 923/ 26
and also much more grace than you, as appeareth 8, 928/ 18
adversity fall after, by frowardly or negligently from grace unto grace... and so 8, 957/ 22
lively liquor of his grace into the dying heart 8, 885/ 14
afterward, by pardon and grace, made fair. " Upon these 8, 906/ 15
their sin by the grace and pardon of God 8, 906/ 23
and made fair by grace and pardon of God 8, 906/ 25
and reproved another. That grace, our Lord be thanked 8, 923/ 26
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>grant</td>
<td>all that he hath</td>
<td>8,746/3</td>
</tr>
<tr>
<td>grant</td>
<td>him that all was</td>
<td>8,762/24</td>
</tr>
<tr>
<td>grant</td>
<td>him this, and a</td>
<td>8,783/19</td>
</tr>
<tr>
<td>grant</td>
<td>him that it is</td>
<td>8,800/25</td>
</tr>
<tr>
<td>grant</td>
<td>it to be true</td>
<td>8,801/35</td>
</tr>
<tr>
<td>grant</td>
<td>also that the same</td>
<td>8,801/36</td>
</tr>
<tr>
<td>grant</td>
<td>it, showing us that</td>
<td>8,802/4</td>
</tr>
<tr>
<td>grant</td>
<td>a farther thing, or</td>
<td>8,824/5</td>
</tr>
<tr>
<td>grant</td>
<td>the doctrine of the</td>
<td>8,828/31</td>
</tr>
<tr>
<td>grant</td>
<td>it Friar Barnes freely</td>
<td>8,950/4</td>
</tr>
<tr>
<td>grant</td>
<td>him also the thing</td>
<td>8,950/5</td>
</tr>
<tr>
<td>grant</td>
<td>that all our matter</td>
<td>8,973/4</td>
</tr>
<tr>
<td>grant</td>
<td>that he speaketh of</td>
<td>8,973/8</td>
</tr>
<tr>
<td>grant</td>
<td>that he speaketh of</td>
<td>8,984/1</td>
</tr>
<tr>
<td>grant</td>
<td>also, not only for</td>
<td>8,999/3</td>
</tr>
<tr>
<td>grant</td>
<td>that there were no</td>
<td>8,999/5</td>
</tr>
<tr>
<td>grant</td>
<td>that they could not</td>
<td>8,1006/27</td>
</tr>
<tr>
<td>grant</td>
<td>that the very church</td>
<td>8,1006/33</td>
</tr>
<tr>
<td>grant</td>
<td>that Christ was head</td>
<td>8,1010/22</td>
</tr>
<tr>
<td>granted</td>
<td>unlawful whoredom unto as</td>
<td>8,584/17</td>
</tr>
<tr>
<td>granted</td>
<td>unlawful whoredom to as</td>
<td>8,586/31</td>
</tr>
<tr>
<td>granted</td>
<td>that the pope had</td>
<td>8,592/32</td>
</tr>
<tr>
<td>granted</td>
<td>them, and their bane</td>
<td>8,793/9</td>
</tr>
<tr>
<td>granted</td>
<td>but, now, since, as</td>
<td>8,872/22</td>
</tr>
<tr>
<td>granted</td>
<td>but for six weeks</td>
<td>8,885/27</td>
</tr>
<tr>
<td>granted</td>
<td>before.&quot; But now, for</td>
<td>8,1030/8</td>
</tr>
<tr>
<td>granted</td>
<td>to be a thing</td>
<td>8,1032/31</td>
</tr>
<tr>
<td>granteth</td>
<td>that the certainty by</td>
<td>8,676/26</td>
</tr>
<tr>
<td>granteth</td>
<td>himself: that though faith</td>
<td>8,783/26</td>
</tr>
<tr>
<td>granting</td>
<td>that himself and every</td>
<td>8,784/24</td>
</tr>
<tr>
<td>granting</td>
<td>that God infoundeth sufficient</td>
<td>8,821/9</td>
</tr>
<tr>
<td>granting</td>
<td>him to say well</td>
<td>8,827/34</td>
</tr>
<tr>
<td>granting</td>
<td>that the very church</td>
<td>8,846/33</td>
</tr>
<tr>
<td>grasp</td>
<td>about a halfpenny, and</td>
<td>8,628/13</td>
</tr>
<tr>
<td>Gratian</td>
<td>, a good, virtuous, and</td>
<td>8,593/13</td>
</tr>
<tr>
<td>Gratian</td>
<td>, as another like book</td>
<td>8,593/15</td>
</tr>
<tr>
<td>Gratian</td>
<td>or Ivo gathered it</td>
<td>8,593/19</td>
</tr>
<tr>
<td>Gratian</td>
<td>, incorporated in the decrees</td>
<td>8,918/1</td>
</tr>
<tr>
<td>grave</td>
<td>went about, while he</td>
<td>8,815/36</td>
</tr>
<tr>
<td>grave</td>
<td>thyself?&quot; &quot;Yes, marry, master</td>
<td>8,816/12</td>
</tr>
<tr>
<td>grave</td>
<td>to see whether she</td>
<td>8,816/16</td>
</tr>
<tr>
<td>gray</td>
<td>garments and clothe himself</td>
<td>8,583/35</td>
</tr>
<tr>
<td>grease</td>
<td>he left there behind</td>
<td>8,634/34</td>
</tr>
<tr>
<td>grease</td>
<td>that he left behind</td>
<td>8,634/35</td>
</tr>
<tr>
<td>grease</td>
<td>with him. For such</td>
<td>8,634/36</td>
</tr>
<tr>
<td>greasing</td>
<td>&quot; the sick man. The</td>
<td>8,704/29</td>
</tr>
<tr>
<td>greasing</td>
<td>too... or else these</td>
<td>8,624/32</td>
</tr>
<tr>
<td>greater</td>
<td>weight. &quot;For, M. Tyndale</td>
<td>8,620/30</td>
</tr>
<tr>
<td>greater</td>
<td>and a better... and</td>
<td>8,621/24</td>
</tr>
<tr>
<td>greater</td>
<td>than Moses, the Father</td>
<td>8,643/24</td>
</tr>
</tbody>
</table>
to a great deal err, their authority is of the Church "is meritorious as God is in his time any heretics be now the hope, and charity... the he give some one of glory... and far or Gentiles... yea, and yet peradventure less; for or Gentiles... yea, and down. There is no no greater richesse, no no greater treasures, no greater honors, nor no seem like, dissembling the to be in the I cannot now so sore decayed and charity Howbeit, I see not Cyprian by Scripture proveth, great honesty that I church that we will will not, he saith, " church that he will him we shall not many they be) are be after Christendom so is... they care not purpose, that I should deserve heaven, but the we well enough how heretics which nothing so sue another upon any were translated after the it open that this they be Jew or translated out of the comely in gay Kendal there hangeth out a a sign of a the ale by the there together on a church together upon a solemn salutations and ghostly old holy pope Saint Augustine, Saint Jerome, Saint my part holy Saint Chrysostom, Saint Basil, Saint greater. For the writing of greater than the Scripture, and greater than they; yea, and greater persecution by heretics in greater multitude, and the Catholics greater of these is charity greater grace than to some greater, too, than others shall greater continence is found among greater it could not be greater continence is found among greater richesse, no greater treasures greater treasures, no greater honors greater honors, nor no greater substance of this world greatest things and of most greatest point that any man greatly see who is compelled greatly cooled, rear up a greatly why Luther should be greatly displeased with them... and greatly long to content them greatly spake of. More But greatly "vouchsafe to speak of greatly vouchsafe to speak of greatly need to seek one greatly pleasant to God; and greatly increased the congregation of greatly for the making of greatly need. And therefore, for greatness of that reward cometh greedily the peddling knaves that greedily go about as to greedy covetousness of worldly goods Greek, which in other places Greek word ecclesia is taken Greek, king or subject, carter Greek, but made by some green; set saints at naught green! And will you green garland perceive that there green garland or an ale green And well ye wot green. But I ask Friar greetings of the congregation in Gregory and divers other holy Gregory, Saint Ambrose, Saint Cyprian Gregory, holy Saint Augustine, holy Gregory Nazianzen, Saint Irenaeus, Saint
Ambrose, Saint Augustine, Saint
Cyprian, Saint Chrysostom, Saint
time in which Saint
years ago. And Saint
doctrine? There would Saint
to this would Saint
the very church. " Saint
that general council... Saint
never one. And Saint
have said unto Saint
every man's heart! Saint
of one sort... Saint
But yet would Saint
But then would Saint
of Saint Chrysostom Saint
And therefore would Saint
Chrysostom's then would Saint
and therefore would Saint
to the Scripture, Saint
be known. And Saint
of Christ. Also Saint
church: thereupon would Saint
his... then would Saint
it plain (would Saint
Christ: then would Saint
to, therefore," would Saint
all, then would Saint
them say unto Saint
and supposed in Saint
one year of Saint
had twenty brace of
is all this man's
But all the great
and a right great
he cannot but be
all the members be
But the thing that
to the people, more
pope sin never so
pope sin never so
had haunted and most
in God's church have
not," but waketh and
the forgiveness of that
without any foundation or
he hath no good
hath here won little
and the "foot" or "
the "pillar and sure
pulled here down to
Gregory the Pope, Saint Bede 8, 727/ 22
Gregory, Saint Ambrose, with many 8, 805/ 17
Gregory was pope; for that 8, 925/ 6
Gregory was a good man 8, 925/ 7
Gregory have used those words 8, 926/ 17
Gregory soon have answered and 8, 927/ 19
Gregory would have lacked none 8, 928/ 12
Gregory could have told him 8, 930/ 29
Gregory would peradventure have marveled 8, 931/ 11
Gregory all those words with 8, 932/ 4
Gregory would soon find him 8, 932/ 11
Gregory would agree them for 8, 932/ 14
Gregory tell him that if 8, 932/ 16
Gregory have said farther to 8, 932/ 29
Gregory would, I trow, have 8, 933/ 1
Gregory have told Friar Barnes 8, 934/ 12
Gregory have told him that 8, 934/ 18
Gregory tell Friar Barnes that 8, 934/ 35
Gregory would tell Friar Barnes 8, 935/ 5
Gregory could, I wot well 8, 935/ 13
Gregory would have told Friar 8, 935/ 19
Gregory yet again conclude that 8, 935/ 35
Gregory bid him go scrape 8, 936/ 3
Gregory say), by the same 8, 936/ 7
Gregory have said at last 8, 936/ 13
Gregory say to some officer 8, 936/ 21
Gregory have said, "What? Here 8, 936/ 27
Gregory, , and to that whole 8, 937/ 14
Gregory's days, the heresies that 8, 939/ 37
Gregory's papacy... but also if 8, 940/ 26
greyhounds after her, and were 8, 801/ 33
grief . And that these words 8, 819/ 31
grief of this matter is 8, 820/ 8
grief and heaviness, to see 8, 836/ 14
 griefed with his Christian brothers 8, 944/ 18
 griefed therewith." And therefore in 8, 944/ 20
grieved Tyndale is this: that 8, 594/ 20
grieved and more sore, to 8, 638/ 24
 grievously , and draw with him 8, 587/ 29
 grievously , and draw with him 8, 590/ 10
grievedly had infected many a 8, 598/ 90
 grievously sinned, both in the 8, 1018/ 37
groaneth for them. But as 8, 629/ 2
gross and fleshly imagined purgatory 8, 692/ 12
 ground . But this thing, to 8, 858/ 37
 ground to say that the 8, 589/ 16
 ground to build his purpose 8, 613/ 26
 ground " that is to say 8, 617/ 18
 ground of truth." "Nay," saith 8, 645/ 32
 ground the "church unknown" of 8, 665/ 19
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Confutation Part 2: Concordance of Major Terms 544

Thomas More Studies 12.2 (2017)

the "pillar and sure
and walk on the
up quick with the
her the pillar and
saith, the pillar and
and this word "the
rest upon, and the
Barnes mistranslate here "the
and the foot or
the pillar nor the
calleth "the pillar and
the pillar and sure
pillar, and the same
of one self good
out of the selfsame
all your councils! What
ground, or color of
to thereof, be a good
keep the sure, fast
his talent in the
very, true church is
very, true church is
upon Friar Barnes' reason
custom, and that custom
there can no good
Luther let his crown
the true, must needs
the lecher would once
and yet might thereby
persecution where heretics may
for her mother, to
with letting his crown
persuasion and sure belief
of a whole tree
and so much harm
her hair was well
of his unshaven crown
the whole Catholic Church
the Catholic Church secretly
For they be now
wise have come and
concord, rest, and quiet
and unrestfulness that had
a great many. Which
of God, there was
he feeleth no contrary
or inquiet minds upon
token, but an unsure
the cradle. Peradventure Tyndale,
salt (for all his

ground
of truth." And that

ground
among other poor fowls

ground
opening under them... not

ground
of truth: not that

ground
(or foot of the

ground
" (or "the foot of

ground
or foot of the

ground
") is the thing whereupon

ground
of truth upon whose

ground
of truth for any

ground
of truth" must be

ground
of truth, that every

ground
of truth, that it

ground
, of Holy Scripture, both

ground
of Scripture, by their

ground
, or color of ground

ground
, hath he to reign

ground
of proof against all

ground
of the faith... he

ground
? Meaneth he not of

grounded
yea, and founded of

grounded
 upon the difference between

grounded
 upon the scripture of

grow
, but many times, rather

grow
, and lieth with a

grow
much more peril and

grow
to the same fault

grow
to farther grace, and

grow
; nor, soon after, the

grow
first in trust with

grow
so. For his hair

groweth
by the secret revelation

growing
together, all the pieces

growing
to good men and

grown
again, ye must understand

grown
out at great length

grown
(as it ever doth

grown
to consent by the

grown
not only to a

grown
to the realm. And

grown
among Christian people, and

grown
by such heretics as

grown
once in great number

grown
so great confusion that

grudge
at that time... yet

grudging
. Nor I cannot now

guess
and conjecture, for there

guessing
now whereabout I go

guests
that he bade to

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men did then unto
guests to make them cheer

grace, must be his
guide therein. But now these

mind with me my
guide and mine acquaintance! Thou

himself also) perpetually, to
guide his church from such

to them hypocrites, dissemblers, blind
guides, and painted sepulchres. And

guide them therein and leadeth
guide ." And Zechariah the prophet

guide the Spirit of God
guide of Christ's church hath

thy lips speak no
guide, must be his
guile therein. But now these

people, from all the
guile and damnation due for

abide together... yet the
guide of Christ's church hath

the Church the perpetual
guin his grace, the

ever priest paying a
habit God infoundeth into every

up good stones... not
guise of Christ's church hath

he brought out any
guise and custom, and that

down through the small
habit unto the archdeacon shall

each of them an
guise, but as hard as had as hard as

these words "quae talia
habitut dimitterentur" declareth plainly

them his grace, the
habit of faith, hope, and

in the baptism the
habit of that faith that

it is whereof the
habit God infoundeth into every

peradventure say that the
habit of faith is no

thyself under a religious
habit ." And I dare boldly

abide still in their
habit and in their cloister

and cast off their
habit , for fear of worldly

that cast off their
habit and run out at

preventing them with the
habitual faith infoundeth in the

calf. Also, if the
habitual faith be no faith

God. Besides this, if
habitual faith be no faith

truth is that the
habitual belief is, in the

the faith, as the
habitual reason is in the

the truth that the
habitual faith is very faith

Church teacheth that the
habitual faith is in the

thou as though thou
habitual faith be no faith

thus: "Ubi es tu,
haeretice Pelagiane vel Caelestiane?" ("Where

But not till her
haeretice was well grown again

for lack of her
haeretice , as shameless as Luther

shaven, but have his
haeretice of unshaven crown

ashes and shirts of
hair of his unshaven crown

grow so. For his
hair ." And also where he

the breadth of one
hair keepeth his head too

longer time, by almost
hair . To this answer will

hundred years than almost
hair , than ever had any

labor for him of
half eight hundred again make

were in less than
half a mile's walking ere

to wit, the one
half an hour before. For

would once prove us
half of altogether is such

seen the priest this
half . But, first, I deny

whether six weeks were
half a year. And when

saw him not this
half year, to my remembrance

met not together this
half year... and by my

another thing. Was yesterday
half a year ago? And
thus, for the one
I am sure, never
a leaf and a
some folk taken for
home is more than
there should have lacked
me on the back
a string by the
books grasp about a
suffer us spend a
all such folk so
Service... which kind of
was everywhere) to be
mock and scorn all
churches, despite of all
pain, too, for I
for all that I
as downright as Tyndale
she be better amended,
Father Barnes," would his
Is not there a
plumb, right under the
any good at God's
pardon at his merciful
wholly in his confessor's
for them by God's
the might of man's
me downright still in
scriptures into his own
a man layeth his
Jerusalem, even at her
wagging" of the bishop's
hand... and Saint Paul's
but like a man's
that we have in
it without his holy
burning in his own
pointing forth with his
more times than his
here beareth me in
if the devil's own
can in a man's
may with the man's
heart with God's own
heart with the very
findeth written by God's
his heart by the
written with God's own
hearts by God's own
Tyndale saith, by the
half of his division that
half so black as is
half in railing upon the
half a bawd there, and
half spent, and shall be
half the proof. For he
half " For because the truth
half keep them plumb, right
halfpenny , and had almost as
halfpenny , either out or at
hallowed and dedicated unto God
hallowed things Friar Barnes in
hallowed ; which loaves of bread
hallowing of copes, vestments, and
hallows , and in religious lechery
halt, ye wot well... he
halt, make her perceive the
halteth therein. Friar Barnes lasheth
halteth both in body and
halting hostess say, "ye seem
hammerhead more meet to make
hance... tied strait up for
hand for the works of
hand . If Tyndale list to
hand and humbly receive and
hand, they have assayed to
hand, in raising of sedition
hand it is so: let
hand... and thereof, without any
hand upon a boy's head
hand, poor, needy men enough
hand... and Saint Paul's hand
hand laid upon Timothy but
hand laid on a boy's
hand: that is to wit
hand inwardly set on us
hand to let the people
hand the way that his
hand hath fingers that in
hand, making "faith alone" to
hand had fumbled about his
hand, which though it may
hand work upon the tree
hand. Men say that he
hand of God that friars
hand in his own heart
hand of God... but, if
hand in his own holy
hand: I demand and ask
hand of God whose Spirit
heart by God's own hand ... and that he believeth 8, 826/ 36

hand, one equal God with 8, 881 / 28

hand, might be sore deceived 8, 888 / 26

hand, because we wot well 8, 894 / 19

hand of any of those 8, 894 / 22

hand that the Epistle of 8, 895 / 31

hand with which if I 8, 912 / 33

Barnes beareth us in hand he said: that Christendom 8, 931 / 12

boldly bear us in hand whatsoever they will in 8, 940 / 11

hand with here: "If thy 8, 945 / 11

hand, and then thou shalt 8, 977 / 5

hand, and in the name 8, 990 / 37

his fan in his hand 8, 1019 / 32

should have been made handfast and ensured together... was 8, 816 / 3

how courteously I shall handle him. Let him lay 8, 716 / 18

full sore ashamed to handle this matter, of Christ's 8, 952 / 21

Grace in such wise handled Luther that in answering 8, 657 / 16

they were not well handled with him, but were 8, 671 / 20

even as they have handled the holy Scripture of 8, 685 / 6

Hath he not wisely handled this objection of the 8, 771 / 11

he shall find them handled in such wise that 8, 863 / 1

Doom be more easily handled than they." And thus 8, 882 / 34

and yet so subtly handled that it is hard 8, 892 / 30

hath in such wise handled that, while he liveth 8, 905 / 34

yet, when he hath handled himself so falsely, and 8, 918 / 22

twain, and so foolishly handled their glosses? No sultan 8, 919 / 12

Friar Barnes hath not handled it very well. Let 8, 949 / 2

in so vile manner handled at his Passion as 8, 986 / 4

all the hooks and handles that he can... let 8, 740 / 14

chapter how falsely he handled them, fully do conclude 8, 678 / 16

as the King's Highness handled himself therein. Lo, good 8, 833 / 21

Barnes, when he so handled Saint Bernard, and therewith 8, 983 / 16

somewhat see how he handled Saint Bernard, and therewith 8, 657 / 11

Scripture, by their false handling, all which the good 8, 954 / 29

and much other cruel handling, of Saint Augustine, and 8, 959 / 35

may make his false handling, and his like intent 8, 959 / 37

unto you his like handling of Saint Paul: I 8, 959 / 37

the authority in their hands ... and thereby had misled 8, 622 / 26

devil had, his own hands marked each of them 8, 627 / 7

he had into their hands, altogether, and kept himself 8, 635 / 4

have laid his spiritual hands upon her fleshy face 8, 651 / 4

cometh out of your hands. For the synagogue of 8, 682 / 4

can catch in your hands, ye use to miswrite 8, 682 / 30

Holy Scripture in their hands ... as ye may read 8, 684 / 13

not see to his hands: I shall light him 8, 686 / 20

the putting of his hands upon him that, Tyndale 8, 688 / 33

we must lay our hands on thine head, and 8, 692 / 3

Thomas More Studies 12.2 (2017)
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<td>hang</td>
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<td>hap</td>
<td>to be a means</td>
<td>8, 633/ 30</td>
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<td>hap</td>
<td>upon many good men's</td>
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<td>hap</td>
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<td>hap</td>
<td>that the goodly golden</td>
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<td>to say that I</td>
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<td>hap</td>
<td>to find it, because</td>
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<td>hap</td>
<td>, could not yet wit</td>
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<td>hap</td>
<td>unawares to meddle with</td>
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<td>haply</td>
<td>nothing hear thereof. But</td>
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<td>haply</td>
<td>, too) bear me downright</td>
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<td>haply</td>
<td>say to me therein</td>
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<td>haply</td>
<td>say that it is</td>
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neither, whereof there were license, and yet might say that he might doubted lest there were house, if it be years in earth, and shall understand that it matter though it sometimes hurt if it so widow’s daughter. And so construe it false… which her, yet if I so often, though it if he had never abroad… some may thereby synagogue if he might than twice impossible to church though I should unknown church, if we the place where we in his journey, should and adventure till we and then wheresoever we wheresoever we see that by the inward inspiration matter. Wherefore, till it at any time after general council should often necessity of sufferance shall and that they should toward their own fantasies in case it had needy folk as he with it. For it Tyndale, therefore, how it things here contingent or reader’s eye with error and very-faithful folk how of the faith that a thing no less Gospel of Saint Luke, "this man, "Ye be them: surely right seldom for help of such have therein a very good life, it were earth, that is so same in all the should have had a sore and strait and haply some at that time haply not have known him haply be driven away for haply no such true members haply somewhat too little, let haply neither gracious nor glorious haply myself to be upon haply the book of one haply indeed. But to the haply it that even upon haply not in the constructions haply to come in her haply so this once, from haply to hear word of haply rather wax wroth than haply, he should surely know haply … yet if it so haply on it. And thus haply to come where it haply to seek, there be haply yet to remember himself haply upon some place in haply to find any man haply, we have a perfect haply upon the true preacher haply me to find the haply, there should nevermore all haply … and not well possible haply by paynims and infidels haply on it at adventure haply in anything so far haply that there had lain haply to hear of unsought haply that they which will hapleneth that they which will hapleneth that his holy elects hapleneth, anything precisely bound to hapleneth in the examination of happeth it that each of happeth to die in his happy or blessed, but less Happy be they that hear happy that ye have met haps it that a man haps serve their confessors and hard work… and were very hard to think that, being hard as to make such hard places of Saint Paul hard part to defend… saving hard doctrine of such a
and fasted and fared, hard, and lay, hard, and watched and prayed, hard, case than the sinful, hard, it is to conceive, hard, it were to have, hard, for her to understand, hard, ... and in the most hard, for any such as, hard, for us to perceive, hard, as they... and those hard, to be borne out, hard, to say nay. Then, hard, by Saint Peter, and hard, would it be to, hardily, kneel and make our, hardily, take Tyndale thence again, hardily, too, for me. And, hardily, twice or thrice; it, hardily, ... for why would he, hardily, and spare not... and hardness, appearing thereupon but that, hardy, to rebuke him. For, hardy, to rebuke him. For, hare, that had twenty brace, harlot, taken unto him to, harlot, of teeming. Now, touching, harlot's, bed step up into, harlotry, , and all his devilish, harlots, of their sect, do, harlots, instead of their vowed, harlots, and devils... namely since, harlots, , though we know them, harlots, of professed nuns under, harlots, that counterfeit their countenance, harlots', decking that thou seest, harlots', decking, "of "game-players' disguising, harlots', decking, " and "game-players' disguising, harlots', decking... and then by, harlots', decking, " and "game-players' disguising, harm, defame their sovereign, while, harm, : yet it is not, harm, . He repented and forthought, harm, finally fallen upon their, harm, soever such heretics, as, harm, in the following; such, harm, shall hap upon many, harm, . But the scripture of, harm, than by the taking, harm, therein spoken by a, harm, by him and the.
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<td>that harpeth all on</td>
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<td>harpeth</td>
<td>all on one string</td>
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<td>harvest</td>
<td>come that both be</td>
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<td>, and giveth again against</td>
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<td>haste</td>
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<td>to come because they</td>
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<td>hasty</td>
<td>upon them; they may</td>
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<td>, lacked that inspiration? For</td>
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<td>can in a man's</td>
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<td>? Now, where he saith</td>
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<td>in turning toward the</td>
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<td>hate</td>
<td>so to be called</td>
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<td>hate</td>
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<td>Haven</td>
<td>, and all the other</td>
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<td>amend; and pull down</td>
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<td>havens</td>
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<td>haver</td>
<td>thereof may do such</td>
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<td>having</td>
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of the Jews, nor
holy Saint Augustine... and
at his own liberty,
And therefore Saint Augustine,
  saith that his elects
  heard of: this man
  man were worthy which,
  that woman worthy which,
  informed of him, and
  saith that the elects,
  of the same judges,
And thereupon Luther himself
Also, whereas Saint Augustine,
mad rage, and yet
the Church and departed,
  consumed up as wood,
Christian nations under one
pope must needs be
  he be the necessary
  light and hide his
  him. For he is
  him. For he is
  make you claw your
  them... and on Tyndale's
  the amice from his
  it of his own
  proved, in that their
  testify, neither health, life,
  went to betray the
hand upon a boy's
  that of his own
  our hands on thine
  costly ointment upon his
  laid on a boy's
  any eyes in his
had stepped over the
tale upon his own
devieth of his own
he cast down the
little and claw his
Then down went the
  start out of your
  her feet, or her
because of the holy
never gone, nor the
long... in her true
more wit in his
lighted upon a Burgundian's
  of Christ her glorious
very chief and principal

having no such defense for
having in itself such strength
having his power absolute, free
having rehearsed before what things
having his "feeling faith" may
having now not faith alone
having a fair young woman
having a goodly young gentleman
having very sure knowledge that
having the feeling faith, be
having license at liberty without
having the words, whereof he
having his whole words well
having an imagination of some
having no power to abide
hay, and stubbles. But some
head, the pope." Thus did
head and chief governor or
head, he is included in
head in the dark, and
head over all, and none
head over all, and none
head, and yet should ye
head. Is not there a
head captain, Luther, proudly rejecteth
head, nor spirit. And therefore
Head of that church, and
head when he calleth him
head. In the Blessed Sacrament
head, and whistle out thy
head, so fully and so
head and call him "good
head. Nor I need not
head too, elect as he
head, to seek some evasion
head this evasion that Saint
head and said he had
head and rub his forehead
head again into the bosom
head, it will not help
head, or any part of
head thereof, our holy Savior
head left without members, nor
head, Christ Jesus, taught... hath
head than one that had
head and broke his pate
head, and of many other
head thereof, our Savior Christ
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<td>Head</td>
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<td>and Spouse is Christ</td>
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<td>struck off. Now, the</td>
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<td>head</td>
<td>, the man would, I</td>
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<td>head</td>
<td>, Christ Jesus, taught... hath</td>
<td>8, 952/29</td>
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<td>head</td>
<td>in earth of the</td>
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<td>head</td>
<td>thereof, assisting it and</td>
<td>8, 975/8</td>
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<td>head</td>
<td>, and anon it drieth</td>
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<td>head</td>
<td>, in this wise understand</td>
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<td>head</td>
<td>, they confess, every one</td>
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<td>cornerstone which the Jews</td>
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<td>of the angle.&quot;</td>
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<td>head</td>
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<td>head</td>
<td>: what cause have they</td>
<td>8, 1010/3</td>
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<td>head</td>
<td>unto an unknown body</td>
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<td>. And another answer will</td>
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<td>is head but upon</td>
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<td>head</td>
<td>but upon the known</td>
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<td>head</td>
<td>, which is, they will</td>
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<td>head</td>
<td>upon his church of</td>
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<td>head</td>
<td>and chief shepherd to</td>
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<td>head</td>
<td>of his very church</td>
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<td>head</td>
<td>still.&quot; And here will</td>
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<tr>
<td>head</td>
<td>, and the holiness of</td>
<td>8, 1010/28</td>
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<tr>
<td>head</td>
<td>known to the body</td>
<td>8, 1010/29</td>
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<tr>
<td>head</td>
<td>by its faith. And</td>
<td>8, 1010/30</td>
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<tr>
<td>head</td>
<td>of the church, and</td>
<td>8, 1011/1</td>
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<tr>
<td>head</td>
<td>, and no man under</td>
<td>8, 1011/30</td>
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<tr>
<td>head</td>
<td>is not only among</td>
<td>8, 1015/8</td>
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<tr>
<td>head</td>
<td>nor member thereof, or</td>
<td>8, 1015/12</td>
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<tr>
<td>head</td>
<td>or member known. Now</td>
<td>8, 1015/14</td>
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<tr>
<td>head</td>
<td>of his own church</td>
<td>8, 1015/16</td>
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<tr>
<td>headlong</td>
<td>into the sea): now</td>
<td>8, 1032/14</td>
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<tr>
<td>headmasters</td>
<td>, the archheretics of all</td>
<td>8, 836/11</td>
</tr>
<tr>
<td>heads</td>
<td>, and they compelled to</td>
<td>8, 587/8</td>
</tr>
<tr>
<td>heads</td>
<td>and the moon on</td>
<td>8, 606/17</td>
</tr>
<tr>
<td>heads</td>
<td>. And Zwingli, their chief</td>
<td>8, 608/23</td>
</tr>
<tr>
<td>heads</td>
<td>ere these rebellious wretches</td>
<td>8, 662/2</td>
</tr>
<tr>
<td>heads</td>
<td>of that church that</td>
<td>8, 706/21</td>
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<tr>
<td>heads</td>
<td>, to learn it of</td>
<td>8, 724/8</td>
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<tr>
<td>heads</td>
<td>of his own sects</td>
<td>8, 726/19</td>
</tr>
<tr>
<td>heads</td>
<td>, hearken here unto me</td>
<td>8, 770/30</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page/Line</td>
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<tr>
<td>heads</td>
<td>, whosoever they were that</td>
<td>8,900/30</td>
</tr>
<tr>
<td>heads</td>
<td>because they fulfill it</td>
<td>8,901/15</td>
</tr>
<tr>
<td>heads</td>
<td>to vary from all</td>
<td>8,942/8</td>
</tr>
<tr>
<td>heads</td>
<td>that is to wit</td>
<td>8,994/28</td>
</tr>
<tr>
<td>heads</td>
<td>thereof, from Christ's days</td>
<td>8,1010/33</td>
</tr>
<tr>
<td>heads</td>
<td>of their own churches</td>
<td>8,1010/35</td>
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<tr>
<td>heads</td>
<td>. And they did also</td>
<td>8,1011/7</td>
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<tr>
<td>heads</td>
<td>also. And ever after</td>
<td>8,1011/8</td>
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<tr>
<td>heads</td>
<td>... to succeed of such</td>
<td>8,1011/9</td>
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<tr>
<td>heads</td>
<td>, and some such other</td>
<td>8,1022/34</td>
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<tr>
<td>healed</td>
<td>. For much is the</td>
<td>8,843/19</td>
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<tr>
<td>healeth</td>
<td>us, and a well</td>
<td>8,961/16</td>
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<tr>
<td>healeth</td>
<td>the sick; which also</td>
<td>8,976/11</td>
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<tr>
<td>healing</td>
<td>, help and relief, governances</td>
<td>8,1022/1</td>
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<tr>
<td>health</td>
<td>. And albeit that, because</td>
<td>8,613/3</td>
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<tr>
<td>health</td>
<td>, life, head, nor spirit</td>
<td>8,669/35</td>
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<tr>
<td>health</td>
<td>? For if a man</td>
<td>8,675/18</td>
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<tr>
<td>health</td>
<td>... and not to be</td>
<td>8,884/18</td>
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<tr>
<td>health</td>
<td>, of which men have</td>
<td>8,973/17</td>
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<tr>
<td>health</td>
<td>be had they wander</td>
<td>8,994/28</td>
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<tr>
<td>health</td>
<td>is of Judea.&quot; Now</td>
<td>8,1008/36</td>
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<tr>
<td>heap</td>
<td>(for no fewer he</td>
<td>8,713/31</td>
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<tr>
<td>heap</td>
<td>, wherewith he endeth all</td>
<td>8,775/3</td>
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<tr>
<td>heap</td>
<td>of heresies; and forasmuch</td>
<td>8,776/19</td>
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<tr>
<td>heap</td>
<td>of false fumbling heresies</td>
<td>8,785/14</td>
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<tr>
<td>heap</td>
<td>of them that in</td>
<td>8,1018/36</td>
</tr>
<tr>
<td>heap</td>
<td>of authorities and plain</td>
<td>8,1018/38</td>
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<tr>
<td>heaps</td>
<td>of gold, and wax</td>
<td>8,826/6</td>
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<tr>
<td>hear</td>
<td>us nor see us</td>
<td>8,582/32</td>
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<tr>
<td>hear</td>
<td>his second. The Second</td>
<td>8,584/9</td>
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<tr>
<td>hear</td>
<td>their faults told them</td>
<td>8,588/2</td>
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<td>hear</td>
<td>of them. And if</td>
<td>8,591/5</td>
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<tr>
<td>hear</td>
<td>the people murmur and</td>
<td>8,591/9</td>
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<tr>
<td>hear</td>
<td>thereof. But yet are</td>
<td>8,591/22</td>
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<td>hear</td>
<td>many speak evil, turn</td>
<td>8,592/11</td>
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<tr>
<td>hear</td>
<td>that he be spoken</td>
<td>8,592/13</td>
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<tr>
<td>hear</td>
<td>, but say her own</td>
<td>8,594/38</td>
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<tr>
<td>hear</td>
<td>reported, as many Masses</td>
<td>8,595/2</td>
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<tr>
<td>hear</td>
<td>their Masses, and to</td>
<td>8,596/3</td>
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<tr>
<td>hear</td>
<td>their Masses, and to</td>
<td>8,596/28</td>
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<tr>
<td>hear</td>
<td>the remnant, ye shall</td>
<td>8,613/31</td>
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<tr>
<td>hear</td>
<td>the truth... by means</td>
<td>8,615/2</td>
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<tr>
<td>hear</td>
<td>without preaching? And how</td>
<td>8,615/8</td>
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<tr>
<td>hear</td>
<td>it... and the preachers</td>
<td>8,616/3</td>
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<td>hear</td>
<td>them, and obey them</td>
<td>8,616/15</td>
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<tr>
<td>hear</td>
<td>what I shall say</td>
<td>8,622/1</td>
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<tr>
<td>hear</td>
<td>of. And such as</td>
<td>8,635/17</td>
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<tr>
<td>hear</td>
<td>him... and a greater</td>
<td>8,643/23</td>
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<tr>
<td>hear</td>
<td>him; and that the</td>
<td>8,643/26</td>
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<tr>
<td>hear</td>
<td>all the remnant of</td>
<td>8,648/2</td>
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<tr>
<td>such power, ye shall hear now that this high</td>
<td>8, 691 / 6</td>
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<tr>
<td>as he happened to hear of unsought, or else</td>
<td>8, 701 / 10</td>
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<tr>
<td>Scripture; or will not hear; or say, &quot;The Church</td>
<td>8, 707 / 12</td>
<td></td>
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<tr>
<td>Scripture; or will not hear; or say, &quot;The Church</td>
<td>8, 714 / 18</td>
<td></td>
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<tr>
<td>out,&quot; or &quot;will not hear that one holy man</td>
<td>8, 714 / 31</td>
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<td>that we refuse to hear him, and follow him</td>
<td>8, 715 / 16</td>
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<td>thus doing, we do else we &quot;will not hear &quot; him, or else we</td>
<td>8, 715 / 18</td>
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<td>doctor, and I will hear him, and I neither</td>
<td>8, 716 / 15</td>
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<tr>
<td>him not. Christ's sheep hear the voice of Christ</td>
<td>8, 716 / 20</td>
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<td>even so the wolves hear not his voice, but</td>
<td>8, 718 / 6</td>
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<tr>
<td>compel the Scripture to hear them, and to speak</td>
<td>8, 718 / 9</td>
<td></td>
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<tr>
<td>hath given ears to hear... and eyes to see</td>
<td>8, 718 / 14</td>
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<tr>
<td>it a world to hear forth Sir William Tyndale's</td>
<td>8, 724 / 30</td>
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<tr>
<td>saith... Tyndale Christ's sheep hear the voice of Christ</td>
<td>8, 726 / 8</td>
<td></td>
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<td>even so the wolves hear not his voice, but</td>
<td>8, 726 / 29</td>
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<tr>
<td>compel the Scripture to hear them, and to speak</td>
<td>8, 726 / 30</td>
<td></td>
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<tr>
<td>hath given ears to hear... and eyes to see</td>
<td>8, 727 / 1</td>
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<td>heretics &quot;given ears to hear that the hypocritish wolves</td>
<td>8, 728 / 23</td>
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<tr>
<td>the hypocritish wolves cannot hear his voice, but the</td>
<td>8, 728 / 35</td>
<td></td>
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<tr>
<td>that Christ's own sheep hear Christ's voice... but also</td>
<td>8, 729 / 8</td>
<td></td>
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<tr>
<td>his heretics that they hear, see, nor understand, nor</td>
<td>8, 729 / 10</td>
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<tr>
<td>Catholic Church neither can hear the word at the</td>
<td>8, 730 / 22</td>
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<tr>
<td>they which will not hear the truth preached, to</td>
<td>8, 730 / 25</td>
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<tr>
<td>husbands that would not hear or cannot believe. And</td>
<td>8, 730 / 29</td>
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<td>first either will not hear them rave and rage</td>
<td>8, 743 / 12</td>
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<td>cast his gorge to hear them rave and rage</td>
<td>8, 760 / 31</td>
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<td>cast his gorge to hear the church, take him</td>
<td>8, 763 / 31</td>
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<td>our Savior, &quot;will not hear I shall of necessity</td>
<td>8, 764 / 34</td>
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<td>not well endure to hear his wife tell as</td>
<td>8, 775 / 29</td>
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<td>that a man may hear how Tyndale standeth at</td>
<td>8, 802 / 25</td>
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<tr>
<td>To this question ye hear some one story by</td>
<td>8, 807 / 26</td>
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<td>I would very fain hear it taught must believe</td>
<td>8, 809 / 3</td>
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<tr>
<td>himself confessed that whosoever hear a ribaldrous railing of</td>
<td>8, 832 / 19</td>
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<tr>
<td>pleasure, I suppose, to hear the word of God</td>
<td>8, 842 / 14</td>
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<tr>
<td>Happy be they that hear me now,&quot; but as</td>
<td>8, 857 / 22</td>
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<tr>
<td>be here alone, that Hear you not the cause</td>
<td>8, 861 / 31</td>
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<tr>
<td>rightwisely in God,&quot; etc. hear my voice, and another</td>
<td>8, 861 / 35</td>
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<tr>
<td>beareth witness: &quot;My sheep hear the voice of her</td>
<td>8, 861 / 12</td>
<td></td>
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<tr>
<td>a sheep and must hear none other man's voice</td>
<td>8, 862 / 21</td>
<td></td>
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<tr>
<td>by Christ's word, and hear the voice of her</td>
<td>8, 869 / 34</td>
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<tr>
<td>a sheep, and must hear what a wise tale</td>
<td>8, 873 / 11</td>
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<tr>
<td>But first let us hear the word of God</td>
<td>8, 879 / 6</td>
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<tr>
<td>these tokens, that we hear it, though it take</td>
<td>8, 882 / 12</td>
<td></td>
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<tr>
<td>in some men that hear it together in one</td>
<td>8, 883 / 12</td>
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<tr>
<td>may be many that hear my voice, and hear my voice, and</td>
<td>8, 888 / 10</td>
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<tr>
<td>they that are mine hear not the voice of</td>
<td>8, 888 / 11</td>
<td></td>
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<tr>
<td>as are his do hear his voice, and</td>
<td>8, 889 / 19</td>
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</tbody>
</table>
wit, that we should hear and obey him, and
him. For whoso will hear heretics and not him
upon everything that we hear, we should without consideration
sects agree, as I hear say. And therefore this
what company soever I hear the word of God
not chosen, though they hear it shall not understand
that will come and hear and learn and do
and after come and hear all their lessons himself
that every man might hear him... in which he
where he will, and hear whom he list... and
be here alone, that hear me now," but as
from God and not hear her husband, and then
and if you do hear any other voice than
God for you; you hear not the voice of
he saith, "If he hear thee, then hast thou
it followeth, "If he hear the church, take
these words and saith... hear you not the cause
beareth witness: "My sheep hear my voice, and another
said not they should hear "none other," but that
that they should not hear strangers. For by other
heretics) Christ's sheep cannot hear their own Shepherd, Christ
voice Christ's sheep do hear, because he was another
other goodly gear to hear him now make as
it, they shall not hear it. And of these
had never happed to hear word of this. This
you: him shall you hear the church, then let
if he will not hear the church, then let
he then do not hear and obey the church
and he shall be heard. Howbeit, leaving his own
readers, here have ye heard all his five reasons
Jews in Jerusalem have heard his doubt disputed and
Tyndale could not have heard any man in Jerusalem
as though they had heard them in heaven, and
right church. More-Who heard ever such another "wherefore
the beginning ye have heard, a church of unknown
beginneth, as ye have heard, with the false gloss
process, as ye have heard, with nothing else but railing
as ye now have heard. And, now, if this
sort, when ye have heard what Tyndale can here
After all which thing heard and well weighed... ye
readers, here have you heard one of his answers
other that I have heard of here, but that
they find written or heard by good folk that
And now have ye heard Saint Augustine... whom if
but when they had heard Christ, the Spirit wrought
but because we have heard ourselves, and know that
saw them together and heard him speak it yet
battle that hath not heard other men talk thereof
all that he hath heard thereof before by the
here have ye first heard the words of God
and after have ye heard the words of himself 8, 752/ 17
but because we have heard ourselves, and know that 8, 759/ 23
had not Judas Iscariot heard our Lord as often 8, 761/ 27
they never could have heard them nor believed them 8, 772/ 29
only because thou hast heard it of the Spirit 8, 774/ 25
heart that ever I heard of, God, nor never 8, 782/ 22
evil never to have heard 8, 787/ 29
wise as ye have heard, that we be not 8, 801/ 12
hath, as ye have heard, scudded in and out 8, 801/ 32
only because thou hast heard it of the Spirit 8, 803/ 11
or preaching that he heard, as the Samaritans did 8, 803/ 20
point, ye have yourselves heard (in my Fourth Book 8, 809/ 2
whereof, as ye have heard, he can for his 8, 812/ 15
that he had ever heard that whoso were in 8, 814/ 9
yet neither read nor heard many stories. Wherefore it 8, 822/ 16
whose church ye have heard already. The second shall 8, 829/ 4
such as is not heard of among the paynims 8, 854/ 11
saith as ye have heard; and forasmuch, also, as 8, 872/ 10
More Here have ye heard, good readers, a fair 8, 875/ 34
these points ye have heard his whole tale, no 8, 875/ 38
the matter, ye have heard all his whole tale 8, 876/ 5
sure; for he had heard that there were in 8, 876/ 37
provelth, as ye have heard, I yet two things 8, 880/ 17
not tongue-tied I have heard must needs be some 8, 883/ 8
likely that Eunuchus had heard of Christ, and of 8, 888/ 28
upon their false preachings heard them may and 8, 896/ 20
not Eunuchus had heard her talk myself. She 8, 897/ 34
And therefore I have heard them preach that it 8, 899/ 11
beaten. And when I heard this preached, methought it 8, 899/ 17
not help, that I heard once one of our 8, 899/ 31
and the company that heard him were such as 8, 900/ 31
your churches I never heard of any one. And 8, 904/ 9
I ween never man heard of his mouth. For 8, 913/ 28
brought forth to be heard ... being at that time 8, 925/ 28
this is should be heard speak among Christian people 8, 958/ 10
readers, here have you heard Friar Barnes say that 8, 959/ 28
is, as ye have heard, rehearsed them falsely with 8, 959/ 32
saith, as ye have heard, that not only the 8, 964/ 34
here, as ye have heard, that they which have 8, 966/ 3
any distrust to be heard make intercession for those 8, 976/ 20
Lo, here have ye heard, good Christian readers, how 8, 978/ 23
readers, here have you heard that, in the self 8, 982/ 10
my seven books before, my seven books before, 8, 993/ 6
the eighth have ye heard the secret, unknown church 8, 993/ 8
him whom he had heard or known, before such 8, 1027/ 27
preach it ere the hearer hear it... and the 8, 616/ 2
very goodly by the can have preacher nor hearer's ear, and they make 8, 725/ 12
the Romans, "Not the hearers of the law are 8, 842/ 11
the word, and not hearers only, deceiving yourselves." Now 8, 842/ 17
is well of the hearers received, and also where 8, 873/ 25
Paul declareth of his hearers received, and also where 8, 878/ 17
is well of the hearers , and good Gospel works 8, 879/ 7
well received of the hearers be such as so 8, 880/ 22
doth so, where the hearers, if for their uttermost 8, 1023/ 14
else he mocked his hearers' hearts... which order of 8, 615/ 4
write it in the hearers dispute upon the 8, 668/ 14
the longer that thou hearers received, and also where 8, 873/ 25
false tale that he hearers well received of the 8, 874/ 5
and yet when he hearers, and good Gospel works 8, 879/ 7
himself either saith or hearers doth so, where the 8, 880/ 22
swareth by it, or hearers be such as so 8, 1023/ 14
also these words: "Whoso hearers received, and also where 8, 873/ 25
words: "Whoso heareth of Christ, "He that hearers received, and also where 8, 873/ 25
He that heareth you heareth me"; and "He that hearers received, and also where 8, 873/ 25
the apostles had... and hearers doth so, where the 8, 880/ 22
to jest; for he hearers, if for their uttermost 8, 1023/ 14
are dead, the world hearers doth so, where the 8, 880/ 22
and muse, when he hearers doth so, where the 8, 880/ 22
voice, but the world hearers doth so, where the 8, 880/ 22
and she believeth nor hearers doth so, where the 8, 880/ 22
that is of God hearers doth so, where the 8, 880/ 22
cannot err because she hearers doth so, where the 8, 880/ 22
heareth not the church, take hearers doth so, where the 8, 880/ 22
heareth no word but his hearers doth so, where the 8, 880/ 22
heareth the words of God hearers doth so, where the 8, 880/ 22
heareth the voice of her hearers doth so, where the 8, 880/ 22
heareth his word, and therefore hearers doth so, where the 8, 880/ 22
heareth it... so doth it hearers doth so, where the 8, 880/ 22
heareth no word but his hearers doth so, where the 8, 880/ 22
heareth his own words. And hearers doth so, where the 8, 880/ 22
Catholic preachers, "He that hearers doth so, where the 8, 880/ 22
He that heareth you hearers doth so, where the 8, 880/ 22
not say, "He that hearers doth so, where the 8, 880/ 22
He that heareth you hearers doth so, where the 8, 880/ 22
by means of which hearers doth so, where the 8, 880/ 22
Faith is made by hearers doth so, where the 8, 880/ 22
man must at the hearers doth so, where the 8, 880/ 22
refuseth them, instead of hearers doth so, where the 8, 880/ 22
years of discretion, and hearers doth so, where the 8, 880/ 22
ears can abide the hearers doth so, where the 8, 880/ 22
in his heart by hearers doth so, where the 8, 880/ 22
reading of books or hearers doth so, where the 8, 880/ 22
reading of books or hearers doth so, where the 8, 880/ 22
reading in books or hearers doth so, where the 8, 880/ 22
historical faith, by the hearers doth so, where the 8, 880/ 22
outward means, as by hearers doth so, where the 8, 880/ 22
her sins, and the hearers doth so, where the 8, 880/ 22
of her presence, as hearers doth so, where the 8, 880/ 22
saith, "Faith cometh by hearers doth so, where the 8, 880/ 22
cometh by hearing, and hearers doth so, where the 8, 880/ 22

signs and tokens of
hearing, "Faith cometh by
cometh by hearing, and
this: "Faith cometh by
cometh by hearing, and
never man faithful without
of God upon the
that a third man
readers, a right heavy
the church" by sight,
understand it not, but
for his fourth answer
and it please ye,
all ye Saracens' heads,
fettered in his holy
inwardly lieth in the
writeth himself in the
therewith write upon the
make such a spiritual
shame find in his
the repentance of the
be of the same
cannot see... and a
cannot see... and a
cannot see, and a
be good until in
feeleth in his own
God work in the
and conceived in his
surely written in his
working write in man's
written it in mine
faith of his false
is written in thine
is written in thine
it written in thine
himself, in the man's
and written within the
the writing in the
or "fullness," of "the
the bottom of his
had fumbled about his
therefor, or in his
the door of our
faith feeleth in his
evil mind of thy
is written in thine
is written in thine
it written in thine
them written in his

hearing , speaking, sight, and smelling 8, 878/ 35
hearing , and hearing cometh by 8, 883/ 2
hearing cometh by the word 8, 883/ 3
hearing , and hearing cometh by 8, 883/ 7
hearing cometh by the word 8, 883/ 7
hearing of the word of 8, 883/ 10
hearing ... and shall understand it 8, 897/ 16
hearing him and secretly reproving 8, 949/ 12
hearing that ever such a 8, 958/ 9
hearing , and feeling, as we 8, 975/ 5
hearing it, they shall not 8, 998/ 12
hearken , I require you, how 8, 730/ 6
hearken patiently what I shall 8, 736/ 33
hearken here unto me, and 8, 770/ 30
heart , whereof himself hath lost 8, 575/ 16
heart , whereof only God is 8, 588/ 17
heart witnesseth the prophet Jeremiah 8, 615/ 12
heart ; which he never faileth 8, 615/ 22
heart in the children as 8, 648/ 19
heart to say thus, this 8, 667/ 3
heart through Christ's blood-shedding, put 8, 692/ 1
heart and mind that the 8, 704/ 3
heart to understand that the 8, 718/ 15
heart to understand that the 8, 727/ 2
heart to understand that the 8, 728/ 24
heart they resort thereto again 8, 734/ 36
heart ? But yet, good readers 8, 746/ 9
heart ", even so, not the 8, 747/ 36
heart by hearing of other 8, 750/ 1
heart that all the preachers 8, 752/ 19
heart the faith, which I 8, 752/ 24
heart that I feel it 8, 771/ 5
heart they must needs feel 8, 771/ 10
heart . And if he ask 8, 774/ 14
heart , and because the Spirit 8, 774/ 21
heart . And concerning outward teaching 8, 774/ 26
heart , and therefore it is 8, 781/ 1
heart together with the faith 8, 781/ 2
heart that ever I heard 8, 782/ 25
heart ") must needs make every 8, 785/ 12
heart , with his fulsome "feeling 8, 785/ 14
heart ? I pass over his 8, 786/ 3
heart once to wish it 8, 786/ 15
heart , if ourselves could nothing 8, 787/ 8
heart , the very worst damned 8, 788/ 23
heart ." We might here say 8, 796/ 30
heart . And if he ask 8, 802/ 35
heart . And because the Spirit 8, 803/ 6
heart . Lo, good readers, here 8, 803/ 12
heart by the Spirit of 8, 803/ 17
of God in his heart. Now, forasmuch as this
feels written in his heart, that the books of
as in the holy heart, by the Spirit of
and findeth in his heart, of any disciple of
writing them in his heart, written by the Spirit
the Spirit in his heart, , caused him there both
own finger in his heart, after his master's own
time before that his heart: he must consider that
it written in his heart, was so holy that
written in his own heart, , without any reasonable outward
written within his own heart, with God's own hand
written within his own heart, by him that cannot
written in his own heart, ... he weeneth himself very
hand in his own heart, with the very hand
geresy written in his heart, that Tyndale feeleth not
and scraped in his heart, by the hand of
in his own holy heart, that the faith of
writeth himself in man's heart, and findeth in his heart
hath it in his heart, written by the Spirit
feel it in his heart, ... and that feeling thereof
God infounded into man's heart, by God's own hand
of God in man's heart, is in the Catholic
it written in his heart, by the hand of
it written in his heart, by the Spirit of
written in his own heart, by the Spirit of
Pharisee, in whose proud heart the poor publicans be
make you a new heart
virtuous in his own heart, and a new spirit
the whole company, in his heart, did, I say, Saint
grace into the dying heart, of that good sister
a traitor in his heart, was yet a foul
priest have all by faith and contrition of
faith and contrition of heart, !) Saint Gregory would soon
the vein of the heart, , and the Blessed Blood
faith and contrition of heart, , and unfeigned tears flowing
the vein, that the sins heart, , and unfeigned tears flowing
, and with a wary heart, , with diligence used in
, and as our Lord heat, , and with a wary
,." And also, "No man heart driven according to the
for them, and tell heartily
thanked Barnes and were heartily
contempt planted in their hearts
my law in their hearts
my law in their hearts
God write in the hearts of every sort of

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<td>of the fathers unto</td>
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<td>… or by the plain</td>
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<td>hearts</td>
<td>of the children and</td>
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<td>with his Holy Spirit</td>
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<td>, and helping us to</td>
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<td>, how feeleth he? And</td>
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<td>should wax tender, soft</td>
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<td>hearts</td>
<td>even fret for envy</td>
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<td>hearts</td>
<td>, and the faith of</td>
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<td>hearts</td>
<td>of all his elects</td>
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<td>hearts</td>
<td>that the sacraments be</td>
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<td>hearts</td>
<td>…Tyndale needeth not, it</td>
<td>8, 775/ 22</td>
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<td>hearts</td>
<td>, and the faith of</td>
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<td>hearts</td>
<td>by God's own hand</td>
<td>8, 817/ 14</td>
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<tr>
<td>hearts</td>
<td>, as Tyndale saith, by</td>
<td>8, 817/ 28</td>
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<tr>
<td>hearts</td>
<td>he writeth… and that</td>
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<td>hearts</td>
<td>&quot; the faith whereof God</td>
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<td>hearts</td>
<td>, O ye that are</td>
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<td>to die for them</td>
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<td>hearts</td>
<td>.The second token is</td>
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<td>of some from their</td>
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<td>hearts</td>
<td>.&quot; And therefore, good readers</td>
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<td>heat</td>
<td>in him that hath</td>
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<td>heat</td>
<td>of charity, this feeling</td>
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<td>heat</td>
<td>he saith all the</td>
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<td>yet they brought them</td>
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<td>.&quot; And Tyndale must confess</td>
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<td>and christened in England</td>
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<td>man and a philosopher</td>
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<td>husbands that would not</td>
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<td>husbands with holy conversation</td>
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<td>heathen</td>
<td>husband?&quot; With holy conversation</td>
<td>8, 730/ 28</td>
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<td>heathen</td>
<td>by. For though we</td>
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<td>heathen</td>
<td>would have had in</td>
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<td>heathen</td>
<td>, so fully seen and</td>
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<td>heathen</td>
<td>or a publican.&quot; This</td>
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<td>heaven</td>
<td>.&quot; Now it is a</td>
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<td>… and findeth yet more</td>
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<tr>
<td>heaven</td>
<td>. Howbeit, in this point</td>
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are with God in 
the blessed saints in 
all sides, toward the 
up the kingdom of 
be saved and enter 
and undoubted way to 
had his doctrine from 
them all yet in 
is none yet in 
goodness highly rewardable in 
upon any reward in 
to leap straight to 
had heard them in 
to be sent from 
Moses, the Father of 
church of God in 
the glorious bliss of 
now holy saints in 
our good works in 
said, the kingdom of 
up the kingdom of 
of them all in 
to great glory in 
bring a man to 
never have reward in 
and never come to 
and from it unto 
to be now in 
if we may get 
faith should attain to 
wilderness" perished and lost 
do to come to 
either in earth or 
all the creatures of 
shall be rewarded in 
shall be rewarded in 
have no reward in 
shall be rewarded in 
shall have reward in 
unto the bliss of 
shall have reward in 
friends you have in 
first grace. For toward 
be sufficient to deserve 
have any reward in 

heaven saving that he believeth 8, 582/31 
heaven , He blameth us and 8, 583/4 
heaven , as it is outward 8, 604/29 
heaven ," and neither would enter 8, 609/38 
heaven when it was after 8, 612/36 
heaven , sent his own Son 8, 613/9 
heaven ... and that the Scripture 8, 624/4 
heaven . And lest their malice 8, 625/16 
heaven at all, neither in 8, 625/22 
heaven among that is one 8, 625/24 
heaven of the nature of 8, 633/38 
heaven , the true knowledge of 8, 634/24 
heaven feedeth them." And thus 8, 636/37 
heaven . Now, as for constitutions 8, 638/20 
heaven and meritorious! What false 8, 640/9 
heaven , nor forbear any evil 8, 641/2 
heaven by the promise that 8, 641/5 
heaven , and learned them of 8, 641/19 
heaven instead of Christ's apostles 8, 641/20 
heaven himself, had commanded them 8, 643/24 
heaven . And likewise also as 8, 671/9 
heaven . And thus end I 8, 673/2 
heaven ), whose faithful, holy writings 8, 679/29 
heaven , and that for lack 8, 686/34 
heaven standeth not in words 8, 690/23 
heaven , that no man could 8, 692/15 
heaven , but that they lie 8, 702/35 
heaven this glorious saint of 8, 713/28 
heaven if it not only 8, 779/23 
heaven , but that it were 8, 785/32 
heaven . For that is our 8, 792/19 
heaven , no small number yet 8, 794/19 
heaven ; and therefore that they 8, 795/13 
heaven , we care for none 8, 795/17 
heaven , and which should fail 8, 795/21 
heaven for lack of such 8, 795/23 
heaven . What will he answer 8, 796/24 
heaven ? but without any outward 8, 800/4 
heaven and earth, and hell 8, 800/31 
heaven , and that friars may 8, 802/29 
heaven ; and feeling also, by 8, 804/30 
heaven , and that friars may 8, 806/3 
heaven , and that folk should 8, 806/19 
heaven . By what old story 8, 807/29 
heaven . Now ask I, therefore 8, 822/13 
heaven , or to do any 8, 826/22 
heaven and earth; and yet 8, 838/26 
heaven man can do nothing 8, 841/5 
heaven , but the greatness of 8, 841/9 
heaven , but that altogether standeth 8, 842/1
cannot bring them to
trust of reward in
promise of reward in
to bring them to
to bring them to
the glorious bliss of
live and endure in
to the Father of
glorious, which is in
made her glorious in
in the church in
to merit reward in
in hell than win
none other way to
with us here in
is from the high
all the saints in
case, our Father in
the right way to
he bring her to
and only thereby get
to bring them to
proud fellows out of
all the saints in
none other way to
shall be confirmed in
none other way to
such, nor save in
of his church in
church of Christ in
are before departed into
to the kingdom of
man might come to
the very church in
which are already in
down unto them from
not the church in
as it seemeth, in
and schismatics out of
then remained there in
angels tarried not in
pride the loss of
and put out of
church ever known in
in earth, hell, nor
bad "the kingdom of
it "the kingdom of
pure and clean unto
were put out of
shall be rewarded in

heaven without the merits of
heaven for his own merits
heaven therefor. For Christ saith
heaven they could find in
heaven ... and that men, to
heaven , should here bring them
heaven ; but never shall his
heaven ... which is Christ Jesus
heaven and not here... and
heaven , where, as Saint Paul
heaven ... and all his spots
heaven by good works wrought
heaven with the bare acknowledging
heaven , but followeth Christ only
heaven ." Of this word, therefore
heaven , and his meeting is
heaven , if there be any
heaven , so mighty, so merciful
heaven ... would ye make me
heaven ... and leave me still
heaven ... and all the remnant
heaven , all such as are
heaven . But because there needed
heaven . Suppose me now that
heaven , but followeth Christ only
heaven . And therefore, whatsoever Barnes
heaven , but followeth Christ only
heaven all that he hath
heaven , let us take Friar
heaven ?To this Friar Barnes
heaven , and that lived sometime
heaven , and maketh us fellows
heaven , nor be a true
heaven . Moreover, good Christian readers
heaven do pray for us
heaven . Nor long might he
heaven , toward which we be
heaven one known church, for
heaven , as the Church hath
heaven a known church of
heaven at all, but that
heaven I will not at
heaven and thrown down thence
heaven , and hath himself, both
heaven , but they be God's
heaven ;"; and by what more
heaven ." For be there never
heaven , and in that field
heaven , according to the counsel
heaven , and that it is
since the end is
the honor of our
the honor of our
may verily behold the
be gifted with the
shall be bound in
shall be loosed in
for the way to
her dead, and how
prayer, contrition, and great
right great grief and
perceive yourself that no
cannot, because it is
that we be full
Christian readers, a right
out of your own
that he told the
soul hang on the
he get over the
he come at the
would, if men took
but biddeth us take
Christ bade us take
if we take good
spurneth with his kibed
no more than his
meeting is unto the
heresy is such a
sons, then be we
then be we heirs
that he affirmed and
of Christ, yet he
he either, though he
part of Tyndale’s... or
of reason must, have
accounted it lawful, and
confirmed with antiquity. There
some one that ever
our Savior Christ have
country, as those heretics
those heretics that then
would I not have
man durst there have
in that holy council
them, brought up and
heresies is a point
which (among other things)
draw with him to
matrimony, but shall have
the fire of Smithfield,

heavenly  , and so high above  8,778/  13
heavenly  Father. Therefore inventeth she  8,875/  24
heavenly  Father. Therefore inventeth she  8,929/  36
heavenly  mysteries. And therefore saith  8,977/  2
heavenly  honor that we may  8,978/  16
heavenly  , and whatsoever ye loose  8,1018/  8
heavens  ." Now, good readers, here  8,1018/  9
heavenward  , we should not have  8,744/  18
heavily  he had made his  8,815/  35
heaviness  of heart, with diligence  8,970/  13
heaviness  , to see so many  8,979/  18
heavy  thing can of itself  8,604/  37
heavy  . And therefore imagine that  8,605/  4
heavy  and repent it very  8,797/  2
heavy  hearing that ever such  8,958/  9
Hebrew  tongue. And therefore we  8,682/  1
Hebrews  that without faith it  8,823/  21
hedge  , then hurl stones at  8,664/  29
hedge  and tell us what  8,686/  7
hedge  , in which he should  8,686/  9
heed  and watched them well  8,879/  24
heed  and be well ware  8,890/  8
heed  and beware. For the  8,891/  10
heed  , know these false prophets  8,891/  12
heal  , but it will not  8,583/  15
heal  . And therefore in this  8,778/  3
height  thereof”... and is not  8,882/  1
heinous  kind of abominable, outrageous  8,788/  20
heirs  heirs of God, coheirs  8,756/  29
heirs  of God, coheirs  8,756/  29
held  that there is not  8,661/  14
held  that there remained and  8,661/  21
held  some of Tyndale’s, yet  8,710/  6
held  as true some such  8,710/  7
held  themselves fully content and  8,722/  19
held  it not abominable, a  8,727/  34
held  him, he said, in  8,735/  20
held  it lawful for a  8,766/  24
held  his peace... for the  8,769/  35
held  which were called the  8,909/  12
held  the selfsame heresies that  8,917/  29
held  at this day. For  8,924/  35
held  any one of many  8,926/  36
held  at Nicea. But afterward  8,954/  33
held  the same heresy that  8,964/  13
held  against the common known  8,1025/  11
held  him in the common  8,1026/  36
hell  by his example thousands  8,587/  29
hell  for their patrimony. Whereof  8,589/  4
hell  doth receive them... where  8,590/  6
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he might make, as
at all. And as
obey unto God than
not like bound to
some poverty as to
say that I must
that required so sudden
God than honor and
done, and that to
kinds of "voluntary," to
we were bound to
should in many things
should in many things
by which means his
own supernatural aid and
motives which without his
Augustine, albeit that without
Catholic Church, nor without
inward cause, the secret
at it without the
the special aid and
fallen from it, with
was that aid and
that we may, with
whereof, with the good
corrupt could not without
natural power, without the
man may by God's
Saint Paul saith, we
or lacketh. And they
help (with God's further
with no such thing
the own nature anything
assisted them with his
the Jews will not
For these things cannot
head, it will not
moon, and stars to
his works wrought with
Christ that will with
yea, take also to
holiness in you, nor
if these things could
work, with grace and
can work shall neither
Nor it will not
Barnes saith, "It cannot
that these things should
deadly sin, and, with

help me God, if I
help me God, I verily
help them at their need
help his father with the
help every stranger that is
help mine own father, that
help my father before a
, nor other men's devotion
help their father and mother
help poor men and give
help first such poor, needy
help them all before we
help us, clean out of
help us, clean out of
help and grace maketh the
help of his supernal grace
help in things ordained of
help of God he believed
help of God knew and
help of God that wrought
help of God… nor, how
help of the great goodness
help of grace willingly return
help of grace by Christ's
help thereof being so plenteous
help of God's grace, there
help of God attain and
help of God working with
help , that calleth upon every
help forth with God. I
help (with God's further help
help ) to keep a man
help anything toward it, or
help itself to move and
help to the perfection and
help him for another cause
help the holy church… for
help you; for Christ chooseth
help you, with all the
help of God's grace: then
help of grace go about
help you Saint Thomas of
help you one prick forward
help , then it were no
help , to merit reward in
help toward nor froward… but
help , that I heard once
help to say that the
help them only while they
help of God, in the

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his blessing and his help.

sick folk shall find help.

motherly cure and diligent help.

and perfect instruction without help.

himself. And then they helped.

the devil's flock, and help.

the gifts of healing, help.

Christian folk here doth help.

of them hath he better than if they helped.

that they might be helped.

had not his master are departed, they are but that they are sent so many... what helped.

good and substantial causes help.

knock." And that God and reach thereto God drawn unto God, and drawn unto God, and of Saint Augustine nothing in our hearts, and

the churches of Arius, Manichaeus, Valentinus, Arius, Jovinian, Montanus Heretic, Manichaeus Heretic, that article argueth against Scripture, but only proveth would at length wag children together, as the we shall pass from Barnes, while ye depart saints be all departed we shall pass from prayers... and he departeth that he shall go any exception, should pass it till we part we shall pass from of Christ here passeth the church" shall pass to profess themselves from they tell of M. his ears, and Master same fashion that M. of Toulouse, against one approved against the said one whose name was devil hath led him than once, told us Tyndale once or twice conclusion: that, like as
good reader, Tyndale said
to be called. And
conclusion thus… Tyndale And
nothing at all. But
that ye teach us
are farced full of
to bring in his
frail faith ween his
malice in persecuting his
abiding therein… that those
Tyndale hath begun his
say false, and preach
God, in such frantic
the priest preach such
for avoiding of such
after in errors and
means returned from their
and teacheth his false
them that against such
the sellsame old, rotten
them as against their
and saints against their
get once their other
heretics to the old
that ever condemned those
unto all their old
Catholic Church condemning the
hundred sundry sects of
by their plain false
to keep up their
with their false, poisoned
their false faith and
foundation of all the
not only those abominable
once to these horrible
their false errors and
the Apocalypse; which both
they have the same
words against Luther's own
the maintenance of their
for defense of their
been in errors and
writings condemn his faithless
favor of their false
of his false, factious
his own godly, Christian
must needs overturn his
intent that as his
saint” that in obstinate
enough to prove his
herebefore that we would not
hereby ye see that it
hereby may ye see that
herein is great peril: specially
herein is a very perilous
heresies . Wherefore, seeing that for
heresies against the sacraments. Which
heresies were the true belief
heresies , since that they may
heresies which Tyndale teacheth that
heresies , and sent his erroneous
heresies … as if he would
heresies to believe the lewd
heresies , folk shall not believe
heresies by the terror of
heresies upon the question, every
heresies unto the question, every
heresies contrary to the truth
heresies allege them… and in
heresies which those holy doctors
heresies that they now teach
heresies cometh this envy and
heresies in men’s hearts hastily
heresies maketh them to decline
heresies , and against their expositions
heresies to link a whole
heresies of Tyndale and Luther
heresies , erroneous, false, and untrue
heresies against the blessed sacraments
heresies with, than the Church
heresies and with the example
heresies , this known Catholic church
heresies that they have in
heresies that he taught before
heresies which Tyndale in his
heresies labor to destroy the
heresies be now begun to
heresies which the apostles damned
heresies , for the faith of
heresies . Then laid His Highness
heresies , fain to forsake some
heresies , as Tyndale here saith
heresies , that every good man
heresies to change, corrupt, and
heresies . Of this falsifying have
heresies , such as ye now
heresies : now biddeth Tyndale his
heresies be by the very
heresies departed and died out
heresies false. Yet goeth he
his opinions proved plain
on which point most
the matters of his
the confirmation of his
is but plain frantic
and preached not their
many, since these devilish
alone, among so many
the articles of his
faith" of all his
strife, wrath, contentions, seditions,
faithfully believed his false
his whole heap of
heap of false fumbling
salvation, standing his frantic
they allege for their
authentic stories proving their
he can for his
and afterward abjured his
redargution of his false
it is full of
then were all their
damneth and destroyeth their
faith and fall to
was abjured of his
plant in covertly some
now despiseth. But the
better answer for his
with interlacing of his
Barnes for teaching false
acknowledging that their poisoned
time in the which
in the Church were
and set forth false
are these other false
people with false, poisoned
true doctrine, but that
then held the selfsame
after. These two devilish
for hurting of his
of their schisms and
one of many other
the Scripture against your
time in the which
in the Church were
himself, besides his other
profession of false, abominable
that both in Luther's
maintenance of their false
Saint Gregory's days, the

heresies . Or else let Tyndale
heresies do depend a very
heresies the new doctors only
heresies . But now, to put
heresies ... and that themselves, being
heresies with defense of open
heresies came up. And this
heresies , had so obtained that
heresies , not any true feeling
heresies ; and after have ye
heresies , envy, manslaughter, drunkenness, banquetings
heresies also. For else had
heresies ; and forasmuch also as
heresies . For yet is his
heresies against free will... which
heresies the Scripture and old
heresies false. Howbeit, as for
heresies prove us none at
heresies ), I gave out a
heresies , because he seeth that
heresies beside, and that therefore
heresies drowned: for this cause
heresies . And yet was there
heresies ... for then can they
heresies , and is now perjured
heresies between. And as for
heresies which he covertly joineth
heresies , and that his false
heresies and his railing to
heresies instead of Christ's blessed
heresies , and the abominable sacrilege
heresies have obtained into the
heresies , but not in Scripture
heresies , contrary to the known
heresies , of his. "Yes," saith
heresies . And among all those
heresies might pass uncontrolled, while
heresies that Tyndale holdeth now
heresies which Tyndale hath now
heresies have found him brawling
heresies are gone out or
heresies that these fellows hold
heresies before all our days
heresies have obtained into the
heresies , but not in Scripture
heresies , an Arian too else
heresies , showeth himself naught, cannot
heresies and Tyndale's too, and
heresies against all the known
heresies that I have spoken
to defend their false
have some of these
persecution for holding false
prohibit and forbid those
stir such schisms and
to persevere in their
not being by new
against more of their
of these false, festered
all Friar Barnes' other
favoring of Friar Barnes'
apostasy and the pestilent
with many such poisoned
in all his whole
to Barnes' all other
preach against the selfsame
fall into the contrary
church should damn their
strife; wrath, contentions, seditions,
Christian readers, saith that
And whereby be the
How be, then, the
because each of those
such time as some
bring up the false
or known, before such
question. But when the
the kinds of schisms and
that beginning, before all
all the sects of
into them by their
fallen into such damnable
things, I say, be
and true before these
divers of the same
And by Friar Barnes'
here of that abominable
a layman. For his
meant, according to his
from Luther because his
and exhort men to
and many another abominable
have devised a new
against him in his
go out but by
first into that false
his church of his
himself, and revoked that
and fell from that
but yet a false

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heresies , should be by fear 8, 955 / 19
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is to wit, that
fell to the second
is to wit, the
that point from Luther's
this, revoked his later
plainly confuted that foolish
thereof, consider some one
untrue. For if that
because of that false
would gloss Luther's old
is so high a
in God. Which blasphemos
glory Tyndale, standing his
cometh all his holy
over that false, feeble
not that foul, filthy
appeareth plainly by the
falling in relapse in
that part since that
hath Barnes, holding his
defense of their frantic
Catholic church that false
of religion, abjured of
have condemned that abominable
there condemned them of
condemn your faith for
of the Church, his
the better bring their
the time when that
utterly confound Friar Barnes'
Barnes' heresy. For his
hold a plain false
and in like damnable
go teach another man
did exhort him to
judged and condemned for
according to his pestilent
Saint Augustine with this
Friar Barnes with that
and held the same
church. And that their
And therefore against that
heresy of theirs which
laboring to prove his
suffer no sect of
abhorrith from Friar Barnes'
Bernard not in this
it shall see Barnes'
wit, as well in
and reproved for a

heresy that Luther holdeth now
heresy, that was of the
heresy that Luther holdeth: that
heresy to his, and affirmeth
heresy, too, and lived long
heresy, said and affirmed plainly
heresy of his, for which
heresy were true... then whosoever
heresy; lest he that believeth
heresy with these new words
heresy, so sore blaspheming the
heresy is such a heinous
heresy, cannot, as ye see
heresy, when it is well
heresy which he was wont
heresy written in his heart
heresy of his master Martin
heresy, and now running at
heresy first began; and no
heresy of his unknown church
heresy, did as Friar Barnes
heresy of the Donatists is
heresy, and perjured by relapse
heresy to the very devil
heresy ... but the very church
heresy. Wherefore it appeareth that
heresy against the Godhead of
heresy forth still in question
heresy of the Arians was
heresy. For his heresy is
heresy is that the church
heresy, and after that as
heresy, wax their number never
heresy, and labor to make
heresy, telling him that it
heresy. Howbeit, if he should
heresy which he did once
heresy: that they affirmed the
heresy. For we say that
heresy that Barnes bringeth forth
heresy was this... appeareth plainly
heresy of theirs which heresy
heresy now Friar Barnes holdeth
heresy true by the authority
heresy to spread over all
heresy that argueth, upon that
heresy only (concerning the question
heresy concerning the very church
heresy as in apostasy... I
heresy. And he that first
Confutation Part 2: Concordance of Major Terms 572

**Thomas More Studies** 12.2 (2017)

all manner kinds of heresy. And this question whether any manner schism or in your old froward only false heretics, for he leave not his is there bear nor both! Both which this be deceived, if a Church for a plain mark him for a mark him for a for a very mischievous mark him for a must needs be a is to wit, one by the other, new thus, whereas the old less evil: this new days neither Jew nor thereby. For if any have answered any such have said to that may say to this place a stark, wretched had been given, none a very plain, open Christ's church for a the Church calleth him father the old eagle together... have been Nicolaus been Nicolaus Heretic, Eutyches Heretic, Eutyches Heretic, Eunomius Heretic, Arius Heretic, Arius Heretic, Marcion Heretic, Montanus Heretic, Montanus Heretic, Manichaeus Heretic, Manichaeus Heretic, Helvidius Heretic, Macedonius Heretic, Macedonius Heretic, Jovinian Heretic, Pelagius Heretic, and Caelestius Heretic, Pelagius Heretic, and Caelestius Heretic, and every age Wycliffe, and Hus, and Luther, and Lambert, and Tyndale, and Barnes, and many such riffraff...
epistle of Manichaeus, the to, there were none remembrance." For if any a lecher and a days, never was there for a false fumbling Tyndale is not a of a lewd, seditious this high and holy condemn him for a process as ever did us sure that some with some false, wily or lightly any other condemn him for a that I think none of this is a a doctor into a Caelestiane?" ("Where art thou, man that is a condemn him for a themselves. Howbeit, though that man seeth and every argueth against Helvidius the man that is a man saith of a to meddle with any folly, that any frantic If there be a evangelical sisters of these of these sects of soon after, call the that profess themselves for to amend, and make amend, and doth "make clergy maketh them not own malice maketh them them heretics. And for Peter with which these all the sects of all the sects of they) was before the the heretics, and the which they now call "church, and the others his apostles and disciples and Fortunatus and other places, so often, against all the sects of always have been the heretic of whose sect Saint heretic that durst, for shame heretic be taken and examined heretic too… and then should heretic so far fallen in heretic … which by that false heretic alone, but that there heretic upon all the clergy heretic , hold himself content to heretic … for he speaketh against heretic that spoke on that heretic and hypocrite were there heretic , had begun to fall heretic of them all, in heretic . For he speaketh against heretic dare for shame say heretic : then is that belief heretic . But, now, to our heretic Pelagian or Caelestian?"). And heretic after the first or heretic . But you were wont heretic was then fled, and heretic agreeeth. But of all heretic , doth not prove nor heretic , after once or twice heretic , "This man is no heretic of those whose whole heretic could be brought unto heretic , then after once or heretical sects… there is, I heretics be. And yet pretending heretics the "church"… and therein heretics … he must needs mean heretics of them and burn heretics of them and burn heretics , nor burneth them, neither heretics . And for heretics, as heretics , as they be… the heretics prove the one, prove heretics do come out of heretics , but that will confess heretics , and the heretics came heretics came ever out of heretics " and "Lutherans," and the heretics indeed, as they be heretics and a damnable sect heretics and schismatics in and heretics , that it maketh me heretics , because all they be heretics , and for heretics be
the heretics, and for needs be churches of apostles to be stark what harm soever such men from error become ever any of those others as we call "companions whom we call " and hatred that these the affection of these most shameless sort of out that though these for open and plain Peter spoken against such clearly verified in these especially in these new Church what merchandise these when our evangelical English Peter spoken against these go... but if these mark these men for charity… which yet such away the significations these glosses, lo, do these himself and such other all the sects of every word between these understandeth it, or as look, whom we call " the church," he calleth " be sundry sects of them… yet they were the Pharisees, which were of them, and are the true church are from the church of is a church of which he saith be that abide be the first out, and therefore these that we call the sects of these very cause wherefore these them, and are become the true church are from the church of of the church of this question "Which be know which be the church that "come from

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church standing in question, "heretics" that is to say
sufficiently showed who be
so be they the
that was, showeth the
now is, for well-known
known Catholic church of
be gone as from
by that means become
that he calleth the
livedh, nor all the
the faith which these
and all his fellows
the true church are
from the church of
the false church of
the false churches of
of "the church of
saith "the church of
a false church of
examples of two special
a false church of
of a church of
besides. For all the
the very mother of
it, "the church of
the church of false
from this "church of
which he calleth "the
of "the church of
from the church of
false known church, of
the faith thereof, for
from the beginning, as
thereof be churches of
were gone. And these
branches and churches of
nor so many. These
all these sects of
accursed serpentine sects of
and with such other
sects of these new
Christ be very false
holy Saint Augustine, such
thereof as all these
that any church of
deny, though these new
and which building these
reason for, against such
that their church of
were a church of
heretics" that is to say
heretics, in that he hath
heretics, and therefore the church
heretics, that be; that is
heretics, and therefore Tyndale and
heretics, ... it must needs follow
heretics, and which known Catholic
heretics. And in this point
heretics. For of spirituality and
heretics, in this world, nor
heretics profess to the contrary
heretics, and the known Catholic
heretics, ... even so, they that
heretics, and false, feigned faith
heretics. For the true church
heretics, be many. And therefore
heretics "goth into the true
heretics. For they neither be
heretics and yet not into
heretics of contrary conditions
heretics, and yet not straight
heretics, yet it shall not
heretics be not gathered into
heretics. Now, if it be
heretics "... and the faith thereof
heretics, so they that come
heretics "and this "false, feigned
heretics "be the true church
heretics "(which he calleth the
heretics which he calleth us
heretics, because they be gone
heretics. For as that glorious
heretics or schismatics have arisen
heretics and schismatics and very
heretics be gone out of
heretics and schismatics, be they
heretics depart also from the
heretics, which in that point
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heretics as departed also from
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heretics as then were, played
heretics have devised for the
heretics is the church... for
heretics be now, for defense
heretics would now pull down
heretics as Luther and Tyndale
heretics were the very church
heretics. Against those heretics, 1
of heretics. Against those with them against these had any sect of and against all the for the Church against his reason than the reason, then might the said against such other Augustine's reason made against only the sects of say it; whereas these an old prank of this falsifying have these books use always these at any time but well as in other plainly preach against these so many sects of shalt find them all and such other holy wit, such sects of And therefore if these they follow not these shall find them all them, be plain, undoubted of a company of heretics, yet evermore those yet see that these naught. And thus evermore of such false, frantic hath, against which these Tyndale and these other it between these elect and specially chosen that time I trust and such other excellent plainly, against such high-eagle some bawdy church of all the rabble of against paynims, Jews, and those he calleth the and took always for shall, spite of all this flock of these only conclueth for his any greater persecution by Germany, by the Lutheran Saint Augustine writeth against may well see that lechery, as these beastly - heretics, I say, and with heretics, too, did that holy heretics any continuance yet), but heretics that ever have been heretics than for the Jews heretics had to say to heretics well have mocked Saint heretics. For Tyndale cannot say heretics to prove the Catholic heretics departing out of the heretics refuse and reject divers heretics to use that fashion heretics also given us good heretics, and none at any heretics. Thus do they falsify heretics, of old time be heretics, and as surely describeth heretics … that ever had the heretics, and the scribes and heretics, unto Saint John and heretics as go out thereof heretics will now be resembled heretics in condemning the one heretics, and the scribes and heretics. And therefore let us heretics, yet evermore those heretics, like as they came heretics in so far forth heretics, all the Scripture that heretics may be well-known, lest heretics are fain to find heretics in our time; that heretics and us… and that heretics, which writings be the heretics shall do no miracles heretics being in God's favor heretics, that himself had not heretics. But then goeth he heretics under their rule… he heretics. Now, the "hypocrites" and heretics; in this is his heretics all that departed from heretics and all the great heretics "given ears to hear heretics that they hear Christ's heretics in Africa than it heretics, and the Huessgenites, and heretics of his own time heretics had yet at that heretics do now. But Saint
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because they let not
sent out a-begging, while
never lack persecution where
that will be none
than have all the
Christ putteth out such
other hundred sects of
in that these new
one of the old
people, before that these
evil or worse than
Savior said of hypocritical
the same persons for
For whoso will hear
nor all the learned
one country, as those
Barnes and these other
false Jews, all false
that against paynims, Jews,
at great length, those
things against those other
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blasphemy, such as these
only all false secret
also all false open
and all the faithless
evil or worse than
the Catholics they called
so many sects of
fully affirm that never
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but if they suffer
whom he exhorted against
to divers of those
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Christ... because it persecuteth
Church did never persecute
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foolishly. For whereas those
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the doctrine of those
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manifold open sects of
For the churches of
goods by these false
earth... which thing these
is to wit, by
the voice of such
all the sects of
manifold diverse sects of
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of it; secondly, by
all the churches of
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for what cause these
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Church hath expelled these
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wily folly of these
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the Pharisees and the high priests... as though they
the Jews... or the high priests of one town
in the air on high
forth goodly with a spiritual process, and saith
see that his own spiritual master, Master Martin
himself, for all his fleshy virtues, layeth not
hated me had spoken high words to me, I
church." What a great, is heavenly, and so
that this is so a heresy, so sore
so sore blaspheming the high
little examine here Tyndale's high
come down from his high
now come to that high
salvation, being the great, cause seen unto his
Barnes bear himself so high
himself, for all his high
hated me had spoken high words to me, I high
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above the nature of high
mastery of God: I high
so solemn words. First will high
highITICAL point of feeling faith high
of God so high
that he should, for high
and holy heretic, hold high
time to condemn him high
heaven, and his meeting high
mercy hath so goodly high
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time to condemn him high
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powers, and to keep higher
lower is nothing higher
. So that, as I higher
and more outward, lower higher
. And that, ye wot higher
from the lowest place higher
, and the inner part higher
places... but she destroyed higher
rewardable in heaven and highly
offended God not of highly
disdain the known Catholic highly
the meeting with Christ's highly
in pride that they highly
, as a most erudite Highness highly
laid unto him, since Highness
unto Luther further his Highness
utterly confuted Luther upon Highness
unto Luther his own Highness
handleth them, fully do Highness
excellently well marketh and Highness
Chancellor to the King's Highness, was by divers heretics
them of their holy highway; no, not so much
Chrysostom, Saint Leo, Saint Hilary, Saint Jerome, Saint Ambrose
Eusebius, Saint Athanasius, Saint Hilary's, Saint Cyril, Saint Sixtus
the words of Saint Hilary written against the Arians
Who so consider well Saint Hilary's, words shall find therein
For yet in Saint Hilary's, days the true Catholic
Hildefonsus, the Earl of Toulouse

hill
hill, in no wise
hill, " meaning that his own
Himp, forth among them and
Himp-Halt, his hostess, hop forth
hinder, his harlot of teeming
hinder, and hurt me! For
hindered, thereby, so that because
hiss. Tyndale seeth also
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historical faith. Howbeit, he will
historical faith hangeth of the
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historical faith," that is to
historical faith," in matters in
historical " faith before. Now, good
historical " faith, all must needs
historical faith of Saint Augustine
historical faith. For feeling faith
historical faith, and not the
historical faith or else no
historical faith" and " feeling faith
historical faith" and " feeling faith
historical faith, that a man
historical faith that is to
historical belief and credence is
historical faith of them, before
historical faith, by the hearing
historical faith" goeth first and
historical faith in anything that
historical " faith and a " feeling
historical faith or feeling faith
historical " faith in the articles
historical " faith, without any other
historical faith be sufficient for
historical faith, and such working
historical faith than will stand
historical faith... hath yet at
by Tyndale, that the
whoso get once the
that if to the
all Tyndale's division between
is to wit, the
I speak here of "
mine own self the
matter of faith, both "
they thereby, besides the
faith and belief… the
every man which with
faith have they? The
faith is this? The
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and then since not
which divided from the "
him… and as he
find, or if they
had many pardons come
of the world come
spindle and bring me
fifteen hundred years, sent
so hath sent him
the heretics from the
at your last resorting
me, and shall bring
hope that brought him
book and his coming
clergy; nor, of truth,
as he before hath,
too, from Christ's days
at the leastwise ever
us some thereof… ever
Luther so sore that
Christendom, from Christ himself
trust unto himself as
no more with nuns.
Church (since Christ's days
have been by grace
neither, as it hath
all that he hath
that he hath said
labor that ye have
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hither to call home his 8, 694/ 28
hither for such a new 8, 722/ 30
hither end of England to 8, 833/ 7
hither. But now let us 8, 866/ 15
hither also a glorious church 8, 881/ 29
hither, have his evangelical doctrine 8, 885/ 21
hither and going over again 8, 885/ 35
hitherto none but the clergy 8, 616/ 5
hitherto, likened the Catholic church 8, 641/ 35
hitherto, that ever said so 8, 646/ 17
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hitherto all our debate and 8, 658/ 33
hitherto neither himself nor any 8, 675/ 31
hitherto … the truth of whose 8, 703/ 30
hitherto they have thus said 8, 729/ 20
Hitherto, good Christian reader, have 8, 733/ 20
hitherto! that the books of 8, 769/ 4
hitherto kept and preserved from 8, 797/ 36
hitherto proved in every such 8, 832/ 13
hitherto said proved in that 8, 859/ 2
hitherto able to serve of 8, 859/ 15
hitherto taken in giving us 8, 902/ 4
hitherto brought up… and though 8, 903/ 21
hitherto taken for my very 8, 905/ 3
hitherto, whatsoever Friar Barnes babble 8, 923/ 28
hitherto why should we believe 8, 928/ 14
hitherto prove it, but every 8, 1003/ 16
hitherto, as ye plainly perceive 8, 1006/ 29
hitherto, though they would after 8, 1006/ 30
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<td>church of Christ hath</td>
<td>been openly known. Another</td>
<td>8, 1006/ 34</td>
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<td>went before. For ever</td>
<td>they have said that</td>
<td>8, 1012/ 28</td>
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<td>they all have ever</td>
<td>agreed, though they all</td>
<td>8, 1012/ 36</td>
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<td>and burn them,&quot; meaning</td>
<td>Hitton, peradventure, and such others</td>
<td>8, 589/ 38</td>
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<td>in hell, called Thomas Bainham the Jangler, and</td>
<td>Hitton, whom they call in</td>
<td>8, 684/ 26</td>
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<td>doth Tyndale play Blind</td>
<td>Hitton the Joiner, and Tewkesbury</td>
<td>8, 710/ 3</td>
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<td>feed either horses or</td>
<td>about the house. For</td>
<td>8, 644/ 20</td>
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<td>into draff, as the of hell (as the</td>
<td>hogs, First, as touching the</td>
<td>8, 649/ 35</td>
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<td>whether Bristol were in</td>
<td>hogs of hell shall feed</td>
<td>8, 714/ 1</td>
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<td>assembly of theirs in</td>
<td>hogs, after the legion of</td>
<td>8, 1032/ 12</td>
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<td>wot well, must needs</td>
<td>Holborn, and whether six weeks</td>
<td>8, 814/ 26</td>
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<tr>
<td>not where he may</td>
<td>Holborn, within six weeks before</td>
<td>8, 814/ 29</td>
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<td>that I cannot yet</td>
<td>hold, it there… because ye</td>
<td>8, 604/ 36</td>
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<td>anchor, and all their</td>
<td>hold, him; but saith sometimes</td>
<td>8, 657/ 18</td>
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<td>chiefly blind them, and</td>
<td>hold, my fingers from them</td>
<td>8, 660/ 19</td>
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<td>for heretics that will</td>
<td>hold, their refuge in flight</td>
<td>8, 675/ 24</td>
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<td>his grace to take</td>
<td>hold, them still in obstinacy</td>
<td>8, 681/ 5</td>
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<td>upon, whereupon whoso taketh</td>
<td>hold, the contrary… and then</td>
<td>8, 733/ 15</td>
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<td>he would have taken</td>
<td>hold, upon, whereupon whoso taketh</td>
<td>8, 782/ 16</td>
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<td>carthen pots… and shall</td>
<td>hold, and holdeth still… is</td>
<td>8, 782/ 17</td>
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<td>he biddeth us, and</td>
<td>hold, thereof, to keep him</td>
<td>8, 783/ 10</td>
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<td>and some men will</td>
<td>hold, his Doomsday, and bring</td>
<td>8, 794/ 18</td>
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<td>he was wont to</td>
<td>hold, fast, this present world</td>
<td>8, 797/ 29</td>
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<td>must he be to</td>
<td>hold, that it is</td>
<td>8, 802/ 13</td>
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<td>with Tyndale Barnes can</td>
<td>hold, that we be bound</td>
<td>8, 809/ 6</td>
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<td>high and holy heretic, Christ, I would well</td>
<td>hold, him only to his</td>
<td>8, 812/ 11</td>
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<td>should needs take such</td>
<td>hold, no foot, as downright</td>
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<td>word should take such</td>
<td>hold, himself content to acknowledge</td>
<td>8, 835/ 29</td>
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<td>void, if it take</td>
<td>hold, with him; for that</td>
<td>8, 850/ 20</td>
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<td>though it take not</td>
<td>hold, … in some folk, that</td>
<td>8, 882/ 7</td>
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<td>void, if it take</td>
<td>hold, in every place than</td>
<td>8, 882/ 10</td>
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<tr>
<td>though it take not</td>
<td>hold, in some men that</td>
<td>8, 882/ 12</td>
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<tr>
<td>in every place take</td>
<td>hold, in every man that</td>
<td>8, 882/ 13</td>
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<tr>
<td>not of necessity take</td>
<td>hold, in some place where</td>
<td>8, 882/ 14</td>
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<td>city and take none</td>
<td>hold, in every place. And</td>
<td>8, 882/ 15</td>
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<td>them sit still and</td>
<td>hold, … appeareth by the words</td>
<td>8, 882/ 17</td>
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<td>heresies that these fellows yet could he not</td>
<td>hold, in every audience; so</td>
<td>8, 882/ 27</td>
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<td>the remnant do stiffly hold the contrary, they</td>
<td>hold, but be rejected. For</td>
<td>8, 882/ 28</td>
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<td>For except a man to say. Let us or else must they any man began to unto them, had none his heresy that he his heresy that Luther</td>
<td>hold, their babble, and tell</td>
<td>8, 902/ 22</td>
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<td>hold</td>
<td>now. Then what might</td>
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<td>hold</td>
<td>but somewhat show himself</td>
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<td>hold</td>
<td>the contrary, they hold</td>
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<td>hold</td>
<td>a plain false heresy</td>
<td>8, 942/ 9</td>
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<td>hold</td>
<td>and keep the sure</td>
<td>8, 977/ 9</td>
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<td>hold</td>
<td>ourselves in the communion</td>
<td>8, 977/ 24</td>
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<td>hold</td>
<td>their tongues. Now, that</td>
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<td>hold</td>
<td>an opinion against anything</td>
<td>8, 1025/ 14</td>
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<td>hold</td>
<td>of themselves, but ran</td>
<td>8, 1032/ 13</td>
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<td>hold</td>
<td>against the Canon of</td>
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<td>hold</td>
<td>now: that in the</td>
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the heresy that Luther

taketh shame thereby, and

whoso taketh hold and

selfsame heresies that Tyndale

sin... and that whoso

and now, forswearing himself,

heresy now Friar Barnes

alto tumbled in dirt,

know." More Barnes here

readers, what hath Barnes,

suffering of persecution for

that there were a

earth. And though the

need to imagine a

for it hath a

every side, and this

nether end of the

to get him a

to enter into a

to "get him a

to "get him a

stop fast all the

is far fairer and

where he goeth forth

people... when he so

by profession of Baptism

been men of such

whose faith, and the

hath himself testified his

marvel of Tyndale's far-fetched

some of such excellent

in persecution and their

all your power and

your "blessings," all your "

and also for the

the reason of feigned

make one crumb of

the church hath another

were holy... the which

dreameth, any other, new

holy (otherwise than the

but because of that

is for that the

for the beauty and

make, and all the

were holy... the which

dreameth, any other, new

And as for your

devotion. Briefly, all your

the church? Is this

holdeth  : that in the Sacrament 8, 661/ 29

holdeth a torch lighted and 8, 765/ 35

holdeth still... is by God 8, 782/ 17

holdeth now: they which 8, 917/ 30

holdeth the contrary of this 8, 941/ 36

holdeth and defendeth again), tellesh 8, 958/ 1

holdeth stiffly for a very 8, 964/ 26

holdeth up his foul sleeve 8, 974/ 1

holdeth on his old craft 8, 980/ 29

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holding false heresies, for teaching 8, 895/ 5

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hole go through... yet the 8, 605/ 8

hole bored through, for it 8, 605/ 27

hole bored through indeed. But 8, 605/ 27

hole through it still... and 8, 605/ 30

hole , five miles beneath the 8, 605/ 35

hole made with another beast's 8, 614/ 2

hole made with another beast 8, 629/ 6

hole made with another beast's 8, 629/ 11

hole made with another beast's 8, 629/ 22

holes . And then the maid 8, 654/ 36

holier , and more pleasant in 8, 908/ 3

holily and preacheth us that 8, 788/ 27

holily bringeth in the words 8, 958/ 11

holily dedicated unto God and 8, 975/ 11

holiness and virtue (and now 8, 679/ 28

holiness of whose living, our 8, 703/ 31

holiness by many a great 8, 713/ 26

holiness as he shall wonder 8, 725/ 26

holiness as all the world 8, 729/ 31

holiness of living: whoso look 8, 735/ 8

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holiness ," cannot cleanse you nor 8, 838/ 16

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holiness had not the wicked 8, 874/ 30

holiness , or new, invented works 8, 875/ 21

holiness of their profession), but 8, 906/ 33

holiness that is in it 8, 906/ 34

holiness that is in it 8, 908/ 2

holiness of the very chief 8, 908/ 6

holiness that you can devise 8, 918/ 31

holiness had not the wicked 8, 929/ 5

holiness , or new, invented works 8, 929/ 33

holiness , all the world knoweth 8, 930/ 17

holiness is in Books, bells 8, 930/ 21

holiness ? Of whom have you 8, 930/ 26
and that without any holiness hath never been any holy say, universal, since very bishops and archbishops. What holiness they describe us the unknown head, and the truth of doctrine and fast fettered in his holy of farcing as his the three estates of holy teacheth to trust in other men’s prayers and been popes, again, right holy teacheth to trust in Tyndale hath and his God saith in his holy shall there find that other men’s prayers and the less for his holy so proud that the nor none that use at naught, and all holy these things the old Gregory and divers other holy and great assemblies of holy such popes and other holy so many virtuous old holy sinning-and-yet-not-sinning of his own holy because they persecute Tyndale’s holy and all the old Christ, and by his holy Spirit given to those holy written by divers good, holy men. Out of whose holy words of the blessed, holy by the Sacrament of holy some other swear. All holy person, because that the holy to remember that the holy so much esteem that holy one rush for their holy God hath by his holy far fallen from Christ’s holy mocketh indeed those old authority that the great holy Moses, Aaron, and the holy Moses, Aaron, and the holy himself and his own holy shall send you the holy by sundry places of holy More If there hath holiness at all in all holiness can none be out holiness doth he reprove when holiness of that both known holiness of that both known holiness of grace is had holy heart, whereof himself hath holy "feeling faith"ful folk holy Church that is to holy works for the remission holy living, in friars and holy men saints, and martyrs holy works for remission of holy elects, take these things holy Writ that he will holy doctor and saint bid holy living, in friars and holy living, and bid him holy sacraments must be his holy living, no Franciscan friar holy ceremonies used in God’s holy pope Saint Gregory and holy popes, too and not holy, virtuous fathers have in holy men besides, that whoso holy fathers as they were holy elects, which can, he holy translation of the Scripture holy saints unto their own holy Spirit given to those holy doctors of his church holy men. Out of whose holy works, as well as holy martyr Saint Boniface, which holy Orders taken and consecrated holy consecrations Tyndale calleth foolish holy oil is upon him holy prophet David did so holy ointment with which King holy consecration. But as he holy, blessed Spirit in fifteen holy teaching with his beastly holy doctors which died (and holy doctor Saint Augustine allegeth holy prophets and patriarchs, and holy prophets and patriarchs" against Holy Spirit, and so teach Holy Ghost, which shall teach Holy Scripture as where Saint
Jesus but by the ordinary ministers of God's Christ hath by his his assistance with his men were good and contrary was taught by there were no such messengers. Now, of these agree with those old in which those old trial of those old matters, neglected the old writing of the old consent of the old credence to the old their doctrine, the old think that the old this: whether the old agree with the old rotten heresies which those sacraments, against vows; against this consent of the decline from the old against all the old and all the old alone, of the old expositions of the old one together, by that among them the old and lawful marriage, have of, of the old Sunday and some other of, of the old find out, the old of all the old old time of that of, of the old it appeareth clearly what consent of the old old mark, of old that many godly allegories to be expounded by as in the old none allegories at all. of Scripture that the And yet doth that it seemeth, that blessed, upon the text of suffered so many blessed, hundred plain places of Holy Ghost. Now, these things 8, 615/ 33 holy words and sacraments unto 8, 616/ 7 Holy Spirit, according to his 8, 616/ 20 Holy Spirit in his church 8, 616/ 35 holy men... and for whom 8, 621/ 1 holy men and believed by 8, 621/ 9 holy men of them, that 8, 621/ 36 holy doctors and prophets we 8, 623/ 6 holy doctors and prophets of 8, 623/ 13 holy doctors (and, as Saint 8, 623/ 21 holy doctors and prophets of 8, 623/ 32 holy doctors and listed not 8, 623/ 34 holy saints of every age 8, 623/ 36 holy saints is with the 8, 624/ 10 holy saints' writings... and they 8, 624/ 15 holy saints, and call them 8, 624/ 18 holy doctors were more to 8, 624/ 26 holy doctors and saints whom 8, 624/ 29 holy doctors’... appeareth plainly by 8, 625/ 1 holy doctors by their full 8, 625/ 3 holy days and fasting days 8, 625/ 8 holy doctors and saints against 8, 625/ 11 holy doctors, that ever condemned 8, 626/ 12 holy doctors, and all the 8, 626/ 23 holy doctors against them: he 8, 626/ 23 holy doctors of the Catholic 8, 627/ 1 holy saints... we know that 8, 627/ 14 Holy Spirit of God which 8, 627/ 25 holy doctors and saints, and 8, 628/ 2 holy vows in derision... and 8, 630/ 18 holy doctors and saints, marketh 8, 630/ 29 holy days, and that they 8, 631/ 10 holy saints, doth mark these 8, 631/ 27 holy doctors and saints, mark 8, 632/ 1 holy doctors and saints than 8, 632/ 23 holy doctor whomsoever himself will 8, 632/ 26 holy saints, mark him for 8, 633/ 10 holy purpose Tyndale hath in 8, 633/ 16 holy doctors and saints, mark 8, 634/ 14 holy doctors and saints, mark 8, 635/ 28 holy men should by his 8, 635/ 34 holy doctors after his death 8, 636/ 2 holy saints' books appeareth. All 8, 637/ 12 Holy Saint Jerome expoundeth by 8, 637/ 15 holy prophet David, by the 8, 637/ 16 holy doctor Saint Jerome, in 8, 637/ 22 holy saint that God caused 8, 637/ 25 Holy Scripture be very fruitful 8, 637/ 34 holy men bestow so much 8, 637/ 35 Holy Scripture by which they 8, 640/ 5
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 to God and his             holy     saints dead, than unto        8, 698/ 17
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it, and worship Christ's   holy     fathers have been of          8, 704/ 4
mind that the "old"         holy     Baptist do all this            8, 704/ 5
 And how will this          holy     fathers this fifteen hundred   8, 704/ 8
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And therefore doth this    holy     , in such holy folk           8, 704/ 24
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<td>, catholic church&quot; can never</td>
<td>8, 1028/ 30</td>
</tr>
<tr>
<td>holy</td>
<td>saints call the &quot;holy</td>
<td>8, 1028/ 33</td>
</tr>
<tr>
<td>holy</td>
<td>, catholic church&quot; of Christ</td>
<td>8, 1028/ 33</td>
</tr>
<tr>
<td>holy</td>
<td>saints, interpreters of the</td>
<td>8, 1028/ 38</td>
</tr>
<tr>
<td>holy</td>
<td>doctors and saints, both</td>
<td>8, 1030/ 37</td>
</tr>
<tr>
<td>Holy</td>
<td>Spirit sent by himself</td>
<td>8, 1031/ 29</td>
</tr>
<tr>
<td>holy</td>
<td>days, and fasting days</td>
<td>8, 1033/ 3</td>
</tr>
<tr>
<td>home</td>
<td>into the right way</td>
<td>8, 610/ 22</td>
</tr>
<tr>
<td>home</td>
<td>… what findeth Tyndale for</td>
<td>8, 611/ 2</td>
</tr>
<tr>
<td>home</td>
<td>from their evil doctrine</td>
<td>8, 623/ 18</td>
</tr>
<tr>
<td>home</td>
<td>, they give them a</td>
<td>8, 628/ 32</td>
</tr>
<tr>
<td>home</td>
<td>water in a sieve</td>
<td>8, 654/ 33</td>
</tr>
<tr>
<td>home</td>
<td>from idolatry. And then</td>
<td>8, 694/ 10</td>
</tr>
<tr>
<td>home</td>
<td>his church from idolatry</td>
<td>8, 694/ 28</td>
</tr>
<tr>
<td>home</td>
<td>again the Jews. This</td>
<td>8, 694/ 30</td>
</tr>
<tr>
<td>home</td>
<td>his church so often</td>
<td>8, 695/ 18</td>
</tr>
<tr>
<td>home</td>
<td>the Jews. And yet</td>
<td>8, 695/ 20</td>
</tr>
<tr>
<td>home</td>
<td>the synagogue… then let</td>
<td>8, 695/ 27</td>
</tr>
<tr>
<td>home</td>
<td>the people from sin</td>
<td>8, 695/ 36</td>
</tr>
<tr>
<td>home</td>
<td>… and some that be</td>
<td>8, 701/ 15</td>
</tr>
<tr>
<td>home</td>
<td>, upon any offering either</td>
<td>8, 701/ 30</td>
</tr>
</tbody>
</table>
them in calling him
was when he came
do when he cometh
their own husbands, at
while he were from
they may provide at
that they brought from
farthest off, to get
well keep them at
they think themselves at
nonce, of a plain,
lieth. And therefore every
give it once an
we have men of
both as good, as
the man were so
they show therein their
things, lo, many right
cloth and wax an
another that seemeth more
another that seemeth more
there come a more
shame and offending of
filthy railing lies as
too much already! What
wont always to send
was by good and
to marry there an
they not be but
clergy in general... all
and speweth out upon
that he was an
and yet seemed as
fail to find some
sure to find these
as though they were
suppose that some good,
honest merchant's-wife, a woman
this the other, good,
he useth no good,
number, wit, learning, and
that if he were
right faith hath yet
religion but also all
he take his leave
for increase of natural
of the truth and
it moved with the
hangeth it of the
upon the truth and
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>honesty</td>
<td>of men, or common</td>
<td>8,747/26</td>
</tr>
<tr>
<td>honesty</td>
<td>that he feeleth it</td>
<td>8,751/20</td>
</tr>
<tr>
<td>honesty</td>
<td>of the preacher, but</td>
<td>8,752/10</td>
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<tr>
<td>honesty</td>
<td>, and for good and</td>
<td>8,767/3</td>
</tr>
<tr>
<td>honesty</td>
<td>, and not, as these</td>
<td>8,771/34</td>
</tr>
<tr>
<td>honesty</td>
<td>that I greatly long</td>
<td>8,832/17</td>
</tr>
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<td>honesty</td>
<td>and cleanness of living</td>
<td>8,833/6</td>
</tr>
<tr>
<td>honesty</td>
<td>save your holy laws</td>
<td>8,875/6</td>
</tr>
<tr>
<td>honor</td>
<td>, praise, and glory priceth</td>
<td>8,591/27</td>
</tr>
<tr>
<td>honor</td>
<td>of the sacrament of</td>
<td>8,594/21</td>
</tr>
<tr>
<td>honor</td>
<td>, to receive the</td>
<td>8,596/3</td>
</tr>
<tr>
<td>honor</td>
<td>in their vices. And</td>
<td>8,596/35</td>
</tr>
<tr>
<td>honor</td>
<td>of God's great works</td>
<td>8,626/16</td>
</tr>
<tr>
<td>honor</td>
<td>the Blessed Body of</td>
<td>8,630/16</td>
</tr>
<tr>
<td>honor</td>
<td>And then must Tyndale</td>
<td>8,650/15</td>
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<tr>
<td>Honor</td>
<td>father and mother,&quot; meaning</td>
<td>8,691/25</td>
</tr>
<tr>
<td>honor</td>
<td>and reverence to their</td>
<td>8,694/20</td>
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<tr>
<td>honor</td>
<td>and help their father</td>
<td>8,700/8</td>
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<td>honor</td>
<td>and also of great</td>
<td>8,701/4</td>
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<td>honor</td>
<td>done unto it… but</td>
<td>8,704/34</td>
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<td>honor</td>
<td>due to his friend</td>
<td>8,711/21</td>
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<td>honor</td>
<td>saints and their relics</td>
<td>8,712/23</td>
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<tr>
<td>honor</td>
<td>the Blessed Sacrament, and</td>
<td>8,712/24</td>
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<tr>
<td>honor</td>
<td>of the truth. Would</td>
<td>8,766/2</td>
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<tr>
<td>honor</td>
<td>done to it nor</td>
<td>8,773/2</td>
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<tr>
<td>honor</td>
<td>of every person&quot;; so</td>
<td>8,775/18</td>
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<td>honor</td>
<td>the Precious Body and</td>
<td>8,806/21</td>
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<td>honor</td>
<td>unto the Blessed Sacrament</td>
<td>8,826/22</td>
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<tr>
<td>honor</td>
<td>any saints, nor pray</td>
<td>8,826/27</td>
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<tr>
<td>honor</td>
<td>we bear to God</td>
<td>8,867/21</td>
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<tr>
<td>honor</td>
<td>and pray to the</td>
<td>8,867/21</td>
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<tr>
<td>honor</td>
<td>of our heavenly Father</td>
<td>8,875/24</td>
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<td>honor</td>
<td>from all the saints</td>
<td>8,925/23</td>
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<td>honor</td>
<td>of our heavenly Father</td>
<td>8,929/36</td>
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<tr>
<td>honor</td>
<td>that we may be</td>
<td>8,978/16</td>
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<tr>
<td>honor</td>
<td>. And of these goods</td>
<td>8,983/22</td>
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<tr>
<td>honor</td>
<td>of God and profit</td>
<td>8,989/16</td>
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<tr>
<td>honorable</td>
<td>to God nor serviceable</td>
<td>8,579/31</td>
</tr>
<tr>
<td>honorable</td>
<td>order. There needeth no</td>
<td>8,591/31</td>
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<tr>
<td>honorable</td>
<td>business, and some in</td>
<td>8,1021/7</td>
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<tr>
<td>honorably</td>
<td>rehearsed, and laid for</td>
<td>8,595/7</td>
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<tr>
<td>honored</td>
<td>here in his church</td>
<td>8,713/27</td>
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<tr>
<td>honored</td>
<td>, and thereby they feel</td>
<td>8,775/9</td>
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<tr>
<td>honored</td>
<td>among the patriarchs. To</td>
<td>8,977/35</td>
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<tr>
<td>honored</td>
<td>; and that no person</td>
<td>8,1034/2</td>
</tr>
<tr>
<td>honoring</td>
<td>their father and mother</td>
<td>8,697/31</td>
</tr>
<tr>
<td>honors</td>
<td>of the world… as</td>
<td>8,857/32</td>
</tr>
<tr>
<td>honors</td>
<td>, nor no greater substance</td>
<td>8,976/8</td>
</tr>
</tbody>
</table>

Thomas More Studies 12.2 (2017)
doeth on a fool's

hoo, and from jousting falleth

Hood, but the books of

Hood for the true scripture

hoo, and handles that he

hop forth again and say

hop, nor charity... he can

hop and trust to get

hop for any favor, grace

hop well and pray therewith

hop that there shall not

hop, and the very charity

hop, and charity. But perceiving

hop, increased with charity, and

hop that it cannot be

hop, which the other might

hop, and well-working charity... graciously

hop, as long as we

hop and charity both. These

hop and charity." What needeth

hop, and charity three diverse

hop, and charity... the greater

hop and charity. "Yea," saith

hop and charity, wrought and

hop well and work well

hop. He may also go

hop, too yea, and over-great

hop too and yet, for

hop and charity) yet never

hop and charity put him

hop and charity too, and

hop too... and leaveth but

hop and charity wherefore doth

hop, and charity... and that

hop and charity therewith; and

hop, and charity, that but

hop. But therefore letting that

hop, and charity, be naught

hop to every man that

hop so. And therefore, leaving

hop, and charity, wherewith they

hop, or any fervor and

hop or charity, as by

hop and charity, is in

hop " those heretics have, or

hop, and Tyndale's false-translated "love

hop had failed him), he

hop, and charity, and in
his grace in faith,
the grace of faith,
cannot, according to his
offer me, for the
alone, with a false
faith and a good
faith and a good
truth, and a full
charity... nor a good
it is a presumptuous
good faith, and good
communion and fellowship of
of his faith and
works wrought in faith,
the first... that he
Christian charity. And such
faith," on which he
And in like manner
do many great abominable,
do they never so yet some new, more
open, defended lechery, so
called on once to these
perjury, and other such "
members, fall into right
cause thereof, all those "
he may do many "
he may do much "
they never so great "
they fall into their "
it, notwithstanding all the
indeed never so great,
thereof may do such "
by Tyndale's tale "
calleth them, or his
do never so many
he may well do
faith" may do many
break it committeth a
of continuing in some
adultery, or such other
were not one, "a
horse" and "a very
hath almost broken his
as to feed either
of victory, some in
with a thousand spiritual
chalices, oil, cream, water,
and holy water, with
more meet to make

hope, and charity, sanctified them 8, 852/11
hope, and charity with the 8, 853/11
hope that brought him hither 8, 885/21
I may have that 8, 894/36
of salvation for only 8, 958/15
... but those sins only 8, 961/27
," will not commit. Whereby 8, 965/25
, that is to wit 8, 965/30
, because it is a 8, 965/34
, looking to be saved 8, 965/34
, and a wary living 8, 966/11
, with those saints which 8, 977/25
unto every man that 8, 1032/24
, and charity shall be 8, 1033/33
yea, but whether he 8, 1028/8
and such lovers, ween 8, 1028/8
that he may be 8, 785/5
Tyndale himself sure with 8, 816/21
, devilish deeds, but yet 8, 575/20
deeds. And yet, as 8, 588/29
torment to punish and 8, 610/32
and abominable before the 8, 664/19
deries which Tyndale in 8, 725/35
deeds," And these things 8, 778/33
deeds... and that yet 8, 778/35
deeds," be they never 8, 778/35
deeds" without any deadly 8, 785/21
deeds" without any deadly 8, 787/32
deeds," they do yet 8, 790/21
deeds," by the fruit 8, 797/19
and abominable deeds that 8, 819/19
mischief, so that he 8, 819/23
deeds" and, for all 8, 821/11
deeds" and such perfect 8, 821/13
deeds, as Tyndale calleth 8, 821/23
deeds, because, as Tyndale 8, 824/25
deeds, but he can 8, 824/27
deeds without any deadly 8, 826/13
sin... and that whoso 8, 941/36
sins, stand still in 8, 957/27
"deadly sins as slay 8, 963/23
" and "a very horse 8, 1013/25
", nor "an ass" and 8, 1013/25
back and his own 8, 579/5
or hogs. First, as 8, 649/35
and some in chariots 8, 763/25
, and have all the 8, 837/35
, hounds, palaces, and all 8, 930/22
, hounds, and such other 8, 988/22
in hell than to 8, 639/26
in making of a  
because the very, true  
our bodies a lively  
house of his secret  
If his own secret  
Barnes say to his  
For I ween his  
Barnes," would his halting  
have answered unto his  
word would Himp-Halt, his  
the Lord of the  
the Lord of the  
which the God of  
that the Lord of  
and very Lord of  
that the Lord of  
the Lord God of  
the Lord God of  
forehead, with a fair  
purgatory (which is as  
that the fire is  
that the fire was  
he feeleth the fire  
fumes whereof ascended so  
keepeth his head too  
burned out by the  
oil, cream, water, horses,  
holy water, with horses,  
less than half an  
abomination may stand, and  
man in his own  
one mind in that  
Blind Hob about the  
as is the religious  
yea, or of one  
and in a great  
any church, or any  
walked together in the  
and walked in the  
had been at my  
me and all my  
thou die, O thou  
sure thing for a  
Catholic church is the  
and is the same  
Friar Barnes in the  
is wine in the  
no wine in that  
to preach, "Into what  
Peace be to this
high garret in mine house and suffered two men 8, 903/ 2
more but the council house , if it be haply 8, 922/ 4
robbing of any man's house while he were from 8, 922/ 9
to rob his neighbor's house ? And to put doubts 8, 922/ 12
butler in the same house whereof I was master 8, 947/ 28
not God, but the house of God. The "catholic 8, 975/ 37
eat it in one house only, and ye shall 8, 976/ 23
is eaten in one house because the very, true 8, 976/ 24
enter into Lot's holy house, if it be haply 8, 922/ 4
is sometimes for the to which they resort 8, 1012/ 31
that "in a great household "the church" doth Saint 8, 853/ 14
livery and his holy traitor in a king's household 8, 907/ 15
yet out of his household by his secret 8, 856/ 27
upon him in his household , till his master checked 8, 856/ 30
and of the king's household, albeit 8, 1021/ 5
king's household. And the household , because it had such 8, 1021/ 12
there was a shrewd all that, a good household , because it had good 8, 907/ 14
be strangers from the household of Christ's Catholic Church 8, 981/ 12
come together to your household , ye keep not a 8, 854/ 14
behavior used at their household , in the receiving of 8, 1017/ 26
his whole chapter, which household , ye keep not a 8, 1017/ 26
university and his holy houset, if then Friar Luther 8, 743/ 21
traitor in a king's houset, if they be asked 8, 578/ 7
yet out of his Huessgen , if they be asked 8, 588/ 36
upon him in his Huessgen , and Denck, Balthasar, Lambert 8, 597/ 14
and of the king's Huessgen , and Zwingli be gone 8, 587/ 7
king's household. And the Huessgen , and Zwingli be gone 8, 607/ 1
there was a shrewd Huessgen , and Zwingli be gone 8, 607/ 7
be strangers from the Huessgen , and Zwingli be gone 8, 607/ 12
behavior used at their Huessgen , and Zwingli be gone 8, 607/ 20
his whole chapter, which Huessgen , and Zwingli prove their 8, 608/ 15
university and his holy Huessgen , and himself, that to 8, 611/ 3
traitor in a king's Huessgen , and Zwingli show no 8, 611/ 26
yet out of his Huessgen , or Zwingli, and laugheth 8, 619/ 4
and of the king's Huessgen , and Zwingli, and all 8, 627/ 6
king's household. And the Huessgen , and Zwingli… which not 8, 628/ 1
there was a shrewd Huessgen and Zwingli, Tyndale's two 8, 640/ 24
be strangers from the Huessgen and Zwingli, and bade 8, 641/ 11
behavior used at their Huessgen and holy Zwingli, and 8, 650/ 22
his whole chapter, which Huessgen , and Zwingli in 8, 652/ 27
university and his holy Huessgen , and Zwingli, and their 8, 655/ 27
traitor in a king's Huessgen , because his own name 8, 661/ 32
yet out of his Huessgen , and Zwingli be now 8, 671/ 29
and of the king's Huessgen also, in his translation 8, 685/ 12
king's household. And the Huessgen would have seem that 8, 685/ 19
there was a shrewd Huessgen Tyndale, and Zwingli gloss 8, 689/ 6
be strangers from the Huessgen, Zwingli, and Tyndale so 8, 689/ 12
behavior used at their Huessgen, Friar Lambert, and Zwingli 8, 692/ 38
and of the king's Huessgen … or priests apostate from 8, 695/ 1
university and his holy Huessgen which hath here made 8, 705/ 4
Tyndale and Luther, and
in like wise, and
own sects Luther, Lambert,
and Lambert Heretic, and
Luther, and Lambert, and
Luther nor Tyndale, nor
of Friar Luther, Friar
Tyndale, and Luther, and
William Tyndale, Luther, Lambert,
Luther, and Lambert, and
his master Martin, and
Tyndale, and Luther, and
Tyndale, and Luther, and
Friar Luther and Friar
the church… and Friar
Luther, nor Lambert, nor
vary, and wherein Friar
her (as have Luther,
is, and as Father-Friar
Tyndale, this saith Friar
mind, and Luther's and
neither Luther's church nor
and Hus's church, and
Lutheran heretics, and the
pursueth other? For the
we Lutherans," or "we
themselves that Lutherans, Anabaptists,
Saint Bernard saith, "Pro
fulfilling of my will
wary living, and a
our Lord with a
his confessor's hand and
father cometh of great
against pride and praise
own merits, but of
if we with very
blessed Spirit in fifteen
himself calleth yet eight
did well nigh a
in divers times, a
his purpose of his
God stirred up a
lack five of his
more than this eight
of Moses, almost a
many more than a
Augustines, nor for a
and have brought a
Huessgen , and Zwingli… must needs
Huessgen , and Zwingli, and all
Huessgen , and Zwingli, and such
Huessgen , and Zwingli with all
Huessgen Heretic, and Tyndale Heretic
Huessgen , and such a rabble
Huessgen , nor Zwingli, can bind
Huessgen , Friar Lambert, and Zwingli
Huessgen , and many such others
Huessgen , or Zwingli, or some
Huessgen , and Zwingli, have restored
Huessgen , and Zwingli, "confound" our
Huessgen , and Zwingli, teach the
Huessgen , and Zwingli, do the
Huessgen , and Zwingli, can say
Huessgen , with whose whoredom and
Huessgen , both, for breaking of
Huessgen do so much for
Huessgen and we vary, and
Huessgen , and Zwingli, Lambert, Hutchins
Huessgen is, that beget children
Huessgen , and this saith lewd
Huessgen's authority, in the construction
Huessgen's church, nor Zwingli's church
Huessgen's church, and yet some
Huessgenites , and Zwinglians, as there
Huessgenites and Zwinglians pursue the
Huessgenites ," or "we Anabaptists," or
Huessgenites , or "Zwinglians, with many
huiusmodi volut esse, et sunt
humble himself unto the death
humble life, and prayer also
humble spirit and a contrite
humbly receive and fulfill such
humility given by God and
humility … or the covetous wretch
humility little esteem their own
humility confess that we suffer
hundred years taught his Catholic
hundred years and more. But
hundred times, I suppose, ere
hundred to turn them home
hundred prophets? Also, God punished
hundred prophets. And therefore, I
hundred . And thus, though God
hundred years together, without any
hundred prophets. And surely he
hundred prophets… whom he hath
hundred Jeromes… nor for as
hundred sundry sects of heresies
clergy of this eight thousand years... yea, fourteen this two or three works, to corrupt a men believe this fifteen hath been this fifteen doctrine continued so many Church, writeth plainly, thirteen flies, by the whole down... and that these have wrought this eight have wrought these eight saith that "these eight which time of eight by all this eight Church of this eight the Church this eight Augustine four or five Augustine not only eight but longer before eight than almost half eight Augustine himself so many Catholic Church of fifteen told us this fifteen one miracle this fifteen understand. And of a did there, with his good sort of those Christ, in this fifteen Tyndale saith that the the hundred prophets a Christ more than a since that of his every age this fifteen by name this eight his declaration this fifteen holy fathers this fifteen doctors of these eight doctors, of the seven of these last eight a railing knave eight men of these eight saints as the seven the doctors of eight of the other seven new doctors, of eight any time this eight doctors of these eight years, some of twelve the youngest above nine hundred years past... but hath hundred years yea, from the hundred years from Easter last hundred plain places of Holy hundred years... but all this hundred years before. Let us hundred years together... were not hundred years before Luther was hundred at once... and in hundred sundry sects which Tyndale hundred years. More This reason hundred years. More This reason hundred years" the Catholic Church hundred years, if the whole hundred years hath Christ had hundred years... in which time hundred years he seeth yet hundred years before that... and hundred years ago (which were hundred years than almost half hundred again make this invincible hundred years ago, and hath hundred years is better to hundred years that it is hundred years among them every hundred examples between Moses and hundred prophets that were sent hundred prophets that in that hundred years, sent hither to hundred prophets a hundred times hundred times called home the hundred since the death of hundred prophets between Moses and hundred years. For all they hundred years, but by his hundred years, the "Pharisees" that hundred years have taught them hundred years last past... all hundred years before. And as hundred years... which were yet hundred miles deep in hell hundred years past... but hundred years before as many hundred years old; and such hundred years before, were upon hundred years old and under hundred years... Tyndale would call hundred years, all whom Tyndale hundred, and some thirteen, and hundred at the least let
the space of four
the space of fifteen
been more than a
been faithless this eight
been faithless this fifteen
Scripture testified that six
that was this fourteen
Scripture testified that six
believe in God, six
that all those six
that was this fourteen
hath been this eight
that was these fourteen
the remnant of those
any church this fourteen
holy saints this fifteen
evangelical brethren of his
Christian people this fifteen
with all the other
the space of fifteen
now been, this eight
heretics of all their
time of this eight
now more than nine
is not yet a
been within the same
If there were a
a church this fifteen
hath been this eight
had suffered, this eight
could not this eight
Tyndale saith, this eight
thus all this eight
avoided for heretics, eight
the church," and eight
old church of nine
church of this eight
the beginning, this fifteen
order, and the great
danger either to be
signified in English "whore
to wit, adultery, whore
on the hedge, then
might know them and
he keepeth from them
out of divers corners
except only those that
by and by, one
with the word he
for one of the
see well ye be of counsel with the matter no very great may peradventure hinder and as angered him and at them again and If one member taketh other come any more therein: this will nothing Tyndale, which would for Marcion, Montanus, Wycliffe, and unto Wycliffe Heretic, and both Luther's church and gentlewoman make unto her both were round: her deed, whereby some old stranger, and every man shalt win thine heathen young gentleman to her merits of her blessed so fast unto her be ruled by her as fast as her be ruled by her may sometimes leave her and so hath my and not hear her merits of her blessed so fast unto her sticketh fast unto her is a-thiswise: if our her obedience to her meaneth not that her for fear of her wives that had heathen might win their heathen to win their unchristian it of their own that Saint Luther, Saint of new, called William other, new heretic, William his own name was evil: this new heretic, which and from which as Pomerane, Zwingli, and William Tyndale, otherwise called Huessgen, and Zwingli, Lambert, But when he persecuted did excommunicate and accuse living, and partly the hurlers, or of counsel with hurlers, all the whole meinie hurt if it so happened hurt me! For if I hurt him not. Thereupon he hurt none other body but hurt, all the members be hurt, I Trow. But I hurt mine argument. For yet hurting of his heresies have Hus … and a sort of Hus Heretic, and Luther Heretic Hus's church, and Huessgen's church husband, which longed sore to husband was fain to put husband would learn to let husband to every woman, and husband ?" With holy conversation, meant husband, took yet his servant husband, Christ Jesus, and to husband, Christ, and doth abide husband; yea, she is but husband washeth she spotteth, and husband … and she is but husband and go from him husband had, too. And my husband, and then thereby err husband, Christ Jesus, and to husband, Christ, and doth abide husband, Christ, in faith, and husband "were not a wife husband were therefore discharged of husband’s loss and her own husbands that would not hear husbands with holy conversation. And husbands unto Christendom. But if husbands, at home. And so Hutchins, Saint Huessgen, and Saint Hutchins, Berengarius fell first into Hutchins, which first fell to Hutchins … he fell in that Hutchins, goeth contrary way, beginning Hutchins, Huessgen, and Zwingli be Hutchins here himself. If he Hutchins, scholar to Friar Huessgen Hutchins, and Barnes, and many Hymenaeus and Alexander, and gave Hymenaeus and Alexander, and betook hypocrisy, too, that was then Thomas More Studies 12.2 (2017)
and not in outward
church, though that we ( 
taken off and their 
may be feigned by 
decem the best, yet 
folk, he lived in 
that some heretic and 
Church, some false, feigning 
unknown. For though a 
your own eyes, ye 
how Christ calleth them 
manner, though our popish 
false, feigned faith of 
false, feigned faith of 
false, feigned faith of 
false, feigned faith of 
no thanks unto our 
was in captivity under 
whereas the world of 
whereas the world of 
and heretics. Now, the " 
by the "wolves" and " 
persons for heretics and 
that though some be 
our Savior said of 
to hear that the 
priesthood, and like an 
that a very noddypoll 
or covetous, or an 
well-believing people the false 
punish, and kill heretics, 
with the fellowship of 
And when they waxed 
men, or raveners, or 
covetous men, raveners, and 
dead... they fell to 
the people from outward 
into a worse inward 
preach, were not evermore 
the people from outward 
fallen from Christ unto 
thereof) may fall to 
the people home from 
home his church from 
church so often from 
whore hunting, uncleanness, wantonness, 
cross and call it 
adultery, fornication, uncleanness, wantonness, 
is adultery, fornication, or 

hypocrisy ; she is also cleansed 8, 837/ 26
hypocrisy is so subtile and 8, 874/ 9
hypocrisy to be discovered. But 8, 879/ 27
hypocrisy ... but the other token 8, 880/ 13
hypocrisy may deceive us and 8, 893/ 40
hypocrisy , and lied, and made 8, 898/ 27
hypocrite were there, as Barnes 8, 879/ 29
hypocrite that is a very 8, 894/ 2
hypocrite may be unknown for 8, 936/ 32
hypocrites , cre ye go about 8, 642/ 22
hypocrites , disseaters, blind guides, and 8, 648/ 11
hypocrites succeed Christ and his 8, 648/ 29
hypocrites , are the true church 8, 648/ 37
hypocrites , are the true church 8, 654/ 11
hypocrites , are the true church 8, 660/ 25
hypocrites "... and therefore, like as 8, 662/ 25
hypocrites " be the true church 8, 662/ 29
hypocrites that the Scripture is 8, 706/ 27
hypocrites . Did John believe that 8, 717/ 32
hypocrites , as they know him 8, 718/ 7
hypocrites , as they know him 8, 726/ 30
hypocrites " and "wolves" he calleth 8, 727/ 10
hypocrites " and "blind leaders" he 8, 728/ 26
hypocrites , by the evil fruits 8, 879/ 19
hypocrites , all be not so 8, 879/ 34
hypocritical heretics, "Ye shall know 8, 879/ 16
hypocrisish wolves cannot hear, and 8, 728/ 23
Iceland cur, let hang over 8, 600/ 35
idiot might be ashamed to 8, 775/ 30
idolater , or evil-tongued, or drunkaloo 8, 1017/ 15
idolaters of his own company 8, 789/ 11
idolaters , and schisms, in great 8, 791/ 27
idolaters and subjection unto faithless 8, 1008/ 11
idolaters , heretics, and schisms, he 8, 1008/ 14
idolaters . For then if ye 8, 1017/ 11
idolaters , that be abroad in 8, 1017/ 21
idolatry immediately, as thou seest 8, 609/ 16
idolatry of worshipping of images 8, 609/ 27
idolatry of a false faith 8, 609/ 29
idolatry ... but sometimes other sins 8, 610/ 26
idolatry of worshipping of idols 8, 612/ 1
idolatry he can never prove 8, 693/ 16
idolatry , yet the Church itself 8, 693/ 31
idolatry . And then if he 8, 694/ 11
idolatry ... as those other prophets 8, 694/ 28
idolatry to faith, as Tyndale 8, 695/ 19
idolatry , witchcraft, enmity, lawing, emulation 8, 757/ 15
idolatry to creep and kiss 8, 953/ 30
idolatry , witchcraft, enmity, lawing, emulation 8, 1024/ 36
idolatry . And whereby be the 8, 1025/ 4
idolatry of worshipping of
the Mass book, "Te
diagram the parishioners that "Te
Di. 4.c., "Prima
sundry times, as Saint
seed find ye Saint
plain confession of his
congregation of our own
he hath mistranslated of
then is Tyndale very
teach the wide, wild,
ready to teach the
ere this many an
new masters, declining from
Christ that he would
Lord come, which shall
the truth... and is
living, our Lord hath
yea, and unto the
we took their dead
idolatry of worshipping of
a long process of
that with all this
it is but an
church by their own
is his own fond
and yet having an
but a very fantastical
far from these men's
Lo, sir, ye make
because ye go by
shake off the false
is heavy. And therefore
shall not need to
by imaginations... I will
will imagine with you.
Now let us, then,
thing I cannot well
is to conceive or
now for Barnes' pleasure
that gross and fleshly
but he deviseth and
his own goodness the
they fell to idolatry
by the sense that
of the Catholic some
his other four chapters
not so... I think
persuasions," then he thinketh
idols
igitur
glorii
igitur
igitur
ignorance
ignorant
ill
ill
illude
illumine
illumined
illustrated
images
images
imaginations
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagination
imagined
imagineth
imbecility
immediately
immediately
immediately
immediately
immediately
immediately

with the heathen." And
" was Saint Clement's father
" whose words be these
, and that he was
, that the sentence were
, and let me fall
that is yet untaught
man in the room
to worse... gloss it
and deceive his disciples
the hidden things of
by Luther, Tyndale, Friar
and set out unto
of Christ's cross also
for quick. But himself
with the heathen yet
, pilgrimage, sacraments, and ceremonies
of such a whole
that never could come
of a secret, scattered
quaied by which he
of some truth remaining
which now would have
I cannot tell you
... I will imagine with
of all the damnable
that there were a
a hole bored through
with you. Imagine me
me now that this
that Tyndale, as he
what it might be
that a man may
that this same church
purgatory, save thou must
marks, tokens, and signs
and lack of power
, as thou seest in
riseth upon the letter
and part by a
before, that the mind
that he lied, and
that the first man
in the same epistle
unto his creature, either
God nor devil nor
one incorruptible, the other
some other let and
be a let and
and condition of some
repentants, a church of
deeds we be so
in fear of their
called Opus imperfectum, the "
our good deeds such
the more part, with
which is called Opus
authority more than an
being as it is
marvelous labor and their
that, saving for the
have been, by the
may, for all the
were more than twice
his solution… it is
continueth still it is
is else a thing
think that it is
without faith it is
without faith it is
a thing more than
never so false, and
known church (which is
fear of breeding some
the Spirit of God
began, to have been
Catholics in banishments and
bonds, no stripes, no
threaten with banishments and
part is here to
church, which Tyndale would
arguments wherewith he would
so do they all
of "repentant sinners" nor
council orderly called together
safeguard of heretics and beholder… or else to
Gospel, and blasphemously to
demeanor neither to be
yet be they not
wadeth on… Tyndale But
of all three) became
miracles from the beginning
immediately after, in this wise
immediately or by a means
immortality of their own souls
impossible, both twain in joy
impediment of sin: then say
impediment unto the fervent desires
impenitent wretches to the whole
impenite, a church of those
imperfect that each man hath
imperfect working, mingled always, for
Imperfect Work upon the Gospel
imperfection upon our own part
imperfection and spots… since that
imperfectum, the "Imperfect Work upon
imperial majesty, proclaim all men
impertinent to the principal purpose
importable pain… and that now
importunate babbling of these heretics
importunate malice of heretics raising
impossibility thereof, be a good
impossible to happen… yet if
impossible for Tyndale, or all
impossible, I say, for Tyndale
impossible that ever there shall
impossible for them to err
impossible to please God." And
impossible to please God. Besides
impossible ye be fain for
impossible too… yet may it
impossible for you), ye be
imposture in his brain, to
imprisoned in his breast, and
imprisoned by paynims, and to
imprisonment, and much other cruel
imprisonment, none other bodily torments
imprisonments, and she compelleth men
impugn… not the spirituality only
impugn, disprove, and destroy, is
impugn it, maketh it rather
impugn the true faith of
impugn the common known Catholic
impugned and reproved another. That
impunity of all mischievous people
impute and ascribe the manner
impute and ascribe unto Christ
imputed unto the law which
imputed unto us… but pardoned
inasmuch as "the kingdom of
incarnate, and took flesh in
incessantly persevering therein; and that
<table>
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<th>Term</th>
<th>Definition</th>
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<td>sacrament else, but call</td>
<td>lechery good and lawful</td>
<td>8, 630/ 18</td>
</tr>
<tr>
<td>foul, filthy &quot;weddings&quot; and own beastly bodies with</td>
<td>lechery! Finally, feign they</td>
<td>8, 640/ 14</td>
</tr>
<tr>
<td>shame attempt any such</td>
<td>lechery. Finally, if he</td>
<td>8, 666/ 19</td>
</tr>
<tr>
<td>whoredom, and maintain their of their vows with</td>
<td>marriage before… but if</td>
<td>8, 808/ 10</td>
</tr>
<tr>
<td>of their company that wrote to put that</td>
<td>lechery, with the living</td>
<td>8, 832/ 8</td>
</tr>
<tr>
<td>supernatural grace, toward the they be motions and</td>
<td>wedding… and Friar Barnes</td>
<td>8, 851/ 16</td>
</tr>
<tr>
<td>that we resist those of original sin and and helping us to</td>
<td>lecher that had abused</td>
<td>8, 920/ 18</td>
</tr>
<tr>
<td>Spirit and outward miracles the Spirit of God declare his mind, and same Spirit of God will with God, by</td>
<td>person &quot;out of the</td>
<td>8, 1021/ 16</td>
</tr>
<tr>
<td>which question is evermore By which confessed… was</td>
<td>of reason into the</td>
<td>8, 778/ 17</td>
</tr>
</tbody>
</table>
| Chrysostom complain of the Chrysostom complain of the the pope… are indeed are there, by Gratian, and hath been for soul, but the one well spread abroad), for pleasure shall be to their faith, but to number. And as it and fostered with hope, the flesh, so far faith was augmented and Because it was after after Christendom so greatly to fly that was fall after, by grace the faithful, repaireth penitents, first the church was and therefore so far people there with an damn him" but only "malice he shall find his death as an her body by the when their obstinate and perambulante in tenebris, ab service, and with the incorruptible , the other impassible, both increase of natural honesty and increase it again yet shall increase it. Also, in the increased in number, so it increased with charity, and confirmed increased above that it was increased after their communication had increased and made more fruitful increased the congregation of all increased by the chasing away increased , into the love of increasedeth the righteous folk, crowneth increateth ; that is to wit incredible , without any proof at incredible devotion, as though an incredulity , " that is to say incurable , he shall as an incurable rotten member cast out incurable canker of these false incurable malice is perceived: then incursu et daemonio meridiano," assigning indelible character and badge of
biddeth Saint Thomas of India, "Will not thou be as a man of India, is called black, for India, after he had both indifferent and void of obstinate indifferent it should well appear indifferently, without partiality, read it indited, the Scripture, foresaw full indited, it, and our Savior indited, the letter, did when indited them. And he delivered indited, the writing. And this indited as we cannot understand indivisible, time sit or not indivisible do the both twain induced to believe in God, that induced the letter, did when induced by men and by induced by the means of induced thereinto by miracles and induced into the belief by induced to the belief by inducing to the belief, both inevitable prescience and their own inevitable destiny. Now, what false conclusion so strong and inevitable that in the laboring inexpugnable, But Tyndale, albeit that inexpugnable fire” here ye may infallible means of teaching of infamy, dishonor, and dispraise refrain Infancy of our Savior. But infect good Christian people with infected by many false folk infected with that fault... and infected many a simple soul infection, "But, now, if we inferior persons, have swerved from inferior persons have swerved from infidelity, before that day send infidelity, When Saint Paul said infidels, and especially before paynim infidels... and not that they infidels that were the devil’s infidels, they without any such infinite wisdom saw convenient, unto infinite life." And thus it infinity passeth all number; that infirmity, dispensed and undone the infirmity, as his elects do infirmity of them that are informed of a bishop’s fault
good and honest men
naught. Now, being thus
with a story faith,
congruence, any more to
doth ever add and
with the habitual faith
hath by Baptism fully
must be by God
of their former faith
the faith by God
had the feeling faith
to be by God
to be by God
is there by God
is very faith, and
the young children have
God the feeling faith
the faith by God
of them, grace is
Tyndale's granting that God
in the baptism God
into some others he
whereof the habit God
so perfect that he
the Spirit of God
he doth, after that
the perfection and full
of revelation and an
people... and by the
where faithful people are
and for the Spirit
for the same Spirit
earth, and thereby made
certain spiritual generation, borne
angels in the everlasting
though he visit their
another wrong, fraud, and
send you to an
ask you. In the
loitering in the same
else but outer and
should fall from the
the higher, and the
from every part, the
go outward from the
go outward from the
the whole world... the
men, the Catholics and
there were in many
by his example thousands

informed
that in Bristol, where
8, 813/ 16
informed
of him, and having
8, 813/ 21
infound
the feeling faith thereto
8, 819/ 4
infound
the feeling faith into
8, 819/ 14
infound
the feeling faith himself
8, 819/ 28
infounded
in the Sacrament of
8, 768/ 21
infounded
the faith, and with
8, 782/ 23
infounded
, toward the getting whereof
8, 818/ 36
infounded
by God in their
8, 820/ 29
infounded
inwardly. For I trust
8, 820/ 31
infounded
... then followeth it, I
8, 820/ 36
infounded
... any more than they
8, 821/ 16
infounded
in his baptism. And
8, 821/ 26
infounded
into them his grace
8, 822/ 10
infounded
by God with the
8, 824/ 2
infounded
the very actual faith
8, 824/ 11
infounded
. Now shall I tell
8, 824/ 17
infounded
into man's heart: this
8, 825/ 16
infounded
into the persons that
8, 843/ 29
infoundeth
sufficient perfection of faith
8, 821/ 9
infoundeth
into some the feeling
8, 822/ 24
infoundeth
it not, and they
8, 822/ 26
infoundeth
into every child in
8, 823/ 5
infoundeth
in the baptism none
8, 823/ 37
infounding
the grace of faith
8, 853/ 10
infusion
of faith and grace
8, 782/ 29
infusion
of that grace in
8, 799/ 22
infusion
of knowledge beyond the
8, 825/ 21
infusion
of his grace in
8, 852/ 10
inhabited
yet, for all this
8, 859/ 21
inhabiting
within us merit much
8, 756/ 4
inhabiting
in us, raise and
8, 756/ 6
inheritable
unto the bliss of
8, 822/ 12
inheritable
to those rooms. This
8, 1011/ 11
inheritance
. Whosoever he be, and
8, 976/ 16
iniquities
with the rod of
8, 608/ 33
injury
, and you use fornication
8, 854/ 10
inn
where ye shall be
8, 877/ 7
inn
that ye send me
8, 877/ 17
inn
, that lie in wait
8, 877/ 25
inner
; so that of the
8, 604/ 25
inner
part to the outer
8, 605/ 2
inner
part the lower." Now
8, 605/ 15
innermost
place; and from it
8, 604/ 29
innermost
part, so should it
8, 605/ 10
innermost
is ascending... and to
8, 605/ 13
innest
is, as I told
8, 604/ 34
innocents
, as in Switzerland and
8, 789/ 37
inns
many loitering fellows that
8, 876/ 37
innumerable
... yet let no man
8, 587/ 30
by his example thousands
of them died for
set some suspicious or
doctrine to contend and
be so curious and
by so curious and
famine, but for the
that is alleged and
to make a secret
in Scripture, and some
men should by his
warmth of his own
him, by some secret
Church, but by special
even by the special
was hatched, lacked that
understand it by special
but by the inward
that they felt their
the inward unction and
the unction and inward
of the Spirit and
shall by the inward
sure, by the secret
do still, by secret
perfect doctrine by the
would into some man
therefore saith Saint Luther,
special inspiration of God
say that they were
Spirit of God hath
they were so far
by the secret revelation
with credence giving thereto,
whose Spirit is the
marvel of: Since God
Ghost is free, and
doctrine of the Spirit
more goodness and more
here, though at their
holy man, often thereunto
us thereof, but hath,
settheth he before us
naught, but be set "
bare signs and tokens
five reasons... by which
before. For whereas before,
that he should then
of miracles at all.
not so do, but

---

innumerable... yet let no man
inordinate desire of meat not
inquiet minds upon grudging. Nor
inquiet them... and after with
inquisitive as to enquire whether
inquisitive as at the first
insatiable appetite of the fulfilling
inserted in the books of
insinuation of some other scripture
insinuation made of them, and
inspiration at divers times draw
inspiration, such wholesome fruit should
inspiration teach Tyndale, and Luther
inspiration of God inspired into
inspiration of God. But now
inspiration ? For he alloweth Saint
inspiration . For I can prove
inspiration and teaching of God
inspiration in their hearts so
inspiration of God? And so
inspiration of God teacheth us
inspiration of God. For God
inspiration happen upon the true
inspiration, that they be truly
inspiration, reveal and open unto
inspiration of the Spirit, is
inspire thereupon, than to make
inspired with the spirit of
inspired into himself, and some
inspired, and that they felt
inspired the contrary doctrine into
inspired with the spirit of
inspired by the Spirit of
inspired after into every man
inspirer of unity, concord, and
inspireth Tyndale and such other
inspireth where he will. He
inspiring them the right sense
instant prayer of the fathers
instant prayer he goeth still
instantly required by the Christian
instead of feeling-faithful folk, brought
instead of Christ to believe
instead of Christ" and are
instead of the Blessed Sacrament
instead of that he should
instead of the whole Catholic
instead of the synagogue of
Instead of which power to
instead of receiving them refuseth
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<td>receiving them refuseth them, instead of hearing them mocketh</td>
<td>8, 616/ 17</td>
<td></td>
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<tr>
<td>them mocketh them, and instead of obeying them despiseth</td>
<td>8, 616/ 17</td>
<td></td>
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<tr>
<td>be sent from heaven instead of Christ's apostles and</td>
<td>8, 641/ 21</td>
<td></td>
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<tr>
<td>and wine, or starch instead of bread; and that</td>
<td>8, 656/ 24</td>
<td></td>
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<tr>
<td>a very false error instead of very, true faith</td>
<td>8, 677/ 30</td>
<td></td>
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<tr>
<td>every one. But what? Instead of such spirit and</td>
<td>8, 691/ 5</td>
<td></td>
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<tr>
<td>Tyndale argueth it, starch instead of bread. I would</td>
<td>8, 710/ 1</td>
<td></td>
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<tr>
<td>and wine, or starch instead of bread: I shall</td>
<td>8, 804/ 33</td>
<td></td>
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<tr>
<td>but Tyndale's false trust instead of Christian hope, and</td>
<td>8, 826/ 2</td>
<td></td>
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<tr>
<td>and Tyndale's false-translated &quot;love&quot; instead of one pure and</td>
<td>8, 826/ 25</td>
<td></td>
</tr>
<tr>
<td>with their wedded harlots instead of wholesome food, to</td>
<td>8, 892/ 8</td>
<td></td>
</tr>
<tr>
<td>for teaching false heresies instead of Christ's blessed verity</td>
<td>8, 858/ 23</td>
<td></td>
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<tr>
<td>he promised, but when instead of our very mother</td>
<td>8, 893/ 8</td>
<td></td>
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<tr>
<td>be hunger-starven or else instead of the laws, bring</td>
<td>8, 917/ 8</td>
<td></td>
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<tr>
<td>such false, malicious woman instead of the law, he</td>
<td>8, 917/ 24</td>
<td></td>
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<tr>
<td>very laws... and then instead of the very could they never</td>
<td>8, 1027/ 14</td>
<td></td>
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<tr>
<td>to bring in... but instead of nature. And therefore</td>
<td>8, 719/ 11</td>
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<tr>
<td>up the false heresies instead of his excellent nature</td>
<td>8, 723/ 14</td>
<td></td>
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<tr>
<td>secret, inward motion and instead of nature. Consider then</td>
<td>8, 729/ 5</td>
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<td>but by the secret instead of of his Spirit of</td>
<td>8, 897/ 13</td>
<td></td>
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<tr>
<td>prey by the secret instead of institute or ordain? And finally</td>
<td>8, 982/ 32</td>
<td></td>
</tr>
<tr>
<td>and shall by the instead of the same catholic</td>
<td>8, 982/ 31</td>
<td></td>
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<tr>
<td>how could it anything instead of instruct and preserve in his</td>
<td>8, 575/ 29</td>
<td></td>
</tr>
<tr>
<td>in the baptism were instead of instruct, it, and they set</td>
<td>8, 856/ 2</td>
<td></td>
</tr>
<tr>
<td>hath and ever shall instead of his disciple to make</td>
<td>8, 803/ 13</td>
<td></td>
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<tr>
<td>in diverse parts to instead of instructed in the necessary truths</td>
<td>8, 887/ 4</td>
<td></td>
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<tr>
<td>see that Tyndale hath instead of instructed by her, and be</td>
<td>8, 892/ 1</td>
<td></td>
</tr>
<tr>
<td>be fully learned and instead of instructed and strengthened them that</td>
<td>8, 990/ 19</td>
<td></td>
</tr>
<tr>
<td>her, be learned and instead of instruction necessary for man's salvation</td>
<td>8, 633/ 13</td>
<td></td>
</tr>
<tr>
<td>those places Saint Bernard instead of instruction to call God our</td>
<td>8, 633/ 6</td>
<td></td>
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<tr>
<td>as things by God's instuted by the same catholic</td>
<td>8, 757/ 6</td>
<td></td>
</tr>
<tr>
<td>Holy Spirit giveth us instuct and preserve in his</td>
<td>8, 884/ 24</td>
<td></td>
</tr>
<tr>
<td>counsel for her further instruction without help of Revelation</td>
<td>8, 996/ 4</td>
<td></td>
</tr>
<tr>
<td>no full and perfect instrections of his pleasure in</td>
<td>8, 682/ 12</td>
<td></td>
</tr>
<tr>
<td>and yet divers other instrumets of grace, nor the</td>
<td>8, 639/ 2</td>
<td></td>
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<tr>
<td>an effectual token and instrument . And over this, of</td>
<td>8, 774/ 17</td>
<td></td>
</tr>
<tr>
<td>preached, as an outward instrument ... but that inwardly thou</td>
<td>8, 795/ 31</td>
<td></td>
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<tr>
<td>by the means and instrument of his own hands</td>
<td>8, 803/ 3</td>
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<tr>
<td>as by an outward instrument ... but that inwardly thou</td>
<td>8, 827/ 7</td>
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<tr>
<td>as his servants and instruments ... abusing their holy words</td>
<td>8, 744/ 1</td>
<td></td>
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<tr>
<td>useth outward means and instrumens, such as every man</td>
<td>8, 775/ 12</td>
<td></td>
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<tr>
<td>memorials, and none effectual instrumens of grace, nor the</td>
<td>8, 915/ 3</td>
<td></td>
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<tr>
<td>hell, nor all their insufficient ... and not rather let</td>
<td>8, 783/ 31</td>
<td></td>
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<tr>
<td>as himself confesseth, but insufficient faith. Howbeit, though this</td>
<td>8, 823/ 37</td>
<td></td>
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<tr>
<td>in the baptism none insufficient And then that one</td>
<td>8, 883/ 20</td>
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<tr>
<td>but be faint and insufficient that is to wit</td>
<td>8, 893/ 37</td>
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<tr>
<td>be be faint and insufficient for the matter. For</td>
<td>8, 948/ 24</td>
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<tr>
<td>Christ's counsel had been insufficient surge and oppugn it, which</td>
<td>8, 807/ 7</td>
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<tr>
<td>Term</td>
<td>Definition</td>
<td>Page/Cols</td>
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<tr>
<td>intend</td>
<td>to speak reason, nor intend, , and that only our</td>
<td>8,466/12</td>
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<tr>
<td>intended</td>
<td>not that himself and intended</td>
<td>8,614/23</td>
</tr>
<tr>
<td>intended</td>
<td>that his church here intended</td>
<td>8,614/15</td>
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<td>intended</td>
<td>that his church should</td>
<td>8,614/16</td>
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<tr>
<td>intended</td>
<td>this sense and understanding</td>
<td>8,636/28</td>
</tr>
<tr>
<td>intended</td>
<td>by them. And all intended</td>
<td>8,687/18</td>
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<tr>
<td>intended</td>
<td>, should meet with a intended</td>
<td>8,772/20</td>
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<tr>
<td>intended</td>
<td>first), I purpose to intended</td>
<td>8,923/30</td>
</tr>
<tr>
<td>intended</td>
<td>to make his true intended</td>
<td>8,951/37</td>
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<tr>
<td>intendeth</td>
<td>hereafter, if it be</td>
<td>8,596/19</td>
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<tr>
<td>intent</td>
<td>and such a malicious</td>
<td>8,589/18</td>
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<tr>
<td>intent</td>
<td>or deprave his purpose</td>
<td>8,665/30</td>
</tr>
<tr>
<td>intent</td>
<td>that his Catholic church</td>
<td>8,682/20</td>
</tr>
<tr>
<td>intent</td>
<td>and purpose he so</td>
<td>8,685/20</td>
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<td>intent</td>
<td>that as his heresies</td>
<td>8,711/5</td>
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<tr>
<td>intent</td>
<td>that ye shall plainly</td>
<td>8,712/14</td>
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<tr>
<td>intent</td>
<td>that ye may the</td>
<td>8,735/5</td>
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<td>intent</td>
<td>ye shall the more</td>
<td>8,736/4</td>
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<td>intent</td>
<td>of Saint Augustine is</td>
<td>8,739/11</td>
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<td>intent</td>
<td>and meaning of Saint</td>
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<td>intent</td>
<td>, as it seemeth, that</td>
<td>8,792/16</td>
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<tr>
<td>intent</td>
<td>that no man shall</td>
<td>8,792/27</td>
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<td>intent</td>
<td>of praying that God</td>
<td>8,798/36</td>
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<td>intent</td>
<td>that he may lead</td>
<td>8,805/13</td>
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<td>intent</td>
<td>ye should thereby see</td>
<td>8,820/11</td>
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<td>intent</td>
<td>, that he would make</td>
<td>8,837/17</td>
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<td>intent</td>
<td>that they may bring</td>
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<td>intent</td>
<td>that the Sacrament of</td>
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<td>intent</td>
<td>that he might make</td>
<td>8,852/12</td>
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<td>intent</td>
<td>that the folly of</td>
<td>8,883/28</td>
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<td>intent</td>
<td>would I know him</td>
<td>8,887/26</td>
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<tr>
<td>intent</td>
<td>that I might, by</td>
<td>8,887/27</td>
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<tr>
<td>intent</td>
<td>that by the knowledge</td>
<td>8,891/23</td>
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<tr>
<td>intent</td>
<td>we may be sure</td>
<td>8,893/23</td>
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<tr>
<td>intent</td>
<td>that he might know</td>
<td>8,900/26</td>
</tr>
<tr>
<td>intent</td>
<td>to be christened. And</td>
<td>8,924/22</td>
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<td>intent</td>
<td>that Friar Barnes should</td>
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<td>intent</td>
<td>that he would make</td>
<td>8,959/29</td>
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<tr>
<td>intent</td>
<td>that I may make</td>
<td>8,959/34</td>
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<td>intent</td>
<td>therein, appear as plainly</td>
<td>8,959/36</td>
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<td>intent</td>
<td>, in handling of Saint</td>
<td>8,959/37</td>
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<td>intent</td>
<td>Friar Barnes hath made</td>
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<td>intent</td>
<td>they may vouchsafe to</td>
<td>8,977/29</td>
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<td>intent</td>
<td>that ye should believe</td>
<td>8,982/5</td>
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<td>intent</td>
<td>ye may the more</td>
<td>8,988/24</td>
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<td>intent</td>
<td>that ye may the</td>
<td>8,989/14</td>
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<td>intent</td>
<td>they may thereby know</td>
<td>8,991/13</td>
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<tr>
<td>intent</td>
<td>that the preacher may</td>
<td>8,1002/25</td>
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<tr>
<td>intentio</td>
<td>secunda, for that will</td>
<td>8,1003/22</td>
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</tbody>
</table>
saith he) the second
as our logicians do
puratory and for the
to be heard make
by their prayer and
his friends, to be
touching his goodly doctrine
as he laboreth with
ordinary gloss, and the
all his jesting corollaries
stretching; yet, partly for
teaching the Church to
this wise do they
old, right manner of
Church" Hath a Double
cor church" hath a double
Christ's church in the
contrary, and all their
kinds of languages, and
sure of a true
those old prophets and
they slew the true
by old holy saints,
here falsifieth and wrong
his preaching and true
much work and oft
much more is then
thereabout, was for the
because I would not
in, did thereby so
the avoiding of all
and the false heretics
not any invasion, or
he layeth not any
by succession but by
catholic church... but also
pleasure? Because she may
laugh at his proud
new holiness, or new,
new holiness, or new,
our heavenly Father. Therefore
our heavenly Father. Therefore
very church," saith Barnes,"
confession is the devil's
now calleth the devil's
that shrift is the
as wily as that
that shrift is the
folly of Friar Barnes'
that Friar Barnes' fond
intention
. Which is, he saith
intentionem
secundam that is, a
intercession
of saints. And now
intercession
for those that are
intercessions
fight against concupiscences. For
intercessors
for us; against which
interlaced
here and there by
interlacing
of his heresies and
interlinear
gloss also, do declare
intermeddled
between. In which when
intermission
of their praying, partly
interpret
and understand the writing
interpret
and declare the scriptures
interpretation
of the Scripture concerning
Interpretation
This is therefore a
interpretation
... and that there is
interpretation
of Christ's word... and
interpretations
of Holy Scripture concerning
interpretations
of the Scripture. Now
interpreter
... and then give some
interpreters
of the Scripture were
interpreters
and preachers of it
interpreters
of the Scripture that
interpreteth
the words of Christ
interpreting
of the Scripture make
interrupting
, brought at last his
intolerable
to suffer any such
intolerable
concourse of people fain
intricate
and entangle the matter
intricate
himself in the matter
intrication
whereof... I purposely forbore
intruded
by force and violence
intrusion
, or other unlawful coming
invasion
, or intrusion, or other
invasion
. For they go and
inveigheth
against it, and findeth
invent
a new Service of
invented
folly. And I shall
invented
works, that be not
invented
works, that be not
inventeth
she none other way
inventeth
she none other way
inventeth
none other way to
invention
, and absolution is but
invention
... and shall take absolution
invention
of the devil could
invention
was... Tyndale is therein
invention
of the devil, and
invention
may the more clearly
invention
is failed. By these
to bear their wily-foolish
to say, the grace
to say, the grace
to say, the grace
not that they be
Holy Church is herself
congregation of them is
a woman that went
part of her were
visible, herself were yet
the whole thing is
man is no more
err, be a congregation
herself be spiritual and
whole tree standeth itself
joyfully unto him and
authority as by the
every man, by his
outward, lower and more
that is, the most
ascending... and to go
them into a worse
wit, by the secret,
prey, by the secret,
prey by an only
Church, but by the
do" so that the
the Manichaeans not that
laid them not that
of faith toward the
every such faith the
therefore that is, the
against one, overmaster that
sticking still to the
now he hath an
whether God with his
God, that by his
are baptized young, the
Now, as for this
you, first for the
so attained, without the
Saint John saith, the "
invention in devising the church
invention so fond of itself
invention, as it seemeth to
invention and evasion of Tyndale
invicem, ut salvetmini." Saint Augustine
invasion ... as a reason before
invasion martyr, Saint Cyprian... that
invasion, waxeth for anger so
invasion reason which now this
invasion that God giveth with
invasion from carnal eyes, as
invasion when it is made
invasion that be of the
invasion." Then ask we him
invasion. Very well declared! As
invasion, and that he meant
invasion ... but, all her parts
invasion. And as he might
invasion whereof he saith we
invasion in this world than
invasion, and a company unknown
invasion, yet may we have
invasion for all that, and
invited him into the city
invocation of his Father such
inward feeling, not only known
inward. And therefore the earth
inward place of the whole
inward from the outermost is
inward idolatry of a false
inward teaching of the Spirit
inward motion and instinct of
inward motion. And then shall
inward inspiration and teaching of
inward, secret cause working with
inward cause, the secret help
inward cause, but the outward
inward consent thereof, since no
inward cause moving our will
inward working of God's own
inward motion of God, as
inward cause of their faith
inward cause, but the outward
inward consent thereof, since no
inward cause moving our will
inward working of God's own
inward motion of God, as
inward cause of their faith
inward proof and experience thereof
inward working write in man's
inward Spirit and outward miracles
inward motion is the same
inward cause... we cannot bind
inward causes of our faith
inward working of God, but
inward ointment" of God, that
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<thead>
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<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
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<tr>
<td>inward</td>
<td>ointment&quot; of God, as</td>
<td>8, 869/ 25</td>
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<tr>
<td>inward</td>
<td>ointment&quot; that we might</td>
<td>8, 869/ 30</td>
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<tr>
<td>inward</td>
<td>unction of the Holy</td>
<td>8, 888/ 8</td>
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<tr>
<td>inward</td>
<td>unction and inspiration of</td>
<td>8, 888/ 18</td>
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<td>inward</td>
<td>inspiration of God teacheth</td>
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<td>inward</td>
<td>unction will work with</td>
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<td>inspiration happen upon the</td>
<td>8, 901/ 21</td>
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<td>inward</td>
<td>teaching of God, be</td>
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<td>inwardly</td>
<td>lieth in the heart</td>
<td>8, 588/ 16</td>
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<td>inwardly</td>
<td>and lead them into</td>
<td>8, 615/ 36</td>
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<td>inwardly</td>
<td>without any outward teaching</td>
<td>8, 731/ 22</td>
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<td>inwardly</td>
<td>set on us, and</td>
<td>8, 746/ 29</td>
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<td>inwardly</td>
<td>thou wast taught by</td>
<td>8, 774/ 17</td>
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<td>inwardly</td>
<td>thou wast taught by</td>
<td>8, 803/ 3</td>
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<tr>
<td>inwardly</td>
<td>. For I trust that</td>
<td>8, 820/ 31</td>
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<td>inwardly</td>
<td>taught her he telleth</td>
<td>8, 869/ 31</td>
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<tr>
<td>inwardly</td>
<td>, as saith Saint John</td>
<td>8, 888/ 9</td>
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<tr>
<td>inwardly</td>
<td>to perceive the true</td>
<td>8, 888/ 20</td>
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<td>inwardly</td>
<td>working with those good</td>
<td>8, 889/ 3</td>
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<td>inwardly</td>
<td>worketh with the will</td>
<td>8, 889/ 24</td>
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<tr>
<td>inwardly</td>
<td>be ravenous wolves.&quot;</td>
<td>8, 890/ 10</td>
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<tr>
<td>inwardly</td>
<td>, and shall by the</td>
<td>8, 897/ 13</td>
</tr>
<tr>
<td>Ireland</td>
<td>, Scotland, France, and Spain</td>
<td>8, 584/ 21</td>
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<tr>
<td>Irenaeus</td>
<td>, Saint Eusebius, Saint Athanasius</td>
<td>8, 727/ 20</td>
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<td>iron</td>
<td>fetched out of the</td>
<td>8, 627/ 8</td>
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<td>iron</td>
<td>rod, and all to</td>
<td>8, 794/ 15</td>
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<td>Isaac</td>
<td>, and Jacob was the</td>
<td>8, 609/ 9</td>
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<td>Isaac</td>
<td>, and Jacob. &quot;And he</td>
<td>8, 648/ 20</td>
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<td>Isaac</td>
<td>and Ishmael, Jacob and</td>
<td>8, 773/ 27</td>
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<td>Isaac</td>
<td>; and Esau, Jacob; and</td>
<td>8, 773/ 27</td>
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<td>Isaac</td>
<td>and Ishmael, Jacob and</td>
<td>8, 788/ 28</td>
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<td>Isaac</td>
<td>; and Esau, Jacob; and</td>
<td>8, 788/ 29</td>
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<tr>
<td>Isaac</td>
<td>, did in weening that</td>
<td>8, 916/ 25</td>
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<td>Isaac</td>
<td>, nor Jacob, were put</td>
<td>8, 977/ 33</td>
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<td>Isaacs</td>
<td>, the very Jacobs, and</td>
<td>8, 788/ 35</td>
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<td>Isaacs</td>
<td>and the Jacobs and</td>
<td>8, 789/ 34</td>
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<td>Isaacs</td>
<td>, and Israels, and spirituals</td>
<td>8, 790/ 32</td>
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<td>Isaiah</td>
<td>that he should be</td>
<td>8, 651/ 15</td>
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<td>Isaiah</td>
<td>in his first chapter</td>
<td>8, 718/ 11</td>
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<td>Isaiah</td>
<td>in his first chapter</td>
<td>8, 726/ 33</td>
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<td>Isaiah</td>
<td>and Saint Paul, and</td>
<td>8, 727/ 6</td>
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<td>Isaiah</td>
<td>, &quot;They shall be all</td>
<td>8, 752/ 30</td>
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<tr>
<td>Isaiah</td>
<td>, &quot;Be ye washed, be</td>
<td>8, 840/ 7</td>
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<td>Isaiah</td>
<td>and of Saint Paul</td>
<td>8, 880/ 18</td>
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<tr>
<td>Isaiah</td>
<td>, &quot;My word shall not</td>
<td>8, 880/ 28</td>
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<td>Isaiah</td>
<td>there speaketh is none</td>
<td>8, 880/ 33</td>
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<td>Isaiah</td>
<td>the &quot;word&quot; may signify</td>
<td>8, 880/ 35</td>
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<tr>
<td>Isaiah</td>
<td>nothing prove the purpose</td>
<td>8, 881/ 5</td>
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<td>Isaiah</td>
<td>will in no wise</td>
<td>8, 882/ 36</td>
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<tr>
<td>Isaiah</td>
<td>recited by our Savior</td>
<td>8, 998/ 7</td>
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</table>
And had not Judas Iscariot heard our Lord as 8, 761/ 27
There is Isaac and Jacob and Esau. And there is Isaac and Esau, and that "Tyndale maketh him an them by right but all good men plain and schismatics to be of the children of the ten tribes of the children of in the children of they that are of There is a carnal there is a carnal Israel and a spiritual there is a carnal congregation" or "church" "of all the church of only the church of O thou house of though the children of the twelve tribes of and Christ, where the to call again the are of Israel are as well paynims as none very Isaacs, and be the wholesome words should ye feel none lieth in the lowest… carrion that hath cast the Scripture restored unto have now restored unto of virtue, which expresseth of the mouth of any outward dependence, hath firm and fast, in this word "teach" with that the Church hath might find once in Christ, for acknowledging of proper place, and in to the body by to that head by a spiritual thing of particular churches, as of that church that had called the decrees of

Iscariot  heard our Lord as 8, 761/ 27
Ishmael  , Jacob and Esau. And 8, 773/ 27
Ishmael  persecuted Isaac; and Esau 8, 773/ 27
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synagogue, and dwelled in
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heard any man in
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might have found in
where he said unto
Jerusalem in this wise: "
in this wise: "Jerusalem,
hath been once at
he went twice to
the apostles kept at
while he preached in
well and lawfully royally
man be bold to
and boldness to scoff,
maliciously to rail and
in this manner they
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*Thomas More Studies 12.2 (2017)*
that are in Christ Jesus, but he saith there that walk not after such a manner, howsoever they live or nor heretic so mad and say, "We neither is truly and reasonably, nor paynim neither that as we be to or Greek, king or might have said in have argued that Christ," meaneth not thereby that are yet in the like to the church, and Christian people going was not ordained to begin and continue his and Gentiles... and that because the time was, not by bare words was decayed in faith may well appear to that were of old as for the church, or the clergy of to obey the others, he had of devotion and agreed in circumcision is it not likely both had been and is the church of in Jerusalem have heard: he shall never avoid had against the coming did; and unto all that was at the, Tyndale raileth on against... and the scribes and made against Christ. For and reproved their of old time before or not let us there than Tyndale hath made unto him. And, nor having no such, the scribes, and the
the synagogue of the
Baptist to rebuke the
the vices of the
Saint John did the
this reason do the
heretics than for the
to say to the
Saint Augustine that the
Catholic church, gathered of
Scripture. Which scriptures, ye
heretic, that "whateuer the
the synagogue of the
and similitude of the
fearing him that the
call home again the
times called home the
being made by the
stories. And as the
that likewise as the
whole church of the
made alike unto the
had had with the
to say, if the
Scripture... and then the
the variances between the
Baptist, or between the
us... and that the
been such as the
himself... then if the
answer, with which the
they spoke against paynims,
the devil caused the
of our state, the
the Turks and the
hundred years. And the
of theirs, or the
in number and the
church and the false
for his part the
of God, as the
long as the false
we be sure the
his peace... for the
any causes unto the
likelihood, "O all you
and then be you
this objection of the
false Turks and the
himself also, while the
great number, among the

Jews . But now must Tyndale
Jews both for that he
Jews not with words only
Jews . But now knitteth Tyndale
Jews lay unto our charge
Jews against Christendom... but even
Jews for the defense of
Jews might say the same
Jews and Gentiles both, together
Jews , nothing now belong unto
Jews would jabber or jangle
Jews is; nor cannot deny
Jews , whereby he would shake
Jews might lay the same
Jews .This must he show
Jews . And yet such must
Jews against Saint John and
Jews have set up a
Jews had "set up" a
Jews ... or the high priests
Jews : I need not here
Jews the same things in
Jews had said that they
Jews would have said, "Ye
Jews and Saint John the
Jews and the prophets, as
Jews had then laid thus
Jews would have laughed at
Jews had laughed thereat, and
Jews well might, and of
Jews , and heretics. Now, the
Jews to commit in putting
Jews were but in fear
Jews against us, in this
Jews believe this day as
Jews of theirs... considering that
Jews match us in time
Jews , and Turks, and Saracens
Jews and the Turks to
Jews in their Talmud or
Jews have. Is not this
Jews and Turks would allow
Jews allowed not his. But
Jews or Turks wherefore they
Jews , and all you Turks
Jews of more antiquity than
Jews and the Turks... and
Jews , against the true, Catholic
Jews persecuted him, then agreeth
Jews ; which thing destroyeth all
alone, but Turks, and
no more than the
wise against me the
Catholic Church teach the
them all from the
his example of the
the Turks and the
this church are there
not. More As for
the town... nor the
as Israelites, and of
Barnes say that though
and miracles, both the
they which, from the
miscreant paynims, all false
Church, that against paynims,
come into her (as
manner, made the false
either... for the false
own, new church of
head cornerstone which the
side walls, of the
in the world, among
the synagogue of the
the church of the
but that though the
should be of the
God's own ordinance, the
and Pharisees of the
to resort to the
his reason with the
no skill of the
to be above the
all mischievous people a
his apostles and Saint
and his disciples and
and painted sepulchres. And
vipers and serpulchers. And
God"... which yet, before
had need of a
therefore was sent Saint
like manner as Saint
that matter with Saint
to this new Saint
wot well when Saint
the coming of Saint
if this young Saint
the other, old Saint
for a new Saint
of the old Saint

Jews, and paynims too, and
Jews, or Saracens: he remembereth
Jews, and the Old Testament
Jews, to construe their own
Jews, Now let Tyndale, and
Jews, will not help him
Jews, both whom he layeth
Jews, and Saracens, murderers and
Jews, and Saracens, therein Friar
Jews, neither, whereof there were
Jews, and Saracens, as Christian
Jews, and Saracens be not
Jews, and the pagans, and
Jews, or Gentiles, turned to
Jews, all false heretics, and
Jews, heretics, and schismatics agree
Jews, Turks, and Saracens), and
Jews, indeed, when they said
Jews, knew him by the
Jews, and Gentiles both, and
Jews, reproved and rejected, and
Jews, and of the paynims
Jews, and paynims, and those
Jews, and the church of
Jews, because the doctrine thereof
Jews, did use to suffer
Jews, peculiar church and peculiar
Jews', church or synagogue should
Jews', church. But yet if
Jews', synagogue, with the scribes
Jews', argument, as Tyndale now
Jews', Talmud... but one thing
Jews', in the construing of
Job, , as it seemeth, of
John, the Baptist went out
John, the Baptist departed from
John, called them the generation
John, the angel said unto
John, , believed after fleshly understanding
John, the Baptist to convert
John, the Baptist to convert
John, the Baptist did rebuke
John, the Baptist... he must
John, the Baptist; that is
John, the Baptist came, he
John, ... God would of likelihood
John, the Baptist the foregoer
John, the Baptist was. And
John, ... as of the old
John, it was of old
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<td>his apostles, and Saint</td>
<td>the foregoer, came to</td>
<td>8,693</td>
<td>4</td>
</tr>
<tr>
<td>apostles and to Saint</td>
<td>… let Tyndale tell us</td>
<td>8,695</td>
<td>23</td>
</tr>
<tr>
<td>his apostles, with Saint</td>
<td>his foregoer, to call</td>
<td>8,695</td>
<td>26</td>
</tr>
<tr>
<td>he resembleth to Saint</td>
<td>, which to Christ's apostles</td>
<td>8,695</td>
<td>28</td>
</tr>
<tr>
<td>who was Luther's Saint</td>
<td>the Baptist and foregoer</td>
<td>8,695</td>
<td>30</td>
</tr>
<tr>
<td>no more but Saint</td>
<td>, to show that himself</td>
<td>8,696</td>
<td>23</td>
</tr>
<tr>
<td>doctrine thereof as Saint</td>
<td>did from the synagogue</td>
<td>8,696</td>
<td>24</td>
</tr>
<tr>
<td>ere he prove Saint</td>
<td>and himself matches in</td>
<td>8,696</td>
<td>27</td>
</tr>
<tr>
<td>the living of Saint</td>
<td>than it appeareth yet</td>
<td>8,696</td>
<td>30</td>
</tr>
<tr>
<td>like manner as Saint</td>
<td>the Baptist and Christ</td>
<td>8,697</td>
<td>4</td>
</tr>
<tr>
<td>the doctrine that Saint</td>
<td>the Baptist and our</td>
<td>8,697</td>
<td>6</td>
</tr>
<tr>
<td>picketh out specially Saint</td>
<td>the Baptist to resemble</td>
<td>8,697</td>
<td>14</td>
</tr>
<tr>
<td>Catholic Church unto Saint</td>
<td>and his demeanor toward</td>
<td>8,697</td>
<td>15</td>
</tr>
<tr>
<td>the persons of Saint</td>
<td>the Baptist and of</td>
<td>8,697</td>
<td>18</td>
</tr>
<tr>
<td>the things that Saint</td>
<td>reproved in the doctrine</td>
<td>8,697</td>
<td>21</td>
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<tr>
<td>taught wrong, whom Saint</td>
<td>reproved and our Savior</td>
<td>8,700</td>
<td>6</td>
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<tr>
<td>whom this new Saint</td>
<td>the Baptist calleth &quot;Pharisees&quot;</td>
<td>8,703</td>
<td>15</td>
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<tr>
<td>as a new Saint</td>
<td>the Baptist to show</td>
<td>8,703</td>
<td>26</td>
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<tr>
<td>that this new Saint</td>
<td>the Baptist is sent</td>
<td>8,703</td>
<td>37</td>
</tr>
<tr>
<td>new Baptist… not Saint</td>
<td>the Baptist, but Sir</td>
<td>8,705</td>
<td>2</td>
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<tr>
<td>make this reason unto</td>
<td>the Baptist, and unto</td>
<td>8,705</td>
<td>23</td>
</tr>
<tr>
<td>many answers that Saint</td>
<td>, and Christ, and his</td>
<td>8,705</td>
<td>34</td>
</tr>
<tr>
<td>the Jews against Saint</td>
<td>and Christ and his</td>
<td>8,706</td>
<td>8</td>
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<tr>
<td>God… ask them how</td>
<td>the Baptist knew, and</td>
<td>8,717</td>
<td>30</td>
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<tr>
<td>captivity under hypocrites. Did world knoweth him not (</td>
<td>believe that the scribes</td>
<td>8,717</td>
<td>32</td>
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<tr>
<td>the voice of Christ (</td>
<td>1). If the world</td>
<td>8,718</td>
<td>4</td>
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<td>more than did Saint</td>
<td>10), whereas the world</td>
<td>8,718</td>
<td>7</td>
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<td>means by which Saint</td>
<td>the Baptist, and the</td>
<td>8,718</td>
<td>36</td>
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<tr>
<td>is to say, Saint</td>
<td>the Baptist and the</td>
<td>8,719</td>
<td>6</td>
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<tr>
<td>Tyndale will be Saint</td>
<td>the Baptist and the</td>
<td>8,721</td>
<td>5</td>
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<tr>
<td>you: that if Saint</td>
<td>the Baptist's fellow, and</td>
<td>8,721</td>
<td>8</td>
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<tr>
<td>the Jews and Saint</td>
<td>the Baptist and the</td>
<td>8,721</td>
<td>11</td>
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<tr>
<td>John</td>
<td>the Baptist, or between</td>
<td>8,721</td>
<td>29</td>
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</table>

if that then Saint
these examples of Saint
had so been... Saint
of them... and Saint
world knoweth him not ( 
the voice of Christ ( 
God himself... as Saint 
very scripture... as Saint
faith it is written ( 
ye have an example ( 
with examples of Saint
faith it is written ( 
First Epistle of Saint 
Saint Peter and Saint 
the mouth of Saint 
well declared in Saint 
she hath , as Saint 
of God, as Saint
of which word Saint 
inwardly, as saith Saint 
in by night, that 
First Epistle of Saint 
whole, as the apostle 
Christian readers, that Saint 
the Gospel of Saint 
Paul, and with Saint 
in the Gospel of 
twentieth chapter of Saint 
his flour, as Saint 
of Matthew, where Saint 
Christian readers, that Saint 
the counsel of Saint 
the words of Saint 
By which words Saint 
all the remnant, Saint 
This was not Saint
bishop Theophylactus upon Saint 
And then will I 
although his known sin 
belief, charity not yet 
of the paynims, were 
Jangler, and Hitton the 
heresies which he covertly 
of the angle that 
other, profane things, and 
cut off a rotten 
yea, and many rotten 
and delivered them unto 
the pain of their 
whereby we enter our

John and the prophets could 8, 721 / 31
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John speaketh of Christ, saying 8, 1019 / 31
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John , that saith of the 8, 1031 / 1
John showeth not only that 8, 1031 / 5
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journey , and entered into the 8, 578 / 34
journey the right way toward 8, 746 / 26
to enter into that
good company in his
the last took his
the bishop. "In this
fool's hood, and from
Dormitantius, Manichaeus, Valentinus, Arius,
Helvidius Heretic, Macedonius Heretic,
impassible, both twain in
great cause to
rejoiceth, and what a
own, and of George
that forthwith they came
of discretion, either from
in such wise as
have their part with
again, will else with
had sold it, as
follow the counsel of
wine? And had not
now? "Nay," saith Tyndale, "
mind and consent with
at any time, if
if Christ spoke with
them... and yet had
his checker roll... nor
did that schismatic traitor
all clean," meaning by
apostates unto the traitor
place he likeneth unto
Barnes doth, and as
holy, because of one
such heretics and such
They that be in
They that be in
They that be in
the very church in
for health is of
and bold, either to
shall after discern and
taketh upon him to
anon? and examine and
God: that it can
ye may perceive and
more truly... and thereby
which they can sufficiently "
either, God shall be
he were made the
nor make him no
that is a righteous
nor fleshly reason can

journey , nor walk forth one 8, 781/ 22
journey , should happen yet to 8, 877/ 13
journey persuaded and brought thereunto 8, 990/ 7
journey of Saint Bernard, God 8, 990/ 29
jousting falleth to jesting, to 8, 579/ 14
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Judas not only those apostates 8, 988/ 31
Judas did after the Maundy 8, 988/ 33
Judas . And surely, when the 8, 1020/ 17
Judases now. And thus, good 8, 856/ 33
Judea , let them flee up 8, 874/ 18
Judea , let them flee up 8, 928/ 27
Judea , let them flee into 8, 933/ 20
Judea , and in these two 8, 1008/ 23
Judea ." Now, when that in 8, 1008/ 37
judge so rashly the repentance 8, 588/ 16
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judge the power of God 8, 629/ 30
judge by the Scripture which 8, 668/ 12
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judge likewise, as Tyndale here 8, 734/ 1
judge ," saith he, "between good 8, 775/ 15
judge , and not Tyndale. But 8, 787/ 27
judge . For how should he 8, 790/ 26
judge in this matter, lest 8, 891/ 2
judge , shall yield me in 8, 849/ 1
judge of her. Wherefore, we 8, 861/ 1
the power of the
own soul, examine and
whereby that we may
whereby that we may may
be never able to
to control him and
universal church, she will
courtiers, then she shall
own good before a
without any court or
of sin she will
deed truly known, to
the fleshly reason can
what have we to
be without, God shall
and let the remnant
these "remnant" that shall
whose word they shall
all the remnant that
Do not ye, therefore,
so long discerned and
should be discerned and
good men would have
have all this doctrine
some of these heresies
and the other prophets,
one of the same
it among those his
one another before paynim
his counsel, and the
and especially before paynim
his known church under
judge? Be ye the
should sue before paynim
they should appoint for
company should appoint unknown
works. But nevertheless, charity
and wholly err, and
power of God in
far to mislead their
in the Day of
at the Day of
he saith that the
be brought before the
at the Day of
mollify and mitigate his
his church at his
the world hath no
hath so sure a
cannot err in her
Judge in the judgment of
judge her doctrine, and so
judge that there be some
judge that there be some
judge which preacher of so
judge who construed wrong, and
judge righteously, after Christ's word
judge righteously, after Christ's word
judge and contend in judgment
judge . Now, in this exposition
judge righteously, after the word
judge , reprove, and redress that
judge of her. Wherefore, we
judge ? Be ye the judges
judge . Take you away the
judge ." Now, these "remnant" that
judge shall they be known
judge shall he be known
judge upon him must needs
judge before the time; until
judged for the word of
judged . And therefore that man
judged well, and true men
judged and condemned for heresy
judged for true Catholic faith
judges , and priests after, into
judges , having license at liberty
judges , I say that there
judges , and ye do one
judges too, and in the
judges , which thing Saint Paul
judges , priests, prophets, and kings
judges of them that be
judges , they should appoint for
judges of their own even
judges ! And therefore it appeareth
judgeth well of all things
judgeth upright and excommunicateth him
judging every man's mind... but
judgment : for help of such
Judgment ." And also, since they
Judgment ." And thus hathTyndale
judgment "ceaseth not," but is
judgment seat of Christ, that
Judgment stand in more hard
judgment ... and play as the
judgment , and not at yours
judgment nor knowledge of her
judgment that she knoweth the
judgment ? Because that Christ hath
let him prevent the
the Judge in the
at the Day of
worthy at the Divine
warily and with good
judge and contend in
yet might they in
Christ come again unto
at the Day of
must needs leave the
lawyers, and all these
dark, and there to
that the Catholic Church
Catholic Church, that would
not see how they
not see how they
with which they would
the true sense were
well enough how he
ture understanding, and their
Tyndale here speaketh of "
 spy and perceive his
we do when our
thereof, have falsified with
wind themselves out with
But perceiving that foolish
and "spy" out the "
But such is Tyndale’s
if it were only
claimeth any power or
court, should have no
diligent prayer of a
and sufficient for the
of the law are
Christian faith, were also
God is faithful and
a certain reason and
the state of original
be pursued not for
for justice, but by
since that all the
me a crown of
when he reckoned of
order, true dealing, and
his part, but by
merits of faith and
of the ablation and
they that believed were
and taught to be
are sanctified, you are

judgment of God, by shrift
judgment of the priest; let
Judgment our Savior shall say
Judgment, that withdrawest not money
judgment, and in this matter
judgment, have destroyed all patience
judgment err and be deceived
Judgment and end all this
Judgment he shall lay to
judgment unto God, as Saint
judiciaries that say a man
juggle as men may not
juggle from their true sense
juggle away such good glosses
juggle with it... even so
juggle with it." I have
juggle forth their falsehood and
juggle away. This way should
juggled himself over the stile
juggling spied, and they likely
juggling ," which he saith we
juggling well enough how he
juggling is spied... there is
juggling away the right understanding
juggling "faith alone” into faith
juggling to be so fond
juggling " of the Catholic Church
juggling , to make everything of
Julian the Apostle, which fell
jurisdiction upon him. And as
jurisdiction at all. And now
just man is much worth
just cause of damnation of
just before God, but the
just and righteous, all the
just , and will pardon us
justice : to deal well and
justice ... and shall have when
justice , but by justice turned
justice turned from evil to
justice of man is, as
justice , which our Lord, that
justice to be rewarded and
justice; but yet as these
justice , through their own deeds
justice , they deserved to be
justification with which each of
justified . But the Pharisees put
justified by the work... as
justified in the name of
the law shall be justified.
be sanctified, ye be justified in the name of
washed and sanctified and justified in the Spirit of
from his sins, and justified in his spirit, by
that am I not justified.
that all only faith for all only faith
justified to Christian religion, and justified in the name of
God ordain not to be sanctified, ye be justified in the name of
were not works to be sanctified, ye be justified in the name of
feeble of themselves to be sanctified, ye be justified in the name of
all babbled, well and justified in the name of
and so preserve and justified in the name of
brother exhorting them to justified in the name of
which have licenses to justified in the name of
thrifts, and the priests justified in the name of
tyrant compelleth them to justified in the name of
higher powers, and to justified in the name of
and let the princes justified in the name of
fast in and fast justified in the name of
his church, perpetually to justified in the name of
Matins and Mass, and justified in the name of
should be bound to justified in the name of
in his arms and justified in the name of
prim to bed to justified in the name of
and more sore, to justified in the name of
in many years to justified in the name of
men are bound to justified in the name of
sin... but these fellows justified in the name of
he hath promised to justified in the name of
death of Christ to justified in the name of
the Blessed Sacrament, and justified in the name of
it, and as they justified in the name of
on and saith, "They justified in the name of
of truth, receive and justified in the name of
it together, and together justified in the name of
be thanked, very well justified in the name of
follow the Spirit, and justified in the name of
God's further help) to justified in the name of
some sin though they justified in the name of
breast and prayeth Christ justified in the name of
taken hold thereof, to justified in the name of
mind, never labor to justified in the name of
that sent it can justified in the name of
and that folk should justified in the name of
than he letteth to justified in the name of
nor be bound to justified in the name of
of their vowed chastity, justified in the name of
whore, nor bawd and justified in the name of
keep Christ's. And he hath justified in the name of
keep whores, some of the justified in the name of
keep their whores still. Howbeit justified in the name of
keep his own. Now, this justified in the name of
keep and observe the laws justified in the name of
keep him from the people justified in the name of
keep them in with the justified in the name of
keep it from all damnable justified in the name of
keep the Sunday and some justified in the name of
keep fasting days, and namely justified in the name of
keep him warm a-nights. This justified in the name of
keep his back warm, for justified in the name of
keep up their heresies with justified in the name of
keep up the true Christian justified in the name of
keep their holy vows, and justified in the name of
keep still their own sins justified in the name of
keep his church therefrom... as justified in the name of
keep in the right faith justified in the name of
keep the chastity that they justified in the name of
keep it from the laypeople justified in the name of
keep the Scripture from the justified in the name of
keep no steps of any justified in the name of
keep it shall, spite of justified in the name of
keep and observe; howbeit, the justified in the name of
keep the Spirit with us justified in the name of
keep a man from some justified in the name of
keep him not from all justified in the name of
keep him from it; and justified in the name of
keep him from the other justified in the name of
keep it. For he that justified in the name of
keep it, if he list justified in the name of
keep the holy days, and justified in the name of
keep, still, without any failing justified in the name of
keep their vows, but that justified in the name of
keep their open, avowed whoredom justified in the name of
keep this point well in justified in the name of
<table>
<thead>
<tr>
<th>Word</th>
<th>Concordance of Major Terms 634</th>
</tr>
</thead>
<tbody>
<tr>
<td>keep</td>
<td>his promise, whereof he</td>
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<tr>
<td>Keep</td>
<td>thy tongue from evil</td>
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<td>keep</td>
<td>it.&quot; And again, also</td>
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<td>keep</td>
<td>some thieves out of</td>
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<td>keep</td>
<td>the commandments.&quot; And again</td>
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<td>keep</td>
<td>not a reverent order</td>
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<td>keep</td>
<td>himself in the dark</td>
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<td>keep</td>
<td>these books, because of</td>
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<td>keep</td>
<td>despite of all the</td>
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<td>keep</td>
<td>the Scripture in English</td>
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<td>keep</td>
<td>. And that the gloss</td>
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<td>keep</td>
<td>and will keep</td>
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<td>keep</td>
<td>all things that I</td>
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<td>keep</td>
<td>&quot;the traditions which ye</td>
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<td>keep</td>
<td>them at home. And</td>
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<td>keep</td>
<td>themselves within her. And</td>
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<td>keep</td>
<td>the sure, fast ground</td>
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<td>keep</td>
<td>some words away, to</td>
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<td>keep</td>
<td>back the throng of</td>
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<td>keep</td>
<td>the great promise of</td>
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<td>keep</td>
<td>no company with fornicators</td>
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<td>keep</td>
<td>them plumb, right under</td>
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<td>keepeth</td>
<td>all their living alone</td>
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<td>keepeth</td>
<td>up now... and which</td>
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<td>keepeth</td>
<td>them from Christendom! But</td>
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<td>keepeth</td>
<td>the faith in us</td>
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<td>keepeth</td>
<td>as it brought... but</td>
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<td>keepeth</td>
<td>us therein he that</td>
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<td>keepeth</td>
<td>both good fish and</td>
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<td>keepeth</td>
<td>from them hurl stones</td>
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<td>keepeth</td>
<td>his head too hot</td>
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<td>keepeth</td>
<td>them with a strong</td>
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<td>keeping</td>
<td>his promises fore-remembered, were</td>
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<td>keeping</td>
<td>part of their own</td>
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<td>keeping</td>
<td>of holy vows, and</td>
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<td>keeping</td>
<td>and preserving of the</td>
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<td>keeping</td>
<td>him therefrom, as he</td>
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<td>keeping</td>
<td>us both from shrift</td>
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<td>keeping</td>
<td>under by his authority</td>
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<tr>
<td>Kent</td>
<td>green; set saints at</td>
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<tr>
<td>Kentishman</td>
<td>&quot; Such purpensed falsifying of</td>
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<td>Kentishman</td>
<td>which I rehearse in</td>
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<td>kept</td>
<td>within the realm; in</td>
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<td>kept</td>
<td>the people from outward</td>
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<td>kept</td>
<td>and observed from above</td>
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<td>kept</td>
<td>himself right naught, nor</td>
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<td>kept</td>
<td>it. But now that</td>
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<td>kept</td>
<td>by the Spirit of</td>
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<td>kept</td>
<td>and continued one... and</td>
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<td>Term</td>
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<td>kept</td>
<td>from doing any great</td>
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<td>kept</td>
<td>, but unto the mercy</td>
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<td>kept</td>
<td>, but unto the bottomless</td>
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<td>kept</td>
<td>out of the laypeople's</td>
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<td>kept</td>
<td>it together, and together</td>
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<td>kept</td>
<td>yea, and the very</td>
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<td>kept</td>
<td>and preserved from such</td>
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<td>kept</td>
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<td>kept</td>
<td>and preserved, especially since</td>
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<td>my faith, and now</td>
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<td>kept</td>
<td>them close in a</td>
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<td>kept</td>
<td>yea, and the rulers</td>
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<td>kept</td>
<td>back; ye know with</td>
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<td>kept</td>
<td>at Jerusalem, they called</td>
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<td>kept</td>
<td>within,&quot; etc. Here have</td>
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<td>kept</td>
<td>it a known church</td>
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<td>kept</td>
<td>he the known church</td>
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<td>kept</td>
<td>he and continued his</td>
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<td>kept</td>
<td>it a known church</td>
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<td>kept</td>
<td>his known church. Very</td>
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<td>kept</td>
<td>his known church, that</td>
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<td>kept</td>
<td>and continued, by continual</td>
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<td>kernel</td>
<td>within the Blessed Body</td>
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<td>key</td>
<td>, that neither the Spirit</td>
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<td>of knowledge” and had</td>
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<td>key</td>
<td>. We believe that the</td>
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<td>key</td>
<td>of knowledge, and stopped</td>
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<td>kibed</td>
<td>heel, but it will</td>
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<td>kill</td>
<td>the soul than a</td>
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<td>kill</td>
<td>and destroy the body</td>
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<td>kill</td>
<td>themselves with abstinence. And</td>
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<td>kill</td>
<td>and devour it as</td>
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<td>kill</td>
<td>and mortify the works</td>
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<td>kill</td>
<td>the man, maketh a</td>
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<td>and murder the one</td>
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<td>kill</td>
<td>the Anabaptists; so that</td>
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<td>kill</td>
<td>heretics, idolaters, and schismatic</td>
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<td>kill</td>
<td>them, too. Now, if</td>
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<td>kill</td>
<td>them?” to this question</td>
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<td>kill</td>
<td>them. For Saint Paul</td>
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<td>kill</td>
<td>the body, but cast</td>
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<td>and slain, and the</td>
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<td>killed</td>
<td>them too... yet when</td>
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<td>killed</td>
<td>of them great number</td>
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<td>killed</td>
<td>them or by the</td>
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<td>killeth</td>
<td>a good man, and</td>
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<td>killeth</td>
<td>another among themselves. And</td>
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<tr>
<td>kin</td>
<td>as the farthest stranger</td>
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<td>kind</td>
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<td>of allegories Tyndale cometh</td>
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<td>the Scripture, and some kind of living after the</td>
<td>8, 666/ 28</td>
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<td>neighbor to other by kind . But in the New</td>
<td>8, 753/ 2</td>
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<td>faith was changed in kind, because it was augmented</td>
<td>8, 759/ 32</td>
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<td>be such, in every kind of abomination, as this</td>
<td>8, 765/ 13</td>
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<td>manner of motions: one kind of outward causes, such</td>
<td>8, 768/ 11</td>
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<td>with such an unknown kind of &quot;feeling faith&quot; as</td>
<td>8, 772/ 34</td>
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<td>do stand with any kind of abominable sin, because</td>
<td>8, 779/ 24</td>
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<td>is such a heinous kind of abominable, outrageous blasphemy</td>
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<td>devil's faith. The other kind of faith</td>
<td>8, 818/ 6</td>
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<td>the preaching, any new kind of faith or new kind of faith have they</td>
<td>8, 822/ 1</td>
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<td>children are baptized, which kind of faith is this</td>
<td>8, 822/ 14</td>
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<td>I, therefore, Tyndale: Which kind of faith have they</td>
<td>8, 822/ 14</td>
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<td>he them all one kind of grace, and one kind of faith, though they</td>
<td>8, 822/ 33</td>
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<td>difference that divideth the kind of man from all</td>
<td>8, 823/ 15</td>
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<td>not faith… but another kind of revelation and an</td>
<td>8, 825/ 20</td>
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<td>of knowledge beyond the kind and nature of the</td>
<td>8, 825/ 21</td>
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<td>attain. But yet such kind of revelation if he</td>
<td>8, 825/ 26</td>
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<td>any damnable error; which kind of error is the</td>
<td>8, 872/ 9</td>
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<td>in earth to that kind of goodness that except</td>
<td>8, 911/ 34</td>
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<td>men of some other kind of faith agreeing with</td>
<td>8, 934/ 31</td>
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<td>do speak of that kind of error in which</td>
<td>8, 950/ 22</td>
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<td>of error in which kind of error they may</td>
<td>8, 950/ 22</td>
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<td>there are in every kind of ministers of the</td>
<td>8, 985/ 16</td>
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<td>the Divine Service… which kind of hallowed things Friar</td>
<td>8, 988/ 19</td>
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<td>one of the worst kind of paynims. For some</td>
<td>8, 1026/ 4</td>
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<td>lacketh the specific and kindred difference that divideth the</td>
<td>8, 823/ 15</td>
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<td>other degrees, both of kindred and affinity, much further</td>
<td>8, 586/ 7</td>
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<td>folk of acquaintance or kindred, or neighbors, peradventure, all</td>
<td>8, 667/ 16</td>
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<tr>
<td>in all which many kinds of malefactors are amerced</td>
<td>8, 587/ 7</td>
</tr>
<tr>
<td>states, manners, conditions, and kinds , no more but one</td>
<td>8, 599/ 15</td>
</tr>
<tr>
<td>his money upon such kinds of &quot;voluntary,&quot; to help</td>
<td>8, 701/ 9</td>
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<tr>
<td>anything bestow upon such kinds of &quot;voluntary&quot;; so that</td>
<td>8, 701/ 27</td>
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<td>Catholic church against all kinds of heretics, whatsoever the</td>
<td>8, 738/ 30</td>
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<td>some in chariots. These kinds of people do make</td>
<td>8, 763/ 25</td>
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<td>that he putteth two kinds of faith, a &quot;historical</td>
<td>8, 817/ 34</td>
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<tr>
<td>one of these two kinds: either historical faith or</td>
<td>8, 817/ 36</td>
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<tr>
<td>feeling faith. For more kinds of faith putteth he</td>
<td>8, 822/ 18</td>
</tr>
<tr>
<td>man from all the kinds of unreasonable, brutish beasts</td>
<td>8, 823/ 16</td>
</tr>
<tr>
<td>he putteth no more kinds of faith, nor none</td>
<td>8, 823/ 35</td>
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<tr>
<td>in Scripture for these kinds of works, plenteously and</td>
<td>8, 932/ 12</td>
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<tr>
<td>one of those four kinds of devils. By all</td>
<td>8, 988/ 4</td>
</tr>
<tr>
<td>relief, governances, the diverse kinds of languages, and interpretations</td>
<td>8, 1022/ 1</td>
</tr>
<tr>
<td>detesting of all manner kinds of heresy. And this</td>
<td>8, 1027/ 25</td>
</tr>
<tr>
<td>consonantly together, against all kinds of schisms and heresies</td>
<td>8, 1028/ 28</td>
</tr>
<tr>
<td>neither have pope, emperor, king , councillor, mayor, sheriff, nor</td>
<td>8, 580/ 4</td>
</tr>
<tr>
<td>holy ointment with which King Saul was consecrated, that</td>
<td>8, 595/ 12</td>
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<tr>
<td>himself received and anointed King in his place, and</td>
<td>8, 595/ 14</td>
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<tr>
<td>should ween himself a king . For surely the words</td>
<td>8, 595/ 27</td>
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<tr>
<td>reprove and rebuke every king and prince, and would</td>
<td>8, 597/ 3</td>
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</table>
the only example of
and a most faithful
the devil, which is
Jeroboam from their very
rebellious departing from their
the thing wherewith the
very goodly bird and
eagle, the rich, royal
therefore as God, the
sower of dissension and
in another place: “The
the church which the be Jew or Greek,
he pope or peddler,
doctrine accepted of the as if a good
Frenchman as is the much rule as the
were even made a
Rehoboam, the son of
no sacrament whereas the
the Mass… wherewith the
Tyndale, now perceiving the rehearseth yet doth the
this argument, lo, the of Luther, as the with them (as the
most excellent sovereign the as Luther answered the was Chancellor to the
books forbidden by the at Bruges in the the land by the secret traitor in a and saving for the books, because of the court and of the
But inasmuch as "the well in mind, the had "shut up the as I said, the and stopped up the where he likeneth the prepareth us to the are predestinated unto the Christ shall deliver the good and bad "the he calleth it "the and taken away, but judges, priests, prophets, and

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<td>David's deed, whereby some</td>
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<td>king</td>
<td>, in his most famous</td>
<td>8, 639/ 20</td>
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<td>king</td>
<td>, as the Scripture saith</td>
<td>8, 662/ 17</td>
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<tr>
<td>king</td>
<td>, Rehoboam, the son of</td>
<td>8, 671/ 18</td>
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<td>king</td>
<td>, albeit they were not</td>
<td>8, 671/ 19</td>
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<td>King</td>
<td>our sovereign lord, as</td>
<td>8, 675/ 29</td>
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<td>king</td>
<td>of all fowls, the</td>
<td>8, 723/ 12</td>
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<td>king</td>
<td>of all birds, is</td>
<td>8, 723/ 19</td>
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<td>King</td>
<td>of peace and unity</td>
<td>8, 728/ 14</td>
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<td>king</td>
<td>of rebellion, the prince</td>
<td>8, 728/ 18</td>
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<td>king</td>
<td>turned his face and</td>
<td>8, 833/ 28</td>
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<td>king</td>
<td>there blessed… but, as</td>
<td>8, 834/ 34</td>
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<td>king</td>
<td>or subject, carter or</td>
<td>8, 838/ 9</td>
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<tr>
<td>king</td>
<td>or cobbler, &quot;carter or</td>
<td>8, 839/ 14</td>
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<td>King</td>
<td>and openly received in</td>
<td>8, 885/ 22</td>
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<td>king</td>
<td>had in his checker</td>
<td>8, 907/ 10</td>
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<td>king</td>
<td>of either other country</td>
<td>8, 909/ 33</td>
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<td>king</td>
<td>, so will it not</td>
<td>8, 909/ 35</td>
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<td>King</td>
<td>by the finding of</td>
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<td>King</td>
<td>Solomon. After that, when</td>
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<td>King's</td>
<td>Highness, as a most</td>
<td>8, 639/ 19</td>
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<td>noble Grace in such</td>
<td>8, 657/ 16</td>
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<td>King's</td>
<td>argument in that point</td>
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<td>King's</td>
<td>Highness utterly confuted Luther</td>
<td>8, 677/ 38</td>
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<td>King's</td>
<td>Highness handleth them, fully</td>
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<td>Highness excellently well marketh</td>
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<td>King's</td>
<td>noble Grace, not without</td>
<td>8, 710/ 24</td>
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<td>King's</td>
<td>Grace: that the Turk</td>
<td>8, 769/ 31</td>
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<td>King's</td>
<td>Highness, was by divers</td>
<td>8, 813/ 12</td>
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<td>King's</td>
<td>gracious proclamation to be</td>
<td>8, 813/ 15</td>
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<td>King's</td>
<td>business, to marry there</td>
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<td>King's</td>
<td>license, and yet might</td>
<td>8, 845/ 31</td>
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<td>king's</td>
<td>household is by his</td>
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<td>kingdom</td>
<td>of God, which can</td>
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<td>to his Father, then</td>
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<td>kingdom</td>
<td>of heaven.&quot; For be</td>
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<td>kings</td>
<td>and kings’ laws too</td>
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away, but kings and
to Christ's cross and
idolatry to creep and
same Friar Frap and
dwelling any one villainous
lay such a railing
a very false, cankered
and put off his
part of his beastly
how greedily the peddling
men know, many well-known
meine of lewd, mocking
all the false, perjured
words: with blasphemous mockery,
then let us hardly
and that men should
stepped in above the
our Lord, I never
stranger whom I never
yet since she neither
by good folk that
how John the Baptist
holy prophets before him
known church, and first
by it received and
known Catholic church... and
us that once he
without help of God
it. And also, Tyndale
Catholic Church, they neither
as plainly as he
those questions that I
together as they all
for the false Jews
and his true disciples
Persons, of which each
him, for he always
any man, whoso will
Steeple. And there, to
two things so loosely
the Jews. But now
all that tale... he
false feeling faith, he
at the door and
us, nor stand and
but finding of a
such as we well
the people talk, they
kings' laws too, if their
kings' apparel. Of this cometh
kiss it, and worship Christ's
kiss the cross... and in
Kit Cate his make, and
knaves have made upon the
knaves, but he may be
knaves eight hundred miles deep
knaves, that would break not
knaves' coat and wax an
knavery. Lo, thus he beginneth
knaves that here bring over
knaves. Consider, now, that our
knaves ... which when the poor
knaves in the realm. "Well
knavish derision, and scorn. And
kneel and make our prayer
kneel to Christ's cross and
knees, and had stepped over
knew none such, nor I
knew before his necessity may
knew their need for so
knew them... saving that the
knew, and other prophets which
knew the very scripture of
knew and acknowledged and believed
knew and acknowledged and believed
knew that church right well
knew the Scripture by the
knew and believed the Scripture
knew not that God by
knew the one nor the
knew it himself, upon his
knew of a certain assembly
knew to be good and
knew him by the one
knew him by both... and
knew other. Second was his
knew who were his and
knit and put in against
knit up all his whole
knit together. What manner an
knitteth Tyndale all the matter
knitteth it up with a
knitteth up all his dispicions
knock ." And that God helpeth
knock at the door of
knot in a rush. For
know that he falsely belieth
know their deeds themselves before
by what means they know that there is any very ignorant if he know not that though there no man could but know it, except such as know it and yet, as know where to call another another, nor how to know another, if they came know the truth. Now seemeth know the truth, it could know the Church now for know that the words of know not the Scripture believe know which is the very know by their faith examined know him and give the know which be the heretics know the faith that in know one thing of him know by their faith examined know that all the sects know, saith Tyndale, that all know together as folk of know another as for a know them by their faith know by these means whether know them by their faith know another to assemble about know of other's belief and know not which is the know we that it is know and be put in know well, all our whole know and believe the truth know not the scriptures of know the Scripture by you know never a book of know them, nor of you know as well those holy know the Scripture by the know the Scripture from all know the very scripture from know which is the Scripture know, by the Catholic Church know, For this only know thereby and believe that know what the people believed know that it is the know him, but the world know him not, and thou know him not. Christ's sheep know him not even so
can neither understand nor
very church, do not
holy prophets before him,
the very church, do
most necessary is to
reckon himself surely to
the Catholic Church to
would have said, "Ye
and then do ye
as the means to
hath taught you to
wise, forasmuch as I
man, be taught to
said, he learned to
people, he will not
sermon... Tyndale... his elect
1). If the world
lechery, then our spiritualty
of hypocrites, as they
can neither understand nor
not. But since ye
can neither understand nor
he nameth, and men
of elects doth not
see, nor understand, nor
considerations that made him
begin to chide; ye
and make me to
the thing that I
clearly somewhat make me
first of all to
person to perceive and
he maketh a man
to make a man
have heard ourselves, and
a man feel and
there is none that
God that gift to
have heard ourselves, and
maketh men feel and
first, how shall we
they be friars, we
Christ, by which they
by what means men
by what means men
God, and whether we
and none other we
church, by which we
the very scripture, ye
therefore, how do you

know . More Lo, good Christian 8,718/17
know by the Catholic Church 8,718/34
know which was the true 8,718/37
know , he saith, which is 8,719/4
know which is the true 8,720/21
know by any other folk 8,720/31
know which is the true 8,720/37
know not which is the 8,721/19
know neither nether. And also 8,721/23
know which it is but 8,721/25
know the true scripture without 8,722/11
know well that God is 8,722/21
know the true scripture being 8,723/20
know this prey. And now 8,724/12
know for his mother. And 8,725/5
know him, but the world 8,726/10
know him not, and thou 8,726/11
know him not. More Those 8,726/13
know him not even so 8,726/30
know . More Now, good Christian 8,727/3
know the flock that he 8,727/14
know ." I need not to 8,728/25
know , many well-known knaves. Consider 8,728/32
know the Scripture by the 8,729/2
know , the voice of Christ 8,729/10
know and believe the Catholic 8,735/13
know well that I am 8,736/35
know the truth, and now 8,737/2
know not. Ye will, peradventure 8,737/3
know wherefore good reason would 8,737/30
know the true church, of 8,739/14
know which is his very 8,739/17
know which is the very 8,739/19
know which is the scripture 8,739/22
know that he is Christ 8,743/8
know and work, too... and 8,743/10
know the Scripture by the 8,751/11
know by belief which is 8,753/30
know that he is Christ 8,759/24
know and work, too"; if 8,760/32
know them? Yes, well enough 8,770/18
know them by wedding of 8,770/19
know how God is to 8,775/9
know God's word to be 8,801/2
know which is the true 8,801/3
know not which is the 8,801/3
know which is the true 8,801/29
know the true doctrine. To 8,801/31
know not by the known 8,802/20
know that the books of 8,802/23
of the Church... ye
he now make us
remember yourself well; ye
and Whereby Men May
all honest Englishmen that
and harlots, though we
which he saith men
he so meaneth, we
church can no man
see it, we cannot
spiritual, and yet not
Barnes, and yet not
yet if I cannot
truth, since I cannot
of holy men and
voice do they not
because we cannot well
will make us to
her, so that we
tokens that we may
that men do not
Christian men willing to
none other way to
unto them that will
Wherefore, he that will
Christ... how shall he
to scriptures, that will
by which ye may
church," though ye cannot
twain to make him
How a man may
how a man may
how a man may
what token we shall
me how I may
but how thou shalt
be there though we
the house though we
we may so surely
hypocritical heretics, "Ye shall
us to make us
he teacheth us to
of him is to
therefore would she fain
that intent would I
might, by that I
or else I cannot
get but if I
preacher cometh, ye shall
a stranger"; and "I
know
, good Christian readers, well
know
that friars or monks
know
, pardie, where he dwelleth
Know
Her." After this title
know
them would answer heartily
know
them not. More As
know
not... while there is
know
by his masters and
know
, to learn anything of
know
it, because, he saith
know
him for spiritual as
know
him for a friar
know
that church I cannot
know
it for the very
know
it not by seeing
know
",; also, in another place
know
when she is with
know
his unknown church, if
know
her if we hap
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that in this place
know
them neither by their
know
the verity of faith
know
, unto them that will
know
, which is the very
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which is the very
know
but by scriptures only
know
the holy church... and
know
in which company there
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which the persons be
know
that the writer had
know
the church," and then
know
it, nor any piece
know
in what place it
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whether in the place
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the one sort from
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which they be, and
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not which they be
know
not whereabouts the cellar
know
it that we cannot
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them by their fruits
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where were some members
know
his unknown church... let
know
of him (since himself
know
now of him by
know
him to the intent
know
him for a true
know
him, the thing that
know
him first!" What were
know
him, and perceive his
know
mine, and mine know
know mine, and mine
And how did Eunuchus
Scripture for I cannot
but by that I
we take good heed,
I may, when I
if we might not
no matter though we
is enough that she
to us, though we
and which, because they
if we may once
have least need to
that have need to
have the need to
yet since I cannot
now, while though I
ween myself that I
I surely find and
say I shall never
know them, nor never
will that I shall
ye first make me
now teach us to
of God, though they
except he will not
that a man may
us that we cannot
intent that he might
cannot find out and
truly taught, and thereby
therein they, lo, to
giving us tokens to
not so much as
whereby I might well
which we may so
must make us first
before he make us
this wise: "Will ye
nor so much as
plain field, whereof I
devil, kept back; ye
by which we must
Christian men willing to
none other way to
unto them that will
Wherefore, he that will
Christ... how shall he
to scriptures, that will
his) saith that to
know me."
that Philip was a
that but by that
him for a true
these false prophets by
her, be learned and
her... we were in
not her. It is
us, and come and
not that it is
that we be well
which of all these
the very church. But
the very church to
her, that we may
by them which persons
not who, yet I
well some of them
the true? That were
them, nor never know
farther but that there
the church by the
which of them all
which is the very
not whether the person
it of purpose, else
the will of his
that but by the
them and hurl at
the true expounder of
themselves for elects, and
whether there be any
it by, for any
which it is but
her, but only that
his church as we
that such one there
in what company some
none fairer than the
with what manner death
the very church; which
the verity of faith
unto them that will
which is the very
which is the very
but by scriptures only
the holy church... and
which is the church

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8, 929/ 9
8, 929/ 22
8, 935/ 4
to the Scripture to
to find it and
to find it and
that we can never
which he could not
every man might well
ye, O faithful people,
ye say Amen. Ye
to many that I
holy men. And we
or feeling, as men
when they said, "We
cometh, no man shall
by sight and feeling
Godhood: even so, we
and feeling, as we
Saint Augustine... "Ye must
he cannot discern and
voice do they not
of Christ "do not
from him, because they
his sheep do not
they were out, nor
may the more clearly
By this shall ye
intent they may thereby
all have devised to
other they could never
have his church farther
the church that cannot
that the preacher may
and understood by him
church. For we cannot
by the Scripture they
church believeth, for they
we worship that we
that the shepherd should
that the flock should
again, no man could
so that we could
not, for all that,
and since we cannot
Paul also saith, "I
fruitless knowledge, whereof the
And Paul saith, "How
he asketh how thou
he asketh how thou
will ask him whereby
leastwise, Tyndale very well
church! Now, when Tyndale

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all so do... he
be Moses' disciples; how
met together, never one
of which no part
more (whereas Tyndale well
Lo, good reader, here
together. For iwis Tyndale
church by which he
the Church none other
God, by which it
him, but the world
other spieth, perceiveth, and
the Catholic Church he
of himself that he
him, but the world
neither clergy nor lay
and as the eagle
they be, no man
feeling faith" every man
discern his word, and
and as the eagle
himself that he both
to prove that he
that now he neither
and every man else
by which he now
purpose was, as himself
Saint Augustine that he
decrees of men... and
things as he verily
of men... Tyndale himself
is not whereby Tyndale
true; but whereby he
ask him how he
every Christian man that
be true that he
showing us that he
faith," he saith he
and vowed chastity. He
bawds... all the world
exceed? For else himself
a judgment that she
church by which she
that the bondservant which
little; but he which
country... but he well
holiness, all the world
spiritual, and no man
of soul... whereas himself
others the chief. This

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<td>knoweth</td>
<td>other? For though they</td>
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<td>knoweth</td>
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<td>knoweth</td>
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<td>knoweth</td>
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<td>knoweth</td>
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<td>knoweth</td>
<td>him not (John 1</td>
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<td>knoweth</td>
<td>the Scripture; which no</td>
<td>8, 720/ 30</td>
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<td>knoweth</td>
<td>the true scripture not</td>
<td>8, 723/ 1</td>
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<td>knoweth</td>
<td>him not (John 1</td>
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<td>knoweth</td>
<td>Christ... but if rebellion</td>
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<td>knoweth</td>
<td>his prey by the</td>
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<td>knoweth</td>
<td>of another... but, by</td>
<td>8, 729/ 16</td>
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<td>knoweth</td>
<td>himself, and every man</td>
<td>8, 729/ 17</td>
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<td>knoweth</td>
<td>his prey by an</td>
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<td>knoweth</td>
<td>and believeth the Scripture</td>
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<td>knoweth</td>
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<td>knoweth</td>
<td>it nor believet it</td>
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<td>knoweth</td>
<td>, believe some such articles</td>
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<td>knoweth</td>
<td>to be the faith</td>
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<td>knoweth</td>
<td>, and I also, that</td>
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<td>knoweth</td>
<td>, and I too, which</td>
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<td>knoweth</td>
<td>which is the word</td>
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<td>knoweth</td>
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<td>knoweth</td>
<td>which is the Scripture</td>
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<td>knoweth</td>
<td>not which is the</td>
<td>8, 802/ 4</td>
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<td>knoweth</td>
<td>now which is the</td>
<td>8, 826/ 35</td>
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<td>knoweth</td>
<td>well enough, I warrant</td>
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<td>knoweth</td>
<td>, I suppose, that the</td>
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<td>knoweth</td>
<td>well that the Catholic</td>
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<td>knoweth</td>
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<td>knoweth</td>
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<td>knoweth</td>
<td>the will of his</td>
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<td>knoweth</td>
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<td>knoweth</td>
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<td>knoweth</td>
<td>her, but God only</td>
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<td>knoweth</td>
<td>well that the error</td>
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<td>knoweth</td>
<td>every man. Whereupon it</td>
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Christ's church: every man knoweth, that looketh in the
And also, "No man knoweth whether he be worthy
Now, if no man or no: much less do, none of them believe us in the that that toucheth the the Church, either in Milanesese bonnet, and not twice warning eschew him, otherwise come to the away the key of but only to give necessary that without the of heaven, the true the nearer toward the godly zeal given us can have no other bring men unto the away the key of the credence whereupon the he hath, for the God hath used the more surely in the open cause of the more sure and perfect giving the gift of hath, he saith, the his matter concerning the his dispicions concerning the whosoever have any less thus, as concerning the and having very sure and an infusion of came first to the he first to the hath no judgment nor word and in all whom is the true all his teaching of church" be, without the be, a very fruitless but must by the intent that by the we might have some which we might have can have of the whereby I should have cannot... what should this can give her better knoweth, that looketh in the knoweth whether he be worthy knoweth this of himself, whether knoweth he this of another knowing other, so long be knowing which is the Scripture knowing which is the Scripture knowing which is the Scripture knowing that he were run knowing surely that the man knowledge of their own faults knowledge " and had "shut up knowledge that the church or knowledge of them the things knowledge of Christ, and have knowledge of "the church" by knowledge of them. And now knowledge than by his mouth knowledge of their sins, and knowledge, and stopped up the knowledge of the true scripture knowledge of the true scripture knowledge of the true scripture knowledge of the true scripture knowledge of the church to knowledge and belief of the knowledge and belief of the knowledge that the known Catholic knowledge which is his true knowledge and discerning thereof from knowledge of the very church knowledge of the very church knowledge of the very church knowledge than this, he is knowledge of the very scripture knowledge that he was a knowledge beyond the kind and knowledge of the articles of knowledge which was the Scripture knowledge of her. "This is knowledge, as the witness of knowledge and confession of faith knowledge where some of "the knowledge who they be, a knowledge, whereof the knower could knowledge of the true preacher knowledge of her and of knowledge of this church, ye knowledge of it. "And surely knowledge of it is this knowledge of the very church knowledge avail me? It may knowledge of his holy true
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<td>to be perceived and</td>
<td>8, 623/ 23</td>
</tr>
<tr>
<td>true doctrine might be</td>
<td>8, 624/ 13</td>
</tr>
<tr>
<td>for salvation to be</td>
<td>8, 627/ 4</td>
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<tr>
<td>we believe the common</td>
<td>8, 647/ 4</td>
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<tr>
<td>gone out of the</td>
<td>8, 647/ 11</td>
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<tr>
<td>that likewise as the</td>
<td>8, 649/ 14</td>
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<tr>
<td>or else that the</td>
<td>8, 649/ 25</td>
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<tr>
<td>gone out of the</td>
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</table>
it too. For the known Catholic church have still, do show the Catholic known church, of heresics, this known church, from which known Catholic church we call known Catholic church to be known church be, as Tyndale known well enough, ye see known church or, rather, to known churches… of which every known for false… and then known Catholic church (church) be the known Catholic church… and believeth known only to God, that known … he declareth himself that known … and that it were known . Now when he saith known sect, they cannot be known church. And if they known sect and a false known church, of heresics, because known Catholic church the truth known , if from the society known , continued Catholic church there known Catholic church is proved known Catholic church, which Tyndale known Catholic church to be known Catholic church. The Defense known Catholic church to be known Catholic church to be known Catholic church, and not known Catholic church is the known Catholic church the very known Catholic church, gathered of known Catholic church, unto which known that only the sects known , continued Catholic church; to known besides. Whose doctrine in known well while they lived known Catholic church is the known which were the very known Catholic church to be known Catholic church, need not known Catholic church for the known any truth at all known church hath that gift known which had been the known , approved virtue of their known nor believed the Gospel known Catholic church… of whom

<table>
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<th>Term</th>
<th>Concordance of Major Terms</th>
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<td>it too. For the known Catholic church have still</td>
<td>8, 650/ 11</td>
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<tr>
<td>was the church well</td>
<td>8, 655/ 22</td>
<td></td>
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<tr>
<td>faith and heresics, this</td>
<td>8, 655/ 25</td>
<td></td>
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<tr>
<td>else but that the known Catholic church from which</td>
<td>8, 656/ 36</td>
<td></td>
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<tr>
<td>from heresics, and which known Catholic church we call</td>
<td>8, 656/ 1</td>
<td></td>
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<tr>
<td>fellows heresics, and the true that the Catholic, known Catholic church be companies</td>
<td>8, 660/ 15</td>
<td></td>
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<tr>
<td>brought all to a</td>
<td>8, 662/ 23</td>
<td></td>
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<tr>
<td>or, rather, to twenty known church or, rather, to</td>
<td>8, 663/ 8</td>
<td></td>
</tr>
<tr>
<td>remnant acknowledged to be known churches… of which every</td>
<td>8, 663/ 13</td>
<td></td>
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<tr>
<td>he calleth the common known for false… and then</td>
<td>8, 663/ 14</td>
<td></td>
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<tr>
<td>is to wit, the known Catholic church) be the</td>
<td>8, 666/ 10</td>
<td></td>
</tr>
<tr>
<td>such there be, and known Catholic church be</td>
<td>8, 666/ 23</td>
<td></td>
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<tr>
<td>how they may be known Catholic church be</td>
<td>8, 666/ 31</td>
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<tr>
<td>must be a church known Catholic church be</td>
<td>8, 667/ 31</td>
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<tr>
<td>to be perceived and must be a church known Catholic church be</td>
<td>8, 667/ 32</td>
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<td>Church nor of any known Catholic church be</td>
<td>8, 668/ 2</td>
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<td>are they of some known Catholic church be</td>
<td>8, 668/ 30</td>
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<tr>
<td>they to be a known Catholic church be</td>
<td>8, 668/ 32</td>
<td></td>
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<tr>
<td>sect and a false known Catholic church be</td>
<td>8, 669/ 3</td>
<td></td>
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<tr>
<td>to wit, in the known church have ever been known church be</td>
<td>8, 669/ 7</td>
<td></td>
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<tr>
<td>the body of this known church be</td>
<td>8, 669/ 13</td>
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<tr>
<td>argument by which the plainly proved that this known church be</td>
<td>8, 669/ 30</td>
<td></td>
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<tr>
<td>second reason proving the known church be</td>
<td>8, 673/ 10</td>
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<tr>
<td>Scripture but by the known church be</td>
<td>8, 673/ 3</td>
<td></td>
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<tr>
<td>now, denying the common known church be</td>
<td>8, 675/ 9</td>
<td></td>
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<tr>
<td>both, in proving the known church be</td>
<td>8, 676/ 16</td>
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<tr>
<td>both spoke of the known church be</td>
<td>8, 676/ 17</td>
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<tr>
<td>and agree that the known church be</td>
<td>8, 678/ 22</td>
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<tr>
<td>false, and only the known church be</td>
<td>8, 678/ 24</td>
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<tr>
<td>continued his church this known church be</td>
<td>8, 680/ 33</td>
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<tr>
<td>other church but the known church be</td>
<td>8, 682/ 7</td>
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<td>it well perceived and known church be</td>
<td>8, 683/ 16</td>
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<td>is to wit, the known church be</td>
<td>8, 683/ 33</td>
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<td>whatsoever God would have known church be</td>
<td>8, 694/ 1</td>
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<tr>
<td>were holy men so known church be</td>
<td>8, 696/ 3</td>
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<tr>
<td>may perceive that this known church be</td>
<td>8, 696/ 4</td>
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<tr>
<td>given, none heretic had known church be</td>
<td>8, 707/ 18</td>
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<tr>
<td>and perfectly prove this known church be</td>
<td>8, 707/ 32</td>
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<tr>
<td>take opinions against the known church be</td>
<td>8, 712/ 33</td>
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<tr>
<td>recognize and acknowledge the known church be</td>
<td>8, 718/ 26</td>
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<tr>
<td>they should not have known church be</td>
<td>8, 718/ 27</td>
<td></td>
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<tr>
<td>saith that this Catholic, that he had not known church be</td>
<td>8, 718/ 30</td>
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<tr>
<td>had not only the known church be</td>
<td>8, 720/ 23</td>
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<tr>
<td>that himself had not known church be</td>
<td>8, 720/ 26</td>
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<tr>
<td>of his mother this known church be</td>
<td>8, 722/ 12</td>
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<tr>
<td>known church be</td>
<td>8, 723/ 27</td>
<td></td>
</tr>
<tr>
<td>known Catholic church… of whom known Catholic church be</td>
<td>8, 724/ 11</td>
<td></td>
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</tbody>
</table>
unknown church. And the
for seed in the
known Catholic church… which
good seed unto his
he meant of, the
first believed the Catholic,
ye wot well, a
the same that the
and shall believe the
must needs be a
unknown heretics nor any
but only this common
none other than the
Augustine gave to the
must serve for the
and credence the common
plainly shoveth that the
church be declared and
is through the world
was through the world
Christ but only the
into the world and
is also manifest and
Christ’s church that the
Church) well perceived and
perfect knowledge that the
is to wit, the
forever. And that the
this: that only the
sinful himself… although his
by Tyndale’s doctrine, be
rather though all the
were ever yet a
men might not have
no man could have
church must be a
as is so commonly
but only the Catholic,
and that the Catholic,
the authority of the
Tyndale himself had not
and teaching of the
which we prove the
know not by the
is to say, the
doubly proved that the
the teaching of the
scripture… so is the
originally the Scripture is
clearly proveth the Catholic,

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<th>Term</th>
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<tr>
<td>unknown church, which is</td>
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<td>Catholic church… which known</td>
<td>8,727/3</td>
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<td>Catholic church they ever</td>
<td>8,727/3</td>
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<td>Catholic church, and gathered</td>
<td>8,728/15</td>
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<td>Catholic church, and not</td>
<td>8,731/2</td>
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<tr>
<td>church, and first knew</td>
<td>8,731/7</td>
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<tr>
<td>church. For of an</td>
<td>8,732/8</td>
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<tr>
<td>Catholic church teacheth now</td>
<td>8,733/28</td>
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<tr>
<td>Catholic church and acknowledge</td>
<td>8,733/12</td>
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<td>church, and neither any</td>
<td>8,733/25</td>
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<tr>
<td>church of all these</td>
<td>8,733/27</td>
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<tr>
<td>Catholic church. But now</td>
<td>8,733/28</td>
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<tr>
<td>Catholic church… and knew</td>
<td>8,734/31</td>
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<td>Catholic church without mention</td>
<td>8,736/6</td>
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<td>Catholic church against all</td>
<td>8,738/30</td>
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<tr>
<td>Catholic church never lacketh</td>
<td>8,739/7</td>
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<td>Catholic church is plainly</td>
<td>8,739/33</td>
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<td>which (according to God’s</td>
<td>8,740/3</td>
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<td>&quot; And none is nor</td>
<td>8,740/7</td>
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<td>for the church of</td>
<td>8,740/7</td>
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<tr>
<td>Catholic church. Saint Augustine</td>
<td>8,740/8</td>
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<td>, if we believe not</td>
<td>8,740/12</td>
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<tr>
<td>? Let any man, whoso</td>
<td>8,740/13</td>
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<td>Catholic church is the</td>
<td>8,740/29</td>
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<tr>
<td>for the word of</td>
<td>8,745/6</td>
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<td>Catholic church is the</td>
<td>8,745/8</td>
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<tr>
<td>Catholic church hath that</td>
<td>8,751/31</td>
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<tr>
<td>Catholic church is it</td>
<td>8,761/4</td>
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<tr>
<td>Catholic church hath in</td>
<td>8,761/5</td>
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<td>sin joined unto his</td>
<td>8,766/31</td>
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<td>first, as the thing</td>
<td>8,770/14</td>
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<td>Catholic church say so</td>
<td>8,770/32</td>
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<td>company. For if men</td>
<td>8,772/28</td>
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<td>them they never could</td>
<td>8,772/28</td>
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<td>which were the true</td>
<td>8,772/30</td>
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<td>church, and not an</td>
<td>8,772/33</td>
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<td>already that a man</td>
<td>8,775/29</td>
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<tr>
<td>church; and therewith will</td>
<td>8,776/27</td>
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<tr>
<td>church is not the</td>
<td>8,776/32</td>
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<tr>
<td>Catholic church, Tyndale himself</td>
<td>8,778/7</td>
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<td>, nor yet were sure</td>
<td>8,778/8</td>
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<tr>
<td>Catholic church or not</td>
<td>8,801/5</td>
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<td>Catholic church to be</td>
<td>8,801/27</td>
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<td>Catholic church, as Saint</td>
<td>8,802/20</td>
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<td>Catholic church, is the</td>
<td>8,825/2</td>
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<td>Catholic church is the</td>
<td>8,827/18</td>
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<tr>
<td>Catholic church. Now say</td>
<td>8,827/33</td>
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<tr>
<td>Catholic church, by which</td>
<td>8,828/4</td>
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<tr>
<td>, as Tyndale himself confesseth</td>
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<td>church to be the</td>
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the true scripture is
proved you the common
argument by which the
in going from the
though they be not
length this same common
so highly disdain the
plenty, such as be
it to have the
class, and that the
in earth is the
friar learned of the
their own merits the
things, lo, doth the
learned he of the
sacraments, used in the
common teaching of the
might haply not have
him, although he had
name rehearsed, might have
if he had once
upon the sight have
bare sight perceived and
truth" must be a
man of the common
be of the common
he learned of the
he learned of the
every man of the
every man of the
Body is the whole
than only the common
those particular churches were
the whole church a
the people of his
and plainly prove the
difference between the common
but whether the Catholic,
and cannot be perfectly
the church of Christ
example of the soul
it may be surely
heresies, contrary to the
this true church being
very, true church once
might be perceived and
have credence, and be
need were to be
follow if it be
the very church be

known by the same church
known Catholic church to be
known Catholic church is proved
known Catholic church to seek
known . And therefore this is
known Catholic church to be
known Catholic church because there
known well enough. And yet
known Catholic church called "Holy
known Catholic church is not
known Catholic church of good
known , Catholic church which he
known Catholic church taught him
known Catholic church teach, and
known Catholic church, as far
known Catholic church, none efficacy
known Catholic church: let us
known him, although he had
known him before, but have
known him for Robert Barnes
known him for a friar
known him for an apostate
known for such. But I
known church. And therefore this
known Catholic church that came
known church are redeemed in
known Catholic church. And if
known Catholic church. But to
known Catholic church that is
known Catholic church so the
known Catholic church… in which
known Catholic church… of which
known churches: even so is
known church. And as they
known Catholic church to the
known Catholic church to be
known Catholic church and his
known church be the very
known by our exterior senses
known , when the conversation of
known to be in the
known by those tokens that
known doctrine that himself had
known , if you show me
known … we shall, as our
known … to the intent that
known for true teachers, because
known , for the good that
known , and the harm that
known , to the intent we
unknown church... but the
which shall soon be
that many which have
Patenson, a man of
as needs must be
of your churches is
fool to leave the
his purpose against the
unknown church against the
wotteth himself that the
knoweth that by the
Catholic faith wherein the
among them the common
ture faith of the
there meaneth of our
is to wit, the
always remaineth in the
church; for of the
hath he given his
be some in the
cast out of the
Catholic church, and are
religion and all the
the church of Christ
things used in the
is well perceived and
should be no certain,
this meaneth he which
very church was once
any time can be
same church may be
the church cannot be
the church may be
plainly perceive that this
wot well that of
and you be all
own beastly profession, altogether
the proof of the
heresies against all the
they leave the true
and wheresover the same
to disprove the Catholic
they were all suddenly
could get all the
part of the whole
a church, nor a
the church... whereof every
universal church both the
and the deed truly
church part of the

known Catholic church of all 8, 896/ 8
known , for they be forthwith 8, 896/ 19
known the will of the 8, 899/ 27
known wisdom in London and 8, 900/ 14
known for such that a 8, 902/ 10
known ... it appeareth by your 8, 904/ 29
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known Catholic church that false 8, 909/ 26
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known that the work which 8, 933/ 3
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known . Furthermore, where in those 8, 935/ 2
known ; whereof it followeth again 8, 935/ 9
known , do plainly confound Friar 8, 935/ 11
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known Catholic church, and the 8, 938/ 26
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known church behind... which, wax 8, 942/ 13
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known part that he should 8, 951/ 17
known church of good and 8, 951/ 19
known , to judge, reprove, and 8, 951/ 22
known Catholic church to have 8, 951/ 29
to some of those known particular churches that are 8, 951/ 31
and departed from the known Catholic church there should 8, 951/ 33
church well and openly known and perceived as well 8, 952/ 2
false doctrine be churches known ... then it followeth that 8, 952/ 8
church, whereof all the known particular churches of Christ 8, 952/ 9
of Christ be known parts, is and must 8, 952/ 9
must needs be a known church too... but if 8, 952/ 10
may be seen and known ... but the whole tree 8, 952/ 12
in no wise be known . And thus, good Christian 8, 952/ 13
Christ to be a known church. In avoiding whereof 8, 952/ 16
saith Barnes that this known Catholic church cannot be 8, 952/ 23
parts of Almaine this known church of Christ hath 8, 953/ 33
saith Barnes that this known church can in no 8, 954/ 1
Christ cannot be a known church in no wise 8, 956/ 13
therefore it is no known church, nor can be 8, 956/ 15
nor can be no known church; but that it 8, 956/ 16
remain in the same known church that hath been 8, 962/ 8
which agree with the known church of these Christian-continued 8, 962/ 21
folk are of this known church also. And over 8, 962/ 22
members of the common known Catholic church by the 8, 963/ 8
very church be a known church of Christian people 8, 963/ 8
church was a church known . And thus, good readers 8, 963/ 12
it seem that the known Catholic Church were now 8, 963/ 16
no wise be any known church this will Friar 8, 974/ 10
because he was a known person. And this argument 8, 974/ 28
by sight and feeling known , as well as was 8, 974/ 34
was in such wise known any draper or mercer 8, 974/ 35
and severed and openly known from all the manifold 8, 975/ 12
agreeing together in the known Catholic belief, is the both 8, 975/ 19
belief, is the both known and believed holy, catholic 8, 975/ 20
sometime in this same known Catholic church, and died 8, 975/ 27
died in the same known Catholic faith. Now, if 8, 975/ 28
be understood of the known Catholic church: I will 8, 975/ 30
needs be this common known Catholic church, and none 8, 975/ 33
of unity of the known Catholic church is the 8, 975/ 3
their church should be known will each of them 8, 975/ 33
some signs and tokens known , so will they all 8, 993/ 29
unto our own common known Catholic church. For there 8, 993/ 33
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<td>plainly found in this</td>
<td>known Catholic church. But while</td>
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<td>content to acknowledge this</td>
<td>known church for the very</td>
<td>8, 994/ 1</td>
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<tr>
<td>run out of this</td>
<td>known church, in which they</td>
<td>8, 994/ 4</td>
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<tr>
<td>whereby she might be</td>
<td>known and say still, for</td>
<td>8, 995/ 2</td>
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<td>proof of the common</td>
<td>known Catholic church to be</td>
<td>8, 995/ 13</td>
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<td>if the church be</td>
<td>known , then be these folk</td>
<td>8, 1000/ 21</td>
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<tr>
<td>then be these folk</td>
<td>known all for heretics. And</td>
<td>8, 1000/ 22</td>
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<td>very, true church is</td>
<td>known , and that it is</td>
<td>8, 1000/ 24</td>
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<td>farther subtlety, this common</td>
<td>known Catholic church of all</td>
<td>8, 1000/ 25</td>
</tr>
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<td>for, be this common</td>
<td>known Catholic church of ours</td>
<td>8, 1001/ 22</td>
</tr>
<tr>
<td>must needs be a</td>
<td>known church and none unknown</td>
<td>8, 1001/ 24</td>
</tr>
<tr>
<td>very church is this</td>
<td>known Catholic church of ours</td>
<td>8, 1001/ 27</td>
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<tr>
<td>a part of this</td>
<td>known church, and none unknown</td>
<td>8, 1001/ 30</td>
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<td>other but this common</td>
<td>known Catholic church which all</td>
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<td>must needs be a</td>
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<td>known church. Now, if they</td>
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<td>church be not a</td>
<td>known church, yet there must</td>
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<td>a church certain and</td>
<td>known , to the intent that</td>
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<td>must needs be a</td>
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<td>must needs be a</td>
<td>known church. Another reason to</td>
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<td>very church is a</td>
<td>known church this. That</td>
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<td>That there is a</td>
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<td>for all that, be</td>
<td>known ; as ye see both</td>
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yet kept he the

known

good and faithful generations

church of the good

8, 1008/ 3

he and continued his

known

ship of Noah the

church of a few

8, 1008/ 4

and after called that

known

faithless folk and that

church of faithful generations

8, 1008/ 8

that, he continued his

known

desert kept it a

church in Egypt though

8, 1008/ 10

and little, the same

known

there he kept his

church he called and

8, 1008/ 12

so was that his

known

church. And when they

8, 1008/ 14

in the synagogue, the

known

he his church a

church under priests

8, 1008/ 18

Also, of that same

known

his universal church a

tribes he kept his

8, 1008/ 24

end, his church ever

known

beginning hath been, a

church decayed, and waxed

8, 1008/ 25

the church, and a

known

where he kept his

church, that was then

8, 1008/ 29

God had set a

known

his church evermore a

his church, and a

8, 1008/ 30

will be that the

known

head but upon the

head: And as the

8, 1010/ 1

Christ was himself a

known

church and yet his

head: what cause have

8, 1010/ 3

the church that was

known

holiness of that both

head unto an unknown

8, 1010/ 6

holiness of that both

known

unknown body, the head

head. And another answer

8, 1010/ 10

voice, and the body

known

head but upon the

head is head but

8, 1010/ 11

railing, against all the

known

church, and that the

church, and that the

8, 1010/ 12

that they were all

known

the church, and all the

head upon his church

8, 1010/ 16

substitute others, which were

known

known heads thereof, from Christ's

church, that is to

8, 1010/ 24

ever after by succession,

known

known heads. And they did

to him, for he

8, 1010/ 25

since God did ordain

known

heads also. And ever

and unknown head, and

8, 1010/ 28

flock must be a

known

known heads... to succeed of

and unknown body, the

8, 1010/ 29

Christ did ordain those

known

unknown body, the

to the body by

8, 1010/ 30

Christ did set the

known

to that head by

known heads... to succeed of

8, 1010/ 30

Savior did set the

known

church, and all the

shepherds upon his flock

8, 1010/ 19

railing, against all the

known

heads thereof, from Christ's

flock and a known

8, 1010/ 33

that they were all

known

heads. And they did

shepherds was his flock

8, 1010/ 7

unknown body, the

known

heads also. And ever

shepherds was his flock

8, 1010/ 8

that they were all

known

shepherds for the known

shepherds was his flock

8, 1012/ 2

is to wit, the

known

known flock was to

flock that is to

8, 1012/ 24

Christ did set the

known

known flock was to

church, which they deny

8, 1012/ 27

Savior did set the

known

known flock was to

shepherds was his flock

8, 1012/ 14

sometimes for the common

known

multitude of good and

shepherds was his flock

8, 1012/ 24

Christ could not be

known

known flock over which he

known flock was to

8, 1013/ 4

proved you that the

known

known flock over which he

shepherds be his church

8, 1013/ 13

over which he ordained
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<th>Word/Phrase</th>
<th>Context</th>
<th>Reference</th>
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<tr>
<td>say therefore that the known Catholic church is his</td>
<td>8, 1013/21</td>
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<td>and therefore it is known , and that the words</td>
<td>8, 1014/3</td>
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<td>Paul, which writeth to known churches and calleth them</td>
<td>8, 1014/13</td>
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<td>Whereby it appeareth to known particular churches, the parts</td>
<td>8, 1014/19</td>
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<td>the catholic or universal known church, be those that</td>
<td>8, 1014/20</td>
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<td>it that the whole known catholic or universal church</td>
<td>8, 1014/21</td>
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<tr>
<td>in this world be known to any other member</td>
<td>8, 1014/34</td>
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<tr>
<td>either head or member known . Now, that Christ in</td>
<td>8, 1015/14</td>
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<td>saith Christ was not known , so is he accursed</td>
<td>8, 1015/22</td>
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<td>the church is not known . And this have I</td>
<td>8, 1015/23</td>
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<td>must be a church known and no church unknown</td>
<td>8, 1015/25</td>
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<td>it that it is a known church should damn their</td>
<td>8, 1015/29</td>
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<td>Christ is a church known church. And therefore, whatsoever</td>
<td>8, 1021/12</td>
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<td>Christ must be a known . Moreover, when the Apostle</td>
<td>8, 1021/14</td>
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<td>judge shall they be known church. Saint Paul saith</td>
<td>8, 1022/8</td>
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<td>judge shall he be known folk, or unknown? And</td>
<td>8, 1022/11</td>
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<td>him must needs be known , or unknown? If both</td>
<td>8, 1022/12</td>
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<td>must be a church known , and no man doubteth</td>
<td>8, 1022/14</td>
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<td>the authority of the known ?When Saint Paul also</td>
<td>8, 1022/17</td>
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<tr>
<td>that it is a known company. Also, where he</td>
<td>8, 1022/29</td>
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<tr>
<td>Christ is a church known church to complain… a</td>
<td>8, 1023/12</td>
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</tr>
<tr>
<td>church were a church known , and the whole universal</td>
<td>8, 1024/16</td>
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<tr>
<td>being made of particular known churches should be a</td>
<td>8, 1024/17</td>
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</tr>
<tr>
<td>it should be a known church; for of an</td>
<td>8, 1024/28</td>
<td></td>
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<tr>
<td>or minister should be known , how could it be</td>
<td>8, 1024/30</td>
<td></td>
</tr>
<tr>
<td>heresies be such openly known things as is adultery</td>
<td>8, 1025/4</td>
<td></td>
</tr>
<tr>
<td>the heresies so manifestly known for false as manslaughter</td>
<td>8, 1025/9</td>
<td></td>
</tr>
<tr>
<td>false as manslaughter is known for sin? Surely because</td>
<td>8, 1025/10</td>
<td></td>
</tr>
<tr>
<td>held against the common known Catholic faith; that is</td>
<td>8, 1025/11</td>
<td></td>
</tr>
<tr>
<td>faith of the common known Catholic church. For evermore</td>
<td>8, 1025/12</td>
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<td>anything that the whole known catholic church believed… forthwith</td>
<td>8, 1025/15</td>
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<td>it was thereby perceived, known , and reproved for a</td>
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<tr>
<td>ever been a true, known church against all heretics</td>
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<td>heretics have been ever known false churches, departed and</td>
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<td>him in the common known church from all the</td>
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<td>Christian church was universally known from all the false</td>
<td>8, 1027/2</td>
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<td>Catholic&quot; was the common known word running in every</td>
<td>8, 1027/16</td>
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<tr>
<td>he had heard or known , before such heresies began</td>
<td>8, 1027/28</td>
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<td>church but the common known catholic church out of</td>
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<td>of which all the known several scattered sects of</td>
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<td>must needs be a known church, and cannot be</td>
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<td>himself, cannot be but known : I will with this</td>
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<td>but only this common known catholic church of ours</td>
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<td>church to be this known church proveth it also</td>
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<td>also to be a known church. For though it</td>
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<td>it might be a known church and yet not</td>
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<td>and yet not this known church, but some other</td>
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<td>church, but some other known church but if it</td>
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if it be a known church. The Second Point

church is a church

very church cannot be none of all their

when they deny our

very church is a none of all your

churches, nor any other that it is a

very church is this proof that this common

very church is a fallen, is the common

Church; ergo, the common

Tyndale, since this common
earth. And likewise as

with Abiram, Dathan, and

take him to Mahomet's

the Turks in their
to construe them their

the Turks and their

contrary construction of their

made with another beast's for all this long

made with another beast's

made with another beast's

the very beasts that

that through good folks'
congregation unknown... and yet by their false doctrine

false errors and heresies

loseth not only his as these do now:

there is a little he well have spared

me the Gospel, and

I will not now for any man to

any good mind, never therefore, how we may

without controlment, with less reward according to his

would have taken no might spare all the

teaching the true faith world with their marvelous

another man heresy, and in this world we

known church of ours To

And then will I

do thereby, ye wot

churches is the very

church and all others

church. But ye confess

churches, nor any other

church that might be

church (which is impossible

church of ours... or

Catholic church is the

Catholic church), I shall here

Catholic church; ergo, the

Catholic church is, by

universal church of Christ

Korah, Dathan, and Abiram, with

... a busy swarm of

, and call that the

are deceived in the

, in great and necessary

with objecting in like

. Besides this, his example

, and to make merchandise

of his going, and

" he cannot mean anything

. " Nor I purpose not

with them... and to

, with the sweet warmth

to devise us marks

to destroy the very

to destroy the true

in the end, but

to make folk believe

for him of half

. For he might have

to prove me the

much about it. And

for it, or so

to keep it. For

for this faith? He

sought out a shorter

. " And to the Ephesians

about it, to seek

that ye have hitherto

to destroy the true

and their importable pain

to make him believe

ourselves with penance... or

8, 1029/ 17

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8, 1029/ 26

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<td>receive the fruit.&quot; The</td>
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<td>in all that we</td>
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<td>not; for other men</td>
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<td>8, 828/ 23</td>
</tr>
<tr>
<td>laboring</td>
<td>to prove his heresy</td>
<td>8, 964/ 27</td>
</tr>
<tr>
<td>labors</td>
<td>&quot; And therefore I cannot</td>
<td>8, 629/ 19</td>
</tr>
<tr>
<td>lack</td>
<td>no matter of railing</td>
<td>8, 580/ 2</td>
</tr>
<tr>
<td>lack</td>
<td>the high spiritual sight</td>
<td>8, 581/ 7</td>
</tr>
<tr>
<td>lack</td>
<td>of this doctrine, they</td>
<td>8, 584/ 4</td>
</tr>
<tr>
<td>lack</td>
<td>of amendment finally deposed</td>
<td>8, 590/ 15</td>
</tr>
<tr>
<td>lack</td>
<td>of her hair, as</td>
<td>8, 600/ 7</td>
</tr>
<tr>
<td>lack</td>
<td>five of his hundred</td>
<td>8, 612/ 32</td>
</tr>
<tr>
<td>lack</td>
<td>of sufficient diligence perished</td>
<td>8, 613/ 4</td>
</tr>
<tr>
<td>lack</td>
<td>it not. And holy</td>
<td>8, 685/ 17</td>
</tr>
<tr>
<td>lack</td>
<td>of good works men</td>
<td>8, 686/ 35</td>
</tr>
<tr>
<td>lack</td>
<td>of belief. And therefore</td>
<td>8, 687/ 25</td>
</tr>
<tr>
<td>lack</td>
<td>none holy Baptists to</td>
<td>8, 705/ 12</td>
</tr>
<tr>
<td>lack</td>
<td>of whose grace, which</td>
<td>8, 708/ 27</td>
</tr>
<tr>
<td>lack</td>
<td>so much that for</td>
<td>8, 708/ 29</td>
</tr>
<tr>
<td>lack</td>
<td>of other shift this</td>
<td>8, 724/ 28</td>
</tr>
<tr>
<td>lack</td>
<td>of other trial that</td>
<td>8, 751/ 21</td>
</tr>
</tbody>
</table>
called sin, for the lack of that perfection which 8,755/3
faith... yet if he lack charity therewith, he were 8,779/37
may have faith and lack yet both hope and 8,780/30
yet leave off and lack hope. He may also 8,781/31
may leave off and lack charity. For though the 8,781/33
that is to say, lack of belief. For as 8,784/9
faith alone, that for lack of feeling worketh not 8,784/20
grace that, for the lack of power to persecute 8,787/11
Anabaptists only, because they lack yet power to persecute 8,790/33
and lost heaven for lack of such a "feeling 8,795/24
all such as, for lack of their own endeavor 8,799/18
not be baptized, for lack of a minister, and 8,818/29
And then shall we lack no feeling-faithful wretches, but 8,819/24
goodness the imbecility and lack of power upon the 8,819/30
of congruence, for any lack upon his own part 8,820/3
child hath not, for lack of the use of 8,823/9
faith at all for lack of actual thinking thereupon 8,823/23
since not historical (for lack of reading of stories 8,824/13
the clergy can never lack persecution where heretics may 8,832/11
a man list for lack of believing that there 8,850/33
so that ye might lack nothing in any grace 8,854/3
but though they never lack spots nor wrinkles, yet 8,866/30
of his proclamation, for lack of that token which 8,901/14
remnant, for the only lack of God's election (to 8,901/25
destiny shall be, for lack of election, to be 8,901/35
whereof he would never lack plenty (till frenzy lack 8,925/31
lack folly), would there not lack 8,925/31
Barnes deviseth... saving for lack of all spots and 8,927/6
should be frustrate for lack of sufficient proof. And 8,948/31
ask mercy, and for lack of good purpose may 8,957/33
own nature and for lack of true repentance, with 8,966/6
thitherin, and yet what lack of wit therewith. For 8,969/32
their forgiveness themselves, for lack of due deserving yet 8,970/31
if it were for lack of learning, and letting 8,986/28
yet some, for sloth, lack the oil of good 8,1016/31
the damned souls the lack of good works of 8,1017/2
world there shall never lack bad fish among the 8,1020/24
eagle bird was hatched, lack cockle among the corn 8,1020/25
ween that therefore he lack of knowledge who be 8,1028/25
since that if there SAINT GREGORY would have lacketh none answer to this 8,928/12
one, there should have lacked though they should have 8,606/3
of which devotion they lacked somewhat in that place 8,685/16
folk. Which respect whosoever lacked that inspiration? For he 8,723/35
due perfection requisite that lacked not charity, and so 8,780/25
grace, which grace he lacked not endeavor upon their 8,799/20
since that if there lacked none answer to this 8,928/12
lacked half the proof. For 8,948/20
lacked while they lived here 8,967/32
lacketh ... no fear of slander 8,592/5
lacketh upon our part. Is 8,634/6
lacketh not but in his 8,708/27
known Catholic church never lacketh, nor no church of it, being but alone, and that therefore he and wrinkles, for that For some paynim that me for his qui-cum-Patre which their "faith alone," men took away the the remnant, our Blessed perpetual virginy of our and play as the worthy, by our Blessed perpetual virginy of our perpetual virginy of our other than if our for it… by our perpetual virginy of our virginity of our Blessed my Dialogue, that our be known that our womb of our Blessed our English spirituality have is honorably rehearsed, and all that ever I name of "the clergy" could and would have Church that were well nun, nor once have words of men." Then For, as His Highness teach by mouth"? Then of their heresies. Then sovereign lord so substantially perceived it might be Book of his confutation and Saint Paul's hand like a man's hand toward the purpose, but the Jews had then and the prophets be theirs. These causes, lo, Church still these he And these causes he I say, Saint Augustine ever there shall be Christ as shall be them… and so sore it. And when I Peter and Saint John " lacketh, nor no church of lacketh. And they help (with lacketh both hope and charity lacketh the specific and kindly lacketh no man in this lacketh the right faith hath lacking no more but an lacking the light of grace ladder from him. And when Lady and all that except Lady ; wherewith I have troubled lady did of whom when Lady , to be well said Lady , he hath himself confessed Lady …Tyndale cannot teach his Lady and all the saints Lady , I begin so to Lady is an undoubtable truth Lady is a plain stop Lady had vowed perpetual chastity Lady did vow chastity. And Lady , and being in her laid their snares unto men's laid for a cause of laid forth for the proof laid against the Catholic Church laid it against them. And laid against the synagoge of laid his spiritual hands upon laid our said sovereign lord laid unto him, since Luther laid His Highness unto Luther laid His Highness unto Luther laid unto Luther upon his laid to his charge… he laid him plain words of laid upon Timothy but like laid on a boy's head laid yet more directly for laid thus unto them; if laid here to no purpose laid Saint Augustine, all which laid , I say, for the laid unto the heretics as laid them not that inward laid so great outward things laid for it; but the laid it unto the charge laid unto him his perjury laid their hands upon them 8,739/ 7 8,783/ 2 8,783/ 29 8,823/ 14 8,927/ 6 8,1026/ 4 8,776/ 9 8,1016/ 32 8,655/ 4 8,625/ 20 8,657/ 8 8,790/ 5 8,790/ 13 8,809/ 3 8,809/ 25 8,886/ 10 8,903/ 11 8,1005/ 3 8,1005/ 31 8,1006/ 1 8,1006/ 12 8,1009/ 11 8,584/ 28 8,595/ 8 8,603/ 18 8,638/ 4 8,642/ 37 8,644/ 11 8,651/ 4 8,676/ 34 8,677/ 8 8,677/ 13 8,678/ 8 8,678/ 35 8,685/ 15 8,703/ 20 8,704/ 27 8,704/ 27 8,719/ 16 8,721/ 31 8,722/ 4 8,735/ 34 8,735/ 35 8,736/ 1 8,744/ 35 8,749/ 6 8,749/ 7 8,792/ 22 8,814/ 30 8,843/ 23
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page/Line</th>
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</thead>
<tbody>
<tr>
<td>remaineth there and is</td>
<td>laid</td>
<td>8, 849/ 15</td>
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<tr>
<td>scriptures that he hath</td>
<td>laid</td>
<td>to prove that there</td>
</tr>
<tr>
<td>therefore is there nothing</td>
<td>laid</td>
<td>to her charge… but</td>
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<tr>
<td>same reason that is</td>
<td>laid</td>
<td>against me. His words</td>
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<tr>
<td>things that may be</td>
<td>laid</td>
<td>unto her… which, as</td>
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<tr>
<td>things that may be you. Though they were</td>
<td>laid</td>
<td>unto her… which, as</td>
</tr>
<tr>
<td>that cornerstone that is</td>
<td>laid</td>
<td>on before and you</td>
</tr>
<tr>
<td>that that is already of Christ without chalice</td>
<td>laid</td>
<td>in the head of</td>
</tr>
<tr>
<td>the articles which was</td>
<td>laid</td>
<td>; that is to wit</td>
</tr>
<tr>
<td>things, that Master/Doctor Wolman</td>
<td>laid</td>
<td>and licked up upon</td>
</tr>
<tr>
<td>things that may be these things that be</td>
<td>laid</td>
<td>against him at his</td>
</tr>
<tr>
<td>therefore is there nothing</td>
<td>laid</td>
<td>against him these words</td>
</tr>
<tr>
<td>therefore is there nothing</td>
<td>laid</td>
<td>unto her… which, as</td>
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<tr>
<td>same reason that is</td>
<td>laid</td>
<td>to the Arians' charge</td>
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<tr>
<td>the Church is</td>
<td>laid</td>
<td>unto her charge, but</td>
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<tr>
<td>reason that is now</td>
<td>laid</td>
<td>against me. His words</td>
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<tr>
<td>that reason that is</td>
<td>laid</td>
<td>up pure gold into</td>
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<tr>
<td>then shall he be</td>
<td>laid</td>
<td>against him he maketh</td>
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<tr>
<td>be by and by</td>
<td>laid</td>
<td>against him, nor Saint</td>
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<tr>
<td>be by and by</td>
<td>laid</td>
<td>up for pure gold</td>
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<tr>
<td>that he shall be</td>
<td>laid</td>
<td>up for pure gold</td>
</tr>
<tr>
<td>grace and shall be</td>
<td>laid</td>
<td>up for pure gold</td>
</tr>
<tr>
<td>be fully forgiven and</td>
<td>laid</td>
<td>up for pure gold</td>
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<tr>
<td>when they be, be</td>
<td>laid</td>
<td>up at last for</td>
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<tr>
<td>that their master Luther</td>
<td>laid</td>
<td>up pure gold in</td>
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<tr>
<td>and yet was he</td>
<td>laid</td>
<td>up pure gold in</td>
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<tr>
<td>for this have they</td>
<td>laid</td>
<td>, that the very cause</td>
</tr>
<tr>
<td>believed… and have always</td>
<td>laid</td>
<td>, for all that, for</td>
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<tr>
<td>the corn shall be</td>
<td>laid</td>
<td>ever against us that</td>
</tr>
<tr>
<td>happened that there had</td>
<td>laid</td>
<td>for their part the</td>
</tr>
<tr>
<td>sacrifice of the paschal</td>
<td>laid</td>
<td>up in the garners</td>
</tr>
<tr>
<td>flesh forth outdoors.&quot;The</td>
<td>lain</td>
<td>a man so sick</td>
</tr>
<tr>
<td>seven clasps&quot; which the</td>
<td>lamb</td>
<td>, saying, &quot;Ye shall eat</td>
</tr>
<tr>
<td>open it, and the</td>
<td>lamb</td>
<td>is eaten in one</td>
</tr>
<tr>
<td>Huessgen, and Denck, Balthasar,</td>
<td>Lamb</td>
<td>shutteth and then doth</td>
</tr>
<tr>
<td>and Friar Huessgen, Friar</td>
<td>Lamb</td>
<td>openeth it and then</td>
</tr>
<tr>
<td>friars, as Luther, and</td>
<td>Lambert</td>
<td>, and Zwingli… of all</td>
</tr>
<tr>
<td>his own sects Luther,</td>
<td>Lambert</td>
<td>, and Zwingli, and such</td>
</tr>
<tr>
<td>and Luther Heretic, and</td>
<td>Lambert</td>
<td>, and Huessgen… or priests</td>
</tr>
<tr>
<td>living of Luther, and</td>
<td>Lambert</td>
<td>, Huessgen, and Zwingli with</td>
</tr>
<tr>
<td>Luther, Friar Huessgen, Friar</td>
<td>Lambert</td>
<td>Heretic, and Huessgen Heretic</td>
</tr>
<tr>
<td>master William Tyndale, Luther,</td>
<td>Lambert</td>
<td>, and Huessgen, and such</td>
</tr>
<tr>
<td>Tyndale, and Luther, and</td>
<td>Lambert</td>
<td>, and Zwingli, and of</td>
</tr>
<tr>
<td>Tyndale, nor Luther, nor</td>
<td>Lambert</td>
<td>, Huessgen, or Zwingli, or</td>
</tr>
<tr>
<td>Luther, Huessgen, and Zwingli,</td>
<td>Lambert</td>
<td>, and Huessgen, and Zwingli</td>
</tr>
<tr>
<td>and the &quot;sheep&quot; and</td>
<td>Lambert</td>
<td>, nor Huessgen, do so</td>
</tr>
<tr>
<td>have great cause to</td>
<td>Lambert</td>
<td>, Hutchins, and Barnes, and</td>
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<tr>
<td>lament</td>
<td>lambs</td>
<td>, those he calleth the</td>
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<tr>
<td>that ever that man</td>
<td>lambs</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Page</td>
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<td>--------------</td>
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<tr>
<td>unknown church. For he lamenteth there the estate of</td>
<td>8,987/23</td>
<td></td>
</tr>
<tr>
<td>though all bring the lamps of faith, yet some</td>
<td>8,1016/30</td>
<td></td>
</tr>
<tr>
<td>priests after, into the Land of Behest. Was there land that was promised them</td>
<td>8,774/3</td>
<td></td>
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<tr>
<td>never entered into the land that was promised them</td>
<td>8,792/4</td>
<td></td>
</tr>
<tr>
<td>never came into the Land of Behest; whereupon his Land of Behest. Now, if</td>
<td>8,792/16</td>
<td></td>
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<tr>
<td>For that is our in conclusion to the Land of Behest. For this</td>
<td>8,794/26</td>
<td></td>
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<tr>
<td>in conclusion to the land of Behest. Now, if</td>
<td>8,795/1</td>
<td></td>
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<tr>
<td>as came to the Land of Behest were elects</td>
<td>8,795/18</td>
<td></td>
</tr>
<tr>
<td>care for none other land of behest; nor for</td>
<td>8,795/19</td>
<td></td>
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<tr>
<td>their coming to the Land of Behest: his example</td>
<td>8,795/36</td>
<td></td>
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<tr>
<td>never came in the land both good fish and</td>
<td>8,834/9</td>
<td></td>
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<tr>
<td>gathered and bringeth to came last into the land by the King's license</td>
<td>8,845/31</td>
<td></td>
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<tr>
<td>in conclusion to the Land of Behest ... and were</td>
<td>8,865/21</td>
<td></td>
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<tr>
<td>not, &quot;Take away the lands and all the fruits</td>
<td>8,629/32</td>
<td></td>
</tr>
<tr>
<td>own, but that all lands and all goods ought</td>
<td>8,664/12</td>
<td></td>
</tr>
<tr>
<td>in their goods and lands and in their bodies</td>
<td>8,953/35</td>
<td></td>
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<tr>
<td>entering into the first lane (that is to wit</td>
<td>8,782/9</td>
<td></td>
</tr>
<tr>
<td>way be two long lanes besides faith, and therefore</td>
<td>8,782/6</td>
<td></td>
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<tr>
<td>at any of the lanes' end (that is to</td>
<td>8,782/7</td>
<td></td>
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<tr>
<td>child in Latin, a language that the child understandeth</td>
<td>8,704/17</td>
<td></td>
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<tr>
<td>and receive some other language in the stead thereof</td>
<td>8,807/4</td>
<td></td>
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<tr>
<td>some other in the language that he spoke, when</td>
<td>8,920/11</td>
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<tr>
<td>the diverse kinds of languages , and interpretations of the</td>
<td>8,1022/2</td>
<td></td>
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<tr>
<td>church, but like unto lapis philosophorum, or to quinta</td>
<td>8,1003/24</td>
<td></td>
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<tr>
<td>in his ribaldry at large and say that all</td>
<td>8,580/3</td>
<td></td>
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<tr>
<td>royally raileth out at large upon all bishops, archdeacons</td>
<td>8,586/23</td>
<td></td>
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<tr>
<td>far forth set at large that he might bring</td>
<td>8,597/30</td>
<td></td>
</tr>
<tr>
<td>me, he went at large ... and, coming up to</td>
<td>8,813/29</td>
<td></td>
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<tr>
<td>else, Webbe, make so large an offer. &quot;No, in</td>
<td>8,815/9</td>
<td></td>
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<tr>
<td>name so much the larger . For other let I</td>
<td>8,922/5</td>
<td></td>
</tr>
<tr>
<td>would at more liberty lash out his railing against</td>
<td>8,730/3</td>
<td></td>
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<tr>
<td>twain in his books lashed out by letter, which</td>
<td>8,839/25</td>
<td></td>
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<tr>
<td>halteth therein. Friar Barnes lasheth out against them pride</td>
<td>8,831/16</td>
<td></td>
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<tr>
<td>Tyndale in at the last with the ceremonies of</td>
<td>8,583/13</td>
<td></td>
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<tr>
<td>begin here at the last point... though the party</td>
<td>8,596/10</td>
<td></td>
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<tr>
<td>as the world shall last which thing is, I</td>
<td>8,602/36</td>
<td></td>
</tr>
<tr>
<td>Dialogue proved by Scripture, last and continue forever, and</td>
<td>8,604/8</td>
<td></td>
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<tr>
<td>oft interrupting, brought at last his tale to an</td>
<td>8,605/20</td>
<td></td>
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<tr>
<td>was not ordained to last forever... but to cease</td>
<td>8,606/20</td>
<td></td>
</tr>
<tr>
<td>as the world should last , should never have end</td>
<td>8,606/26</td>
<td></td>
</tr>
<tr>
<td>all shall endure and last , no more than hath</td>
<td>8,607/23</td>
<td></td>
</tr>
<tr>
<td>Tyndale agreeth, as long last in earth as the</td>
<td>8,614/17</td>
<td></td>
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<tr>
<td>them fall at the last to beggary (by the</td>
<td>8,628/10</td>
<td></td>
</tr>
<tr>
<td>words of his at last be verified plain upon</td>
<td>8,628/36</td>
<td></td>
</tr>
<tr>
<td>hundred years from Easter last past upward, and so</td>
<td>8,632/25</td>
<td></td>
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<tr>
<td>will, I ween, at last , and some have done</td>
<td>8,639/16</td>
<td></td>
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<tr>
<td>and then hath at last declared his conclusion thus</td>
<td>8,649/30</td>
<td></td>
</tr>
<tr>
<td>hath now sent at last to call the world</td>
<td>8,650/19</td>
<td></td>
</tr>
</tbody>
</table>
after long work, at
fall unto that at
they shall at the
off have first or
therefore, to finish at
so stark mad at
reason assoiled, in my
And thus at the
these eight hundred years
the doctors of these
eight hundred years past
must grant at the
he hath at the
followeth it at the
is driven at the
to the devil at
to this end at
he remembereth himself at
these points except the
Howbeit, as for the
unto Tyndale in the
half year... and the
feeble, unable either to
yet may it perchase
Barnes when he came
as appeareth by the
disguised with at your
as it seemed, the
would answer them together,
Barnes' bringing in I
this eight hundred years
shall I in the
Gregory have said at
this twenty years past
within this twenty years
so pass at the
wrinkles at the very
I may at the
be laid up at
that country, at the
and was at the
matter, now in this
good readers, in this
I shall in this
and especially in the
will they come at
now agreed at the
the end also, to
this eight hundred years
that while the world

Tyndale hath here in
. And then reckoning neither
fall in a new
withered away. And so
this long chapter of
... that he maketh his
book before. Tyndale Notwithstanding
they grant against themselves
past... all whom this
eight hundred years... which
... but he must needs
; which if he be
bethought him, and reckoned
that Saint Augustine was
for very very shame
. And therefore I can
cometh all his holy
, and lest himself and
, we shall find unto
, indeed I find not
chapter of my Third
time he saw him
and endure or to
long and not fail
into the land by
point, that Saint Peter
resorting hither. But now
in which they were
of all. For since
rehearsed you... ye see
past, let us take
book of this work
, "Why, sirs, how can
, all the world good
past, and in every
through grace into glory
end, after which he
go to the everlasting
for pure gold in
took his journey persuaded
taken and fast bound
book shortly gather together
book besides, that shall
book bring you, clearly
chapter of my Third
with "known and yet
by Tyndale, and none
without end, his church
past, out of which
should never have end
which was, while it lasted, the church of God... 8, 682/ 5
faith that could have lasted, or have brought out 8, 743/ 4
faith that could have lasted, nor have brought out 8, 758/ 36
it could not have lasted, and can in this 8, 670/ 25
long as the world shall while it lasteth in earth) but also 8, 834/ 11
Christ in perpetuity of lasting and continuance upon earth 8, 604/ 15
sort there hath of late some been burned 8, 834/ 11
faith that could have lasted or have brought out 8, 759/ 3
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Luther now began of late and continuance upon earth 8, 604/ 15
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Luther now began of more plainly than of late and continuance upon earth 8, 604/ 15
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be clearly proved. And whom he had not 8, 684/ 25
but men of these these later days... which 8, 684/ 25
all this, revoked his late days... which 8, 684/ 25
the doctrine of the later days which later days 8, 684/ 25
if God by the later days himself calleth yet 8, 684/ 25
shifts, and ever the later days himself calleth yet 8, 684/ 25
elected sort changed the later days himself calleth yet 8, 684/ 25
to the child in later days himself calleth yet 8, 684/ 25
by the style and later days himself calleth yet 8, 684/ 25
partly by style and later days himself calleth yet 8, 684/ 25
translated after the old later days himself calleth yet 8, 684/ 25
not one understood the later days himself calleth yet 8, 684/ 25
we, then, by the later days himself calleth yet 8, 684/ 25
not one understood the we, then, by the later days himself calleth yet 8, 684/ 25
and learning of the and learning of the later days himself calleth yet 8, 684/ 25
of grammar and the of grammar and the later days himself calleth yet 8, 684/ 25
it unto. For the since grammar in the later days himself calleth yet 8, 684/ 25
the pillar (called in the pillar (called in later days himself calleth yet 8, 684/ 25
more than the two more than the two later days himself calleth yet 8, 684/ 25
that he doth in that he doth in later days himself calleth yet 8, 684/ 25
them that understand no them that understand no later days himself calleth yet 8, 684/ 25
giveth it in the but made by some later days himself calleth yet 8, 684/ 25

Latin, the church of God 8, 682/ 5
Latin, or have brought out 8, 743/ 4
Latin, or have brought out 8, 758/ 36
Latin, nor have brought out 8, 759/ 3
Latin, and can in this 8, 670/ 25
Latin in earth) but also 8, 834/ 11
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Latin agreed and consented with 8, 694/ 12
Latin opened and revealed any 8, 694/ 13
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Latin, and partly by authentic 8, 707/ 3
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Latin translation, which he followeth 8, 758/ 26
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Latin tongue again? Not by 8, 774/ 32
Latin tongue? How came we 8, 805/ 31
Latin tongue again? Not by 8, 805/ 32
Latin tongue. This is, good 8, 806/ 32
Latin tongue is nothing like 8, 806/ 36
Latin tongue was nothing that 8, 806/ 37
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Latin basis, which is the 8, 847/ 9
Latin words "errat" and "deficit 8, 916/ 17
Latin ... letting them that understand 8, 917/ 6
Latin ween still that it 8, 917/ 7
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Latin man, as Friar Barnes 8, 933/ 8
he would in the
his indeed... and the
that have these two
should come in these
should come in the
wretch rebuke avarice and
found faithful, righteous, and
all that look thereon
that we may well
give us leave to
that the Turk would
that the Turk would
not, ye wot well,
And then the maid
the Jews would have
if the Jews had
he should be but
gaped upon him and
Huessgen, or Zwingli, and
Christ consenteth that God's
consenteth not that God's
the parishioners go to
tempest or "consenteth that God's
consent not that God's
consent not that God's
 temporal prince making any
any law beside the
consenteth not that God's
a brother exhort Christ's
authority to make any
one syllable of a
good to see what
those laws. The other
be imputed unto the
pope had made that
pope made not that
Tyndale rehearseth be no
words for a plain
saith are a plain
it and not a
if it were a
and out of a
made them for a
made for a plain
made it for a
that in the Old
any lord or any
and expounded both the
world beside by God's
I shall write my
latter
days, when the faith
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of the twain clearly
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points that is to
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days therefore commandeth he
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days therefore commandeth he
laud
liberality... the glutton discommend
laudable
. And therefore, my dearest
laugh
thereat... they shake off
laugh
at him, so had
laugh
at his proud invented
laugh
at all our reasons
laugh
at... and lay forth
laugh
thereat, for it could
laughed
and said that she
laughed
at them. But neither
laughed
thereat, and said, "How
laughed
at there, because he
laughed
at him. And by
laugheth
the folly of all
law
is good. The pope
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is good... for he
law
with them to put
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is good." He proveth
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is good, but also
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aside the law of
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of God consenteth not
law
is good, nor useth
law
, but also like a
law
, or any one syllable
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, upon any Christian man
law
so specially lieth in
law
that layeth so
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which forbiddeth it, as
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that Tyndale here saith
law
, but that the words
law
at all, nor spoken
law
?Those words which Tyndale
law
made by the pope
law
, nor a thing made
law
or made by a
law
or out of a
law
, be not the words
law
, Wherein Tyndale plainly showeth
law
because it beginneth with
law
, divers times it is
law
to let him... then
law
and the Prophets; by
law
, by governors of his
law
in their hearts." In
I shall write my law in their hearts." He 8, 615/16

difference between the Old law that was called the law received and delivered the writing... and the New doubts rise upon their and well-learned in the also, both in the the letter of the texts in the Old every one, and the shall we by the Scripture and with the goods ought by God's their living after the their living with the of living after the to live after the true expounding of the up to do the Savior and the new

But in the New them by Moses a give his church a of God have the excellence between the New people in the New that in the Old and feel that the good, and have the and feel that the good, and have the the hearers of the the doers of the he speaketh against your proved by your own proved by your own afeard, or by what he speaketh against your saith Lyra condemneth the speaketh not against the this gloss of the proved by your own words of the very no words of the have made upon the durst not. For the against him. For that Apostolic... and as the Rome. And therefore this law in their hearts." He 8, 615/16

Law, that was called the law written, because that Moses law by writing... and the law, whereof Christ neither received law and upon the construction law and in the Scripture law and in the Scripture law to order themselves in law which in like wise law of God shall allow law of God, and by law of God, all those law to be all men's law of God this can law of God... but if law of God, by themselves law of God" I would law; which is the only law of God and were law that he should bring law, the world received and law written in books either law without book, and shed law... that is, the true law and the Old? But law: far above the grace law, such as were good law is good, and have law of God written in law is good, and have law of God written in law are just before God law shall be justified." And law 24, q. 1, "Quodcumque law whose words be these law whose words be these law it were unlawful for law 24, Quae. 1, A law... and then he showeth law, but against a gloss law, that saith, "The whole law whose words be these law itself; but then are law, but of certain glosses law. And this himself confesseth law 24, quae. 1, A law saith nothing else but law calleth it there, the law, ye see well, was
but instead of the law, he layeth us forth 8, 917/ 24
De paene., Dis. 2 8, 917/ 26
durst he not bring 8, 917/ 26
is the words of 8, 917/ 28
durst not Friar Barnes 8, 918/ 11
... but that it must 8, 923/ 10
among them there, that 8, 937/ 23
whose words be these 8, 943/ 16
alleging Saint Augustine for 8, 945/ 13
" Now, good readers, consider 8, 945/ 18
the words of that 8, 981/ 26
De con. Di. 4 8, 980/ 18
that Barnes hath here 8, 981/ 26
law, good readers... you shall 8, 981/ 30
be taken out of 8, 981/ 31
say that the ceremonies 8, 982/ 30
nor creature, neither in 8, 1011/ 31
of the Spirit and 8, 1011/ 33
stop them of 8, 1011/ 36
unto, and to whom 8, 1016/ 10
wedlock unto all his 8, 584/ 14
prince, but as an 8, 585/ 6
wedlock. " In this he 8, 585/ 32
from the church or 8, 608/ 12
by bare words and 8, 608/ 16
marriage, have holy vows 8, 630/ 18
(if he believe as 8, 645/ 24
matrimony. And where he 8, 652/ 9
. For we say no 8, 700/ 33
a friar to wed 8, 713/ 19
, and held it not 8, 727/ 33
from a friar to wed 8, 728/ 31
for a friar to 8, 766/ 25
matrimony. Which thing from 8, 767/ 3
for a friar to 8, 809/ 22
, and not abhorreth it 8, 811/ 34
... no, not for Peter 8, 838/ 7
no, not for Saint 8, 844/ 17
for Saint Peter to 8, 865/ 3
for Saint Peter to 8, 865/ 4
" and so forth, in 8, 928/ 9
usages of the country 8, 947/ 11
for monks and friars 8, 1033/ 5
royally jest and rail 8, 580/ 16
wed nuns: the pope 8, 597/ 11
very well done and
and that friars may
vow forsaken flesh, may
God that friars may
may, when they will,
The councils that were
the Scripture he might
friars and nuns might
general council of Christendom
say a man may
by another, he may
he that is accused
church in that it
those that are accused
may for his pleasure
wantonness, idolatry, witchcraft, enmity,
wantonness, idolatry, witchcraft, enmity,
and make all people
the unmannerly manners and
a temporal tyrant with
they make, he saith,
all temporal princes and
we need no more
sin break all the
have popes and popes'
but kings and kings'
people lawless, because all
were that made those
wherein he reproueth all
too), and for the
region hath by plain
therefore is by all
only by the common
is by all other
many things that be
and councils made for
but, by the canon
keep and observe the
upon them... and the
peculiar church and peculiar
And yet are the
live according unto the
live according unto the
live according to the
unmannerly manners and lawless
live according unto the
power to make any
in all conversation, deeds,
new rules and new
honesty save your holy

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<td>When we forbid it</td>
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Thomas More Studies 12.2 (2017)
it were the very laws. Why doth he boast it by the very laws, then instead of the laws, ... shall soon see that the very laws, since they made nothing the very laws, but by the glosses laws prove not his purpose laws, that if he had laws that ye can make laws ? May he so boldly laws and laying but the laws against him, and his laws, and all general councils laws ... and defend them against laws after to be made laws, also. For there, as laws, and all these lawyers laws and lawful usages of laws for the proof, which laws do speak of that lawyer and beginner of the lawyer of the other... nor lawyers that were of his lawyers, and all these judiciaries lay mad in the midst lay unto the pope, they lay to so many such lay to the prince's charge lay forth and declare with lay some places, and some lay forth nowadays unto you lay for our doctrine the lay a wager with him lay in the belly, and lay to our charge, their lay the weight of their lay against the faith of lay forth some new scripture lay hard, and watched and lay unto our charge this lay the same reason for lay our hands on thine lay such a railing knave lay us for his purpose lay the scripture for us lay forth for his part lay forth any one holy lay me forth, of all lay to Tyndale the steps
them, neither clergy nor lay as he is to outward causes enough to for that point to would laugh at... and Catholic Church we could What reasons will he wretched, willful beast to believed them because they for them. "What authority
Scripture. Now do we Barnes should in special by him, though God if any man would it lie bare, and saith, "No man can true, he should not
called Christ's children! I but that holy doctors the shops and there the shops, and there as though the words thing so light. We the bond they must they could not before church and unknown I of Judgment he shall as Tyndale saith): we to God again. We attained mercy. Thirdly, we And as we may since: so may we own days, and they the things which he other law that he such as Saint Cyprian of Scripture that he of, and Tyndale here place by succession... he but as a man holy doctors, when he the Scripture wrong... and his purpose than Tyndale persecution or holy living, as in that he for themselves. And then his high fleshly virtues, thing that Tyndale here and what folly he say, believeth, and so lay knoweth Christ... but if lay his own fault to lay wherefore the Catholic church lay against these heretics than lay forth none but such lay any causes unto the lay to them? He will lay the weight of his lay so good authority for lay they for them?" shall lay therein against them the lay to their charge the lay never her spots nor lay her spots and her lay thereto refrigerans Galeni, tend lay any other foundation than lay the faults of the lay nothing to you but lay unto you. More Whoso lay us up where shall lay him where shall never lay so together in the lay also that the Scripture lay to be the bond lay that cause of their lay them Saint Paul, which lay to the damned souls lay against these foolish errors lay Manasseh, which after his lay the blessed apostle and lay of the examples a lay you a great heap lay against Tyndale the words layeth here to his charge layeth so sore against the layeth himself; howbeit, of truth layeth for that purpose, because layeth against the clergy of layeth not any invasion, or layeth his hand upon a layeth "any" one against us layeth Scripture for his part layeth it himself... save for layeth other considerations that made layeth falsely to the Church layeth he the same church layeth not in that matter layeth against it. For since layeth forth, in this little layeth to men's charge, that

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<td>8,788</td>
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</tbody>
</table>

*Confutation Part 2: Concordance of Major Terms 668*
if they list... and
nothing to the contrary,
but each of them
Turk born (because he
Jews, both whom he
the things which he
vicious living that he
for whose sake he
authorities that this man
mercy for them, God
the other books, he
of the law, he
all suffice. But yet
for whose sake he
little to amend. He
damnable errors as Tyndale
the exposition... each part
by prophecy, with the
in thee by the
of them all, in
speaking of laws and
in vain, treasuring and
privilege more than a
roiled about like a
every truth, but the
of whose mouth the
church, as well the
the learned and unlearned
Levites, and priests and
keep it from the
the Scripture from the
for which all the
into the ditch, the
kept out of the
the rich glutton and
the rich glutton and
of Abraham, Dives, and
but to govern and
teach it, and so
they should beguile and
you all truth and
Catholic church; nor to
teach them inwardly and
promised to be, and
and do beguile and
suffereth the clergy to
their false preaching, and
that way, but will
unto his church to
evermore abiding therein to
layeth unto the damned souls 8, 788/ 16
layeth of their damnation all 8, 788/ 18
layeth the Scripture as well 8, 808/ 22
layeth so often the Turks 8, 810/ 18
layeth so sore against us 8, 812/ 19
layeth earnestly to their charge 8, 831/ 29
layeth to them, in his 8, 833/ 2
layeth nothing to her charge 8, 860/ 8
layeth us forth for his 8, 862/ 36
layeth nothing of them to 8, 864/ 21
layeth not expressly so sore 8, 886/ 26
layeth us forth a patch 8, 917/ 24
layeth Barnes another reason to 8, 956/ 12
layeth nothing to her charge 8, 956/ 24
layeth us falsely forth Saint 8, 958/ 6
layeth by prophecy, with the
laying of the hands of 8, 843/ 35
laying of my hands upon 8, 844/ 1
laying forth for his part 8, 906/ 5
laying but the glosses... and 8, 919/ 15
laying up for themselves not 8, 967/ 34
layman . For his heresy reckoneth 8, 594/ 22
layman , railing against religion and 8, 925/ 21
laypeople of his church also 8, 615/ 39
laypeople should hear the truth 8, 615/ 2
laypeople as the clergy, as 8, 615/ 35
laypeople too may yet tell 8, 618/ 33
laypeople ... and though they were 8, 619/ 17
laypeople , that they should not 8, 706/ 31
laypeople , that they should not 8, 710/ 17
laypeople of this realm, both 8, 710/ 26
laypeople of the same church 8, 728/ 29
laypeople's hands and that, of 8, 710/ 22
Lazarus , in the sixteenth chapter 8, 583/ 11
Lazarus . And therefore if we 8, 626/ 4
Lazarus , the twain in rest 8, 626/ 6
lead his whole flock and 8, 611/ 11
lead it into every truth 8, 613/ 12
lead out of the right 8, 614/ 5
lead you into every truth 8, 614/ 33
lead his clergy only, into 8, 614/ 39
lead them into every necessary 8, 616/ 1
lead it into every truth 8, 617/ 13
lead out of the right 8, 630/ 7
lead them out of the 8, 630/ 11
lead them a very wrong 8, 638/ 19
lead us a little out 8, 644/ 4
lead it into all truth 8, 657/ 3
lead it into all necessary 8, 682/ 19
it all truth and lead it into all truth 8, 693/ 26
Spirit into it lead it into all truth 8, 720/ 8
as might of reason lead the reader with him 8, 745/ 17
it allthing, and to lead it into all truth 8, 753/ 27
to teach it and lead it into all truth 8, 761/ 2
truth, but for to lead us from the sight 8, 801/ 8
a wrong mark, or lead us into the dark 8, 801/ 9
intent that he may lead us into the same 8, 805/ 13
company, then used to lead men out of the 8, 877/ 4
gotten in company, then

...would follow them, would

...teach you allthing, and

...is evermore assistant to

...his Holy Spirit to

...to teach it and

...and govern them, and

...the right way, but

...his church and to

...see that the blind

...see that the blind

...and "hypocrites" and "blind

...one blind with malice

...which by Christ's promise

...church the truth, and

...we list to follow,

...and in that it

...by the devil, that

...Spirit of God, that

...guideth them therein and

...assistant, and whom he

...but as the Spirit

...by teaching it and

...place, respect of lucre,

...set on us, and

...of man's will in

...consent of belief; which

...God abiding therewith and

...promiseth, almost in every

...out yet either book,

...proof; but, spending a

...joineth together (in the

...did in weening that

...that he shall not

...things to rest and

...and believe it, and

...that church I cannot

...errors, may stand and

...may not always be

ledeth

...of the blind cannot

...and "hypocrites" and "blind

...one blind with malice

...which by Christ's promise

...church the truth, and

...we list to follow,

...and in that it

...by the devil, that

...Spirit of God, that

...guideth them therein and

...assistant, and whom he

...but as the Spirit

...by teaching it and

...place, respect of lucre,

...set on us, and

...of man's will in

...consent of belief; which

...God abiding therewith and

...promiseth, almost in every

...out yet either book,

...proof; but, spending a

...joineth together (in the

...did in weening that

...that he shall not

...things to rest and

...and believe it, and

...that church I cannot

...errors, may stand and

...may not always be

lead

...them wrong and rob

...it into every truth

...them plain unto our

...you into all truth

...them into every necessary

...them into all truth

...it into every truth

...them forth with faith

...us out of the

...it into every truth

...us forth also in

...us into godly works

...them into falsehood, may

...it into all truth

...them into all necessary

...into all truth, be

...them. And therefore hath

...it into every truth

...in a wrong way

...us thereinto which is

...him into the consent

...is the teaching whereof

...it into all truth
saith, and leave the
list, and look to
the persuasion of man
the persuasion of man
the persuasion of men
and sleep, and therefore
yet is not he
with a nun to
as Tyndale may well
Ye must," quoth he,
shall be well-willing to
known where they may
some old husband would
water, to him, to
had more need to
when he longed to
church, which can neither
every man that will
to such as will
God will have men
as I am, We
all our heads, to
the true church go
he that list to
the world were to
out of which we
out of which we
Timothy, the which shall
Jesus, as I do
no man know, to
Timothy, the which shall
Jesus, as I do
unlearned use this word "
may be sure to
the world that would
that therein she should
tell her she may
him she might surely
never, ye wot well,
the very church to
with one purpose, to
as well willing to
come and hear and
and are willing to
such as come and
and therefore shall not
may be sure to
anything that they would
as they that would
to the Scripture, to

leaning unto his word, and
leap straight to heaven by
leap short of the rest
leap short of the rest
leap short of the rest
leap short of bliss and
leap short of that rest
learn of his leman some
learn by every poor friar's
learn and mark well this
learn the truth, it shall
learn it... and that for
learn to let his old
learn it... he bade her
learn. For she could teach
learn that point to save
learn nor teach, as they
learn thereof and give credence
learn, the "pillar and sure
learn. Now, good Christian reader
learn it now of our
learn it of his father
learn the truth of the
learn of good men when
learn the right way of
learn, and not of our
learn, and not of our
learn you my ways that
learn everywhere in all congregations
learn anything of her which
learn you my ways that
learn everywhere in all congregations
learn " for this word "teach
learn the very, true faith
learn ... and yet, by the
learn all truth. But then
learn of him. But then
learn. But unto that she
learn the true faith, nor
learn of her the right
learn the right way to
learn to please him as
learn and do thereafter... and
learn, will cause some to
learn well indeed, yet all
learn the truth in the
learn thereof." What would Friar
learn, let them ask it
learn ... could neither wot where
learn the true faith and
the true church to learn of it the true church no man can learn her by giving it credence learn the truth (for he learn the same either by learn and to teach learn as well the necessary learn this also, and have learn of the church the learn by giving credence thereto learn of the church: they learn of it, for the learned the sure truth and learned nowhere else. And whoso learned and unlearned laypeople too learned them of God's own learned of any of us learned it, since he learned learned it not of them learned that ever wrote in learned , or thou unlearned? Well learned the very sense is learned cannot perceive it, then learned and unlearned, for so learned to know them, nor learned to know the Scripture learned not," saith he, "of learned to spy this prey learned to know this prey learned of the Church which learned but of their neighbor learned of Christ… which was learned certain rules and principles learned those things by preaching learned certain rules and principles learned in their own tongue learned it first with a learned by none other scripture learned of the known, Catholic learned of the devil since learned of the devil alone learned he of the known learned of the plain, common learned of God, as our learned , and look well farther learned of Luther; and yet

the right faith was and by both the them in heaven, and the Scripture? he never him of whom he learned it, since he one of the best thou" he meaneth. Thou wot that among the When they that are therefore, for every man nor of you, neither, of the church, and answer of Tyndale. "I our young eagle Tyndale hath all said, he nay), when he had a man; and they the world received and by them though we answer me that he by them though we men at this day Church, of whom he the faith is originally this point this friar lies, lo, hath he hath, as I said, give him remission: this but that he hath though Saint Paul had that lesson hath he that lesson hath he for that lesson he promises… is a lesson and because she is if the reader be But this point Barnes

8, 935/ 33
8, 935/ 34
8, 971/ 26
8, 998/ 25
8, 999/ 9
8, 999/ 21
8, 999/ 27
8, 1002/ 6
8, 1002/ 9
8, 1002/ 15
8, 1003/ 3
8, 613/ 8
8, 613/ 22
8, 618/ 33
8, 641/ 19
8, 641/ 31
8, 643/ 16
8, 643/ 17
8, 657/ 27
8, 668/ 6
8, 668/ 7
8, 668/ 10
8, 668/ 19
8, 682/ 9
8, 683/ 14
8, 720/ 37
8, 724/ 6
8, 724/ 12
8, 724/ 14
8, 752/ 36
8, 753/ 3
8, 774/ 33
8, 805/ 5
8, 805/ 33
8, 811/ 28
8, 827/ 2
8, 828/ 10
8, 839/ 33
8, 839/ 35
8, 842/ 3
8, 842/ 19
8, 844/ 6
8, 846/ 18
8, 849/ 7
8, 849/ 26
8, 850/ 20
8, 850/ 23
8, 862/ 4
8, 862/ 35
8, 873/ 9
Saint Augustine saith, she learned of our Master, Christ 8, 875/ 28
Christ Jesus, taught... hath learned not to fear the 8, 875/ 30
Scripture. Then seeth every learned man that those words 8, 881/ 5
that she had before learned of the Church, concerning 8, 883/ 35
she should be fully learned and instructed in the 8, 887/ 4
Eunuchus... nor that hath learned it so fully and 8, 889/ 10
Christ be gone, that learned of his own mouth 8, 890/ 24
I know her, be learned and instructed by her 8, 892/ 1
folk that are sufficiently learned of his own mouth 8, 893/ 2
Scripture cannot be so found, not only by learned men, but even by 8, 894/ 12
Barnes nor all the learned heretics of all their 8, 897/ 17
which it should be learned , should be such an 8, 898/ 13
for such as are learned in the matter... may 8, 899/ 34
only we, but all learned men before us hitherto 8, 902/ 14
Saint Augustine saith, she learned of our Master, Christ 8, 906/ 2
Christ Jesus, taught... hath learned not to fear the 8, 908/ 4
Of whom have you learned this manners? More If 8, 912/ 26
traditions which ye have learned either by preaching or 8, 915/ 3
Saint Augustine saith, she learned of our Master, Christ 8, 920/ 28
Christ Jesus, taught... hath learned not to fear the 8, 923/ 30
And whosoever that is learned and read that same 8, 925/ 32
process together, whoso be learned , have the assistance of 8, 929/ 14
living truly taught and learned men before us hitherto 8, 930/ 15
necessary thing to be learned of his own mouth 8, 931/ 17
Scripture, and to be learned of our Master, Christ 8, 934/ 3
set out, as "Richard learned not to fear the 8, 936/ 30
man but Barnes "Richard learning at Oxford" for "Richard 8, 938/ 32
that great point, and learned that lesson of none 8, 941/ 34
that cometh thereto and learned thereof... and that of 8, 943/ 36
to believe the lewd learning of Luther, Friar Huessgen 8, 945/ 14
fashion of study and learning ... and bidding him that 8, 947/ 16
they neither had grace, learning , nor wit to perceive 8, 949/ 20
a man hath his learning of any man, be 8, 951/ 22
scripture, as the necessary learning , the manners, and the 8, 953/ 24
my poor wit or learning which is the very 8, 955/ 26
a man of that learning nor of more wit 8, 957/ 28
I say, without any learning of the Latin tongue 8, 959/ 30
yourself the wisdom, the learning of Luther, Friar Huessgen 8, 961/ 32
given thereunto, both in learning of the Latin tongue 8, 963/ 34
neither men of more learning of any man, be 8, 965/ 36
teaching of grammar and learning , the manners, and the 8, 967/ 38
appeareth where he translateth " learning which is the very 8, 969/ 40
would, had he no learning nor of more wit 8, 971/ 42
he have wit and learning of the Latin tongue 8, 973/ 44
exclude all manner of learning " for teaching, in his 8, 975/ 46
is content with Christ's learning at all, and were 8, 977/ 48
God hath provided sufficient learning meet therefor or not 8, 979/ 50
both in number, wit, learning saving Holy Scripture. Wherefore 8, 981/ 52
exclude all manner of learning saving Holy Scripture. Wherefore 8, 983/ 54
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Location</th>
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</thead>
</table>
| learning | is content with Christ’s learning, and believeth that Christ were for lack of learning as he hath, and  
| learning | that have wit and learning, as Christ commanded the least, both Luther and himself  
| learning | far forth, at the least, as shall be requisite least, some such as might  
| learning | nine hundred at the least, drop of his blood least rebound back upon himself  
| least    | were for lack of learning, and letting pass some least need to know the  
| least    | that have wit and learning, as Christ hath, and least, as Christ commanded the  
| least    | far forth, at the least, drop of his blood least rebound back upon himself  
| least    | it, or at the least, need to know the least, both in number, wit  
| least    | as far, at the least, as shall be requisite least, some such as might  
| least    | and so is the least, drop of his blood least rebound back upon himself  
| least    | merit should at the least, drop of his blood least rebound back upon himself  
| least    | be they that have three days at the least, both in number, wit  
| least    | willful folk, far the least, both in number, wit  
| least    | that at the least, need to know the least, both in number, wit  
| least    | twain always, at the least, need to know the least, both in number, wit  
| least    | holy men at the least, need to know the least, both in number, wit  
| least    | to be at the least, need to know the least, both in number, wit  
| least    | company or, at the least, need to know the least, both in number, wit  
| least    | that yet at the least, need to know the least, both in number, wit  
| least    | the whole world must compel them thereby to do... but gave him leastwise ever give us of Christ, though we  
| least    | without disobedience of God leastwise ever give us of Christ, though we  
| leave    | thou creep, and there leastwise ever give us of Christ, though we  
| leave    | thou creep, and there leastwise ever give us of Christ, though we  
| leave    | away five quite, and leastwise ever give us of Christ, though we  
| leave    | Body of Christ and leastwise ever give us of Christ, though we  
| leave    | we give him good leastwise ever give us of Christ, though we  
| leave    | He will of likelihood leastwise ever give us of Christ, though we  
| leave    | he lust hereafter to leastwise ever give us of Christ, though we  
| leave    | ye must give him leastwise ever give us of Christ, though we  
| leave    | ye must give him leastwise ever give us of Christ, though we  
| leave    | that rather than to leastwise ever give us of Christ, though we  
| leave    | now take out, and leastwise ever give us of Christ, though we  
| leave    | of the sacrament, and leastwise ever give us of Christ, though we  
| leave    | or else let him leastwise ever give us of Christ, though we  
| leave    | himself. For let him leastwise ever give us of Christ, though we  
| leave    | his own tale, but leastwise ever give us of Christ, though we  
| leave    | of reason give us leastwise ever give us of Christ, though we  
| leave    | that men may not leastwise ever give us of Christ, though we  
| leave    | him... then let him leastwise ever give us of Christ, though we  
| leave    | with us (except we leastwise ever give us of Christ, though we  
| leave    | we amend again, and leastwise ever give us of Christ, though we  
| leave    | the belief, and yet leastwise ever give us of Christ, though we  
| leave    | one point and yet leastwise ever give us of Christ, though we  
| leave    | of belief, and yet leastwise ever give us of Christ, though we  
| leave    | not in mind to leastwise ever give us of Christ, though we  

Thomas More Studies 12.2 (2017)
to leave, he may leave off and lack charity 8, 781/ 33
and therefore he may leave , if he list, ere 8, 782/ 7
whoso believeth him shall leave them all undone. And 8, 785/ 35
devil to teach them leave their blasphemy... then Tyndale 8, 789/ 16
believe in Christ shall leave their souls in hell 8, 792/ 18
the countries compelled to leave it and receive some 8, 807/ 3
we vary for, to leave both Scripture and all 8, 812/ 9
Catholic Church, till they leave the Catholic faith and 8, 831/ 18
will, as I say, leave off those other points 8, 864/ 7
yet not erring," and leave her husband and go 8, 870/ 1
but that she may leave him and so fall 8, 871/ 12
God, he saith, and leave the leaning unto his 8, 871/ 33
would he take his leave honestly and bid Barnes 8, 878/ 5
in one person should leave us unsure of him 8, 879/ 28
Barnes... but utterly they leave his purpose all unproved 8, 882/ 36
very mother, will not leave us in such case 8, 893/ 9
her to heaven... and leave of mine old." And 8, 905/ 17
you tell, I would leave them the remnant never 8, 915/ 4
many from it, and Spouse... yet she may leave them comfortless, nor like 8, 938/ 4
for ever shall they leave the true known church 8, 942/ 12
they be bound to leave undone some things that 8, 953/ 4
the one, he shall leave the other unserved." And 8, 986/ 12
verified: "I will not leave you fatherless; but I 8, 999/ 13
things we must needs leave the judgment unto God 8, 1023/ 33
go clearly about to leave Christ here in earth 8, 1030/ 3
echew him if he leave not his heresy." For 8, 1032/ 21
to beware of the " leave " of the Pharisees, which 8, 609/ 35
had corrupted with the leave of their false glosses 8, 691/ 20
out of their own leave, saying, "God is thy 8, 691/ 28
of it with their leave, and as they destroy 8, 706/ 29
the Scripture with their leave ." Now all this, ye 8, 709/ 12
like. This is the " leave " for which Tyndale doth 8, 709/ 20
doctrine is of that leave wherewith the woman of 8, 709/ 22
of Saint Matthew did leave all her whole dough 8, 709/ 24
to say, of that leave with which not only 8, 709/ 25
Christian flock. All which leave Tyndale would now take 8, 709/ 29
as would destroy the leave that I now rehearsed 8, 709/ 34
Savior Christ also himself, leave the bread of their 8, 709/ 27
to turn a few leaves back and look thereon 8, 650/ 6
yet be but like leaves rather than fruit... for 8, 785/ 31
in disputing, those aspen leaves of theirs would never 8, 902/ 30
the nearer... but thou
one part: here he
of his conclusion he
which is the church
of the bad, and
Moses and Christ, Tyndale
sometimes hope too... and
rehearseth them... whereas he
die therein. And Barnes
put unto them. Barnes
Augustine which Barnes here
leaveth out (or purposely
so they be” he
shall be heard. Howbeit,
it himself... save for
hope so. And therefore,
of his, nothing of
way; and, each always
fond fellows alone, and
all the relics and
truth. For if a
yet that Luther the
is he both a
us so great a
their company that incestuous
shall not only Luther's
men from lechery become
and agree that his
be asked whether the
friars and nuns in
to call men from
else, but call incestuous
forth with liberty to
hallows, and in religious
filthy "weddings" and incestuous
marriage" is very unlawful
to prove Friar Luther's
their bold, open, defended
well done, and their
lusk fast in their
beastly bodies with incestuous
covetousness, sloth, gluttony, and
covetousness, sloth, gluttony, and
abed with nuns no
defense of open, shameful
none other feeling that
if a lecher dispraise
ever would preach that
their vows, and their
with his doctrine of

leaveth me as wise as 8, 878/ 4
leaveth all them, too... and 8, 599/ 12
leaveth us in doubt 8, 644/ 23
leaveth us, as I said 8, 660/ 8
leaveth the naughty behind. And 8, 672/ 34
leaveth off fourscore and nineteen 8, 696/ 22
leaveth but bare faith, that 8, 782/ 31
leaveth out by the way 8, 969/ 36
leaveth out before he come 8, 970/ 3
leaveth out also these words 8, 970/ 35
leaveth out (or purposely leaveth 8, 971/ 3
leaveth off ere he come 8, 971/ 4
leaveth out, as though Saint 8, 987/ 10
leaving his own doctrine for 8, 588/ 14
leaving out of the railing 8, 719/ 17
leaving Saint Peter's way... let 8, 812/ 26
leaving the sinful ways of 8, 958/ 30
leaving the church upon his 8, 994/ 31
leaving them seeking the church 8, 995/ 6
leavings of original sin albeit 8, 755/ 1
lecher dispraise lechery and commend 8, 765/ 27
lecher would once grow to 8, 766/ 3
lecher and a heretic too 8, 766/ 9
lecher that ever would preach 8, 766/ 33
lecher that had abused his 8, 920/ 18
lecherous church be better than 8, 672/ 35
lechers , and abide thereby, and 8, 611/ 4
lechery is deadly sin. But 8, 588/ 34
lechery between a friar and 8, 589/ 1
lechery ; and his abominable mocking 8, 601/ 9
lechery become lechers, and abide 8, 611/ 4
lechery good and lawful marriage 8, 630/ 18
lechery , yet not without lucre 8, 638/ 14
lechery . Finally, for making of 8, 639/ 10
lechery ! Finally, feign they not 8, 640/ 14
lechery and plain abominable bitchery 8, 645/ 26
lechery any good, lawful matrimony 8, 652/ 9
lechery , so horrible and abominable 8, 653/ 5
lechery for matrimony, and call 8, 653/ 17
lechery , and then come forth 8, 653/ 35
lechery . Finally, if he be 8, 666/ 20
lechery , then our spiritualty know 8, 718/ 6
lechery , then our spiritualty know 8, 726/ 12
lechery . But he liketh so 8, 726/ 26
lechery , as these beastly heretics 8, 732/ 22
lechery is sin than that 8, 765/ 3
lechery and commend chastity... or 8, 765/ 27
lechery was no sin. But 8, 766/ 33
lechery with nuns, meet for 8, 767/ 2
lechery between friars and nuns 8, 786/ 6
and maintain their incestuous wives, and avow their bawds unto their beastly defense of his own and further to be doctrine so long been blindly the devil hath him and his Spirit their constancy in persecution, that we may be saith Saint Paul, "he sins beside, is yet say the Church was is not worth a lord that hath any of the Church and departed from them and though the printer had it? And because he by God's ordinance, be ordinance, shall never be faith again. And Moses from age to age was by the apostles how much grease he belly grease that he expounded not, but hath after that he had doubt that he hath have gone out and other things that were the water may be it ought to be have in this chapter he fell from thence, upon Saint John's Gospel, man with one woman no more poor men Lord of Sabaoth had his goodly solution nothing Lord of Sabaoth had seed" that God hath days... which were all the Samaritan wife which Spirit, a right rule all manner sin... and perished through unbelief and as none were saved not but if God the one as he lechery, with the living that lechery boldly, and have whole lechery. And since Friar Barnes lechery, had told him that led out of the right led awry, believing always to led him hereabout, and made led into every necessary truth led him to believe them led to believe him by led by the Spirit of led into the truth of led into error. And since leek. And therefore is he leet, and upon all the left it; and they were left them: wherefore the scribes left the second unprinted. Is left all my proof of left off and changed. And left off in earth, nor left a glorious church, and left any such books behind left unwritten. If he say left there behind him... and left behind him, whether he left them to be expounded left them off, was by left all even in like left , for hatred of their left unwritten, and only delivered left out or put in left out and not put left never a word of left still with God behind left out in the exposition left alive in all the left that ye may bestow left us seed... we had left out that hath any left us seed... we had left them, as he saith left by God for seed left her pitcher and went left by God, teaching the left us in such case left their carcasses in the left out of Noah's ship left him in the one left God in the other
Tyndale's fellows to the left side will alter and 8,790/3
perished through unbelief and left their carcasses in the 8,792/3
God, six hundred thousand left their carcasses in the 8,793/15
there were that there left their carcasses in the 8,794/3
if they all that left their carcasses in desert 8,793/24
that shall then be left Of whom Saint Paul 8,794/19
tale of them that " left their carcasses in the 8,795/31
that all those which " left their carcasses in the 8,795/23
of his own hands... left yet, for all that 8,795/31
be sure of salvation, left their carcasses nothing maketh 8,795/37
of them that there left at men's doors by 8,813/18
in the street and left unto the rot and 8,855/13
gone, nor the head left without members, nor the 8,871/8
members, nor the vine left without branches); since Barnes 8,871/8
wisely should wisely have left it out. And so 8,872/6
word in the way left out; nor one word 8,876/1
and no one man left now, nor never since 8,890/25
seemeth that God hath left the sure credence of 8,890/27
doctrine of the Lord and left it undone, and yet 8,899/28
times, in which he left his lord's will undone 8,899/36
and would peradventure have left mine own out for 8,918/3
then he should have left out the glosses too 8,918/19
any spark of shame left in his body, he 8,918/24
rather more, too, than left anyone out. But yet 8,924/33
neither spot nor wrinkle left in her. And this 8,957/8
pieces that he hath left out in the midst 8,986/27
I before have specified, left together in the stock 8,992/9
to be done or left undone, for anything that 8,996/6
the point where I left : that is to wit 8,1002/2
bishop of Ostia and legate of the See Apostolic 8,990/9
have added "cardinals and legates, , abbots and priors," to 8,983/32
They have corrupted the legend and lives almost of 8,706/36
They have corrupted the legend and lives almost of 8,711/9
be written in the legend of any saint, the 8,711/22
of the Lord and left the sure credence of 8,890/27
the legend of every saint's left it undone, and yet 8,899/28
left the legend were part of the 8,711/28
left the legend like, that ever was 8,711/31
of his lying. The legends? Let him name someone 8,711/11
is this: that the legends of saints' lives were 8,711/13
that all the saints' legends of saints testify their 8,711/30
and besides that, his legends be not so corrupted 8,711/34
legerdemain in stealing, whereof a legends with which they would 8,628/23
and to perceive their legion of devils entered once 8,1032/12
the hogs, after the legion , one on the one 8,620/14
at once at good leisure would have served you 8,893/35
have done if your leisure (after such other things 8,923/29
shall give me another leisure some very maidenly shamefastness 8,600/5
to learn of his leman , or while he killeth 8,667/1
he lieth with his leman
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<td>grown out at great</td>
<td>length in despite of priesthood</td>
<td>8,600/ 35</td>
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<td>I prove at good</td>
<td>length, through all the second</td>
<td>8,603/ 10</td>
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<td>to say, besides the</td>
<td>length of time and the</td>
<td>8,621/ 11</td>
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<td>told us out at</td>
<td>length the tale that he</td>
<td>8,649/ 3</td>
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<td>shall all these at</td>
<td>length , when the Catholic Church</td>
<td>8,669/ 21</td>
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<td>and at a great</td>
<td>length telleth us in effect</td>
<td>8,690/ 17</td>
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<td>told him perceiving at</td>
<td>length that all his answers</td>
<td>8,741/ 23</td>
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<td>which I have at</td>
<td>length already showed you that</td>
<td>8,752/ 25</td>
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<tr>
<td>had none other but</td>
<td>length of time or number</td>
<td>8,769/ 23</td>
</tr>
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<td>collation of a great</td>
<td>length , and teacheth them after</td>
<td>8,775/ 25</td>
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<td>sermon he saith at</td>
<td>length nothing but either such</td>
<td>8,775/ 28</td>
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<td>one that would at</td>
<td>length wag hemp in the</td>
<td>8,788/ 8</td>
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<td>some of these at</td>
<td>some of them were</td>
<td>8,793/ 12</td>
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<td>content to acknowledge at</td>
<td>length this same common known</td>
<td>8,835/ 29</td>
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<tr>
<td>ye see afterward at</td>
<td>length how well he will</td>
<td>8,837/ 2</td>
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<td>as himself writeth at</td>
<td>length through almost every chapter</td>
<td>8,853/ 30</td>
</tr>
<tr>
<td>and also, at great</td>
<td>length , in his book De</td>
<td>8,867/ 34</td>
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<tr>
<td>declare so well at</td>
<td>length which is the very</td>
<td>8,891/ 8</td>
</tr>
<tr>
<td>he confuteth, at great</td>
<td>length , those heretics that then</td>
<td>8,917/ 29</td>
</tr>
<tr>
<td>Jerome doth at good</td>
<td>length openly confute in the</td>
<td>8,917/ 37</td>
</tr>
<tr>
<td>which, save for the</td>
<td>length , I would here set</td>
<td>8,956/ 3</td>
</tr>
<tr>
<td>before, heard at great</td>
<td>length the secret, unknown church</td>
<td>8,993/ 7</td>
</tr>
<tr>
<td>things as have at</td>
<td>length been said in these</td>
<td>8,995/ 10</td>
</tr>
<tr>
<td>I have avoided at</td>
<td>length , and refuted clearly, this</td>
<td>8,1031/ 22</td>
</tr>
<tr>
<td>days, and especially the</td>
<td>Lent ; against general councils, and</td>
<td>8,625/ 8</td>
</tr>
<tr>
<td>foolish fast” of the</td>
<td>Lent … whereby there is taken</td>
<td>8,631/ 13</td>
</tr>
<tr>
<td>bound to fast the</td>
<td>Lent … but may eat flesh</td>
<td>8,953/ 1</td>
</tr>
<tr>
<td>and utterly love no</td>
<td>Lenten fast nor lightly no</td>
<td>8,653/ 33</td>
</tr>
<tr>
<td>Basil, Saint Chrysostom, Saint</td>
<td>Leo , Saint Hilary, Saint Jerome</td>
<td>8,696/ 9</td>
</tr>
<tr>
<td>Cyril, Saint Sixtus, Saint</td>
<td>Leo , Saint Jerome, Saint Ambrose</td>
<td>8,727/ 21</td>
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<tr>
<td>made clean of their</td>
<td>leprosy , that they should show</td>
<td>8,868/ 2</td>
</tr>
<tr>
<td>like his prayer the</td>
<td>less for his holy living</td>
<td>8,582/ 17</td>
</tr>
<tr>
<td>of the twain the</td>
<td>less evil; that is to</td>
<td>8,661/ 28</td>
</tr>
<tr>
<td>from that fell to</td>
<td>less evil: this new heretic</td>
<td>8,662/ 2</td>
</tr>
<tr>
<td>way, beginning at the</td>
<td>less evil and falling from</td>
<td>8,662/ 3</td>
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<tr>
<td>therefore is much the</td>
<td>less likely to follow the</td>
<td>8,662/ 4</td>
</tr>
<tr>
<td>thither with thee, the</td>
<td>less shalt thou there perceive</td>
<td>8,668/ 15</td>
</tr>
<tr>
<td>they should give the</td>
<td>less to poor folk, to</td>
<td>8,702/ 20</td>
</tr>
<tr>
<td>and be believed the</td>
<td>less . But our doctors of</td>
<td>8,713/ 10</td>
</tr>
<tr>
<td>though it were in</td>
<td>less than half an hour</td>
<td>8,745/ 35</td>
</tr>
<tr>
<td>have believed her no</td>
<td>less if she had told</td>
<td>8,750/ 14</td>
</tr>
<tr>
<td>so plenteous, with much</td>
<td>less difficulty much more resist</td>
<td>8,756/ 2</td>
</tr>
<tr>
<td>that whosoever have any</td>
<td>less knowledge than this, he</td>
<td>8,775/ 19</td>
</tr>
<tr>
<td>is to say, almost</td>
<td>less than right naught what</td>
<td>8,785/ 28</td>
</tr>
<tr>
<td>all… as it were</td>
<td>less evil never to have</td>
<td>8,787/ 22</td>
</tr>
<tr>
<td>lie without controlment,</td>
<td>less labor sought out a</td>
<td>8,812/ 33</td>
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<tr>
<td>with a thing no</td>
<td>less happy or blessed, but</td>
<td>8,825/ 22</td>
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<tr>
<td>happy or blessed, but</td>
<td>less meritorious, than faith. For</td>
<td>8,825/ 22</td>
</tr>
<tr>
<td>salvation, are yet no</td>
<td>less beguiled than are the</td>
<td>8,826/ 5</td>
</tr>
<tr>
<td>first began; and no</td>
<td>less foolishly speaketh he in</td>
<td>8,867/ 25</td>
</tr>
</tbody>
</table>
he might be the
boldly, and with the
now, and yet peradventure
set upon it; for
satisfied and put the
and sin more or
because ye shall the
confess that we suffer
good or no: much
not amend... were no
not here a perilous
good." Such a good
teacheth us this ungracious
Christian readers, a good
depraveth, taught him that
never so good that
good works; and that
with him; for that
the promises... is a
a little consider his
point, and learneth that
which is the first
methinketh therefore that this
and hear all their
as all other necessary
because all laws are
such wise that the
God, that indited the
immediately riseth upon the
upon the letter... which
the corn." The very
were bound by the
the consideration of the
so much as one
London, by my wife's
others, and read the
master," quoth he, "that
bewrayed by my wife's
books lashed out by
a Scottish geste by
fiddleth forth here by
amendment thereof. But Tyndale
the pope. For he
lie. For the pope
allegory neither destroyeth nor
himself Luther, I say,
marketh and rehearseth) Luther
as they be, he
sickly members, than he
less marked in tarrying after
less fear, take that the
less ; for greater it could
less , I ween, than the
less doubt therein, I would
less , after the qualities and
less doubt thereof... Saint Augustine
less punishment than we have
less knoweth he this of
less than plainly to deny
less , trow ye? namely so
less , lo, did the tiler
lesson Tyndale teacheth us here
lesson by which he would
lesson and a goodly gospel
lesson , as much as is
lesson hath he learned of
lesson hath he learned of
lesson he learned of the
lesson learned of the devil
lesson better. Let us suppose
lesson of none other church
lesson of all the faith
lesson that ye teach us
lessons himself, and those that
lessons beside, if anything be
lets , as they take them
letter had none other sense
letter , did when he made
letter ... which letter his high
letter his high wisdom so
letter is of itself good
letter of the law to
letter to the looking upon
letter Tyndale findeth making toward
letter , that Davy's wife was
letter to him. "Marry, master
letter saith, methink, that my
letter, and as Webbe was
letter , which Friar Barnes here
letter . For that no man
letters after the rude rhymeless
lettetth not to lie out
lettetth none of his to
lettetth you not to complain
lettetth the literal sense... but
lettetth not in this wise
lettetth not upon the boldness
lettetth not a little to
lettetth to keep, still, without
error and error that true" scripture. But now of hope. But therefore I answer Tyndale thereunto (false fool's hands. For, spot or wrinkle. For, he doth in Latin... he doth himself with this church cannot err: bring forth besides. But of her sins." But Saint Bernard's words. For lack of learning, and Wherefore, good Christian readers, Sadducees, and scribes and changed. But that every town... it were a of; so ready be heresies to believe the and a sort of their chief elect, other so that hereafter every you to believe this with a meemie of because it is then Luther, and the other ribaldrous railing of a that hath a like them, and not every pass uncontrolled, while every and after that a Huessgen, and this saith ever the later the a heretic and a then is he a only proveth Helvidius a blaspheme, and calleth them heaven but by the think that, being so but only because the that it is the vain which thing the cometh of God's mere reward unto God's mere the congregation, without whose Boulde reported here their rebuke avarice and laud easy with exceptions and them, to their "evangelical pope gave him neither

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<td>letteth</td>
<td>not from salvation, as</td>
<td>8,863/28</td>
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<td>letting</td>
<td>his other, new, true</td>
<td>8,658/32</td>
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<td>letting</td>
<td>that question pass for</td>
<td>8,802/15</td>
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<td>letting</td>
<td>pass other answers for</td>
<td>8,811/3</td>
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<td>letting</td>
<td>the authorities stand for</td>
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<td>other places of Saint</td>
<td>8,912/32</td>
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<td>letting</td>
<td>them that understand no</td>
<td>8,917/6</td>
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<td>letting</td>
<td>his crown grow so</td>
<td>8,921/9</td>
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<td>letting</td>
<td>now pass, therefore, for</td>
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<td>letting</td>
<td>the remnant pass till</td>
<td>8,945/8</td>
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<td>letting</td>
<td>pass that Saint Augustine</td>
<td>8,972/28</td>
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<td>letting</td>
<td>pass some pieces that</td>
<td>8,986/26</td>
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<td>letting</td>
<td>pass some such also</td>
<td>8,986/28</td>
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<td>letting</td>
<td>those fond fellows alone</td>
<td>8,995/5</td>
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<td>Levites</td>
<td>, and priests and laypeople</td>
<td>8,619/17</td>
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<td>lewd</td>
<td>lorel upon every false</td>
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<td>lewd</td>
<td>thing to suffer any</td>
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<td>persons maliciously to rail</td>
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<td>lewd</td>
<td>learning of Luther, Friar</td>
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<td>lewd</td>
<td>wedded friars, as Luther</td>
<td>8,694/36</td>
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<td>lewd</td>
<td>elects follow, very far</td>
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<td>lewd</td>
<td>body should be bold</td>
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<td>lewd</td>
<td>fellow in the remnant</td>
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<td>lewd</td>
<td>, mocking knaves… which when</td>
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<td>Luther's faith and Tyndale's</td>
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<td>masters of these new</td>
<td>8,806/6</td>
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<td>, seditious heretic upon all</td>
<td>8,832/19</td>
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<td>geste or twain in</td>
<td>8,839/25</td>
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<td>fellow to jest and</td>
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<td>. For in this answer</td>
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<td>liar</td>
<td>both. For it is</td>
<td>8,632/2</td>
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<td>and there is no</td>
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<td>in that he said</td>
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<td>and falsifiers of Scripture</td>
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<td>goodness of God, nor</td>
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<td>, good, and merciful as</td>
<td>8,625/27</td>
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<td>goodness of God hath</td>
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<td>, free gift of God</td>
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<td>goodness… of whose gift</td>
<td>8,841/25</td>
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<td>liberal</td>
<td>aid and alms he</td>
<td>8,885/32</td>
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<td>liberality</td>
<td>very well. For besides</td>
<td>8,628/15</td>
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<td>liberality</td>
<td>… the glutton discard glutony</td>
<td>8,765/29</td>
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<td>liberties</td>
<td>almost more than enough</td>
<td>8,631/19</td>
</tr>
<tr>
<td>liberty</td>
<td>&quot; by which they claim</td>
<td>8,585/24</td>
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<tr>
<td>liberty</td>
<td>nor license that he</td>
<td>8,596/12</td>
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</tbody>
</table>
brought in that "evangelical
liberty" that every man may

prick them forth with

hell... but live at

all that, at his

is at his own

he would at more

that they be at

judges, having license at

free, because himself loveth

of a poor friar's

him neither liberty nor

the same judges, having

land by the King's

not few which have

many dispensations and many

And as for his

the amercements made for

without chalice laid and

nor see us, but

Tyndale letteth not to

he listeth loud to

is a very loud

that is yet another

or Luther's, that they
damnation... and there they

that until Doomsday they

presence by day, and

let his old wife

let to say we

While he may both

that he could not

lie or would not

little; yea, and to

not a little to

he listed not to

cannot come forth, but

heaven, but that they

How proveth Tyndale this

Let him prove his

Truth and therefore cannot

If ye think we

ye may think we

though Tyndale list to

advise Friar Luther to

false in making a

the Reynard trusteth to

all their children shall

this prayer, if it

it? And if it

library that folk may not

liberty to lechery, yet not

liberty, and do what they

liberty to wed a vowed

liberty, having his power absolute

liberty lash out his railing

liberty and not bound to

liberty without peril to say

liberty... and "the church" is

library... and when he had

license that he should so

license at liberty without peril

license, and yet might haply

licenses to keep whores, some

licenses, too; but yet, I

licenses customably given by the

licenses... but devised for punishments

licked up upon the altar

lie still, as Luther saith

lie out aloud and say

lie... And as for his

lie... For the pope letteth

lie, once again. For if

lie every one... and all

lie tumbling together, while this

lie still and sleep

lie in his arms and

lie, and take cold in

lie all, and that so

lie and change, and say

lie or would not lie

lie? Wherefore, we must believe

lie a little, too... for

lie, to link them so

lie, that which of those

lie still bedridden at home

lie all in a sleep

lie of his to be

lie true in some one

lie... which promises were never

lie in the one, ye

lie in both, and then

lie and tell us nay

lie no more with nuns

lie of you. But God

lie safe because he thinketh

lie still and sleep, and

lie not in his will

lie in his will... yet
once at Jerusalem may
Tyndale hath here, to
and see whether he
give him that one
to be false and
hath taught him this
efficacy at all. Which
but some will needs
the same inn, that
might, if they would,
she saith that ye
you say and yet
whit, and let it
Barnes maketh us a
therein not only a
also a very foolish
he that those heretics
them only while they
the Church, because they
think immediately that he
lived in hypocrisy, and
and had almost as
thus? I had as
from their own natural
reason, and shameless open
have built all their
have built all their
hath built so many
Scripture, to establish their
draft, to establish their
that the folly and
on further in his
but leave off his
draft, to establish their
Tyndale would with his
write such filthy railing
full of abominable, filthy
wherewith we confound their
wherewith we confound their
and Zwingli, "confound" our "
of his so many
there be any more
but take all for
and all his devilish
joineth here therewith... those
in faith alone; which
he maketh us two
what law so specially
ordinaries, I trust he
I am sure he
lie by authority, because he
lie without controlment, with less
lie or not. But yet
lie, in which the devil
lie: I will, as I
lie appeareth plainly by many
lie the devil and the
lie still in prison, and
lie in wait to train
lie together by themselves and
lie every one. And which
lie . And if you have
lie bare, and lay thereto
lie in that point... ye
lie , but also a very
lie ... ye shall see him
lie that say the whole
lie a-dying, speechless and giving
lied to me of you
lied , and lose my faith
lied , and made merchandise of
lief hang up his evangelical
lief he told us that
liege lord unto Jeroboam then
lies for good and sufficient
lies and all their mischief
lies and all their mischief
lies and so much mischief
lies . More Lo, good readers
lies through falsifying the Scripture
lies of such false, frantic
lies and saith, "They have
lies like a fool. And
lies through falsifying the Scripture
lies blind us... and what
lies as honest ears might
lies ... whereof the effect and
lies . Remember ye not how
lies . Remember ye not how
lies ": I would very fain
lies to assay him with
lies , call them again betimes
lies that ever I tell
lies which he spitteth and
lies , lo, hath he learned
lies he hath, as I
lies at once. For neither
lies in Tyndale's eye... for
lies in other countries; for
lies . And therefor every honest
other men, which inwardly
But all their excuse
his crown grow, and
conscience that Tyndale here
over other... the earth
then since the earth
were indeed, as Tyndale
Tyndale so saith, he
children, even while he
but even as it
well enough that he
resembleth them together and
Tyndale further yet, and
say that Luther therein
saith true and himself
that the first man
and raieth royally, and
tell us that Tyndale

Tyndale's master Holy Luther
own father. And so
But surely this anchor
a young babe that
part, and that she
saith also that other
hath... but, while he
say so... then he
good folk. For this
believe that rather Tyndale
him and saved his
his faith and good
the truth, and the
and testify, neither health,
they put all the
thing), as touching any
all this in his
that ointment save his
the days of his
the ever-flowing fountain of
standeth still all their
short of bliss and
state of this present
through the word of
the passions of this
enter into the everlasting
the Spirit reap everlasting
through the word of
in the word of
represent and declare his
the repairing of the
he getteth again infinite

lieth in the heart, whereof
lieth in this: that all
lieth with a nun to
lieth out of all measure
lieth in the very midst
lieth in the lowest... its
lieth and falsely saith it
lieth . For ye see yourselves
lieth with his leman, or
lieth together... by which ye
lieth to make the two
lieth , too, to make them
lieth again against the Church
lieth , and that himself with
lieth , good cause have you
lieth , and so he loseth
lieth puissantly... else is all
lieth , and that a man
lieth . But yet will Tyndale
lieth Tyndale's tale in the
lieth too far aloof from
lieth swaddled in a cradle
lieth ... and each of you
lieth ... and she saith that
lieth in the mire alto
lieth out loud, and saith
lieth hidden in the heart
lieth than that our Savior
lieth and, being his deadly
lieth , it were hard to
lieth therewith. And when he
lieth , head, nor spirit. And
lieth is, without good works
lieth of grace or glory
lieth , besides miracles many showed
lieth and by nothing else
lieth . Some men would here
lieth ." "Now, I pray you
lieth , be the thing true
lieth too, till Doomsday... and
lieth , and sufficient for the
lieth to make her to
lieth "be not worthy the
lieth , keep the commandments." And
lieth . Let us do good
lieth , to make her to
lieth ," that is to wit
lieth unto God by the
lieth of his soul all
lieth ." And thus it appeareth
many times in his life of his resurrection to other conversation in his eternal death or everlasting therefore, whoso love his beaten therefor in this enough for all his like in all my living, and a humble when he endeth this go to the everlasting and deserve in this virtuous works in his the course of our through the word of grace, shall after this budding of the everlasting saints in the everlasting pray gladly for their Lord, so let our done, written in the men without Christ. " "The in the way of to do, what sinful loaves of bread he to flee from the would were reckoned so cast a meetly good clearly would give a Tyndale here maketh very Tyndale here setteth so the Scripture cometh to his hands: I shall bring the Scripture to quickly and walk wondrous to show you any set it at so give the matter most preached, it must needs we should not be stand sore in his abroad with the shining the unity of the we perceive that the thereby see a special all manner thing so a little into the of them, and some among the good, many faith alone," lacking the

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have them set at light. And therefore, to put lighted upon him in witness 
lighted and bright burning in 
lighted upon a Burgundian's head 
lightly ... was not only made 
lightly find any of those 
lightly no fast else... saving 
lightly so mean a witted 
lightly can there none be 
lightly can fall in, and 
lightly any such one man 
lightly any other heretic of 
lightly could have been brought 
lightsome elect of Tyndale, that 
like-formed argument so shortly and 
liked not to declare plainly 
liked by that his person 
liked and allowed of every 
liked to write with his 
liked , partly disliked, in the 
likenhood have had recourse to 
likenhood , when he would send 
likenhood , ere ever any wise 
likenhood leave the Christian countries 
likenhood they do, therefore, such 
likenhood , as we perceive by 
likenhood , God for the father 
likenhood he did, since Christ 
likenhood , no one man of 
likenhood , "O all you Jews 
likenhood , because he likeneth us 
likenhood the remnant be well-tried 
likenhood , to prove us plainly 
likenhood , for all only faith 
likenhood make her great congratulation 
likenhood have resorted again unto 
likenhood in the same sermon 
likenhood Barnes playeth here with 
likenhood to declare the presumption 
likenhood to declare the presumption 
likenhood made his very church 
likenhoods , in a private matter 
likely to frame himself a 
likely that ever he would 
likely to give ear to 
likely to find the world 
likely to follow the other 
likely to suffer shipwreck then 
likely for God in so 
likely to be converted by 

John... God would of will be long, of scripture? He will of alone; and so by to be such, of mother." He meaneth, of again? For of all they would believe, of He will say, by us? He will of Well," said I, "by he not fail, of he? "Faith alone," of would Friar Barnes of good, honest wife of that himself seeth, of saying. And therefore of (it), by all of it), by all of you, hath of records, and many false work... and were very Jews it is not were not now suddenly so great a purpose... is much the less juggling spied, and they living, a man very the Catholic church, were
then let him leave, the matter will be likely as he is to 8,740/25
her questions, which were likely to call his proper 8,779/16
in which they were likely to be but frivolous 8,884/29
But then is it likely to be fed with 8,884/33
But then were she likely that she might say 8,886/30
unto that she was likely to say that he 8,887/2
were Friar Barnes here likely to say, "Father Barnes 8,887/14
the woman were well likely to answer him that 8,888/21
time it was well likely that Eunuchus had heard 8,888/28
this were she well likely to say again, "Verily 8,890/22
unto that were she likely to say again, "Yea 8,893/32
and then were ye likely to make me to 8,895/14
were purposed, it were likely to be moved only 8,922/32
hands, as it was likely that they had yet 8,931/9
since it were very likely that the necessity of 8,937/32
wrongs, whereunto he were likely to be perceived and 8,946/5
himself. And if he likened Luther to Christ, then 8,695/29
things doth Tyndale here liken almost as well Paul's 8,698/12
he before hath, hitherto, his similitude of grammar likened the Catholic church of 8,641/35
And when he hath likened unto faith... is no 8,807/21
of likelihood, because he likened them to bulls, asses 8,831/23
of Christ, where he likeneth us to Simon Magus 8,796/25
or twain. Saint Bernard likeneth the kingdom of God 8,834/7
in that place he likeneth apostates unto the traitor 8,988/28
Matthew, where our Savior likeneth unto Judas not only 8,988/31
in which our Savior likeneth the church unto "a 8,1020/6
and also to the likeneth his church unto a 8,1020/9
And yet in this likening of himself and his 8,650/2
from the point with likening, as unlike as they 8,698/14
no lechery. But he likening the whole Catholic church 8,719/21
pleasantly, with him that liketh so well his railing 8,726/26
own faith, but well liketh it ere ever he 8,743/22
being thus: when he liketh and much alloweth the 8,751/29
to smocks, then he liketh himself well, and weeneth 8,779/13
defamation and slander; that liketh much his merry mocks 8,831/24
here Tyndale affirmeth that likewise as the desire of 8,591/27
called. Well, I will likewise as all the clergy 8,600/2
that point neither; but likewise dispute. First the right 8,601/22
therefore he conclueth that likewise as that we call 8,645/10
God in heaven. And likewise as the known Catholic 8,649/14
malice in earth. And likewise also as Cain was 8,671/10
swalloweth them up. And likewise as Korah, Dathan, and 8,671/12
dissolve the body. And likewise also as the ten 8,671/17
shall he find that likewise do all these sects 8,672/4
or to saints, and likewise as this is but 8,693/10
on and saith that likewise building of churches, buying 8,700/21
likewise as the Jews had 8,713/1
the mind of Tyndale
likewise truly... and thereby judge
likewise the Catholic Church, and
likewise verily rose again; even
likewise from his faith. Even
likewise walked toward it. And
likewise allowed not his. But
likewise doubt it not. And
likewise ye nothing do." But
likewise the bottom. And so,
it; and in adultery
likewise church of Israel stood,"
likewise return ye and live!"
likewise with such others. So,
likewise had good beside. And
likewise certain man. And therefore,
likewise sanctified in Baptism. But
to the death. For
likewise before, against Tyndale, that
likewise devil, nor the devil's
likewise false church, and a
likewise the fathers, out of
likewise devil and the devil's
likewise devil and the devil's
likewise contain them within the
likewise then to draw that
likewise either book, leaf, or
likewise draff, draw by one
likewise patriarchs, and succeeded them
likewise he said within three
likewise chapter not a few
likewise words, scant spending four
likewise where... but maketh two
likewise their old heresies to
likewise little to lie, to
likewise speech, and let thy
likewise upon the plain and
likewise upon the plain and
likewise of Christ in the
likewise pour in the lively
likewise merciful hand. If Tyndale
likewise to live as he
likewise he may when he
likewise upon him. And he
likewise believe even as him
likewise live even as himself
likewise For they, where they
likewise Scripture but what they
likewise apostle's words? Wherein whoso
likewise and do what they
likewise as Saint Thomas doth
likewise , as Tyndale here would
likewise whosoever believeth it not
likewise accused shall he be
likewise , if my mother had
likewise as not the man's
likewise as though all would
likewise as, though the remnant
likewise as a man may
likewise , God, that draweth, draweth
likewise . And God in that
likewise in the New Testament
likewise saith the prophet David
likewise , where the word of
likewise as in the whole
likewise , he biddeth him complain
likewise as, though God would
likewise as their death is
likewise as he were accursed
likewise , to be false and
likewise of the very devil
likewise . But he shall do
likewise have taught him. For
likewise have taught it him
likewise and bounds of good
likewise a little longer... and
likewise to prove us one
likewise , all the meinie, to
likewise , and had the scripture
likewise before, that we have
likewise . And lest if it
likewise therein, that the mind
likewise of his own, and
likewise a whole chain of
likewise them so near together
likewise speak no guile." And
likewise water, which will receive
likewise water, which will receive
likewise water, which can no
likewise of his grace into
likewise to look in Saint
likewise himself. But now is
likewise , and will hereafter when
likewise not to remember that
likewise , and after that live
likewise to, without any lord
likewise , boldly deny the text
likewise themselves. For so reject
likewise to follow Tyndale may
likewise , and believe as they
and believe as they list, and look to leap 8, 641/ 4
examples only that himself list to assign, and so 8, 647/ 22
so applied as himself list to apply them. And 8, 647/ 23
even whichsoever church myself list to tell you." And 8, 647/ 30
man may see that list to turn a few 8, 650/ 6
in as the Church list to order... and then 8, 657/ 20
of them both they list . Howbeit, I see not 8, 658/ 2
and then, when they list . Let Tyndale tell what 8, 684/ 7
upon pilgrimages if ye here, choose which he list , lo, and upon offerings 8, 700/ 30
talk what they list ... and name of them 8, 710/ 12
to speak what they list . And therefore "except the 8, 718/ 9
devour it as they list , even by the special 8, 723/ 22
is indeed, though Tyndale list to lie and tell 8, 724/ 14
alone. Now, if he list to believe himself in 8, 724/ 22
and then, when they list . And therefore "except the 8, 726/ 32
Scripture" what book him list , and refuse for Scripture 8, 729/ 29
over (or, if he list , hardly refuse twice or thrice 8, 733/ 1
no wise what ye list forbid me? Yet much 8, 737/ 25
wily falsehood that he list ... and when he hath 8, 740/ 15
a great excuse that list not to believe the 8, 749/ 15
same Spirit if we list . And therefore in this 8, 750/ 32
we wax untoward and list to follow, leadeth us 8, 757/ 7
may they that rather list no longer to follow 8, 757/ 27
And therefore he that list to take good than 8, 765/ 24
may leave, if he list to learn of good 8, 766/ 15
keep it, if he list , ere he come at 8, 782/ 7
of them when they list . And if he will 8, 786/ 19
God might if they list to sport and play 8, 788/ 10
refuse such as they list ... and layeth unto the 8, 788/ 16
and believe what he list since that in the 8, 810/ 12
but say what he list , and say he feeleth 8, 812/ 28
mere liberal goodness, that list , and tell us that 8, 812/ 35
but if a man list to give so great 8, 841/ 10
whatsoever we forthwith, unadvisedly, list for lack of believing 8, 850/ 33
counterfeits, to such as list to believe, is the 8, 889/ 31
but only for he list to look and attend 8, 893/ 11
difference but because himself list to choose her and 8, 898/ 9
and hear whom he list to choose the one 8, 898/ 30
provided that if they list ... and always he that 8, 901/ 21
the Scripture as himself list to sleep... the two 8, 903/ 3
lawfully wed when they list , and no church provided 8, 911/ 30
a nun when he list : to this would Saint 8, 927/ 19
or such others as list , and upon his own 8, 940/ 19
live still as we list to misconstrue the Scripture 8, 941/ 26
wed nuns have no list . For by faith alone 8, 958/ 33
to do what they list to be acknowledgment 8, 1006/ 11
list, for they can list , for they can list 8, 1011/ 34
old holy doctors and list nothing but as the 8, 1011/ 34
full well if he listed not to look upon 8, 623/ 34
listed not to lie, that 8, 698/ 19
neither... but that he
his pleasure, as him
purpose. But as he
yet may he, that
that he not only
us, such as him
places to destroy the
useth to "destroy the
destroyeth nor letteth the
literal sense... but the
taken away, saving the
Sometimes, also, though the
man should have so
the other will have
is a thing so
draw that line a
the reason stretch a
he hath done a
Tyndale hath here won
out thereof, and so,
and so, little and
Tyndale, God had so
people counsel to give
some places not a
proof and experience driven
experience driven little and
he now creep a
will lead us a
end: let us a
sifted, men shall find
have answered him a
confession and think that
while he setteth so
leave to rail a
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spied... there is a
which they set so
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folk for offering too
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loud to lie. And
to jest; for he
here to rail upon
well to, consider therein
not anything to regard
, a secret, privy knowledge
sense, for to set
sense" of the Scripture
sense... but the literal
sense standeth whole beside
sense alone. But God
sense be full good
pride in himself that
lust to believe three
commendable that every well-ordered
longer... and look whether
farther, as he hath
in some part of
ground to build his
and little, the body
, the body to be
regarded his great promises
credence to the old
cooled, and in some
and little to take
to take them, almost
farther, and resembleth himself
out of our way
examine his words and
fine flour in them
before, and also to
sorrow sufficeth, and satisfaction
by Saint Thomas, Saint
first. Tyndale Our spiris
; yea, and to lie
, too... for else he
labor for him of
, God setteth so much
difference between the thing
to lie, to link
... albeit that, as the
worth, because the priest
purpose. But as he
effect, in restoring the
before, Tyndale alleged Saint
purpose he spendeth another
flock to call the
wit as to ween
flock to call them
flock... then be not
and the Catholics the
face standeth. Finally, that
dehe gathereth a
sermon, and gaspeth a
you, and examine a
layeth forth, in this
of this? Marry, no
ye wot well, but
den: we shall a
began to study a
his "feeling" faith, a
is he that hath
it be never so
merits, but of humility
to remember himself a
let us yet a
ye had taken a
be beaten but a
Barnes have waxed a
me that I was
words he saith so
be haply somewhat too
whole plain were too
one that can a
This is, lo, so
and over that, so
and yet suffereth, no
purpose he never so
Saint Augustine's words a
wiliness with a very
either nothing or right
as ye see, a
he saith also, a
days with much people
you together, with very
and bring them a
that will be a
truth it is that,
is that, little and
and then saith a
and corrupted also no
all his martyrdom so
Tyndale's tale, in the
us but if he
but exhorted only to
exhort every man to
and countries that they
list, and after that
love to follow and
love to follow and
| little | flock there are then | 8,772/8 |
| little | flock that God reserved | 8,777/26 |
| little | his five wits well | 8,775/33 |
| little | and galpeth, and getteth | 8,776/13 |
| little | farther his "feeling faith" | 8,776/24 |
| little | space. For first, I | 8,777/36 |
| little | thing, nor like no | 8,788/32 |
| little | , pretty penance, because they | 8,790/22 |
| little | examine here Tyndale's high | 8,792/34 |
| little | and claw his head | 8,815/18 |
| little | appose him therein. I | 8,820/20 |
| little | stature as he that | 8,822/34 |
| little | . And besides this, as | 8,823/1 |
| little | esteem their own works | 8,849/5 |
| little | further as soon as | 8,877/14 |
| little | consider his lesson better | 8,883/31 |
| little | more pain in declaring | 8,891/21 |
| little | ; but he which knoweth | 8,899/16 |
| little | warm, and bid them | 8,902/21 |
| little | better than a bawd | 8,902/36 |
| little | for Friar Barnes' purpose | 8,912/9 |
| little | , let make it in | 8,922/4 |
| little | ; for we must put | 8,924/17 |
| little | better skill thereof than | 8,933/10 |
| little | marvel, and over that | 8,950/3 |
| little | to the purpose, that | 8,950/3 |
| little | persecution and very martyrdom | 8,953/34 |
| little | to amend. He layeth | 8,958/6 |
| little | more fully and truly | 8,960/1 |
| little | wit. For ye shall | 8,964/11 |
| little | to burn. But then | 8,968/29 |
| little | letted by this other | 8,981/28 |
| little | before in the same | 8,982/29 |
| little | esteemed was had in | 8,989/2 |
| little | reasoning thereupon, except the | 8,995/17 |
| little | into the light out | 8,998/20 |
| little | better proved than he | 8,1003/23 |
| little | and little, the same | 8,1008/25 |
| little | , the same known church | 8,1008/25 |
| little | farther besides, that conclude th | 8,1015/19 |
| little | part of the clergy | 8,1027/7 |
| little | that he would, according | 8,1027/32 |
| littleness | of the flock) the | 8,772/9 |
| live | naught? Or if he | 8,582/17 |
| live | every man after the | 8,585/25 |
| live | as he list himself | 8,583/28 |
| live | in. But the thing | 8,594/19 |
| live | even as himself list | 8,597/37 |
| live | after the truth. More | 8,614/6 |
| live | after the truth." Let | 8,630/8 |
not to follow and
the people believe and "
walk to hell... but
profession and consent to
rebukers of our living
how a penitent should
and prayed. These folk
profession and consent to
can their profession to
rabble such, that obstinately
we do, because we
they believe naught and
profession and consent to
profession and consent to
suffered to preach or
divers sects, and neither
walk upright, while they
for these that now
the truth preached, to
or if the preacher
we do, we shall
saith, "Then we that
me after while ye
believe me while ye
but return ye and
fruits of penance, so
spot or wrinkle, to
As long as we
here do we not
untrue and dangerous to
devoir anything doing thereto,
saith, "They that will
saith plainly, "If ye
the flesh may he
and trust surely, and
Christ Jesus, howsoever they
As long as we
here do we not
long as we here
the Church," and therefore
only while they here
For either while we
and cannot while we
of himself able to
here do we not
believe that such as
never find while they
right faith, and to
what sinful life they
unto God, while they
live
after... and that therefore
live
after," and the "spiritual
live
at liberty, and do
live
according unto the laws
live
themselves at the leastwise
live
he declared in his
live
in great towns, and
live
according unto the laws
live
according to the laws
live
therein, and devilishly also
live
naught nor goeth not
live
naught also, as well
live
according unto the laws
live
after the law of
live
either among us or
live
nor believe after the
live
, again. For, as His
live
... we see well at
live
so godly that they
live
contrary. But of a
live
"For whoso," saith Saint
live
and remain shall be
live
"Then, for an assay
live
, but take all for
live
!" Likewise saith the prophet
live
here with his grace
live
and endure in heaven
live
here, so standeth it
live
without sin... but we
live
and die in; and
live
they never so long
live
devoutly in Christ must
live
after the flesh, ye
live
, and yet do all
live
still as we list
live
or whatsoever they do
live
here, so standeth it
live
without sin, but we
live
, so she continueth still
live
not without sin, get
live
, and not when they
live
in this world we
live
or when we die
live
without them... so, though
live
without sin... but we
live
here in this church
live
, nor if there were
live
in Baptism after the
live
?" So that these men
lived
here in earth, that

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8, 971/ 23
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8, 975/ 23
8, 994/ 7
8, 999/ 9
8, 1012/ 12
8, 582/ 24
they were while they lived here among us... and
lived in desert, and fasted
lived long after, and died
lived , yet they perceived them
lived , and so taken after
lived , and in diverse died
lived and were unconverted, so
lived thereto in such mind
lived , and saw the bawdry
lived in sin, and were
lived , and saw the bawdry
lived before their death that
lived here, either because they lived . For it is not lived sometime in this same
lived in hypocrisy, and lied
lived here, or else that lived were of his church
lived here were, by communion lively members of Christ's Mystical lively branch of that very
lively liquor of his grace lively host, holy and pleasant livers in earth unto saints livers , and never did deadly livery and his holy household lives almost of all saints lively lives almost of all saints lively lives were written in diverse lively lives the Church none other lively lives though they do never livers spent in whoredom"... as lively ; and of such as lively , the reason, I am lively be able to prove lively , nor all the heretics lively not as we do lively , although the reason had lively avoid it but that lively , in which his foolish lively she is never without lively in earth... but that lively , he may be ashamed lively that any one general lively here so clean but lively never without, nor long lively ... he meaneth not abominable lively not here without sin lively in earth liveth not

The legends of saints' lives were written in diverse
lives the Church none other
lives though they do never
lives spent in whoredom"... as
lives ; and of such as
lively , the reason, I am
lively be able to prove
lively , nor all the heretics
lively not as we do
lively , although the reason had
lively avoid it but that
lively , in which his foolish lively she is never without
lively in earth... but that lively , he may be ashamed lively that any one general lively here so clean but lively never without, nor long lively ... he meaneth not abominable lively not here without sin lively in earth

The legends of saints' lives were written in diverse
lives the Church none other
lives though they do never
lives spent in whoredom"... as
lives ; and of such as
it liveth in earth

whosoever so doth and

men's prayers and holy

ten or less for his holy

think that their good

none that use holy

the doctrine and the

in faith, or good

both of belief and

of honest and good

and wrong ways of

and in faith and

they should have their

must have his temporal

and provideth for the

the living of every

cared for the priest's

careth for the ox's

of us his temporal

chaste, keepeth all their

and have reproved their

of them and their

unto the faith and

from the faith and

unto the faith and

from the faith and

unto the faith and

belief and the right

enough with such dissolute

unto the faith and

from the faith and

to "the faith and

mean some faith and

false faith and filthy

them... not for our

of men's belief or

faith and all good

of his own virtuous

these rebukers of our

he declared in his

nor in profession of

the profession of their

and lawless laws of

belief and brutish, beastly

the profession of their

the profession of their

and some kind of

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<td>liveth</td>
<td>not without sin, and</td>
<td>8,973/30</td>
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<tr>
<td>liveth</td>
<td>well therewith shall, for</td>
<td>8,998/34</td>
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<tr>
<td>living</td>
<td>, in friars and friars'</td>
<td>8,579/25</td>
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<tr>
<td>living</td>
<td>, in friars and friars'</td>
<td>8,582/7</td>
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<tr>
<td>living</td>
<td>, and bid him pray</td>
<td>8,582/17</td>
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<tr>
<td>living</td>
<td>was so pleasant unto</td>
<td>8,582/24</td>
</tr>
<tr>
<td>living</td>
<td>, no Franciscan friar bid</td>
<td>8,583/34</td>
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<tr>
<td>living</td>
<td>of Christ, and of</td>
<td>8,599/34</td>
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<tr>
<td>living</td>
<td>of Christ and all</td>
<td>8,600/20</td>
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<tr>
<td>living</td>
<td>decayed, by the false</td>
<td>8,611/31</td>
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<tr>
<td>living</td>
<td>, and in none other</td>
<td>8,620/6</td>
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<tr>
<td>living</td>
<td>, and well-learned in the</td>
<td>8,620/19</td>
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<tr>
<td>living</td>
<td>... making them to ween</td>
<td>8,622/27</td>
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<tr>
<td>living</td>
<td>began a new, diverse</td>
<td>8,623/15</td>
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<tr>
<td>living</td>
<td>by the altar; yea</td>
<td>8,630/1</td>
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<td>living</td>
<td>therefor. And to prove</td>
<td>8,636/27</td>
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<tr>
<td>living</td>
<td>of every living thing</td>
<td>8,636/31</td>
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<tr>
<td>living</td>
<td>thing. For it is</td>
<td>8,636/31</td>
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<tr>
<td>living</td>
<td>above that he careth</td>
<td>8,637/4</td>
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<tr>
<td>living</td>
<td>... that in respect of</td>
<td>8,637/4</td>
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<tr>
<td>living</td>
<td>. And I ween Tyndale</td>
<td>8,637/8</td>
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<tr>
<td>living</td>
<td>alone, saving for a</td>
<td>8,638/16</td>
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<tr>
<td>living</td>
<td>, they should have found</td>
<td>8,642/18</td>
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<td>living</td>
<td>. And Christ and his</td>
<td>8,648/7</td>
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<tr>
<td>living</td>
<td>of the patriarchs and</td>
<td>8,648/10</td>
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<tr>
<td>living</td>
<td>of them, and are</td>
<td>8,648/31</td>
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<tr>
<td>living</td>
<td>thereof, and rebuke them</td>
<td>8,648/33</td>
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<tr>
<td>living</td>
<td>of Christ and his</td>
<td>8,649/8</td>
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<tr>
<td>living</td>
<td>thereof, and do rebuke</td>
<td>8,649/11</td>
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<tr>
<td>living</td>
<td>again: that is to</td>
<td>8,650/20</td>
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<tr>
<td>living</td>
<td>as the world had</td>
<td>8,650/33</td>
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<tr>
<td>living</td>
<td>thereof, and rebuke them</td>
<td>8,651/29</td>
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<tr>
<td>living</td>
<td>of them, and are</td>
<td>8,651/33</td>
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<td>living</td>
<td>thereof&quot;... he must needs</td>
<td>8,652/10</td>
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<tr>
<td>living</td>
<td>that is allowed by</td>
<td>8,652/11</td>
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<td>living</td>
<td>lay forth some new</td>
<td>8,652/18</td>
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<tr>
<td>living</td>
<td>only, but for our</td>
<td>8,652/32</td>
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<td>living</td>
<td>, but specially sent by</td>
<td>8,653/2</td>
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<tr>
<td>living</td>
<td>too, both with their</td>
<td>8,653/3</td>
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<tr>
<td>living</td>
<td>; whereas these rebukers of</td>
<td>8,653/12</td>
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<tr>
<td>living</td>
<td>live themselves at the</td>
<td>8,653/13</td>
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<tr>
<td>living</td>
<td>not that he so</td>
<td>8,653/25</td>
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<tr>
<td>living</td>
<td>), there is no doubt</td>
<td>8,659/30</td>
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<tr>
<td>living</td>
<td>any wise consent or</td>
<td>8,663/17</td>
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<tr>
<td>living</td>
<td>!Then in Saxony and</td>
<td>8,663/20</td>
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<tr>
<td>living</td>
<td>! whereof ye may perceive</td>
<td>8,663/23</td>
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<tr>
<td>living</td>
<td>, all the whole rabble</td>
<td>8,663/16</td>
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<tr>
<td>living</td>
<td>after the law of</td>
<td>8,666/7</td>
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<td>living</td>
<td>with the law of</td>
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<td>living</td>
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true faith and right  
living , and for a penitent  
8, 667/ 20
of true faith and  
living , and exposition of Scripture  
8, 668/ 21
living . . . then begin they to  
8, 669/ 2
concerning faith and good  
living , diversely contrary to the  
8, 670/ 18
than unto the poor  
living saints. And when God  
8, 671/ 35
the following of their  
living while they lived, yet  
8, 672/ 18
faith, by their contrary  
living and persecuting of the  
8, 673/ 21
reckon him, for his  
living , a man very likely  
8, 674/ 8
also show us his  
living somewhat more like the  
8, 675/ 30
somewhat more like the  
living of Saint John than  
8, 676/ 30
than unto the poor  
living saints." Lo, good reader  
8, 677/ 37
than unto the poor  
living saints" . . . but the doctrine  
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the holiness of whose  
living , our Lord hath illustrated  
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well in faith as  
living , the very clean contrary  
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saints testify their holy  
living and miracles that God  
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perfect faith and Christian  
living thereto, that God hath  
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approved virtue of their  
living , but also miracles, to  
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Christians. Nevertheless, the earnest  
living of the Christians according  
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are won with godly  
living . . . which at the first  
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not believe till the  
living of the spirituality convert  
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but for the good  
living and virtuous conversation that  
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living that then was in  
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Christian wives with Christian  
living and virtuous conversation to  
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not believe till the  
living of the spirituality convert  
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us what was the  
living , and which were the  
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theirs by the holy  
living of Luther, and Lambert  
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that displeased then the  
living of the Christian people  
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extolling the holy, virtuous  
living of their own sect  
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visage of very virtuous  
living , and preached not their  
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he partly the vicious  
living , and partly the hypocrisy  
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besides that, the virtuous  
living that then was among  
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word that the virtuous  
living of the Church caused  
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speaketh of the virtuous  
living of the Church, nor  
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and their holiness of  
living : whoso look upon the  
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of persecution or holy  
living , layeth other considerations that  
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either persecution or virtuous  
living , as Tyndale would here  
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else but the good  
living that then was in  
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this arguing reprove the  
living of the Manichaeans nor  
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extol and commend the  
living of the Catholic Church  
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of heretics, whatsoever the  
living be of the one  
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occasion of his evil  
living to have the truth  
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they blaspheme all holy  
living . . . And therefore he that  
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is not of the  
living , but of the doctrine  
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own . . . in whose holy  
living he neither doth nor  
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any determinate person yet  
living be in the same  
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others like . . . whose holy  
living , true faith, and doctrine  
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and rochets, and vicious  
living , all these things he  
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and despoiled of their  
living , and beaten and sent  
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incestuous lechery, with the  
living that holy folk have  
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better for their holy  
living and their devout prayer  
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their charge the vicious living
honesty and cleanliness of living they acknowledge their such so fast to the living by very, true Christian living appeared by their godly living earth whereof the people out her manner of living a cloak of virtuous Christ, and of his living saintly... yet if their Scripture and the good living never so unholy in living in the rules of living of living... though their living wit, learning, and honest living out her manner of living true faith and good living false belief or sinful living good and bad both, living of faith or virtuous living doctrine in rules of living orders of holy religious living and a well wary living and with a wary living saved with damnable devilish living hope, and a wary living matter be of men living as the men be living church here in earth living the church of Christ living and bad, diverse of living of a very ungracious living faith and doctrine of living and doctrine, albeit the living God's good, holy children living is in earth a living whether he were in living is holy in holy living shall allow all their living with all their beastly living further wrested wrong. For thiswise be proved. More living and mows. For now, living we peruse his proofs, living no more at once, living to let him... then, living For in this wise, living reasons is this. . . . More living this is his fashion, living that he layeth to living , and more very virtue living for sinful, and often living God and to his living ... and that so pure living and holy writing and living here in earth and living and all her good living and cleanness they should living , and of his miracles living or their teaching be living after the Scripture? How living , it is called holy living ... though their living have living have indeed many spots living , would reclaim and say living and all her good living every man by himself living , though the party that living together in this world living . Now, where Christ did living and necessary understanding of living . For in all these living , and a humble life living with all these ways living . And for these causes living , using diligence to withstand living , or of men dying living , quick and quething, while living and in good health living here in earth living and yet one in living and pernicious doctrine by living truly taught and learned living of the great multitude living in the law of living member of the same living a good man or living , so that for lack living , as beastly as they livings and all their false livings lo , thus he beginneth... Tyndale lo , before, in the title lo , shall we peruse his lo , this wise reason he lo , than I see the lo , to make the Gospel lo , the wise man beginneth lo , sir, here Tyndale affirmeth lo , in all things: he
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<td>in the mire. For</td>
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<td>More Very well remembered,</td>
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<td>And thus it appeareth,</td>
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<td>in the mire. For</td>
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<td>those fathers!” Here is,</td>
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<td>8, 624/23</td>
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<td>friars and nuns together.</td>
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<td>for his own. For</td>
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<td>8, 634/19</td>
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<td>for themselves. Then might,</td>
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<td>up again... saving fasting,</td>
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<td>starch.” These goodly glosses,</td>
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<td>their own. For thus,</td>
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<td>but God. All this,</td>
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<td>he did before. For</td>
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<td>the very church. For</td>
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<td>the true church. . . . More</td>
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<td>other. For all this,</td>
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<td>God. By this argument,</td>
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<td>in alms, and then,</td>
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</tr>
<tr>
<td>more. All these texts,</td>
<td></td>
<td>8, 688/27</td>
</tr>
<tr>
<td>With this goodly gloss,</td>
<td></td>
<td>8, 689/15</td>
</tr>
<tr>
<td>he will. And thus,</td>
<td></td>
<td>8, 692/30</td>
</tr>
<tr>
<td>reason be good. More</td>
<td></td>
<td>8, 698/1</td>
</tr>
<tr>
<td>the poor living saints.&quot;</td>
<td></td>
<td>8, 700/20</td>
</tr>
<tr>
<td>the other. For therein,</td>
<td></td>
<td>8, 700/26</td>
</tr>
<tr>
<td>be any. And then,</td>
<td></td>
<td>8, 700/30</td>
</tr>
<tr>
<td>pilgrimages if ye list,</td>
<td></td>
<td>8, 703/37</td>
</tr>
<tr>
<td>to God... till now,</td>
<td></td>
<td>8, 705/1</td>
</tr>
<tr>
<td>peradventure &quot;turned into starch.&quot;</td>
<td></td>
<td>8, 705/28</td>
</tr>
<tr>
<td>More This point is,</td>
<td></td>
<td>8, 706/19</td>
</tr>
<tr>
<td>see somewhat after.Tyndale,</td>
<td></td>
<td>8, 714/15</td>
</tr>
<tr>
<td>were none. And therefore,</td>
<td></td>
<td>8, 714/21</td>
</tr>
<tr>
<td>hath otherwise determined.&quot; More</td>
<td></td>
<td>8, 716/17</td>
</tr>
<tr>
<td>Church hath otherwise determined.&quot;</td>
<td></td>
<td>8, 716/27</td>
</tr>
<tr>
<td>him. This will I,</td>
<td></td>
<td>8, 717/15</td>
</tr>
<tr>
<td>gospel of God. This,</td>
<td></td>
<td>8, 717/26</td>
</tr>
<tr>
<td>the third. For thus,</td>
<td></td>
<td>8, 717/26</td>
</tr>
<tr>
<td>understand nor know. More</td>
<td></td>
<td>8, 719/14</td>
</tr>
<tr>
<td>Augustine avoided. Here is,</td>
<td></td>
<td>8, 725/12</td>
</tr>
<tr>
<td>feet. . . &quot;These words walk,</td>
<td></td>
<td>8, 725/35</td>
</tr>
<tr>
<td>deeds.&quot; And these things,</td>
<td></td>
<td>8, 729/35</td>
</tr>
<tr>
<td>of nuns. And here,</td>
<td></td>
<td>8, 730/34</td>
</tr>
<tr>
<td>enough in unbelief. More</td>
<td></td>
<td>8, 733/34</td>
</tr>
<tr>
<td>of theirs. These causes,</td>
<td></td>
<td>8, 736/24</td>
</tr>
<tr>
<td>believeth it. And therein,</td>
<td></td>
<td>8, 736/24</td>
</tr>
</tbody>
</table>
Manichaeus is not found."
of all Christian nations."
he made us before.
a feeling faith. More
shall not escape so.
in the world. More
unto. And thus is,
whole ghostly purpose. For
be glorified with him."
the Church… and now,
of his beastly knavery.
the right way. More
ye should believe me."
this one thing alone,
I warrant you. For
this he teacheth us,
ask any farther. For
written in thine heart.
falsehood, among, than truth.
thing in few words,
drowned: for this cause,
for these causes,
he handleth himself therein.
a proud face. For
be made therein. More
here therewith… those lies,
received it? "These things,
of you die also."
no fault with them.
for his purpose. For
verity in him. More
no fault in them.
have I showed you,
never the nearer yet.
abide I remember me,
very church therein they,
here ye may see,
Barnes would here seem,
bringeth them in himself.
I shortly show you,
all this wide world."
wholly, err. This is,
would have went that,
all my life. For
thus saith Saint Augustine,
lo… "The whole Church,
remission of sins. "Mark,
I said before. For
words of the Apostle,
thought or felt," etc.

Lo, good Christian readers, here 8,738/ 19
Lo, good reader, Tyndale said 8,740/ 20
Lo, thus he saith… Tyndale 8,741/ 9
Lo, good reader, here shall 8,741/ 19
Lo, thus goeth he forth 8,742/ 1
Lo, good Christian readers, here 8,743/ 20
Lo, the first part of 8,749/ 30
Lo, good reader, Saint Paul 8,754/ 32
Lo, good Christian readers, here 8,756/ 32
Lo, he calleth him accursed 8,763/ 19
Lo, thus he beginneth his 8,764/ 36
Lo, good Christian readers, in 8,767/ 31
Lo, when Tyndale would tell 8,771/ 8
Lo, even in the beginning 8,777/ 25
Lo, thus he concludeth: "And 8,788/ 32
Lo, that evermore the elects 8,788/ 34
Lo, sir, thus he saith 8,801/ 18
Lo, good readers, here ye 8,803/ 13
Lo, good readers, this disciple 8,806/ 1
Lo, I have proved him 8,824/ 18
Lo, being driven to confess 8,828/ 32
Lo, he saith they be 8,832/ 1
Lo, good readers, these are 8,833/ 21
Lo, thus he described his 8,837/ 3
Lo, good Christian readers, here 8,838/ 33
Lo, hath he learned of 8,839/ 35
Lo, doth the known Catholic 8,841/ 31
Lo, good readers, these things 8,854/ 25
Lo, thus he saith… Barnes 8,857/ 15
Lo, now thus goeth he 8,859/ 3
Lo, good readers, here may 8,859/ 14
Lo, thus, good readers, he 8,860/ 1
Lo, by what tokens ye 8,893/ 30
Lo, thus might a wise 8,896/ 24
Lo, Father Barnes, upon another 8,901/ 18
Lo, to know whether there 8,902/ 1
Lo, that neither pope nor 8,909/ 29
Lo, to have found a 8,910/ 25
Lo, thus he beginneth: "The 8,913/ 1
Lo, ! Not everybody that believeth 8,913/ 12
Lo, good readers… if Saint 8,913/ 21
Lo, so little marvel, and 8,950/ 3
Lo, ! If Barnes had not 8,950/ 33
Lo, these are his words 8,959/ 12
Lo, "The whole Church, lo 8,960/ 6
Lo, saith "Forgive us our 8,960/ 7
Lo, how the Church is 8,960/ 31
Lo, in the very words 8,963/ 36
Lo, thus he saith: "No 8,967/ 9
Lo, good Christian readers, ye 8,969/ 1

Thomas More Studies 12.2 (2017)
saith, "Here have you, 
lo the very, true church 8, 971/ 13
saith, "Here have you, 
lo the very, true church 8, 972 / 14
For in the end, 
lo thus he saith: "And 8, 972/ 22
hence without sin," etc." 
Lo these words are Barnes' 8, 972/ 23
not here without sin. 
Lo, good Christian readers, where 8, 973/ 24
set much by him. 
Lo, these be, therefore, the 8, 975/ 33
the vows of thanks." 
Lo, here have ye heard 8, 978 / 23
he were persecuted here, 
lo, good readers, besides that 8, 979/ 17
that is to come." 
Lo, good Christian readers, here 8, 982/ 10
not a church known. 
Lo, thus are we now 8, 983/ 5
saith unto them himself, " 
Lo, Saint Bernard saith that 8, 987/ 15
feed thou my sheep." 
Lo, Christ called the flock 8, 1012 / 19
this is his saying, 
Lo, these be, therefore, the 8, 1015/ 21
evy, manslaughter, drunkenness, banquetings." 
loaf call the cantle a " 8, 578/ 13
gobbet from a whole 
loaf " and the loaf a 8, 578/ 13
call the cantle a " 
loaf a "cantle." But whereas 8, 578/ 13
child may see how 
loath he is to come 8, 579/ 2
bear nor heretic more 
loath to come to the 8, 579/ 6
works... because he were 
loath , by his will, that 8, 712/ 7
necessity, though I be 
loath thereto, be fain to 8, 764/ 34
I ween, Tyndale be 
loath to talk with Master 8, 802/ 18
him. For I am 
loath to give any sore 8, 790/ 16
this question they be 
loath to come near the 8, 997/ 6
this, though they be 
loath, yet be they fain 8, 998/ 32
finished, they brought many 
loaves of bread to the 8, 990/ 34
to be hallowed; which 
loaves of bread he lifted 8, 990/ 36
my hands by Michael 
Looley whom I had attached 8, 813/ 24
this is Friar Barnes' 
logic, and Tyndale's, and Luther's 8, 880/ 24
a church as our 
logicians do intentionem secundam that 8, 859/ 7
to feign it as 
logicians feign (saith he) the 8, 859/ 27
in many inns many 
loitering fellows that were false 8, 876/ 37
not a few such 
loitering in the same inn 8, 877/ 25
in flesh as the 
Lollards use now to do 8, 793/ 7
out of Almaine unto 
London on his errand both 8, 628/ 18
School, brought up in 
London the right order in 8, 806/ 31
and, coming up to 
London the day before he 8, 813/ 29
was I advertised from 
London , by my wife's letter 8, 816/ 3
of known wisdom in 
London and almost everywhere else 8, 900/ 14
than the Bishop of 
London is the whole church 8, 910/ 36
the whole church of 
London, or the Archbishop of 8, 911/ 1
Tyndale hath in a 
long process labored to prove 8, 575/ 7
Tyndale hath by a 
long process labored much to 8, 575/ 22
nations now do, and 
long have done, recognized and 8, 576/ 29
may percase also be 
long spread far abroad ere 8, 592/ 6
endure and continue as 
long as the world shall 8, 602/ 35
all." It were too 
long a tale to tell 8, 606/ 1
church of Christ, as 
long as the world should 8, 606/ 26
here made us a 
discourse from Abraham's days 8, 610/ 7
had in sundry ages, 
long before the false expositions 8, 612/ 17
false Pharisees to continue long
as Tyndale agreeth, as long
never was any time long
in Christ's church, as long
they should not deceive long
in comparison of the long
yet unto folk that long
And for all this long
for biting, and how long
what needeth he so long
through false doctrine so long
miracle... it will be long
good Christian readers, after long
into the worst, as long
heresy too, and lived long
M. William Barlowe, that long
of them all... so long
tem knowing other, so long
finish at last this long
and must endure as long
the Church hath so long
a Christian man as long
as though he had long
I rehearsed you his long
that need it, as long
may hap, ere aught long
be like to bide long
be like to abide long
Church than others, as long
in thee, they would long
motion of God, as long
believe him by the long
of good hope, as long
often preach, and as long
he telleth us a long
a multitude err so long
have not continued so long
to make them so long
worshipping, and then a long
ceremonies. In all which long
readers, as all this long
the way be two long
warrant them, for as long
had and taught so long
may it percase last long
he teacheth, by a long
they wear crowns and long
honesty that I greatly long
More In all this long
of her sins. As long
... but, to make an long
last in earth as long
together, nor never shall long
as it dwelleth in long
God had suffered the long
time in which the long
to know the truth long
labor of his going long
he lay in the long
process? For then amounteth long
been led awry, believing long
, of likelihood, ere ever long
work, at last Tyndale long
as he might find long
after, and died, a long
was conversant in the long
as they so do long
be they a secret long
chapter of his solution long
as the world lasteth long
discerned and judged for long
as he will believe long
been conversant and in long
process, not in pieces long
as there be any long
, to fall into the long
enough in unbelief. More long
enough in unbelief." Well long
as the world shall long
ago have done penance long
as the will of long
experience of the continual long
as we so do long
, as did those men long
tale that the faith long
time. And yet they long
as the false Jews long
a sermon. But as long
process of images, pilgrimage long
sermon he saith at long
sermon of his goeth long
lanes besides faith, and long
again after. But yet long
before: I answer Tyndale long
and not fail... and long
process, that the young long
gowns, and that bishops long
to content them... and long
tale, good readers, Friar long
as we live here long
she be clean so long as she abideth in her shepherd. And so as she doth, so can she not err tale? His purpose was as no man tell as her nose stood right as she liveth she ere they repent; and as she abideth in we may trust her as she so doth as she abideth in as she doth... so long can she not err as she doth... so long as she abideth in long as she doth, so long as she doth, so long... in her true head as it is in long as she abideth in long... in her true head long... in her true head deliberation plainly write in in such ungracious state as we live here as we here live to be Christians, which as he liveth here, cannot, not for necessity before, with such other time to pray before time before his death abide in that fire I there abide, so might he not tarry tale, a strange, and himself our adversaries will continuing stock, agreeing together ere he get them or short. And then as they abide in , goodness, gentleness, faith, meekness sore to teach her to learn that point ever to fall into sore and murmured that sore to speak with to be comforted with ... and look whether he walked wrong, than they that thou hearest them time, by almost half

long-suffering
any continuance yet), but
is his church no
since ye be no
he saith), and no
untoward and list no
it not therefore any
it not therefore any
now, nor hath no
he believeth it no
believeth not now, no
believeth not now, no
saith he believeth no
that they be no
in him," and no
and trust it no
dead and be no
the tree can no
that he is no
that is christened, or
If Tyndale list to
in corners secretly, but
and (lest you should
a little longer... and
book... lest men should
but in power": therefore
and listed not to
our Savior saith himself, "
as they list, and
Scripture believe in him;
Christ, if they would
he calleth "falsely"... so,
few leaves back and
I pray you?" "Marry,
needed not now to
words let us now
nothing but "Yes," and
the place itself, whosoever
point that all that
reason... Tyndale And therefore
where Tyndale biddeth us
therefore now let us
Some men would here
turn the glass and
flock is fed. Now
holiness of living: whoso
he hath all done,
it ere ever he
then of them both,
if Tyndale, I say,
make men so to

longer before eight hundred years
longer; but our Savior Christ
longer the church for whom
longer by the Church. And
longer to follow the Spirit
longer, but only because any
longer, but only because thou
longer any respect in his
longer now for the teaching
longer, which is the true
longer, any article of the
longer, now, the articles of
longer of the church than
longer; signifying that she might
longer than as long as
longer of our function. And
longer bud... we understand it
longer a monk indeed nor

longeth to be christened, and
look in Saint Augustine, in
look on whoso will, in
look for some riddle) openly
look whether he may make
look for it, and spy
look unto the marrow and
look upon them yet when
Look ye upon the birds
look to leap straight to
look whether any of the
look to be better believed
look, whom we call "heretics
look thereon. Now, since he
look in any wise that
look to his feet at
look on again and examine
look that we should, against
look thereon, shall very well
look thereon laugh thereat... they
look unto the examples of
look upon the old examples
look on this answer of
look that I should also
look again upon himself and
look, then, upon the seed
look upon the place where
look how he is accursed
look on it, for favor
look whom ye find best
look by this to prove
look for grace that, for

8, 680/ 21
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8, 594/ 36
8, 595/ 1
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8, 645/ 11
8, 650/ 6
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8, 655/ 30
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8, 720/ 36
8, 726/ 4
8, 726/ 18
8, 727/ 16
8, 733/ 9
8, 740/ 16
8, 743/ 22
8, 750/ 35
8, 760/ 33
8, 787/ 11
therefore biddeth us never
look thereafter nor never care 8, 797/ 25
matter and make us
look upon a wrong mark 8, 801/ 9
there can no man
look in there to control 8, 813/ 6
then he began to
look piteously upon me, and 8, 814/ 9
though I could not
look into his breast to 8, 815/ 27
but I could not
look in, ye wot well 8, 816/ 13
that he could not
look into his wife's grave 8, 816/ 16
because I could not
look into his breast to 8, 816/ 18
that no man can
look into his own breast 8, 816/ 23
man should so solemnly
look over the Catholic Church 8, 836/ 18
that if the church
look on her own merits 8, 860/ 12
meanly yet if he
look not all to the 8, 862/ 30
reader be learned, and
look well farther upon the 8, 862/ 35
he was afeard to
look a girl in the 8, 866/ 10
not. But, now, whosoever
look upon the place in 8, 881/ 11
begin to quicken and
look up, and to long 8, 885/ 17
by their fruits. For
look they never so simply 8, 891/ 14
such as list to
look and attend well thereto 8, 893/ 11
wander all about to
look her, yet if I 8, 905/ 11
alone for the while...
look but upon this place 8, 912/ 33
gloss. But, now, whoso
look upon those two laws 8, 917/ 16
he might not well
look any man in the 8, 918/ 24
to one assembly together...
look what strength it should 8, 941/ 29
that if the church
look on her own merits 8, 956/ 27
should have had to
look any man in the 8, 989/ 7
good faith, I never
looked that ever I should 8, 604/ 1
ever he would have
looked to have the truth 8, 619/ 34
if he would have
looked to have been better 8, 642/ 34
true though never man
looked thereon. But this indeed 8, 689/ 24
whole chapter, which hoverly
looked on and read over 8, 743/ 21
wildly about that whoso
looked on and beheld him 8, 828/ 38
Matthew. But I have
looked over Lyra upon all 8, 910/ 12
be there yet he
looketh not that in any 8, 922/ 26
every man knoweth, that
looketh in the Scripture, that 8, 1016/ 9
God it is that
looketh into the heart." And 8, 1023/ 27
people from the valley
looking up upon him, so 8, 591/ 36
the letter to the
looking upon the allegory. For 8, 637/ 23
any grace, abiding or
looking for the revelation of 8, 854/ 3
is a presumptuous hope,
looking to be saved with 8, 965/ 34
five wise, abiding and
looking for the spouse that 8, 1016/ 28
for good company tarry
looking with their fellows a 8, 1016/ 28
heavens, and whatsoever ye
loose in earth shall be 8, 1018/ 8
yet art thou but
loosed from the sin only 8, 692/ 5
in earth shall be
loosed in heavens." Now, good 8, 1018/ 8
yet two things so
loosely knit together. What manner 8, 883/ 5
be no binding nor
loosing in "the church" if 8, 1018/ 13
For the binding and
loosing is of such things 8, 1018/ 14
yet, I thank our
Lord , I never knew none 8, 586/ 35
time, rail upon every
lord that hath any leet 8, 587/ 5
list to, without any
lord or any law to 8, 597/ 37
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<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Column</th>
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</thead>
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<td>Lord</td>
<td>Jesus but by the</td>
<td>8, 615/ 33</td>
</tr>
<tr>
<td>Lord</td>
<td>saith in the Book</td>
<td>8, 636/ 14</td>
</tr>
<tr>
<td>Lord</td>
<td>God&quot;… which yet, before</td>
<td>8, 648/ 15</td>
</tr>
<tr>
<td>Lord</td>
<td>a perfect people.&quot; That</td>
<td>8, 648/ 22</td>
</tr>
<tr>
<td>Lord</td>
<td>; make straight the paths</td>
<td>8, 651/ 16</td>
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<tr>
<td>Lord</td>
<td>, as a most crude</td>
<td>8, 675/ 30</td>
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<tr>
<td>Lord</td>
<td>Luther's own words against</td>
<td>8, 676/ 34</td>
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<tr>
<td>Lord</td>
<td>so substantially laid unto</td>
<td>8, 678/ 35</td>
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<tr>
<td>Lord</td>
<td>, what great pity it</td>
<td>8, 681/ 7</td>
</tr>
<tr>
<td>Lord</td>
<td>hath illustrated and set</td>
<td>8, 703/ 31</td>
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<tr>
<td>Lord</td>
<td>, and trace out the</td>
<td>8, 717/ 36</td>
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<tr>
<td>Lord</td>
<td>of Sabaoth had left</td>
<td>8, 718/ 10</td>
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<tr>
<td>Lord</td>
<td>of the Hosts hath</td>
<td>8, 718/ 13</td>
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<tr>
<td>Lord</td>
<td>himself as did of</td>
<td>8, 721/ 3</td>
</tr>
<tr>
<td>Lord</td>
<td>, and trace out the</td>
<td>8, 725/ 9</td>
</tr>
<tr>
<td>Lord</td>
<td>of Sabaoth had left</td>
<td>8, 726/ 32</td>
</tr>
<tr>
<td>Lord</td>
<td>of the Hosts hath</td>
<td>8, 726/ 35</td>
</tr>
<tr>
<td>Lord</td>
<td>of Hosts hath gathered</td>
<td>8, 728/ 1</td>
</tr>
<tr>
<td>Lord</td>
<td>of Hosts also, sent</td>
<td>8, 728/ 14</td>
</tr>
<tr>
<td>Lord</td>
<td>of Hosts hath to</td>
<td>8, 728/ 22</td>
</tr>
<tr>
<td>Lord</td>
<td>had &quot;after his resurrection</td>
<td>8, 735/ 23</td>
</tr>
<tr>
<td>Lord</td>
<td>Jesus&quot; but in Spirit</td>
<td>8, 747/ 5</td>
</tr>
<tr>
<td>Lord</td>
<td>saith unto the preachers</td>
<td>8, 749/ 16</td>
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<tr>
<td>Lord</td>
<td>meant not that every</td>
<td>8, 749/ 20</td>
</tr>
<tr>
<td>Lord</td>
<td>hath himself so taught</td>
<td>8, 751/ 3</td>
</tr>
<tr>
<td>Lord</td>
<td>hath now done so</td>
<td>8, 755/ 35</td>
</tr>
<tr>
<td>Lord</td>
<td>, as he by faith</td>
<td>8, 757/ 4</td>
</tr>
<tr>
<td>Lord</td>
<td>, not to change their</td>
<td>8, 760/ 1</td>
</tr>
<tr>
<td>Lord</td>
<td>preached to them himself</td>
<td>8, 761/ 16</td>
</tr>
<tr>
<td>Lord</td>
<td>as often preach, and</td>
<td>8, 761/ 27</td>
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<tr>
<td>Lord</td>
<td>in the air, and</td>
<td>8, 794/ 21</td>
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<tr>
<td>Lord</td>
<td>.&quot; And even so were</td>
<td>8, 794/ 23</td>
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<tr>
<td>Lord</td>
<td>promised to preserve forever</td>
<td>8, 807/ 1</td>
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<tr>
<td>Lord</td>
<td>unto me, nor never</td>
<td>8, 814/ 17</td>
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<tr>
<td>Lord</td>
<td>saith by the mouth</td>
<td>8, 840/ 6</td>
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<td>Lord</td>
<td>God, but return ye</td>
<td>8, 840/ 14</td>
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<tr>
<td>Lord</td>
<td>God of hosts, and</td>
<td>8, 840/ 19</td>
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<tr>
<td>Lord</td>
<td>God of hosts.&quot; It</td>
<td>8, 840/ 21</td>
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<tr>
<td>Lord</td>
<td>, and how great is</td>
<td>8, 840/ 23</td>
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<td>Lord</td>
<td>… and the prayer of</td>
<td>8, 843/ 14</td>
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<td>Lord</td>
<td>shall raise him up</td>
<td>8, 843/ 15</td>
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<td>Lord</td>
<td>, that is a righteous</td>
<td>8, 849/ 16</td>
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<td>Lord</td>
<td>be he bound or</td>
<td>8, 850/ 3</td>
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<tr>
<td>Lord</td>
<td>Jesus Christ, and in</td>
<td>8, 853/ 4</td>
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<tr>
<td>Lord</td>
<td>Jesus Christ, which shall</td>
<td>8, 854/ 4</td>
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<tr>
<td>Lord</td>
<td>Jesus Christ&quot; now, like</td>
<td>8, 854/ 5</td>
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<td>Lord</td>
<td>no more, in a</td>
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<td>Lord</td>
<td>commanded those that were</td>
<td>8, 868/ 1</td>
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<tr>
<td>Lord</td>
<td>, considering that so great</td>
<td>8, 874/ 35</td>
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<tr>
<td>Lord</td>
<td>, whose high mercy hath</td>
<td>8, 885/ 13</td>
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his prayer to the Lord, and trusted they would do pray to the Lord for him and so. For as our Lord saith, "they that are ...  
and do it not 8, 899/ 14
and then do it 8, 899/ 16
and yet leave it 8, 899/ 22
and left it undone 8, 899/ 27
... and therefore shall not 8, 899/ 33
Chancellor told me that 8, 902/ 35
saying, "Of Christ is the name of our Lord Jesus Christ, in virtue 8, 906/ 13
Jesus deliver him to the day of our Lord Jesus Christ." God also 8, 920/ 25
be thanked, hath he 8, 923/ 26
considering that so great amends namely since our Lord saith forthwith thereupon that 8, 946/ 28
without spot and wrinkle 8, 960/ 19
... and therefore shall not 8, 996/ 31
never gave any necessary 8, 996/ 31
unto Jeroboam then remained 8, 1008/ 22
God suscitate and raise 8, 1016/ 20
in? What meaneth our Lord, in the selfsame chapter 8, 1016/ 34
that he hath a 8, 977/ 7
. For if we cannot 8, 977/ 30
with a humble spirit 8, 978/ 6
, so let our life 8, 978/ 19
, answered, "That is not 8, 991/ 11
never gave any necessary 8, 996/ 31
unto Jeroboam then remained 8, 1008/ 22
God suscitate and raise 8, 1016/ 20
by his parable of 8, 1016/ 26
, in the selfsame chapter 8, 1016/ 34
"I tell you 8, 1018/ 6
himself by the mouth 8, 1019/ 25
God." And as for 8, 1019/ 27
said to Samuel, "man 8, 1023/ 25
come, which shall illumine 8, 1023/ 36
will... he shall yet 8, 899/ 35
will undone. "But surely 8, 899/ 36
sake gave their members 8, 978/ 17
goods, unto whom they 8, 983/ 21
and rail so royally 8, 919/ 9
, and by both the 8, 618/ 33
, how the church is 8, 837/ 22
, it will not be 8, 838/ 4
, what will you say 8, 858/ 2
. For she is but 8, 862/ 11

Thomas More Studies 12.2 (2017)
crieth out, "O my lords now he calleth his and saith... Now, my in suffering. Now, my How think you, my Holy Church. Wherefore, my and archbishops," etc. My I have showed Your Lordship upon mine oath, I But that every lewd his evangelical brother as I purpose not to the good folk that that he lied, and may be worthy to so foolish as to were, we would rather or when we die that, if when we were well done to assaults here thereat... and lieth, and so he the first man's telling, theft or adultery, he false doctrine of heretics and the Catholic Church and considered, then it of Behest, or their from God and a there not so great what great harm and it can be no fear of her husband's disciples' murmured at the he shall suffer the be believed upon the conceiving of pride the heart, whereof himself hath bare signs of some that now is hath doctors and saints had wounded, and had there therewith his whole purpose remnant that he hath the wilderness" perished and this eight hundred years war perish and be then is, I say, he hath so shamefully door to enter into but that he listeth lords , what will ye say lords about him and saith lords , gather you all together lords , compare yourselves to this lords ? Do not you all lords , see well, too, lest lords , I had thought to Lordship upon mine oath, I lorel upon every false tale lose a penny by him lose the time in musing lose the profit by him lose my faith again. And lose it; but also, since lose both. Is not here lose that substance than deny lose it without great sorrow lose it we give thanks lose else would I gladly loseth not only his labor loseth his faith again: if loseth it again upon the loseth charity always, and by loseth some of that, too loseth them... if Tyndale and loseth all the grace and losing thereof, to signify which losing of their state, and losing of them. And on losing were there in the losing of his time) and losing and her own peril losing of the ointment whereat losing ." For either while we losing of salvation. In these losing of heaven I will lost the key, that neither lost significations... and therefore as lost the faith of Christ lost it too. For the lost all that he had lost . Now, if he will lost or lacketh. And they lost heaven for lack of lost (as Tyndale saith). These lost ... and the countries compelled lost and destroyed the effect lost his own church of lost holy house, which they loud to lie. And as
this is a very loud lie. For the pope
here well seeth how he belieth me, and
still bound both to love and obey. And if
the tale. And some them that did not
them that have no love to follow and live
that the people all three, and utterly
for fear but for the spirit of filial
second conclusion is the hope, and Tyndale's false-translated "as delight therein and
Paul speaketh "You men, he saith, "You men,
here exhorteth men to good. And therefore, whoso
for the furtherance of grace increased, into the
meant to make men our substance, which we
us for though we before said, if we
for him, "You men, strive with ourselves to
Peter, "Peter, if thou whether he be worthy
wives as Christ hath loved the church, and hath
wives as Christ hath glorified that she is your wives as Christ their request for any
such hopers and such are deceased by their
But forasmuch as he is free, because himself is, and so tenderly
whole world, higher and higher and more outward,
it fall from the the inner part the
Then descend we somewhat is therefore in the
I told you, the earth lieth in the
lying already in the ascend higher from the
church of Christ as
Lucifer, when he fell from 8, 673/ 1
Lucifer, that a good man 8, 687/ 27
Lucifer, and all his proud 8, 920/ 26
Lucifer, with his fellows offended 8, 1007/ 2
Lucifer, in hell a known 8, 1007/ 13
Lucifer, was in itself a 8, 1007/ 18
Lucifer and his partakers were 8, 1025/ 18

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<td>luckily found out that though</td>
<td>8, 626/ 33</td>
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<td>lucre only... as the nature</td>
<td>8, 614/ 1</td>
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<td>lucre ... he taketh upon him</td>
<td>8, 629/ 29</td>
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<td>lucre, leading in a wrong</td>
<td>8, 638/ 5</td>
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<td>lucre neither. For some one</td>
<td>8, 638/ 14</td>
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<td>lucre sake... even so would</td>
<td>8, 706/ 23</td>
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<td>8, 648/ 14</td>
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<td>Luke , &quot;Happy be they that</td>
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<td>Luke , &quot;Make you friends with</td>
<td>8, 849/ 32</td>
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<td>lurking sure in any place</td>
<td>8, 990/ 27</td>
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<td>lurking in it, and all</td>
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<td>lusk fast in their lechery</td>
<td>8, 653/ 35</td>
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<td>lusking abed with nuns no</td>
<td>8, 726/ 26</td>
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<td>lusks have &quot;played out their</td>
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<td>lust . As they do in</td>
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<td>lust to believe three or</td>
<td>8, 586/ 13</td>
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<td>lust and consent to sin</td>
<td>8, 587/ 24</td>
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<td>lust to tell my church</td>
<td>8, 640/ 30</td>
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<td>lust hereafter to leave off</td>
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<td>lysts &quot; and, as he said</td>
<td>8, 588/ 5</td>
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<td>lysts , or else till they</td>
<td>8, 588/ 11</td>
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<td>lusty point, and assoileth all</td>
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<td>Luther ,Wycliffe, Friar Huessgen, and</td>
<td>8, 578/ 7</td>
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<td>Luther saith, asleep. And therefore</td>
<td>8, 582/ 32</td>
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<td>Luther saith that we need</td>
<td>8, 585/ 13</td>
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<td>Luther and Wycliffe were evil-content</td>
<td>8, 585/ 33</td>
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<td>Luther lay unto the pope</td>
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<td>Luther , and the great cleric</td>
<td>8, 588/ 36</td>
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<td>Luther , Friar Huessgen, and Denck</td>
<td>8, 597/ 14</td>
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<td>Luther let his crown grow</td>
<td>8, 600/ 4</td>
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<td>Luther , ye wot well. But</td>
<td>8, 600/ 7</td>
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<td>Luther ,Tyndale, Huessgen, and Zwingli</td>
<td>8, 607/ 1</td>
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<td>Luther ,Tyndale, Huessgen, and Zwingli</td>
<td>8, 607/ 6</td>
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<td>Luther ,Tyndale, Huessgen, and Zwingli</td>
<td>8, 607/ 12</td>
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<td>Luther ,Tyndale, Huessgen, and Zwingli</td>
<td>8, 607/ 19</td>
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<td>Luther ,Tyndale, Huessgen, and Zwingli</td>
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<td>Luther because his heresy further</td>
<td>8, 608/ 25</td>
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<td>Luther , Zwingli, Huessgen, and himself</td>
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<td>Luther ,Tyndale, Huessgen, and Zwingli</td>
<td>8, 611/ 26</td>
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<td>Luther ,Tyndale, Friar Huessgen, or</td>
<td>8, 619/ 4</td>
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<td>Luther and all their sects</td>
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false. For albeit that by their master Martin all and sleep... as of friars and nuns, heresies of Tyndale and alone as openly marketh these new heretics, as none allegory sense, as that he used allegories. call them "dumb" Martin For that ceremony Friar ever were wrought. As a great sacrament himself answer unto other men is my body," Martin but first I told of his. And Friar is to say, Saint this new Baptist, Saint man as holy Friar if Tyndale will have scripture! Or else hath to say that Saint and therefore Tyndale and must needs follow that in such wise handled that in answering thereunto, thirteen hundred years before see not greatly why would not wed, and well agreed... saving that that their head captain, wit, that heresy that wit, the heresy that of himself as of of the Sacraments, strained the King's Grace against saying of Saint Augustine, the Church hath," saith diverse ways. For since the apostles (of which reason His Grace gave laid unto him, since laid His Highness unto words against himself, thiswise... King's Highness utterly confuted laid His Highness unto Since God hath, as the words of man... the selfsame words of

Luther in the beginning professed 8, 623/ 30
Luther himself that they cannot 8, 624/ 9
Luther writeth plainly in a 8, 626/ 3
Luther confesseth himself, in his 8, 626/ 25
Luther and all their other 8, 627/ 3
Luther, and Tyndale, and Huessgen 8, 627/ 5
Luther, and Tyndale, Huessgen, and 8, 628/ 1
Luther and he say both 8, 635/ 26
Luther and Tyndale would have 8, 635/ 31
Luther himself, Tyndale's great master 8, 638/ 28
Luther will none in no 8, 638/ 31
Luther, to make men ween 8, 639/ 18
Luther, I say, letteth not 8, 639/ 24
Luther himself, and Tyndale also 8, 639/ 33
Luther, Tyndale's old master, glosseth 8, 640/ 22
Luther and his sect that 8, 641/ 7
Luther saith the same, and 8, 646/ 32
Luther, the foregoer of these 8, 650/ 21
Luther, give the world warning 8, 650/ 28
Luther is so fully fastened 8, 651/ 1
Luther taken now for a 8, 651/ 13
Luther and he some other 8, 652/ 4
Luther, Saint Hutchins, Saint Huessgen 8, 652/ 27
Luther, and all their fellows 8, 653/ 23
Luther and Tyndale, and Huessgen 8, 655/ 27
Luther that in answering thereunto 8, 657/ 16
Luther fareth as one that 8, 657/ 17
Luther was born, that the 8, 657/ 29
Luther should be better believed 8, 658/ 2
Luther hath wedded a nun 8, 658/ 4
Luther of late, and Friar 8, 658/ 17
Luther, proudly rejecteth and shaketh 8, 659/ 7
Luther holdeth: that in the 8, 661/ 29
Luther and Barnes and them 8, 667/ 35
Luther so sore that hitherto 8, 675/ 31
Luther, besides all this that 8, 676/ 12
Luther himself alloweth. For though 8, 676/ 23
Luther, "according to the saying 8, 676/ 30
Luther confessed that the Church 8, 676/ 36
Luther would none believe, because 8, 677/ 3
Luther and Tyndale and all 8, 677/ 6
Luther cannot say nay but 8, 677/ 9
Luther further his own words 8, 677/ 13
Luther himself confesseth that God 8, 677/ 15
Luther upon Luther's own words 8, 677/ 38
Luther his own words aforesaid 8, 678/ 8
Luther confesseth, given the Church 8, 678/ 10
Luther well showeth himself such 8, 678/ 12
Luther, as the King's Highness 8, 678/ 15
them, fully do conclude
Saint Augustine saith, and
both Saint Augustine and
both Saint Augustine and
so substantially laid unto
and his master Martin
against such heretics as
that one, against Martin
Tyndale's own master Martin
these texts, lo, do
And therefore saith Saint
death when we tell
well marketh and rehearseth)
sacrament"... those words glosseth
my body"... there glosseth
Pay your vows"... Friar
Augustine, pardic, but holy
it, though Tyndale and
to be believed than
his master or Friar
power that it forced
his holy master Martin
Saint Augustine saith and
lewd wedded friars, as
And if he liken
foregoer and Baptist is
things that Tyndale and
out of his... since
Pharisees... which things neither
made against Tyndale and
of Christ... and that
Saint James... which epistle
itself such strength that
of God (whose gift
Saint Augustine saith, and
at the least, both
that his own master
that we have with
inspiration teach Tyndale, and
therefore if Tyndale or
pardie, that Tyndale and
golden, old eagle Martin
if Tyndale say that
of the Scripture than
yet again to Friar
the steps of Friar
of his own sects
apostles and evangelists against
and Hus Heretic, and
and every man, as

Luther and Tyndale both, in
8, 678/ 16
Luther also confesseth, that "the
8, 678/ 19
Luther both spoke of the
8, 678/ 22
Luther affirm, confess, and agree
8, 678/ 24
Luther upon his own words
8, 678/ 36
Luther before him, then hath
8, 679/ 14
Luther and Tyndale be now
8, 680/ 14
Luther and William Tyndale, too
8, 680/ 30
Luther , as false as he
8, 683/ 18
Luther and Tyndale say that
8, 687/ 15
Luther , inspired with the spirit
8, 687/ 26
Luther , Tyndale, or Barnes this
8, 688/ 7
Luther leteth not upon the
8, 688/ 20
Luther , and saith that Saint
8, 689/ 1
Luther his words, and saith
8, 689/ 5
Luther , Friar Huessgen, Zwingli, and
8, 689/ 11
Luther himself also, Tyndale's own
8, 689/ 27
Luther both say nay, that
8, 689/ 30
Luther , or Tyndale either, in
8, 690/ 4
Luther himself either, which for
8, 690/ 10
Luther himself, Tyndale's own master
8, 690/ 30
Luther , and Friar Huessgen, Friar
8, 692/ 38
Luther confesseth, and Tyndale cannot
8, 694/ 3
Luther , and Lambert, and Huessgen
8, 694/ 36
Luther to Christ, then who
8, 695/ 29
Luther ?To whom maketh he
8, 695/ 31
Luther now rebuke were holy
8, 697/ 10
Luther and he ween that
8, 702/ 34
Luther nor Tyndale, nor none
8, 706/ 1
Luther , and Huessgen, and Zwingli
8, 706/ 11
Luther and Tyndale and all
8, 706/ 13
Luther and Friar Barnes let
8, 707/ 37
Luther could not himself say
8, 708/ 11
Luther confesseth it to have
8, 710/ 37
Luther himself alloweth) which is
8, 711/ 17
Luther and himself, and all
8, 717/ 10
Luther saith that this Catholic
8, 720/ 22
Luther and Tyndale and these
8, 721/ 14
Luther , and Huessgen, and Zwingli
8, 722/ 25
Luther and Tyndale and all
8, 722/ 28
Luther or any of all
8, 722/ 28
Luther in like wise, and
8, 723/ 16
Luther himself, in whose goodly
8, 723/ 34
Luther therein lieth, and that
8, 724/ 3
Luther doth himself. Howbeit, iwis
8, 724/ 5
Luther his master, and his
8, 724/ 26
Luther into the nun's bed
8, 726/ 5
Luther , Lambert, Huessgen, and Zwingli
8, 726/ 19
Luther and Tyndale as the
8, 727/ 29
Luther Heretic, and Lambert Heretic
8, 728/ 8
Luther saith, believeth for himself
8, 729/ 18
the holy living of
he will advise Friar
spiritual master, Master Martin
follow thereon that neither
Would God yet that
the preaching of Friar
also, as his master
to me therein as
of nuns! Well, send
as Tyndale's master Martin
that Tyndale's master Holy
yet say still as
make them believe that
pursue the Lutherans, as
proved by Tyndale, and
that he did, and
own master William Tyndale,
master, his master, Martin
that now Tyndale, and
wherewith he saith that
verily that until Friar
be written and, as
Now let Tyndale, and
Now, if Tyndale, and
own worshipful master Martin
his other sins, as
cometh Tyndale's master Martin
which the sect of
whereas those archheretics Friar
of his master Martin
further, as his master
then is first Friar
Barnes nor Tyndale, nor
vary, and wherein Friar
point Barnes learned of
and yet findeth he
new master also, Friar
his name had been
say thereto, And thereupon
now. Then what might
Friar Barnes, and Friar
no doubt but that
Barnes, and to Friar
rehearse them thus "Friar
have spoken of, of
Barnes nor Tyndale, nor
oblation to God, against
from her (as have
such fathers as Father-Friar
shall tell you wherefore.

Luther , and Lambert, and Huessgen 8, 732 / 5
Luther to lie no more 8, 733 / 19
Luther himself, for all his 8, 751 / 17
Luther nor Tyndale, nor Huessgen 8, 762 / 30
Luther the lecher would once 8, 766 / 3
Luther , Friar Huessgen, Friar Lambert 8, 766 / 34
Luther did in the same 8, 766 / 26
Luther answered the King's Grace 8, 769 / 30
Luther , then, Howbeit, that may 8, 770 / 20
Luther doth manifestly and plainly 8, 784 / 6
Luther lieth. But yet will 8, 784 / 16
Luther did before. Also there 8, 784 / 26
Luther meant well, and that 8, 784 / 35
Luther himself complaineth; and the 8, 790 / 30
Luther , and Huessgen, and many 8, 793 / 28
Luther also, your own master's 8, 802 / 21
Luther , Lambert, Huessgen, or Zwingli 8, 805 / 8
Luther , and the other lewd 8, 806 / 6
Luther , and Lambert, and Huessgen 8, 806 / 25
Luther , and Tyndale, and Huessgen 8, 807 / 25
Luther now began of late 8, 808 / 8
Luther saith, evidently written in 8, 809 / 7
Luther , and Huessgen, and Zwingli 8, 811 / 10
Luther , and Huessgen, and Zwingli 8, 811 / 31
Luther saith expressly that no 8, 821 / 18
Luther calleth them, or his 8, 821 / 23
Luther , and in his book 8, 824 / 9
Luther giveth all the glory 8, 825 / 32
Luther and Friar Huessgen, with 8, 836 / 24
Luther , and by his own 8, 840 / 3
Luther and his fellow Tyndale 8, 849 / 21
Luther out of the church 8, 851 / 15
Luther , nor Lambert, nor Huessgen 8, 868 / 31
Luther and we vary, and 8, 872 / 16
Luther ; and yet findeth he 8, 873 / 9
Luther so foolish that he 8, 873 / 10
Luther , after whom he runneth 8, 896 / 3
Luther ; and that there had 8, 925 / 11
Luther himself having the words 8, 925 / 30
Luther and Barnes have said 8, 927 / 1
Luther , and William Tyndale, would 8, 927 / 11
Luther , Barnes, and Tyndale would 8, 928 / 5
Luther , too... that since they 8, 932 / 30
Luther , one; Cate his nun 8, 936 / 25
Luther , Tyndale, and himself, would 8, 940 / 1
Luther neither, can for shame 8, 940 / 15
Luther and all his adherents 8, 969 / 23
Luther , Huessgen, and Zwingli, Lambert 8, 971 / 31
Luther is, and as Father-Friar 8, 979 / 9
Luther himself, that wrote of 8, 1002 / 22
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<td>laid, that the very</td>
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<td>Luther</td>
<td>and his fellows by</td>
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<td>Luther</td>
<td>, too so far forth</td>
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<td>Luther's</td>
<td>elects of all things</td>
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<td>Luther's</td>
<td>too, and all the</td>
<td>8, 585/ 12</td>
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<td>own heresies, for the</td>
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<td>, them again; and all</td>
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<td>,&quot; or &quot;we Huessgenites,&quot; or</td>
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<td>saith &quot;the church&quot; standeth</td>
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<td>, and the ordinary gloss</td>
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<td>: &quot;The Church doth not</td>
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verity." These words of Lyra hath Barnes alleged to
I have looked over
Barnes playeth here with
upon these words of will ye say to
curch to err... andfolly. First he saith
wisely he proveth that
Rome to err, and "
erred." And what then?
Rome hath erred, nor
the province. Now, where
findeth any fault with
a great thing in
the children of Master
the Books of the
Manichaeus Heretic, Helvidius Heretic,
Altar... and like a
Christ, if Tyndale lay
Tuck may not marry
for anger so stark
Jew nor heretic so
heareth no man so
other men were so
and made him so
and nuns, and many
Who was ever so
would not be so
no new thing a
well declareth by his
the devil make us
that had been so
except he be so
if Barnes be so
whole meinie, like a
run out in a
truth remaining in their
are all you so
in earth were a
church were more than
man may seem stark
there might be, peradventure,
in the title, he
in the title, he
the laws that are
forbidden marriage to be
as they were that
own vows and promises
are not the amercements
that, the pope hath

Lyra hath Barnes alleged to
Lyra upon all that chapter
Lyra as he playeth with
Lyra he maketh a great
Lyra ? I have great marvel
Lyra saith plain that many
Lyra condemeth the law... and
Lyra reproveth the gloss. He
Lyra saith plain that many
Lyra saith not that the
Lyra saith not that the
Lyra saith that "the church
Lyra's words. But in good
M's faith, as faithless as
Maccabees, because it proveth for
Macedonius Heretic, Jovinian Heretic, Pelagius
mad, frantic fool maketh mocks
mad in the midst of
Mad Marian? But then to
mad at last... that he
mad to make him that
mad to say so; for
mad that they could not
mad in the brain that
mad frenzies more that he
mad to think that the
mad to say as I
mad wild bull to run
mad , poisoned process that all
mad fools. And therefore he
mad as to say they
mad as to mean here
mad as to say that
mad sort of drunken sots
mad rage, and yet having
mad heads that is to
mad to break your fond
mad thing to say. And
mad to say. And that
mad that affirmeth now that
made a second question after
made his question of "the
made , as I say, his
made by men. And thus
made with other degrees, both
made those laws. The other
made unto God, which no
made for licenses... but devised
made a plain decree in
repenteth, because he "hath
that the pope had
of truth the pope
saith the pope hath
are a plain law
divers synods and councils
besides, that neither were
law, nor a thing
were a law or
that the pope hath
were the pope's words,
went the pope had
after a great face
lightly... was not only
a "high" reason... was
itself so strong, before
More Tyndale hath here
get him a hole
Paul saith, "Faith is
in which God hath
to be diminished and
the promises of God
their own books severally
down much further, and
enter into a hole
get him a hole
get him a hole
the Church mitigated and
the mark that himself
that good man that
of Christ, and have
might any knave have
letter, did when he
that ever he hath
than the Church hath
body, and so I
and so have I
promise that I never
ours make against us,
reasons" as the Jews
reasons" that the Jews
in God to be
thing that he hath
mastery than ever they
led him hereabout, and
Abiram, with their fellows,
a reason before me
which he mocketh was
that holy Saint Augustine
although he never had
made a plain decree in
made that law that Tyndale
made not that law, but
made those words for a
made by the pope... are
made for laws... yet are
made by any synod nor
made by the pope, but
made by a pope before
made them for a law
made for a plain law
made it for a law
made of a great feast
made by me, in my
made by that great, famous
made by Saint Cyprian, as
made us a long discourse
made with another beast's labor
made by hearing," and "How
made many such plenteous promises
made a small flock in
made unto this church, by
made against them as against
made them fall to blaspheme
made with another beast: I
made with another beast's labor
made with another beast's labor
made easy with exceptions and
made me find out, the
made the book of Rationale
made their own bellies the
made upon the apostles in
made it foresee, and more
made. But yet saw Saint
made in many years to
made mine apostles ween, and
made all good men believe
made them: to them have
made they against Christ, saying
made against Christ. For answer
made unto him. And now
made righteous; and with those
made us gape after all
made yet... whereof the mischief
made him to fall in
made a sect of schismatics
made by the strong and
made by the holy doctor
made that reason for, against
made more (whereas Tyndale well
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<td>understand them… but he</td>
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<td>off Saint Augustine’s reason</td>
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<td>that his goodness hath</td>
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<td>a thousand miracle have</td>
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<td>Huessgen which hath here</td>
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<td>by the Catholic Church</td>
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<td>those two that he</td>
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when Webbe thought he
since yesterday. But he
how heavily he had
they should have been
charity, wherewith they be
in earth, and thereby
Christ is the church
by grace, was she
saith that Christ hath
and to the promise
the promises that be
geste, be washed and
own frantic process also
and to the promises
the promises that be
and all washed and
invisible, when it is
only to God's promises
promises of God are
a face as he
any whiter since he
all her wrinkles, and
which Friar Barnes hath
that "the church" is
commanded those that were
not; as though it
it, and thereby be
whole tale, garnished and
of Scripture that either
constructions that Saint Philip
he saw ere he
upon a bench and
tarried after his proclamation
in his fiftieth sermon
Christ is the Church
by pardon and grace,
again cleansed, purged, and
is once cleansed and
Sermon 99 that he
very meet to be
themselves... yet hath himself
when he hath himself
that other men have
those laws, since they
as he were even
the devil when he
For many things have
of the Greek, but
decree of that council
because they were then
made the matter safe and
made me therewith remember a
made his bitter prayers at
made handfast and ensured together
made forthwith perfect members of
made inheritable unto the bliss
made fair. First was she
made fair," etc. Here Saint
made his church fair and
made to them in him
made therein. More Lo, good
made clean of their sins
made against free will. And
made to them in him
made therein. Now see ye
made fair by God, and
made all of men and
made in Christ's blood; sixthly
made ... but over that should
made before with the scriptures
made his book; take out
made her glorious in heaven
made as very a foolish
made clean and pure by
made clean of their leprosy
made no matter though we
made of Holy Church, though
made fair with the example
made for it or seemed
made Eunuchus. "And therefore, though
made them, and therefore even
made a proclamation aloud, that
made ... he would take him
made upon the words of
made fair. First was she
made fair." Upon these words
made fair by grace and
made fair is never after
made De tempore; in which
made preachers else Saint Augustine
made a plain change of
made a change in them
made upon the law. And
made nothing for his purpose
made a king by the
made himself a friar. And
made (and yet make) unto
made by some Latin man
made against them was naught
made open since of truth
they which by being
church before they were
laws after to be
and true; or else
many such other like
fantasy, break his promise
by his pleasure that
the which addition was
answer that this place
himself saith he there
that upon every complaint
Barnes in his answer
and the spiritual court,
frowardly refuse to be
And yet hath God
as I have already
how the Church is
he had washed and
him, nor Saint Augustine
intent Friar Barnes hath
place and order, remembrance
tem, prayer should be
rehearsal should then be
helped therewith, since prayer
argument, in a manner,
good works, garnished and
the which addition was
For you have always
Saint Augustine which he
sermons that he had
and priors," to have
hypocrisy, and lied, and
say that God hath
deduction which I have
you, hath of likelihood
himself for that cause
Scripture, and some insinuation
into earth, and there
reproved, here is it
at every change since,
an unknown body, and
denying that God hath
flock upon which he
universal church that is
and to whom he
that we may be
whole church gathered and
whole universal church being
every man's mouth, that
is an argument often
made open be proved after
made open. But now suppose
made, and all doubts of
made that great, wise, and
made by many right excellent
made unto God. And therefore
made it, broken and set
made by holy fathers (for
made not for suing at
made unto Master Wolman concerning
made and proved in the
made to Master Wolman avoiding
made a very sleeveless answer
made glorious. And that company
made Barnes himself so blind
made appear unto you his
made without spot or wrinkle
made clean without spot. He
made not that sermon against
made this false, foolish change
made of them, prayer should
made for them… and not
made that the same Sacrifice
made for them unto God
made the false Jews indeed
made gay. For if our
made by holy fathers (for
made yourselves the Holy Church
made unto certain persons forthwith
made them before), he saith
made the company more holy
made merchandise of them by
made his revelation to his
made you, the cause that
made his very church a
made it unknown, and such
made of them, and some
made it and kept it
made for that head of
made his church in earth
made a shepherd upon such
made over his church evermore
made Saint Peter shepherd... not
made of those parts is
made his promises and gave
made a vessel of gold
made of the particular churches
made of particular known churches
made the difference between the
made by Saint Cyprian, the
promises which he hath made
he hath so faithfully made
rave and rage as madmen
rave and rage like madness
which is the most whole world. Saint Mary
say well... then Mary plain statute De scandalis of Moses... as Simon likeness us to Simon Peter found with Simon Peter answered not Simon the false story of from the death of and take him to a like example. My the tiler teach the holes. And then the as much to her his wife, took her persecuting and correcting her must have let her wives the fairest young his leman some very maidenly shamefastness. But not till heretic lately burned at wit, a whole great, it otherwise among so whole people, being so God shall uphold and open, avowed whoredom, and naughty persons be not some such false scripture the selfsame reason that have devised for the cannot say, for the faint-framed matters concerning the sore blaspheming the high more than an imperial church, but rather to this will I well us hardly kneel and he feareth not to the seven sacraments too; them, poll them, and is good... because they power or authority to purpose might prosper... and man compelled them to.

made unto his church in
made . Moreover, since everything must
mad . And therefore saith the
madmen ; but he preached with
madness as well of himself
madness that can fall in
Magdalene was more allowed of
Magdalene did not well, but
magnatum sore and straitly prohibited
Magus believed by the reason
Magus believed by the reason
Magus , that believed for the
Magus was not the fault
Magus so sore, ye wot
Mahomet unto Tyndale's birth. If
Mahomet's Koran, and call that
maid hath yonder a spinning
maid , how she should bear
maid laughed and said that
maid , or else so foolish
maid besides, she gave sentence
maid ... and saith not that
maid have pursued and beaten
maid that could be found
maidenly shamefastness. But not till
Maidstone and now burning in
main multitude, of many sundry
main a multitude, while Christ's
main a multitude and dwelling
maintain all their beliefs, as
maintain their incestuous lechery, with
maintained in their malicious railing
maintained again and allowed. But
maintaineth them in their obstinacy
maintenance of their heresies. Then
maintenance of his solution, any
maintenance of their false heresies
majesty of God: I say
majesty , proclaim all men for
make men to ween that
make good in his behalf
make our prayer to them
make mocks and mows at
make mocks at the Mass
make them spend their thirfts
make , he saith, laws of
make any law, or any
make all people lawless, because
make . Is not this a
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<th>Concordance</th>
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<td>make</td>
<td>heretics of them and</td>
<td>8,587/26</td>
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<tr>
<td>make</td>
<td>us ween that though</td>
<td>8,589/20</td>
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<tr>
<td>make</td>
<td>heretics of them and</td>
<td>8,589/37</td>
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<td>make</td>
<td>, can pass un-perceived and</td>
<td>8,592/2</td>
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<tr>
<td>make</td>
<td>any man regard himself</td>
<td>8,592/3</td>
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<tr>
<td>make</td>
<td>himself sure that if</td>
<td>8,592/15</td>
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<tr>
<td>make</td>
<td>men ween that it</td>
<td>8,593/29</td>
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<tr>
<td>make</td>
<td>the reason stretch a</td>
<td>8,596/21</td>
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<tr>
<td>make</td>
<td>the Gospel truly taught</td>
<td>8,598/1</td>
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<tr>
<td>make</td>
<td>his reason like mine</td>
<td>8,604/13</td>
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<td>make</td>
<td>the synagogue of the</td>
<td>8,604/13</td>
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<td>make</td>
<td>unto her husband, which</td>
<td>8,604/17</td>
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<td>make</td>
<td>her perceive the Treatise</td>
<td>8,604/17</td>
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<td>make</td>
<td>her perceive the that</td>
<td>8,604/20</td>
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<td>make</td>
<td>you a like example</td>
<td>8,605/21</td>
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<td>make</td>
<td>imaginations I cannot tell</td>
<td>8,605/25</td>
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<td>make</td>
<td>you claw your head</td>
<td>8,605/36</td>
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<td>make</td>
<td>merchandise of it, and</td>
<td>8,609/25</td>
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<td>make</td>
<td>sedition and sects among</td>
<td>8,611/10</td>
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<td>make</td>
<td>an easy way in</td>
<td>8,613/6</td>
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<td>make</td>
<td>his church so open</td>
<td>8,613/14</td>
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<tr>
<td>make</td>
<td>merchandise of the people</td>
<td>8,614/2</td>
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<td>make</td>
<td>a new church, a</td>
<td>8,621/24</td>
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<td>make</td>
<td>it seem to serve</td>
<td>8,624/7</td>
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<tr>
<td>make</td>
<td>, in a manner, mocks</td>
<td>8,624/13</td>
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<td>make</td>
<td>them gaze and muse</td>
<td>8,624/25</td>
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<td>make</td>
<td>themselves gracious, godly, and</td>
<td>8,624/33</td>
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<td>make</td>
<td>men believe that there</td>
<td>8,625/15</td>
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<td>make</td>
<td>a pot at it</td>
<td>8,626/8</td>
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<tr>
<td>make</td>
<td>I cannot well tell</td>
<td>8,628/28</td>
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<td>make</td>
<td>us believe the work</td>
<td>8,631/1</td>
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<td>make</td>
<td>allegories of them, and</td>
<td>8,632/10</td>
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<td>make</td>
<td>us ween that for</td>
<td>8,633/23</td>
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<td>make</td>
<td>us believe that the</td>
<td>8,633/30</td>
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<td>make</td>
<td>us take all the</td>
<td>8,634/9</td>
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<tr>
<td>make</td>
<td>no great exactions besides</td>
<td>8,635/16</td>
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<tr>
<td>make</td>
<td>us muse and study</td>
<td>8,637/28</td>
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<tr>
<td>make</td>
<td>more constitutions and more</td>
<td>8,638/23</td>
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<tr>
<td>make</td>
<td>themselves the worst that</td>
<td>8,639/17</td>
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<tr>
<td>make</td>
<td>men ween that matrimony</td>
<td>8,639/18</td>
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<tr>
<td>make</td>
<td>horseshoes in hell than</td>
<td>8,639/26</td>
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<tr>
<td>make</td>
<td>such glosses to that</td>
<td>8,639/27</td>
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<td>make</td>
<td>they Christ to declare</td>
<td>8,640/26</td>
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<tr>
<td>make</td>
<td>them trust upon any</td>
<td>8,641/2</td>
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<tr>
<td>make</td>
<td>, and these blasphemous follies</td>
<td>8,641/17</td>
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<tr>
<td>make</td>
<td>against us, made they</td>
<td>8,641/28</td>
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<tr>
<td>make</td>
<td>against him and his</td>
<td>8,642/5</td>
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<tr>
<td>make</td>
<td>the Jews there than</td>
<td>8,643/13</td>
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<tr>
<td>make</td>
<td>us, Christ, if they</td>
<td>8,643/14</td>
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<tr>
<td>make</td>
<td>them the better perceive</td>
<td>8,643/29</td>
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</tbody>
</table>
blind reasons” that we make against him, and then all our eyes and the Church now, and controversy... till he saith he can himself interpreting of the Scripture, voice crying in desert, “

way of our Lord; the right way and where Tyndale saith, to
to contemn penance, and here. For now, to reader, that if Tyndale other that he might it I would myself I say, if he now seemeth Tyndale to might of his chapter whether these tokens do the laws of God, the better repressed, to devil in sacrilege, and it, to declare and way... and thereby would authority or power to do now: labor to half eight hundred again heretic so mad to corrupt or change to unto Saint Chrysostom, to with their evil glosses high spiritual man shall enjoin the penance to works to justify. Now in this point never this, if he will if Tyndale will now Church. Howbeit, Tyndale, to things wherein he would that he lieth to then unto guests to and lieth, too, to way for Antichrist, and such that he could this wise... Tyndale Now with a wile, and of all the remnant hearer’s ear, and they as Tyndale would here
things be sufficient to make him believe the Catholic 8,736/19

to teach me and make me to know the 8,737/2

and now ye would make me believe the thing 8,737/3

openly and clearly somewhat make me know wherefore good 8,737/30

of the church to make a man know which 8,739/22

than though they would make me believe the fire 8,742/36

preached, and as ours make a man ready to 8,743/11

of divers fashions to make one answer seem twain 8,745/21

follow him thither to make any trial what manner 8,746/8

course him abroad or make him evil rest within 8,746/12

or else shall he make us feel that for 8,751/36

than though they would make us ween that he 8,752/16

with which Tyndale would make him believe that the 8,752/20

out, no more than is Tyndale’s juggling, to make everything of everything. Let 8,754/22

for him, not only make nothing for him… but 8,754/28

before and after, they make so clear against him 8,757/35

see that these words make men ween that whoso 8,758/8

Saint John… laboring to make him truly… and 8,758/24

of the twain clearly make against him, being translated 8,758/25

as ours do, that make a man ready to 8,760/30

kinds of people do make flesh their arm and 8,763/26

misreport him and would make men ween that he 8,764/32

this thing must needs make it open that Tyndale 8,769/1

and the Turks to make us believe that we 8,769/2

scripture among them and make them first perceive and 8,770/10

not, it seemeth, to make them so long a 8,775/22

no more policy to make a merry world the 8,776/12

own words will I make it open and on 8,776/25

in this chapter. To make us clearly perceive that 8,776/30

to manslaughter also, and make him kill and murder 8,783/13

with which he would make the world to ween 8,784/29

mock unlearned people, and make them believe that Luther 8,784/35

him. And therefore, to make open this wily folly 8,785/2

the heart”) must needs make every man to feel 8,785/12

by which he would make men so to look 8,787/11

wise conclusion will Tyndale make of this? Marry, no 8,788/31

change the case, and make him somewhat to mollify 8,790/4

the persecution that heretics make any manner sin at 8,790/35

Tyndale the question, nor make him no judge in 8,791/1

this matter, lest we make (if we follow him 8,791/2

Behest. For this can make no matter touching Tyndale’s 8,794/26

I can see, to make his tale serve anything 8,794/36

thereon, but play and make us merry while we 8,797/27

at all till God make him first both for 8,798/13

praying that God may make him believe is some 8,798/37

with their false glosses make his words false, even 8,800/33

of the matter and make us look upon a 8,801/9

instructed his disciple to make answer sufficient to everything 8,803/14
| hath taught him to make answer. But yet I 8, 803/ 37 |
| the name of "wedding" make stewed strumpets of nuns 8, 804/ 28 |
| hath bound him to make answer that is to 8, 804/ 35 |
| teacheth his scholar to make answer and say that 8, 805/ 22 |
| old story can he make it good that in 8, 807/ 34 |
| out can he now make us know that friars 8, 808/ 1 |
| Scripture. For therein they make as though they reigned 8, 808/ 15 |
| when he could not make me believe that he 8, 814/ 32 |
| to open shame, and make me an example to 8, 815/ 6 |
| would not else, Webbe, make so large an offer 8, 815/ 9 |
| thereof shall of necessity make him love God ever 8, 818/ 13 |
| out. But yet, to make him somewhat say therein 8, 820/ 18 |
| will, for all this, make any sticking (I cannot 8, 821/ 32 |
| good Christian readers, to make an end of this 8, 828/ 11 |
| a rude ass to make his rude roaring… nor 8, 833/ 11 |
| a fond ape to make mocks and mows… nor 8, 833/ 11 |
| church of God, and make them ashamed that have 8, 834/ 16 |
| professed chastity… and yet make harlots of professed nuns 8, 836/ 13 |
| will for a while make us a proud face 8, 837/ 3 |
| word of life to make her to himself a 8, 837/ 9 |
| intent, that he would make her clean. And therefore 8, 837/ 18 |
| might cleanse her and make her to himself a 8, 837/ 19 |
| truly delivered. Ye cannot make , by all your power 8, 837/ 38 |
| spiritual signs and tokens make the church of God 8, 838/ 2 |
| see plainly proved, do make plain against him… and 8, 839/ 8 |
| Church. For he would make as though the free 8, 839/ 36 |
| ye have transgressed, and make you a new heart 8, 840/ 12 |
| draw near to you. Make clean your hands, O 8, 840/ 35 |
| above his too, to make his saying true. But 8, 845/ 26 |
| Gospel of Saint Luke, " make you friends with the 8, 849/ 32 |
| word of life, to make her to himself a 8, 851/ 28 |
| intent that he might make her to himself a 8, 852/ 12 |
| fire) bring forth and make perfect his glorious church 8, 855/ 14 |
| Friar Barnes would here make us ween, to beguile 8, 855/ 22 |
| that Friar Barnes bringeth make even plain against him 8, 856/ 35 |
| and his railing to make such confusion in the 8, 857/ 8 |
| her that he might make her glorious”; so that 8, 860/ 6 |
| all these together cannot make one crumb of holiness 8, 861/ 12 |
| were no mastery to make an ass to be 8, 861/ 14 |
| done? Because she may make new rules and new 8, 862/ 9 |
| with a face, and make Saint Peter afeard to 8, 866/ 5 |
| fruitful works of penance make no satisfaction himself; no 8, 867/ 15 |
| folk enough able to make a great flock, that 8, 868/ 26 |
| which he saith to make us think that we 8, 871/ 13 |
| mistrust her, and ever make an assay and a 8, 871/ 17 |
| matter that he would make us ween that not 8, 871/ 27 |
| treaty I trust to make almost every child perceive 8, 872/ 3 |
| by which Barnes will make us to know his 8, 873/ 3 |
| tokens than twain to make him know that the 8, 876/ 12 |
| told you of… that make as though they were 8, 877/ 19 |
| thither... till they may     | make | men believe them... and | 8, 877/ 21      |
| of reason those tokens      | make | us most sure of         | 8, 879/ 12      |
| And if they cannot          | make | us sure of them         | 8, 879/ 13      |
| see them, they cannot       | make | us sure, as it          | 8, 879/ 14      |
| of him, and only            | make | us sure that some       | 8, 879/ 29      |
| and the pagans, and         | make | one church of both      | 8, 881/ 23      |
| it should of necessity      | make | in every such place     | 8, 882/ 7       |
| he promised us to           | make | us know where were      | 8, 883/ 7       |
| Friar Barnes of likelihood  | make | her great congratulation, and | 8, 885/ 11 |
| to their further consolation,| make | and send them over      | 8, 886/ 13      |
| life, so clear to           | make | it open that Christ     | 8, 889/ 1       |
| that can in teaching        | make | the Scripture so plain  | 8, 889/ 9       |
| and suffer the devil        | make | us mad fools. And       | 8, 890/ 6       |
| dreams of men, and          | make | men believe that dumb   | 8, 890/ 16      |
| malice can devise, to       | make | us mistake our mother   | 8, 892/ 25      |
| may deceive us and          | make | us take for a           | 8, 894/ 1       |
| were ye likely to           | make | me to doubt as          | 8, 895/ 14      |
| how will ye first           | make | me know of which        | 8, 895/ 28      |
| to heaven... would ye       | make | me ween that God        | 8, 898/ 1       |
| all that I halt, teach them, and would have been taught right, | make | her perceive the truth  | 8, 898/ 6       |
| by your tale, to is to wit, to many things, and would her. For he must there is, before he of the Church, to Augustine meant in them, are in the Church, truth. And yet to here in earth, and by that name, to of Saint Augustine nothing fidelibus" that God may glosses for him, that one of them, to him come forth and change in them to all his plain change, able... as I would laws that ye can a stage play may them can ye not they and you together men of the world somewhat too little, let first), I purpose to that shall I then men of the world make for Friar Barnes. And make them all good men make so clear against him make it seem the more make such great boasts of make them seem the more make yet so plain against make you soon perceive if make , and all the holiness make more bragging boasts, nor make Holy Church. But peradventure make not the universal holy make the universal church, whose make it in God's name make this point appear well make plain and open to make the universal church, whose
<table>
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<th>and Kit Cate his</th>
<th>make</th>
<th>, and those others that</th>
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<td>no man ought to</td>
<td>make</td>
<td>them... but it were</td>
<td>8, 925/33</td>
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<td>for any man to</td>
<td>make</td>
<td>them, but if he</td>
<td>8, 925/34</td>
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<td>have made (and yet</td>
<td>make</td>
<td>) unto the edification of</td>
<td>8, 930/33</td>
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<td>take an order and</td>
<td>make</td>
<td>a law among them</td>
<td>8, 937/23</td>
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<td>same mind though</td>
<td>make</td>
<td>no decree thereof, nor</td>
<td>8, 941/31</td>
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<td>they should nothing else but</td>
<td>make</td>
<td>some wondering upon his</td>
<td>8, 945/31</td>
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<td>to be compelled to</td>
<td>make</td>
<td>the party aggrieved a</td>
<td>8, 946/27</td>
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<td>heresy, and labor to</td>
<td>make</td>
<td>him believe that neither</td>
<td>8, 949/11</td>
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<td>finding thereof, intended to</td>
<td>make</td>
<td>his true particular churches</td>
<td>8, 951/37</td>
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<td>her, that he might</td>
<td>make</td>
<td>her glorious.&quot; So that</td>
<td>8, 956/22</td>
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<tr>
<td>her, that he might</td>
<td>make</td>
<td>her glorious&quot; yet meant</td>
<td>8, 957/13</td>
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<td>hath given himself to</td>
<td>make</td>
<td>him glorious shall indeed</td>
<td>8, 957/14</td>
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<td>too. But Barnes, to</td>
<td>make</td>
<td>men ween that only</td>
<td>8, 957/35</td>
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<td>though he meant to</td>
<td>make</td>
<td>men love Christ Jesus</td>
<td>8, 958/12</td>
</tr>
<tr>
<td>the weight hangeth, to</td>
<td>make</td>
<td>men ween that to</td>
<td>8, 958/14</td>
</tr>
<tr>
<td>purpose, either... but to</td>
<td>make</td>
<td>men ween that no</td>
<td>8, 958/31</td>
</tr>
<tr>
<td>he goeth about to</td>
<td>make</td>
<td>the reader, the more</td>
<td>8, 959/9</td>
</tr>
<tr>
<td>intent that he would</td>
<td>make</td>
<td>you the matter the</td>
<td>8, 959/30</td>
</tr>
<tr>
<td>chief part away, to</td>
<td>make</td>
<td>them seem the plainer</td>
<td>8, 959/33</td>
</tr>
<tr>
<td>intent that I may</td>
<td>make</td>
<td>his false handling of</td>
<td>8, 959/35</td>
</tr>
<tr>
<td>for himself, but to</td>
<td>make</td>
<td>us without any spot</td>
<td>8, 961/7</td>
</tr>
<tr>
<td>therefore pray him to</td>
<td>make</td>
<td>us such... and when</td>
<td>8, 961/8</td>
</tr>
<tr>
<td>this he feigneth to</td>
<td>make</td>
<td>it seem that the</td>
<td>8, 963/16</td>
</tr>
<tr>
<td>sin. And he would</td>
<td>make</td>
<td>us ween that Saint</td>
<td>8, 963/22</td>
</tr>
<tr>
<td>his only natural strength</td>
<td>make</td>
<td>himself such one if</td>
<td>8, 964/17</td>
</tr>
<tr>
<td>given himself for</td>
<td>make</td>
<td>her fair and glorious</td>
<td>8, 965/28</td>
</tr>
<tr>
<td>to good faith, able to</td>
<td>make</td>
<td>the man good, because</td>
<td>8, 965/32</td>
</tr>
<tr>
<td>before, that God would</td>
<td>make</td>
<td>him without spot or</td>
<td>8, 966/24</td>
</tr>
<tr>
<td>word of life, to</td>
<td>make</td>
<td>her to himself without</td>
<td>8, 971/10</td>
</tr>
<tr>
<td>Christ gave himself to</td>
<td>make</td>
<td>her such... and saith</td>
<td>8, 971/16</td>
</tr>
<tr>
<td>not that he shall</td>
<td>make</td>
<td>every part of her</td>
<td>8, 971/17</td>
</tr>
<tr>
<td>for his Church to</td>
<td>make</td>
<td>her glorious, without spot</td>
<td>8, 971/24</td>
</tr>
<tr>
<td>faith alone&quot;… God shall</td>
<td>make</td>
<td>them glorious, without spot</td>
<td>8, 972/3</td>
</tr>
<tr>
<td>distrust to be heard</td>
<td>make</td>
<td>intercession for those that</td>
<td>8, 976/20</td>
</tr>
<tr>
<td>chastise our body and</td>
<td>make</td>
<td>it subject, if we</td>
<td>8, 978/5</td>
</tr>
<tr>
<td>babble wherewith he would</td>
<td>make</td>
<td>men believe that the</td>
<td>8, 979/14</td>
</tr>
<tr>
<td>which Friar Barnes would</td>
<td>make</td>
<td>us ween that the</td>
<td>8, 980/5</td>
</tr>
<tr>
<td>some words away, to</td>
<td>make</td>
<td>his matter seem sweet</td>
<td>8, 985/9</td>
</tr>
<tr>
<td>and then will I</td>
<td>make</td>
<td>an end. For the</td>
<td>8, 985/12</td>
</tr>
<tr>
<td>translated Saint Bernard to</td>
<td>make</td>
<td>him seem to say</td>
<td>8, 987/14</td>
</tr>
<tr>
<td>to hear him now</td>
<td>make</td>
<td>as though Saint Bernard</td>
<td>8, 988/23</td>
</tr>
<tr>
<td>own advantage, do plainly</td>
<td>make</td>
<td>against his purpose that</td>
<td>8, 991/28</td>
</tr>
<tr>
<td>the church,&quot; declare and</td>
<td>make</td>
<td>open that the very</td>
<td>8, 992/4</td>
</tr>
<tr>
<td>Barnes goeth about to</td>
<td>make</td>
<td>it seem... but is</td>
<td>8, 992/7</td>
</tr>
<tr>
<td>packstaff, since it will</td>
<td>make</td>
<td>some man's hands rough</td>
<td>8, 997/17</td>
</tr>
<tr>
<td>would it be to</td>
<td>make</td>
<td>therein all manner thing</td>
<td>8, 997/36</td>
</tr>
<tr>
<td>as the particular companies,</td>
<td>make</td>
<td>one, whole, universal church</td>
<td>8, 1000/10</td>
</tr>
<tr>
<td>which never man could</td>
<td>make</td>
<td>yet; but as for</td>
<td>8, 1003/25</td>
</tr>
<tr>
<td>but as for to</td>
<td>make</td>
<td>aurum potabile, that is</td>
<td>8, 1003/25</td>
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</table>
known, God, which can
your own purpose, to
evil man? but would
run in apostasy and
those rooms. This point ( 
world any power to
flock, and help to
his hand, and shall
church of God, and
of the way and
the darkness, and shall
the particular members together
first part, and now
man but also the
the laws calleth the
too, and in the
sec. For first he
wise perceive me, but
a mad, frantic fool
in railing upon popes
and Tewkesbury the clergy
and their own malice
or peradventure that himself
all them, too... and
together contained, because he
in all things: he
against heretics, that it
the reason that he
in order, he never
part with me... and
to the old heresies
all back again, and
every necessary truth, and
to what purpose he
and railing as he
them, and whereof he
our eyes, that he
at last... that he
he would impugn it,
This reason Tyndale here
as the true text
Scripture, and which he
is Luther? To whom
they seem like, he
like... and yet he
answers, which how it
in which Saint Augustine
falsifiers of Scripture, and
the while. And then
Spirit of God, that
make a church as well
make it appear and be
make as though God had
make whores of nuns and
make these heretics at the
make any law to stop
make them ones of his
make clean his flour, and
make them ashamed that have
make us walk about in
make open the counsels of
make but one catholic or
make you plain the second
make of every man's neighbor
makers tyrants... so far forth
makers of the laws, also
maketh the title before his
maketh the title of his
maketh mocks and mows at
maketh by the way at
maketh them not heretics, nor
maketh them heretics. And for
maketh, that should have courage and
maketh as though men called
maketh every man and every
maketh as though he mock
maketh me even sorry to
maketh by which, as by
maketh any manner mention... but
maketh an argument and an
maketh them to decline from
maketh them, every one, to
maketh all of one mind
maketh here upon the clergy
maketh them an effectual token
maketh us in manner as
maketh his assays and assaults
maketh it rather more strong
maketh very light, and saith
maketh for our Savior Christ
maketh as it were now
maketh he the way now
maketh them seem like with
maketh them not like. For
maketh anything to the purpose
maketh this reason that we
maketh them no better than
maketh he as though the
maketh men of one mind
admit, as Tyndale here maketh it, everything to go 8,719/32
answer that Tyndale here maketh both for them and 8,722/9
other eagles, and thereby maketh them spy this prey 8,723/32
but in such wise maketh his argument as it 8,738/29
his help and grace maketh the well-willing person to 8,739/16
means by which he maketh a man know which 8,739/18
power and spirit, that maketh a man feel and 8,743/10
trusteth in man and maketh flesh his arm, "that 8,743/14
power and spirit, that maketh men feel and know 8,760/32
trusteth in man and maketh flesh his arm, "that 8,763/6
he assigneth. For else maketh Tyndale as though no 8,763/15
of our faith, Tyndale maketh as though we had 8,769/22
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to kill the man, maketh a cross upon his 8,783/6
our faith alone. This their blasphemy... then Tyndale maketh him an Ishmael and 8,789/17
manner man Tyndale here maketh our Savior, that he 8,789/25
left their carcasses nothing maketh more against the children 8,795/37
is not what thing maketh God's word to be 8,801/1
this question Tyndale himself maketh an answer, and saith 8,805/25
and "feeling" faith, never maketh mention thereof... as though 8,820/15
his book that he maketh against the Anabaptists, he 8,824/9
Barnes' church Friar Barnes maketh the title of his 8,831/5
processes in which he maketh mocks and mows at 8,842/33
in spirit... and yet maketh them not sure that 8,852/30
his bible-babble that he maketh in telling us that 8,871/23
And yet, because he maketh us his tale so 8,876/26
Holy Spirit, that he maketh it begin to quicken 8,885/16
God teacheth us and maketh us perceive that is 8,889/24
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that the same scripture maketh much against our brother 8,899/24
Now, good reader, what maketh this for Friar Barnes' 8,909/22
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Augustine meant as Barnes maketh that in this word 8,913/21
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"what church to err. This maketh plain against Barnes, that 8,915/36
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thieves, as Friar Barnes maketh it. But surely, good 8,921/4
God. And therefore whoso maketh any such vow weening 8,926/1
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meaneth here, while he maketh a distinction between it 8,945/27
clergy only, and yet maketh Barnes as he meant 8,952/33
wot ne'er where... but maketh two lines of his 8,960/4
upon the cross, and maketh us smooth, without any 8,961/4
us. Confession, I say, maketh us whole, as the 8,961/21
that whereas Friar Barnes maketh as though Saint Augustine 8,961/31
laid against him he maketh us two lies at 8,961/34
you that Friar Barnes maketh us a lie in 8,963/26
farther, that Friar Barnes
maketh you therein not only
8, 963/ 30
maketh it here seem, by
8, 966/ 34
maketh the souls that are
8, 969/ 5
maketh us fellows and copartners
8, 976/ 15
maketh as though Saint Bernard
8, 987/ 3
maketh an end of all
8, 991/ 22
maketh it of more fashions
8, 1000/ 18
maketh a clear difference between
8, 1017/ 20
maketh good men, and the
8, 1020/ 10
maketh evil men (as our
8, 1020/ 11
maketh as though such words
8, 1024/ 18
maketh God a breaker of
8, 1031/ 25
making of mocks and mows
8, 579/ 15
making , and not as a
8, 584/ 16
making any law beside the
8, 585/ 4
making of which five reasons
8, 598/ 15
making ... he telleth you not
8, 601/ 34
making them to ween that
8, 622/ 27
making of merchandise," that Saint
8, 628/ 26
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8, 638/ 6
making of false glosses and
8, 638/ 8
making of false glosses... themselves
8, 639/ 11
making men believe that there
8, 703/ 34
making the world now to
8, 704/ 3
making as though that in
8, 714/ 22
making a lie of you
8, 738/ 15
making that pretty babe, her
8, 750/ 12
making the baby believe what
8, 750/ 31
making toward a proof of
8, 757/ 3
making "faith alone" to be
8, 779/ 7
making , and planted in at
8, 791/ 20
making of syllogisms; and then
8, 823/ 33
making open by what means
8, 891/ 21
making it to be so
8, 900/ 3
making us have any knowledge
8, 905/ 25
making the whole Church," he
8, 913/ 22
making of the law... but
8, 923/ 10
making so must do, and
8, 941/ 22
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8, 947/ 25
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8, 951/ 36
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8, 984/ 31
making , too, every one of
8, 993/ 17
making it of meetly good
8, 1000/ 16
making and at every change
8, 1009/ 33
making themselves parties against it
8, 1026/ 33
malapert presumption, affirming that for
8, 787/ 31
malapert and curse of Christ
8, 616/ 21
malefactors are amerced yearly, and
8, 587/ 7
malefactors
8, 575/ 33
malefactors of many men be
8, 587/ 12
malefactors
our spirituality sinneth of
therein of plain, purposed
would excuse himself from
excuse our clergy from
books and their own
deceive; and them whose
except such as of
the one blind with
heaven. And lest their
shall, but if their
folk, for his obstinate
to do) repent their
much that for his
his wretchedness, and the
purpose, and of pure
either of purpose or
means that their wily
been, by the importunate
twain, so changed of
of plain and pure
very much in his
days have with obstinate
their obstinate and incurable
out for any obstinate
that the persecution is
intent and such a
not maintained in their
any railing books... which
some such as those
as were over-negligent or
use that fashion of
damnable ways of his
arising upon the false,
to prosper in their
of some such false,
so fierce and so
ready be lewd persons
to other, and as
Christ Jesus, and then
and say, "By Saint
doubt and in a
friends with the wicked
fellows, too; and every
Christ's blood. More Some
the fault of the
commoners, nor yet any
this many an ill
room. Therefore would some
But surely since the
no good work of

malice , because they persecute Tyndale's
malice . But yet this will
malice , in that he would
malice in persecuting his heresies
malice maketh them heretics. And
malice he shall find incurable
malice would not know it
malice leadeth the other blind
malice and envy toward them
malice be the better repressed
malice in earth. And likewise
malice and amend, else undoubtedly
malice he believe neither nither
malice of his own wretched
malice , when we endeavor ourselves
malice let us consider and
malice can devise, to make
malice of heretics raising rebellions
malice ... that he hath turned
malice manifestly and falsely changed
malice . For as our reverend
malice willfully fallen therefrom. And
malice is perceived: then remained
malice if this, I say
malicious , done against such a
malicious purpose. Now, if he
malicious railing. For whose standeth
malicious manner is by all
malicious archheretics deceive; and them
malicious '), but should soon be
malicious corrupting the books of
malicious errors. And now that
malicious means of William Tyndale
malicious rage by some evil
malicious woman instead of our
malicious that they caused evil
maliciously to rail and jest
maliciously false as all the
maliciously pulleth away the very
Malkin , Father Barnes, all your
mammering which way she might
mammon , that when ye shall
man , by his inward feeling
man would here peradventure say
man to rail upon the
man in his own house
man in the room. Therefore
man think, I say, that
man hath faults enough beside
man worthy the reward of
so imperfect that each man hath good cause to 8, 580/ 30
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And therefor every honest man will, I wot well 8, 587/ 3
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rage"… but that a man must, if he will 8, 588/ 4
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innumerable… yet let no man be so hardy to 8, 590/ 11
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And if percase any man could not perceive that 8, 591/ 10
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Saint Cyprian as any man now allegeth Saint Augustine 8, 602/ 18
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I can let no man to believe now whither 8,658/1
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And therefore, though every man that goeth from the 8,660/34
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well perceive that a man may go from a 8,661/23
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he killeth a good And therefore, for every man and not God, against 8,667/20
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I believed that the man were so honest that 8,667/20
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James the word of man, which the Church hath 8,668/13
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of every good, wise man since: let us now 8,669/1
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he trusted well, good man, that there would never 8,669/16
may be, to every man that will learn thereof 8,670/22
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Lucifer, that a good man when he doth any 8,672/28
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was but as a man layeth his hand upon 8,673/34
for he heareth no man so mad to say 8,674/22
were true though never man looked thereon. But this 8,674/23
that this high spiritual man shall make you some 8,674/6
Christ. For except a man acknowledge his sins and 8,674/16
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<tr>
<td>man</td>
<td>could walk in the heaven</td>
<td>8,691/24</td>
</tr>
<tr>
<td>man</td>
<td>could enter in.&quot; And</td>
<td>8,692/15</td>
</tr>
<tr>
<td>man</td>
<td>at the leastwise as</td>
<td>8,695/7</td>
</tr>
<tr>
<td>man</td>
<td>very likely for God</td>
<td>8,695/8</td>
</tr>
<tr>
<td>man</td>
<td>and the thing that</td>
<td>8,698/5</td>
</tr>
<tr>
<td>man</td>
<td>that is to say</td>
<td>8,698/9</td>
</tr>
<tr>
<td>man</td>
<td>teacheth so precisely as</td>
<td>8,698/16</td>
</tr>
<tr>
<td>man</td>
<td>, For my father may</td>
<td>8,698/24</td>
</tr>
<tr>
<td>man</td>
<td>with one woman left</td>
<td>8,699/9</td>
</tr>
<tr>
<td>man</td>
<td>so sick that without</td>
<td>8,699/25</td>
</tr>
<tr>
<td>man</td>
<td>doth the like, And</td>
<td>8,700/3</td>
</tr>
<tr>
<td>man</td>
<td>well tell so many</td>
<td>8,700/15</td>
</tr>
<tr>
<td>man</td>
<td>, ruled with charity and</td>
<td>8,700/16</td>
</tr>
<tr>
<td>man</td>
<td>bestow his money upon</td>
<td>8,701/8</td>
</tr>
<tr>
<td>man</td>
<td>was fully minded rather</td>
<td>8,701/27</td>
</tr>
<tr>
<td>man</td>
<td>and bear him a</td>
<td>8,701/28</td>
</tr>
<tr>
<td>man</td>
<td>begun… what other preaching</td>
<td>8,702/27</td>
</tr>
<tr>
<td>man</td>
<td>wotteth where… and therefore</td>
<td>8,702/36</td>
</tr>
<tr>
<td>man</td>
<td>. The Sacrament of Confirmation</td>
<td>8,704/29</td>
</tr>
<tr>
<td>man</td>
<td>allege a holy doctor</td>
<td>8,707/10</td>
</tr>
<tr>
<td>man</td>
<td>can (ordinarily) be sure</td>
<td>8,707/22</td>
</tr>
<tr>
<td>man</td>
<td>that will not willfully</td>
<td>8,708/7</td>
</tr>
<tr>
<td>man</td>
<td>well wotteth, and himself</td>
<td>8,709/21</td>
</tr>
<tr>
<td>man</td>
<td>was born. Then forth</td>
<td>8,710/28</td>
</tr>
<tr>
<td>man</td>
<td>amiss… and so taketh</td>
<td>8,711/23</td>
</tr>
<tr>
<td>man</td>
<td>to the belief of</td>
<td>8,711/26</td>
</tr>
<tr>
<td>man</td>
<td>to be named the</td>
<td>8,712/10</td>
</tr>
<tr>
<td>man</td>
<td>lightly can fall in</td>
<td>8,712/35</td>
</tr>
<tr>
<td>man</td>
<td>of that learning that</td>
<td>8,713/21</td>
</tr>
<tr>
<td>man</td>
<td>of that true, perfect</td>
<td>8,713/24</td>
</tr>
<tr>
<td>man</td>
<td>allege any holy doctor</td>
<td>8,714/17</td>
</tr>
<tr>
<td>man</td>
<td>… it were no reason</td>
<td>8,715/10</td>
</tr>
<tr>
<td>man</td>
<td>whom he shall peradventure</td>
<td>8,715/17</td>
</tr>
<tr>
<td>man</td>
<td>do the like. And</td>
<td>8,715/21</td>
</tr>
<tr>
<td>man</td>
<td>, than for any holy</td>
<td>8,715/25</td>
</tr>
<tr>
<td>man</td>
<td>that ever I think</td>
<td>8,715/25</td>
</tr>
<tr>
<td>man</td>
<td>may see whether Tyndale</td>
<td>8,715/28</td>
</tr>
<tr>
<td>man</td>
<td>for his part… and</td>
<td>8,716/26</td>
</tr>
<tr>
<td>man</td>
<td>that wit hath, grant</td>
<td>8,717/16</td>
</tr>
<tr>
<td>man</td>
<td>in the third. For</td>
<td>8,717/25</td>
</tr>
<tr>
<td>man</td>
<td>to stumble at that</td>
<td>8,719/28</td>
</tr>
<tr>
<td>man</td>
<td>seeth that the thing</td>
<td>8,720/25</td>
</tr>
<tr>
<td>man</td>
<td>well say of himself</td>
<td>8,720/29</td>
</tr>
<tr>
<td>man</td>
<td>can reckon himself surely</td>
<td>8,720/31</td>
</tr>
<tr>
<td>man</td>
<td>, then?&quot; say we. &quot;Of</td>
<td>8,721/1</td>
</tr>
<tr>
<td>man</td>
<td>,&quot; saith he, &quot;but even</td>
<td>8,721/1</td>
</tr>
<tr>
<td>man</td>
<td>else so much as</td>
<td>8,721/25</td>
</tr>
<tr>
<td>man</td>
<td>say so of himself</td>
<td>8,722/34</td>
</tr>
<tr>
<td>man</td>
<td>, be taught to know</td>
<td>8,723/20</td>
</tr>
<tr>
<td>man</td>
<td>amazed, in a manner</td>
<td>8,725/13</td>
</tr>
<tr>
<td>Man</td>
<td>Sentence</td>
<td>Reference</td>
</tr>
<tr>
<td>-----</td>
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</tr>
<tr>
<td>no steps of any man</td>
<td>when the body passeth</td>
<td>8,725/20</td>
</tr>
<tr>
<td>the steps of every man</td>
<td>yea, and of every</td>
<td>8,725/22</td>
</tr>
<tr>
<td>But, now, if a man</td>
<td>in the reading forget</td>
<td>8,725/24</td>
</tr>
<tr>
<td>shall wonder in a man</td>
<td>weening himself so wise</td>
<td>8,725/27</td>
</tr>
<tr>
<td>and many a holy understanding of Scripture, no man</td>
<td>more, of every age</td>
<td>8,727/24</td>
</tr>
<tr>
<td>who they be, no man</td>
<td>should stand to the</td>
<td>8,729/14</td>
</tr>
<tr>
<td>the &quot;feeling faith&quot; every man</td>
<td>knoweth of another… but</td>
<td>8,729/16</td>
</tr>
<tr>
<td>knoweth himself, and every man</td>
<td>knoweth himself, and every</td>
<td>8,729/17</td>
</tr>
<tr>
<td>also upon himself every man</td>
<td>, as Luther saith, believeth</td>
<td>8,729/18</td>
</tr>
<tr>
<td>no credence to no man</td>
<td>, therefore, in construing the</td>
<td>8,729/19</td>
</tr>
</tbody>
</table>
| how properly the wise saying of the holy converted, was a heathen church many a good and wax an honest not for that every man I believe not this find you out some which he maketh a church to make a doubts and questions, every and known? Let any the honesty of the is as if a prisoner there also. That Come and see a spirit, that maketh a as ours make a he that trusteth in instruments, such as every own faith to another the same causes the that himself and every or saw such a because he thinketh no many"… as if a immediately that the first where he saith, "No consent thereof, since no by means whereof a come a more honest again upon the second the will of the it. And therefore some faith. For if a true that when a such as every reasonable wisdom therein that no meant not that every man must stand unto that , whoso will knit and . Now, if there come were there present when should so believe that that hath told all feel and know and ready to cast his and maketh flesh his may somewhat by the , and thereby tell him to whom he telleth else knoweth it and … he runneth straight to can find him out tell him "that a lieth, and so he can come to me can, as Saint Paul cometh thereto yet is , or one that hath telling the contrary I will continue still with that hath upon right may, as indeed he hath coupled his will standing but indifferent and should be able to would for all those
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>faith, not that a man hath gotten and conceived</td>
<td></td>
<td>8,749/33</td>
</tr>
<tr>
<td>wounded therein. Nor no man believeth with the &quot;feeling&quot;</td>
<td></td>
<td>8,750/5</td>
</tr>
<tr>
<td>Augustine and the good man Tyndale in their credence</td>
<td></td>
<td>8,750/21</td>
</tr>
<tr>
<td>Augustine and the good man Tyndale tell you two; ... and therefore shall never</td>
<td></td>
<td>8,751/33</td>
</tr>
<tr>
<td>that was but a man, of which every one</td>
<td></td>
<td>8,752/36</td>
</tr>
<tr>
<td>is to wit, of is to wit, very</td>
<td></td>
<td>8,753/1</td>
</tr>
<tr>
<td>is, there needeth no man to doubt, when we</td>
<td></td>
<td>8,753/29</td>
</tr>
<tr>
<td>against him that a man could not wish for</td>
<td></td>
<td>8,754/30</td>
</tr>
<tr>
<td>the very nature of a man and similitude of a</td>
<td></td>
<td>8,755/16</td>
</tr>
<tr>
<td>once a good Christian man could never after be</td>
<td></td>
<td>8,758/9</td>
</tr>
<tr>
<td>do, that make a man ready to cast his</td>
<td></td>
<td>8,760/30</td>
</tr>
<tr>
<td>feeling faith, nor any man at their preaching, because</td>
<td></td>
<td>8,761/13</td>
</tr>
<tr>
<td>from him. But thou he that trusteth in Tyndale as though no man could have any other</td>
<td></td>
<td>8,763/15</td>
</tr>
<tr>
<td>he puttheth in the arm and not every man that telleth him so</td>
<td></td>
<td>8,763/16</td>
</tr>
<tr>
<td>but, in God, that man that believeth another in</td>
<td></td>
<td>8,763/27</td>
</tr>
<tr>
<td>of a right good will come to the man again. And therefore is</td>
<td></td>
<td>8,764/17</td>
</tr>
<tr>
<td>feeling than because a man so saith, then is</td>
<td></td>
<td>8,765/2</td>
</tr>
<tr>
<td>fruitless by which a man by their preaching believed</td>
<td></td>
<td>8,765/15</td>
</tr>
<tr>
<td>and well-appliable will of the fruit of credence</td>
<td></td>
<td>8,768/24</td>
</tr>
<tr>
<td>of likelihood, no one man of the Catholic Church</td>
<td></td>
<td>8,770/12</td>
</tr>
<tr>
<td>send so good a man as no man can</td>
<td></td>
<td>8,770/26</td>
</tr>
<tr>
<td>a man as no man can doubt of but</td>
<td></td>
<td>8,770/26</td>
</tr>
<tr>
<td>also to teach every man cleanness and honesty, and</td>
<td></td>
<td>8,771/33</td>
</tr>
<tr>
<td>like as if a man walking in a wilderness</td>
<td></td>
<td>8,772/18</td>
</tr>
<tr>
<td>which when the poor true flock, if no man had prayed them to</td>
<td></td>
<td>8,772/21</td>
</tr>
<tr>
<td>feeling faith&quot; as no man could have known which</td>
<td></td>
<td>8,772/30</td>
</tr>
<tr>
<td>his fellow... nor no man can feel in his</td>
<td></td>
<td>8,772/34</td>
</tr>
<tr>
<td>by the persuasion of the fruit of credence</td>
<td></td>
<td>8,772/35</td>
</tr>
<tr>
<td>known already that a man may hear his wife</td>
<td></td>
<td>8,774/5</td>
</tr>
<tr>
<td>world the good, godly man may maketh an end of</td>
<td></td>
<td>8,775/29</td>
</tr>
<tr>
<td>what great thing this high, secret mystery this</td>
<td></td>
<td>8,776/13</td>
</tr>
<tr>
<td>of his church&quot;: every man hath taught us in</td>
<td></td>
<td>8,776/29</td>
</tr>
<tr>
<td>never said that any man teacheth us here! Any</td>
<td></td>
<td>8,777/1</td>
</tr>
<tr>
<td>member with which a man believeith with his mouth</td>
<td></td>
<td>8,777/35</td>
</tr>
<tr>
<td>above the nature of the devil's faith... every</td>
<td></td>
<td>8,777/37</td>
</tr>
<tr>
<td>sufficient to bring a man believesith, no more than</td>
<td></td>
<td>8,778/2</td>
</tr>
<tr>
<td>of these heretics, no man is bound to confess</td>
<td></td>
<td>8,778/14</td>
</tr>
<tr>
<td>lieth, and that a man, I ween, that well</td>
<td></td>
<td>8,779/16</td>
</tr>
<tr>
<td>historical faith, that a man may have faith and</td>
<td></td>
<td>8,780/30</td>
</tr>
<tr>
<td>is not true that man getteth by himself, of</td>
<td></td>
<td>8,780/32</td>
</tr>
<tr>
<td>in the belief of man</td>
<td></td>
<td>8,781/16</td>
</tr>
<tr>
<td>Term</td>
<td>Reference</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>For since every man that seeketh for the</td>
<td>8,781/20</td>
<td></td>
</tr>
<tr>
<td>the corrupt nature of</td>
<td>8,781/22</td>
<td></td>
</tr>
<tr>
<td>But likewise as a man may by God's help</td>
<td>8,781/27</td>
<td></td>
</tr>
<tr>
<td>that calleth upon every , enter in toward the</td>
<td>8,781/28</td>
<td></td>
</tr>
<tr>
<td>of grace: yet in , to whom the faith</td>
<td>8,782/4</td>
<td></td>
</tr>
<tr>
<td>our Savior saith, &quot;No no let in the I heard of: this</td>
<td>8,782/11</td>
<td></td>
</tr>
</tbody>
</table>
| means by which a help) to keep a from all. For some enticed to kill the good mind preventeth the and murder the one his money, the other pass, and exhort every expressly that a Christian Or what would the be bold because no must needs make every the getting thereof, no teaching but teach every which, he showeth, every to the devil... no in vain for any not, what can the if he will... the turn back toward the saved" like as, if on the other side, in turning toward the without that faith every the getting thereof, no they that persecute any was he a good a straw) what manner one asked what that most mild and piteous by the persuasion of the intent that no so surely that never faith. And therefore every very fool. For every so bid him, the or imagine that a such a point every feeling belief... the poor him thus... then the that the will of expressly deny), the poor

**Conflation Part 2: Concordance of Major Terms 735**
a "beetle-blind" reason... the
more plainly that the
own father... and every
beget his father: this
Tyndale can give any
so saintly, give any
of this thing, every
think that every Christian
sun shining, that no
feeling faith" that no
believed both, lest every
other, nor never a
by that substantial, well-learned
our hope to every
Peter's way... let every
seldom to meet any
fortune to find some
verily there can no
like matter of a
such a naughty, wretched
he seeth that no
now, as Davy my
there is no good
him whether if the
not fail... and a
nay... then since the
the getting whereof the
Tyndale shall have no
faith thereto, except the
sins into which the
historical faith gotten by
other good circumstances that
faith. For then every
attained and gotten by
I say, that every
expressly that no Christian
it followeth that every
and as very a
divideth the kind of
the child no more
thereupon... then dieth every
to bed. For no
he give it any
the free will of
hewer... nor that the
no more doth no
to say that every
him would say the
surely, notwithstanding that a
namely since no good

man will soon see that
man can by his will
man well wotteth that the
man must needs perceive that
man toward salvation, standing his
man any counsel forward, but
man that ordinarily hath it
man that knoweth which be
man said the contrary, nor
man can ask any farther
man should feel the master
man with his fellow... but
man Lyra in his exposition
man that will ask us
man follow Tyndale and believe
man that hath been there
man that had the same
man look in there to
man of mine, done seven
man , that thou wouldst here
man can look into his
man was bewrayed by my
man in all Christendom but
man die forthwith as soon
man may with it work
man can do no more
man can himself, saith Tyndale
man that well considereth the
man have on his own
man is going, carried forth
man , with all other good
man by possibility may put
man that once hath well
man ... by outward means only
man of age and discretion
man can be damned but
man which with historical faith
man is he that hath
man from all the kinds
man than a calf. Also
man out of the faith
man shall be saved for
man ... he giveth it only
man can do no more
man can do no more
man but such as Tyndale
man and woman that any
man were blind; and each
man might ween that Tyndale
man doubteth but though there

8,798/33, 8,799/2, 8,799/4, 8,799/5, 8,799/9, 8,799/26, 8,800/13, 8,800/16, 8,800/27, 8,801/18, 8,804/3, 8,808/22, 8,811/29, 8,812/25, 8,812/27, 8,812/32, 8,813/3, 8,813/6, 8,815/30, 8,816/9, 8,816/23, 8,816/25, 8,816/33, 8,818/19, 8,818/25, 8,818/34, 8,818/37, 8,819/1, 8,819/5, 8,819/15, 8,819/26, 8,819/27, 8,819/34, 8,820/7, 8,820/37, 8,821/19, 8,821/29, 8,822/34, 8,823/15, 8,823/17, 8,823/24, 8,823/26, 8,825/27, 8,826/16, 8,826/18, 8,826/30, 8,827/14, 8,828/38, 8,831/11, 8,832/22
<table>
<thead>
<tr>
<th>Term</th>
<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>those with whom this man is most angry, and</td>
<td>8, 832/ 30</td>
</tr>
<tr>
<td>and push at every man that he meeteth… nor</td>
<td>8, 833/ 10</td>
</tr>
<tr>
<td>must this great, godly man, this high and holy</td>
<td>8, 835/ 28</td>
</tr>
<tr>
<td>not why the good man should so solemnly look</td>
<td>8, 836/ 17</td>
</tr>
<tr>
<td>letter. For that no man can be cleansed of</td>
<td>8, 839/ 31</td>
</tr>
<tr>
<td>the free will of (which he meaneth here</td>
<td>8, 839/ 36</td>
</tr>
<tr>
<td>bless you, that every man should turn himself back</td>
<td>8, 840/ 27</td>
</tr>
<tr>
<td>to say, that no man can merit the first</td>
<td>8, 841/ 3</td>
</tr>
<tr>
<td>grace. For toward heaven man can do nothing but</td>
<td>8, 841/ 5</td>
</tr>
<tr>
<td>as Christ saith, no &quot;cometh to me but</td>
<td>8, 841/ 7</td>
</tr>
<tr>
<td>nor no merit of man can be sufficient to</td>
<td>8, 841/ 8</td>
</tr>
<tr>
<td>all the justice of is, as the Scripture</td>
<td>8, 841/ 18</td>
</tr>
<tr>
<td>the Church teacheth every man to say as Christ</td>
<td>8, 841/ 21</td>
</tr>
<tr>
<td>he meaneth therein that man may toward remission merit</td>
<td>8, 841/ 36</td>
</tr>
<tr>
<td>that no merits of man shall have any reward</td>
<td>8, 842/ 1</td>
</tr>
<tr>
<td>water cannot cleanse a man nor give him remission</td>
<td>8, 842/ 19</td>
</tr>
<tr>
<td>his epistle: &quot;Is any man sick among you? Let</td>
<td>8, 843/ 11</td>
</tr>
<tr>
<td>worth of a righteous .&quot; For the Sacrament of</td>
<td>8, 843/ 20</td>
</tr>
<tr>
<td>any fault in any man of this congregation. But</td>
<td>8, 844/ 26</td>
</tr>
<tr>
<td>then is there no man in the very church</td>
<td>8, 844/ 31</td>
</tr>
<tr>
<td>seldom. And if any man be of it… one</td>
<td>8, 844/ 34</td>
</tr>
<tr>
<td>of it… one self man is peradventure of &quot;the</td>
<td>8, 844/ 34</td>
</tr>
<tr>
<td>times falleth the righteous man and shall arise again</td>
<td>8, 844/ 37</td>
</tr>
<tr>
<td>this church can no man know, to learn anything</td>
<td>8, 845/ 1</td>
</tr>
<tr>
<td>I may see a man that is spiritual, and</td>
<td>8, 845/ 29</td>
</tr>
<tr>
<td>for spiritual as a man might have seen Friar</td>
<td>8, 845/ 30</td>
</tr>
<tr>
<td>skins. And then a man might have met him</td>
<td>8, 845/ 37</td>
</tr>
<tr>
<td>concerneth sight… a spiritual man is no more invisible</td>
<td>8, 846/ 5</td>
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Thomas More Studies 12.2 (2017)

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<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>man</td>
<td>, and of the very</td>
<td>8, 965/ 27</td>
</tr>
<tr>
<td>man</td>
<td>good, because it is</td>
<td>8, 963/ 32</td>
</tr>
<tr>
<td>man</td>
<td>that is of the</td>
<td>8, 966/ 16</td>
</tr>
<tr>
<td>man</td>
<td>that dieth out of</td>
<td>8, 966/ 17</td>
</tr>
<tr>
<td>man</td>
<td>ought to doubt but</td>
<td>8, 967/ 10</td>
</tr>
<tr>
<td>man</td>
<td>when he endeth this</td>
<td>8, 968/ 6</td>
</tr>
<tr>
<td>man</td>
<td>will say, &quot;I force</td>
<td>8, 968/ 33</td>
</tr>
<tr>
<td>man</td>
<td>say thus, my most</td>
<td>8, 968/ 35</td>
</tr>
<tr>
<td>man</td>
<td>so sufficiently useth to</td>
<td>8, 970/ 5</td>
</tr>
<tr>
<td>man</td>
<td>of the Church as</td>
<td>8, 970/ 11</td>
</tr>
<tr>
<td>man</td>
<td>of the very church</td>
<td>8, 970/ 18</td>
</tr>
<tr>
<td>man</td>
<td>of this church could</td>
<td>8, 970/ 20</td>
</tr>
<tr>
<td>man</td>
<td>were saved (which is)</td>
<td>8, 971/ 19</td>
</tr>
<tr>
<td>man</td>
<td>… so would himself), yet</td>
<td>8, 971/ 20</td>
</tr>
<tr>
<td>man</td>
<td>come and be part</td>
<td>8, 971/ 25</td>
</tr>
<tr>
<td>man</td>
<td>should be saved and</td>
<td>8, 971/ 27</td>
</tr>
<tr>
<td>man</td>
<td>that abideth in her</td>
<td>8, 971/ 33</td>
</tr>
<tr>
<td>man</td>
<td>that once is of</td>
<td>8, 972/ 30</td>
</tr>
<tr>
<td>man</td>
<td>give himself so foul</td>
<td>8, 973/ 24</td>
</tr>
<tr>
<td>man</td>
<td>, whence he is; but</td>
<td>8, 974/ 31</td>
</tr>
<tr>
<td>man</td>
<td>shall know whence he</td>
<td>8, 974/ 31</td>
</tr>
<tr>
<td>man</td>
<td>soever he be… he</td>
<td>8, 976/ 17</td>
</tr>
<tr>
<td>man</td>
<td>that is not in</td>
<td>8, 976/ 18</td>
</tr>
<tr>
<td>man</td>
<td>hold and keep the</td>
<td>8, 977/ 9</td>
</tr>
<tr>
<td>man</td>
<td>that is found faithful</td>
<td>8, 977/ 36</td>
</tr>
<tr>
<td>man</td>
<td>might come to heaven</td>
<td>8, 979/ 15</td>
</tr>
<tr>
<td>man</td>
<td>, but if he were</td>
<td>8, 979/ 16</td>
</tr>
<tr>
<td>man</td>
<td>&quot; but he saith that</td>
<td>8, 980/ 35</td>
</tr>
<tr>
<td>man</td>
<td>&quot;... as though the Church</td>
<td>8, 981/ 4</td>
</tr>
<tr>
<td>man</td>
<td>that is a heretic</td>
<td>8, 981/ 20</td>
</tr>
<tr>
<td>man</td>
<td>known, so accursed be</td>
<td>8, 983/ 2</td>
</tr>
<tr>
<td>man</td>
<td>within the realm should</td>
<td>8, 984/ 8</td>
</tr>
<tr>
<td>man</td>
<td>agree that evil Christian</td>
<td>8, 985/ 20</td>
</tr>
<tr>
<td>man</td>
<td>, say such a word</td>
<td>8, 985/ 25</td>
</tr>
<tr>
<td>man</td>
<td>, but much worse than</td>
<td>8, 985/ 28</td>
</tr>
<tr>
<td>man</td>
<td>,&quot; and yet meant not</td>
<td>8, 986/ 3</td>
</tr>
<tr>
<td>man</td>
<td>indeed… but that he</td>
<td>8, 986/ 3</td>
</tr>
<tr>
<td>man</td>
<td>, but a very, vile</td>
<td>8, 986/ 5</td>
</tr>
<tr>
<td>man</td>
<td>may have a servant</td>
<td>8, 986/ 5</td>
</tr>
<tr>
<td>man</td>
<td>can have two masters</td>
<td>8, 986/ 10</td>
</tr>
<tr>
<td>man</td>
<td>can serve two masters</td>
<td>8, 986/ 11</td>
</tr>
<tr>
<td>man</td>
<td>should wit when they</td>
<td>8, 986/ 20</td>
</tr>
<tr>
<td>man</td>
<td>in the face. Saint</td>
<td>8, 989/ 7</td>
</tr>
<tr>
<td>man</td>
<td>, in the same time</td>
<td>8, 989/ 21</td>
</tr>
<tr>
<td>man</td>
<td>, often thereunto instantly required</td>
<td>8, 990/ 6</td>
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<tr>
<td>man</td>
<td>was able to keep</td>
<td>8, 990/ 12</td>
</tr>
<tr>
<td>man</td>
<td>Bishop Galfred (for he</td>
<td>8, 991/ 6</td>
</tr>
<tr>
<td>man</td>
<td>of God), somewhat fearing</td>
<td>8, 991/ 6</td>
</tr>
<tr>
<td>man</td>
<td>that should eat of</td>
<td>8, 991/ 8</td>
</tr>
<tr>
<td>man</td>
<td>, returning by the places</td>
<td>8, 991/ 17</td>
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<tr>
<td>Term</td>
<td>Meaning</td>
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<td>----------------------------------------------------------------------</td>
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<td>whole heresies that a man would marvel where Friar</td>
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<td>8, 991/24</td>
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<td>too frantic for any man</td>
<td></td>
<td>8, 993/24</td>
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<td>indeed, and to no man</td>
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<td>8, 993/30</td>
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<td>a sudden rage, every man</td>
<td></td>
<td>8, 994/14</td>
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<td>no wise that any place with another, every man</td>
<td></td>
<td>8, 996/35</td>
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<tr>
<td>said truth that every man</td>
<td></td>
<td>8, 997/11</td>
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<td>not plain for every man</td>
<td></td>
<td>8, 997/14</td>
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<tr>
<td>yet plain for any man</td>
<td></td>
<td>8, 997/15</td>
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<tr>
<td>that when of every man</td>
<td></td>
<td>8, 997/16</td>
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<td>and then doth no man open it, and the</td>
<td></td>
<td>8, 998/2</td>
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<td>and then doth no man shut it. But when</td>
<td></td>
<td>8, 998/2</td>
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<td>that of truth no the let. For no man</td>
<td></td>
<td>8, 998/6</td>
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<tr>
<td>taught ever outwardly, one man</td>
<td></td>
<td>8, 998/35</td>
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<tr>
<td>earth with no one man</td>
<td></td>
<td>8, 999/3</td>
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<tr>
<td>world's end, because no man</td>
<td></td>
<td>8, 1000/4</td>
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<tr>
<td>once. And some one of means soever a man</td>
<td></td>
<td>8, 1000/4</td>
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<tr>
<td>an unknown church no man</td>
<td></td>
<td>8, 1000/18</td>
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<td>it, yet may a man may teach it but</td>
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<td>8, 1001/5</td>
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<td>themselves that since no man must teach them, or give</td>
<td></td>
<td>8, 1003/7</td>
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<td>whose teaching therefore a man</td>
<td></td>
<td>8, 1003/9</td>
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<td>a known church, every man</td>
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<td>8, 1003/13</td>
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<td>quinta essentia, which never be had of every man</td>
<td></td>
<td>8, 1003/24</td>
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<tr>
<td>those articles must some man cannot say that any</td>
<td></td>
<td>8, 1004/16</td>
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<tr>
<td>especially since no one man</td>
<td></td>
<td>8, 1005/17</td>
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<tr>
<td>inspired after into every man</td>
<td></td>
<td>8, 1006/19</td>
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<tr>
<td>forever. Now, if any man</td>
<td></td>
<td>8, 1007/16</td>
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<tr>
<td>in Paradise. And when Savior Christ, God and head. And as the man</td>
<td></td>
<td>8, 1007/34</td>
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<tr>
<td>been sometimes a good man</td>
<td></td>
<td>8, 1009/13</td>
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<tr>
<td>he be an evil</td>
<td></td>
<td>8, 1010/1</td>
</tr>
<tr>
<td>is head, and no man</td>
<td></td>
<td>8, 1010/1</td>
</tr>
<tr>
<td>were alive again, no man</td>
<td></td>
<td>8, 1010/5</td>
</tr>
<tr>
<td>chief. This knoweth every man</td>
<td></td>
<td>8, 1011/30</td>
</tr>
<tr>
<td>of Christ's church: every you away the evil Scripture by which every</td>
<td></td>
<td>8, 1014/37</td>
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<tr>
<td>traitor in it, that commanded to receive the</td>
<td></td>
<td>8, 1015/10</td>
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<tr>
<td>and out, where no Scripture. Now seeth every abideth with</td>
<td></td>
<td>8, 1016/9</td>
</tr>
<tr>
<td>be known, and no man of their own?</td>
<td></td>
<td>8, 1017/19</td>
</tr>
<tr>
<td>he said, &quot;If any</td>
<td></td>
<td>8, 1018/39</td>
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<tr>
<td>would make as</td>
<td></td>
<td>8, 1020/19</td>
</tr>
<tr>
<td>under him but himself</td>
<td></td>
<td>8, 1021/22</td>
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<tr>
<td>could know whether he</td>
<td></td>
<td>8, 1021/29</td>
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<tr>
<td>. Whereupon it followeth, I knoweth, that looketh in</td>
<td></td>
<td>8, 1022/3</td>
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<tr>
<td>from among yourselves&quot; Here</td>
<td></td>
<td>8, 1022/14</td>
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<tr>
<td>may see that the</td>
<td></td>
<td>8, 1022/28</td>
</tr>
<tr>
<td>may seem stark mad</td>
<td></td>
<td>8, 1023/2</td>
</tr>
</tbody>
</table>
Lord said to Samuel, "man seeth those things that heart." And also, "No justified." Now, if no he this of another therefore, good readers, a it is, as every as soon as any Paul, that saith, "That knowing surely that the Put away the evil lawfully doth: so the that wed nuns. This man's talking, wherein every of a heretic, "This man is no Catholic is a good Catholic a good, holy, virtuous met with another Christian Art thou a Catholic a very holy, virtuous when that one holy a good, holy, virtuous in living a good in fellowship of some holy, yet never holy it: that every catholic seen that every wise Peter biddeth, that every and hope unto every and avoided, and no by the might of God in judging every Tyndale's will, as another God's instruction necessary for to rail out every by the taking of this text also: "A not in words of and served, and every spoken by a good Timothy but like a doth, if any Christian never do for no likewise as not the even so, not the faith upon the first so shall never any not the means of matter the means of the mother of every man seeth those things that man knoweth whether he be man knoweth this of himself, of whom in such to affirm that we man may see, an invention man began to hold an that is a heretic is perverted; and as from you." And when that is offended by, I say, that so saith of a heretic is no Catholic And of him in But yet, because ye asked another, "Art thou not let to ask should be able to that would ask him after vouchsafe, but if hand, in raising of mind... but if he old clouted shoes. And reason save their own false writing for the own riches do redeem wisdom, but in power necessity done, before any mouth, yet hath it hand laid on a ears can abide the pleasure, I promise you tale at our ear tale alone keepeth the telling, loseth it again tale, nor the tale salvation, might well discern salvation, toward the belief Christendom like his own
inward working write in
with the towardness of
the maker of every
which dependeth upon another
matter were worldly, move
God himself, in the
God hath wrought with
hath no need of
hatchet can in a
it may with the
seemeth, of some other
mocketh all endeavor of
God writeth himself in
confessest he that the
of power upon the
above the proportion of
whereof God worketh with
by God infounded into
writing of God in
under the name of
his death paid every
my voice, and another
and hear none other
matter in the other
and followed any wise
and smooth by a
one time, of one
which is all this
for robbing of any
an ear in every
and hang upon every
that the freedom of
agreement of every good
own matter or any
fire... and if any
my voice, and another
more unknown than every
it will make some
Not for any one
common manner of every
word running in every
God again. We lay
and with your own
with your own mandamus,
councils, because they say
because they say mandamus,
y of these words
with one voice, with
one voice, with mandamus,
sometimes, if they may

m a n ' s

heart the faith, which
will in leading him
neighbor, and himself also
mouth is weak. And
reason to the full
heart, and therefore it
will, and called him
good works, but that
hand, which though it
hand work upon the
making, and planted in
will in subduing of

m a n ' s

heart, and therefore that
endeavor inclining his understanding
part toward attaining of
natural state: then is
will into the consent
heart: this writing of
heart is in the
"own might") did never
ransom, and hath delivered
voice do they not
voice but his. More
book before him yet
counsel, but if he
cars, as the water
deed, as Eunuchus was
grief. And that these
house while he were
heart!} Saint Gregory would
disputation, so that they
will is nothing restrained
conscience, to affirm in
else, he doth offend
work burn, he shall
voice do they not
own to himself. And
hands rough, with turning
word, I suppose, especially
talking, wherein every man
mouth, that made the

M a n a s s e h

, which after his great
mandamus , mandamus, praecipimus, praecipimus
mandamus , praecipimus, praecipimus, excommunicamus
mandamus , mandamus, praecipimus, praecipimus
mandamus , praecipimus, praecipimus, excommunicamus
mandamus , praecipimus, praecipimus, excommunicamus. These
mandamus , mandamus, praecipimus, praecipimus
mandamus , praecipimus, praecipimus, excommunicamus
mangle it and make it

8, 752/ 24
8, 752/ 27
8, 753/ 4
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8, 919/ 2
8, 919/ 2
8, 919/ 20
8, 919/ 20
8, 919/ 20
8, 919/ 26
8, 926/ 32
8, 926/ 32
8, 624/ 7
the city in his manhood, was within the city 8, 759/ 8
and feeling know his manhood, and therewith by faith 8, 975/ 3
the other side, the Manichaeans because they believed not 8, 736/ 14
the living of the Manichaeans nor extol and commend 8, 738/ 27
unto those heretics the Manichaeans not that inward cause 8, 744/ 25
for therein might the Manichaeans feign themselves his matches 8, 744/ 29
his words against the Manichaeans which Tyndale hath himself 8, 796/ 8
before-remembered, written against the and write against the Manichaeans, from whose false sect 8, 803/ 34
of himself against the Manichaeans that he would not 8, 827/ 6
Augustine confessed against the his book against the Manichaeus, with forty such sects 8, 607/ 24
Arius, Helvidius, Pelagius, or Manicheus, Valentinus, Arius, Jovinian, Helvidius 8, 694/ 34
and Cerinthus, Vigiliantius Dormitantius, Marcion Heretic, Montanus Heretic, against the epistle of 8, 728/ 5
against the epistle of the Manichaeus, the heretic of whose 8, 735/ 10
us see, therefore, what Thus beginneth the epistle... " the Manichaeus, the apostle of Jesus 8, 736/ 30
therefore, who is this therefore, ye answer me, "The Manichaeus, by the words of 8, 737/ 5
me the person of ye then say for Manichaeus, to him that would 8, 737/ 7
bid me believe not the Gospel to believe Manichaeus, since I had not 8, 737/ 19
in that they dispraise Manichaeus " ween ye me so 8, 737/ 23
that could clearly prove Manichaeus to be Christ's apostle 8, 737/ 36
the Gospel to prove Manichaeus Christ's apostle, I must 8, 738/ 7
if ye found for Manichaeus any manifest thing in 8, 738/ 9
found, the name of Manichaeus is not found." Lo 8, 738/ 18
thereby they perceived that Manichaeus, their archheretic, was the 8, 744/ 32
be blasphemed is very manifest and open especially in 8, 627/ 37
found for Manichaeus any manifest thing in the Gospel 8, 738/ 9
the church is also manifest and known? Let any 8, 740/ 12
as Saint Paul saith, manifest and open... that is 8, 757/ 13
For he was a manifest enemy of the Church 8, 798/ 29
of the flesh be manifest and open, which are 8, 1024/ 34
great and urgent causes manifestly arising upon the false 8, 710/ 25
master Martin Luther doth manifestly and plain in his 8, 784/ 6
plain and pure malice manifestly and falsely changed. And 8, 987/ 19
then, the heresies so manifestly known for false as 8, 1025/ 9
false, both by the manifold texts of the Scripture 8, 745/ 10
to the world by manifold wonderful miracles all which 8, 805/ 19
Church and by the manifest miracles that still continue 8, 808/ 31
it, according to the manifest promise of Christ; and 8, 846/ 31
shall, according to his manifold promises, so provide that 8, 855/ 34
and holy writing and manifold miracles which God hath 8, 856/ 6
known from all the manifold open sects of heretics 8, 975/ 12
into any of so manifold diverse sects of heretics 8, 982/ 22
Catholic Church true, by manifold open miracles. And finally 8, 991/ 33
divided from all the manifold withered branches of so 8, 992/ 10
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<td>book with the more manifold than necessary rehearsing of</td>
<td>8, 1016/ 22</td>
<td></td>
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<td>began his church of mankind ... a known church in</td>
<td>8, 1007/ 33</td>
<td></td>
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<td>the pleasant meat of manna, longed sore and murmured</td>
<td>8, 793/ 6</td>
<td></td>
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<tr>
<td>him out by no manner means... but there must</td>
<td>8, 575/ 18</td>
<td></td>
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<td>must leave off all manner of offices, and neither</td>
<td>8, 580/ 4</td>
<td></td>
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<td>his own mind; which manner of exhorting amounteth unto</td>
<td>8, 585/ 27</td>
<td></td>
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<td>or four now such manner folk as Tyndale and</td>
<td>8, 586/ 14</td>
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<td>for in the like manner he may when he</td>
<td>8, 587/ 4</td>
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<td>impute and ascribe the manner and condition of some</td>
<td>8, 588/ 18</td>
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<td>unsitting to suffer that manner to be used whereby</td>
<td>8, 590/ 27</td>
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<td>since that fashion and manner can nothing amend the</td>
<td>8, 590/ 29</td>
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<td>mind would in good manner declare his own good</td>
<td>8, 591/ 16</td>
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<td>and jesting upon any manner of estate, there can</td>
<td>8, 592/ 19</td>
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<td>railing books... which malicious manner is by all other</td>
<td>8, 592/ 29</td>
<td></td>
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<td>of priesthood have any manner of privilege more than</td>
<td>8, 594/ 21</td>
<td></td>
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<td>nor priest in any manner reverence the rather of</td>
<td>8, 595/ 24</td>
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<td>he never maketh any manner mention... but when he</td>
<td>8, 601/ 22</td>
<td></td>
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<td>some others more other manner men than Tyndale or</td>
<td>8, 603/ 36</td>
<td></td>
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<td>new fashion, of another manner of perfection... in which</td>
<td>8, 613/ 10</td>
<td></td>
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<td>crab... Tyndale In like manner is the clergy crept</td>
<td>8, 613/ 35</td>
<td></td>
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<td>with us in like manner as they were while</td>
<td>8, 614/ 14</td>
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<tr>
<td>to make, in a manner, mocks openly... and give</td>
<td>8, 624/ 13</td>
<td></td>
</tr>
<tr>
<td>them... and in this manner they jest and say</td>
<td>8, 624/ 16</td>
<td></td>
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<tr>
<td>they should in a manner follow the nature of</td>
<td>8, 629/ 16</td>
<td></td>
</tr>
<tr>
<td>their &quot;marriages&quot; that wily manner of the wily fox</td>
<td>8, 629/ 26</td>
<td></td>
</tr>
<tr>
<td>Tyndale And in like manner have they corrupted the</td>
<td>8, 630/ 35</td>
<td></td>
</tr>
<tr>
<td>I have found another manner sort of holy men</td>
<td>8, 640/ 36</td>
<td></td>
</tr>
<tr>
<td>he maketh us in manner as stark-blind as a</td>
<td>8, 644/ 16</td>
<td></td>
</tr>
<tr>
<td>And after the same manner , though our popish hypocrites</td>
<td>8, 648/ 29</td>
<td></td>
</tr>
<tr>
<td>rebuke them in like manner . And as they which</td>
<td>8, 648/ 34</td>
<td></td>
</tr>
<tr>
<td>clergy thereof, in like manner as Saint John the</td>
<td>8, 649/ 12</td>
<td></td>
</tr>
<tr>
<td>rebuke them&quot; in like manner he bringeth forth now</td>
<td>8, 651/ 29</td>
<td></td>
</tr>
<tr>
<td>for his part another manner thing indeed than ever</td>
<td>8, 651/ 30</td>
<td></td>
</tr>
<tr>
<td>rebuke them in like manner &quot;; that is to say</td>
<td>8, 652/ 26</td>
<td></td>
</tr>
<tr>
<td>well become in like manner to rebuke us as</td>
<td>8, 652/ 33</td>
<td></td>
</tr>
<tr>
<td>us not in like manner . For Saint John the</td>
<td>8, 653/ 10</td>
<td></td>
</tr>
<tr>
<td>was not Saint John's manner . Saint John showed another</td>
<td>8, 653/ 22</td>
<td></td>
</tr>
<tr>
<td>Saint John showed another manner of penance, exhorting to</td>
<td>8, 653/ 23</td>
<td></td>
</tr>
<tr>
<td>This was not the manner of rebuking that Saint</td>
<td>8, 653/ 36</td>
<td></td>
</tr>
<tr>
<td>us after the same manner that Saint John did</td>
<td>8, 654/ 2</td>
<td></td>
</tr>
<tr>
<td>is there of sundry manner sects, as well in</td>
<td>8, 663/ 22</td>
<td></td>
</tr>
<tr>
<td>repressed, to make other manner masteries than ever they</td>
<td>8, 664/ 34</td>
<td></td>
</tr>
<tr>
<td>in them some other manner thing: I doubt not</td>
<td>8, 665/ 26</td>
<td></td>
</tr>
<tr>
<td>For, first, the general manner that he useth where</td>
<td>8, 667/ 5</td>
<td></td>
</tr>
<tr>
<td>very church&quot; this general manner of speech, I say</td>
<td>8, 667/ 7</td>
<td></td>
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<tr>
<td>and the old, right manner of interpretation of the</td>
<td>8, 670/ 3</td>
<td></td>
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<tr>
<td>Catholic Church in like manner as they went out</td>
<td>8, 671/ 3</td>
<td></td>
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<tr>
<td>Catholic Church in like manner as the great company</td>
<td>8, 671/ 25</td>
<td></td>
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<tr>
<td>false belief in any manner point whereof God would</td>
<td>8, 680/ 11</td>
<td></td>
</tr>
<tr>
<td>in effect none other manner thing but the selfsame</td>
<td>8, 690/ 18</td>
<td></td>
</tr>
</tbody>
</table>
Catholic Church... in like manner his fellows, by some Catholic Church in like manner they teach in this manner places preached after such manner there is yet, in manner body... as by many manner I need, in a manner and unbound unto any manner man amazed, in a manner mind, even in like manner Scripture even in like manner his oath of any manner make any trial what manner could never with any manner yet in the same manner faith, of such a manner word of any such manner spoken to declare the manner damnation due for all manner fleshly works, by which manner against us, in this manner the Catholic Church two manner More confesseth, with all manner More confesseth, with all manner I confess, with all manner own "feeling faith" all manner may stand with all manner breast to see what manner stone, too; by which manner not a straw) what manner that heretics make any manner thereof, to signify which manner no. And in like manner to baptism without any manner mere grace without any manner And so, finally, any manner and after in like manner the way that all manner bread is far another manner with such proud, uncharitable manner no more, in a manner church of any other manner of the nature and manner that teacheth his all manner that teacheth her all manner do also exclude all manner only fetch out her manner sufficiently taught her all manner mean on the second manner as Christ and his manner means prove himself sent manner as Saint John the manner, what their very mind manner fashion as I have manner, as great difference as manner things far different I manner, if he would put manner of his ordinary course manner, and somewhat to study manner as he saith they manner wise as they do manner thing which he will manner faith himself feeleth in manner occasion be pulled from manner remaineth written in the manner feeling as himself hath manner feeling; and therefore doth manner of excellence between the manner sin... and left us manner of glad following the manner wise... Tyndale The Turks manner of motions: one kind manner abominations) have the right manner abominations) have the right manner of abominations, is not manner abomination may stand, and manner of abomination is a manner of feeling himself feeleth manner of temples Tyndale setteth manner man Tyndale here maketh manner sin at all. We manner faith should attain to manner hopeth Tyndale himself sure manner let. When the children manner merit give a creature manner feeling that aught is manner of railing. And surely manner of people, be he manner thing than Barnes taketh manner and such unrevenerate fashion manner , than ye do the manner than only the common manner of the whole church manner of verity, so that manner of truth, so that manner of learning saving Holy manner of living and all manner of good works that manner that by these tokens
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
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</thead>
<tbody>
<tr>
<td>the Father</td>
<td>after this loosely knit together. What folk. And in such manner</td>
<td>8, 881/17</td>
</tr>
<tr>
<td>remnant</td>
<td>be all in manner</td>
<td>8, 908/36</td>
</tr>
<tr>
<td>Jesus</td>
<td>after such a manner</td>
<td>8, 926/21</td>
</tr>
<tr>
<td>I say</td>
<td>of such manner, of sins as he</td>
<td>8, 952/22</td>
</tr>
<tr>
<td>this</td>
<td>argument, in a manner</td>
<td>8, 974/29</td>
</tr>
<tr>
<td>he be</td>
<td>beside that: that is in manner</td>
<td>8, 975/22</td>
</tr>
<tr>
<td>which</td>
<td>can in no manner</td>
<td>8, 976/17</td>
</tr>
<tr>
<td>another</td>
<td>place, in this manner</td>
<td>8, 997/36</td>
</tr>
<tr>
<td>you not</td>
<td>after that even in the same be in so vile manner</td>
<td>8, 1001/5</td>
</tr>
<tr>
<td>oil</td>
<td>and, finally, all to make therein all yet by how many nor can be no</td>
<td>8, 1001/35</td>
</tr>
<tr>
<td>pewter</td>
<td>and any in his church diverse by the very common manner</td>
<td>8, 1003/27</td>
</tr>
<tr>
<td>surely</td>
<td>see that this manner</td>
<td>8, 1026/21</td>
</tr>
<tr>
<td>notable</td>
<td>crime or any present: that by this and falsehood by all manner of many</td>
<td>8, 1028/15</td>
</tr>
<tr>
<td>states</td>
<td>sundry states, and the temple and the faith and as in the unmannerly</td>
<td>8, 1032/29</td>
</tr>
<tr>
<td>Tyndale</td>
<td>had rehearsed those manners and those virtues, that</td>
<td>8, 1034/16</td>
</tr>
<tr>
<td>wisdom</td>
<td>, the learning, the be convenient... and diverse have you learned this</td>
<td>8, 1038/16</td>
</tr>
<tr>
<td>contentions</td>
<td>theft and adultery, treason, beters none envy, nor</td>
<td>8, 1042/26</td>
</tr>
<tr>
<td>manslaughter</td>
<td>, drunkenness, banquetings therefore saith</td>
<td>8, 1046/16</td>
</tr>
</tbody>
</table>
would bring him to 
manslaughter 
also, and make him 
8, 783/ 13
we may not commit 
manslaughter 
or do adultery, therefore 
8, 961/ 25
abominable deadly sins, as 
manslaughter 
, or adultery, or such 
8, 965/ 22
contentions, seditions, heresies, envy, 
manslaughter 
, drunkenness, banquetings." Lo, Saint 
8, 1025/ 1
known for false as 
manslaughter 
is known for sin 
8, 1025/ 10
by the devil to 
mar 
men's faith and all 
8, 653/ 3
same sermon, that would 
mar 
all his matter. Wherefore 
8, 909/ 6
Arius, Jovinian, Helvidius, Eunomius, 
Marcion 
, Montanus, Wycliffe, and Hus 
8, 694/ 35
Eunomius Heretic, Arius Heretic, 
Marcion 
Heretic, Montanus Heretic, Manichaeus 
8, 728/ 4
he noteth in the 
margin 
these words, "How a 
8, 876/ 15
himself confesseth in the 
margin 
of his book. But 
8, 917/ 6
the quotation is in the 
margin 
in this manner "De 
8, 917/ 10
may not marry Mad 
Margin 
? But then to set 
8, 586/ 21
quoth he, "learn and 
mark 
well this: that in 
8, 604/ 24
and agree: by this 
mark 
, I say, might it 
8, 623/ 22
say, consider but this 
mark 
one. For even this 
8, 623/ 26
alone. For even this 
mark 
one shall be sufficient 
8, 623/ 27
Jews yet this one 
mark 
one, of the old 
8, 627/ 1
false. And therefore this 
mark 
one openly marketh 
8, 627/ 5
of hell. This one 
mark 
which Tyndale hath here 
8, 627/ 10
shoes. And yet the 
mark 
that we spoke of 
8, 630/ 29
this point too, the 
mark 
that I spoke of 
8, 631/ 26
old holy saints, doth 
mark 
these men for heretics 
8, 631/ 27
this point again, the 
mark 
that himself made me 
8, 632/ 1
the holy doctors and saints, 
mark 
him for a heretic 
8, 632/ 2
again to our old 
mark 
... and I dare lay 
8, 632/ 21
will not only the 
mark 
that we spoke of 
8, 633/ 9
the old holy saints, 
mark 
him for a heretic 
8, 633/ 10
that yet again the 
mark 
that we spoke of 
8, 634/ 13
the holy doctors and saints, 
mark 
this man for a 
8, 634/ 14
the deeper is this 
mark 
printed in his forehead 
8, 634/ 16
well enough by that 
mark 
perceive him and challenge 
8, 634/ 18
yet shall our old 
mark 
, of old holy doctors 
8, 635/ 28
the holy doctors and saints, 
mark 
him for a heretic 
8, 635/ 28
the nearer for this 
mark 
? I wot ne'er also 
8, 646/ 19
look upon a wrong 
mark 
, or lead us into 
8, 801/ 9
he should speak of. 
Mark 
well, good readers, this 
8, 836/ 34
in the twenty-second chapter: " 
Mark 
, I come shortly, and 
8, 850/ 13
she pure and clean. 
Mark 
Saint Paul's words: "Christ 
8, 860/ 5
so far misseth the 
mark 
that he marreth all 
8, 863/ 31
sin at all. And 
mark 
well this by the 
8, 868/ 36
tell me no sure 
mark 
whereby I might well 
8, 905/ 12
the holy evangelist Saint 
Mark 
faith of our Savior 
8, 919/ 34
he proveth thus… Barnes 
Mark 
Saint Paul's words: "Christ 
8, 956/ 21
in remission of sins. " 
Mark 
, lo, how the Church 
8, 960/ 31
warning, eschew him" and 
Mark 
that Saint Paul saith 
8, 1032/ 19
that time read and 
marked 
Saint Cyprian upon that 
8, 603/ 16
had, his own hands, 
marked 
each of them an 
8, 627/ 7
by prophecy foreknown and 
marked 
. For else were there 
8, 650/ 30
might be the less
the midst of New
mark alone as openly
holy doctors and saints,
which point every man
King's Highness excellently well
I ween, that well
his adversary in the
the while all other
yet of all these
as all his other
with other: all Tyndale's
then showeth he certain
labor to devise us
see therein the very
they devise for sure
which they find their
which neither by those
adventure, yet by those
show you by what
he deviseth and imagineth
they which so had
the end, that utterly
the mark that he
One, that there is
of Christian charity, forbidden
lechery good and lawful
ever believed: that such "
fall then again to
attempt any such incestuous
of friars' and nuns' "
also boast his beastly
should come to the
Wycliffe saith that such
use there in their "
Dutchman which had been
therefore look unto the
he fell upon his
Friar Tuck may not
I take no bad"
that, I pray you?" "
Tyndale make of this?
that rose with Absalom
the King's business, to
the letter to him, "
I, "that she is!" "
she was dead?" "Yes,
her grave thyself?" "Yes,
here, and said, "Yes,
would the man say,"
marked
Market
marketh
marketh
marketh
marketh
marketh
marketplace
marks
marks
marks
marks
marks
marks
marks
marks
marks
marred
marreth
marreth
marriage
marriage
marriage
marriage
marriage
marriage
marriage
married
marrowbones
marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
Marry
8, 885/ 30
8, 1021/ 28
8, 627/ 5
8, 630/ 29
8, 634/ 12
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8, 779/ 16
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8, 647/ 9
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8, 994/ 4
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8, 585/ 34
8, 586/ 7
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8, 925/ 32
8, 1016/ 29
8, 585/ 36
8, 629/ 26
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8, 608/ 3
8, 814/ 33
8, 586/ 21
8, 654/ 27
8, 654/ 30
8, 788/ 32
8, 789/ 7
8, 816/ 1
8, 816/ 6
8, 816/ 7
8, 816/ 10
8, 816/ 13
8, 877/ 24
8, 877/ 27
8, 877/ 24
8, 877/ 27

Thomas More Studies 12.2 (2017)
man tell him again, 
find no fault. But 
forth again and say, 
have letted to say, 
and why so, now? 
purpose and his master 
therefore hath his master 
perceive by their master 
and call them "dumb"
This is my body," 
saith and his master 
had that one, against 
as Tyndale's own master 
which in defense of 
and his holy master 
goodly golden, old eagle 
as herebefore his master 
high spiritual master, Master 
salvation... as Tyndale's master 
his master, his master, 
himself and his master 
Tyndale's own worshipful master 
yet cometh Tyndale's master 
of his own master, 
heresy of his master 
tale and his master 
of the blessed, holy 
doctor and high, glorious 
bishop and very glorious 
For as that glorious 
mighty champion, the invincible 
he allegeth that holy 
little persecution and very 
to have suffered much 
have esteemed all his 
was for the faith 
died (and some were 
rubric, "Ex dictis Bonifacii 
holy men saints, and 
reasons of prophecies, miracles, 
such mind as many 
the righteous folk, crowneth 
companies of the blessed 
shall not need to 
reasons, a man may 
but that he shall 
it, "voluntary." Howbeit, I 
it is no great 
I cannot cease to 
shall not so much

Marry, then God a-merci for 
marry, sir, that he would 
marry, sir, that it were 
marry, we with Luther's wife 
marry, " saith Barnes, "because that 
Martin Luther's too, and all 
Martin Luther let his crown 
Martin Luther himself that they 
Martin Luther himself, Tyndale's great 
Martin Luther, Tyndale's old master 
Martin Luther before him, then 
Martin Luther and William Tyndale 
Martin Luther, as false as 
Martin his master or Friar 
Martin Luther, and Friar Huessgen 
Martin Luther himself, in whose 
Martin and he would that 
Martin Luther himself, for all 
Martin Luther doth manifestly and 
Martin Luther, and the other 
Martin , and Huessgen, and Zwingli 
Martin Luther saith expressly that 
Martin Luther, and in his 
Martin Antichrist, also. And yet 
Martin Luther, and by his 
Martin's added unto it, that 
martyr Saint Boniface, which brought 
martyr Saint Cyprian, against Novatian 
martyr ... and a man one 
martyr holy Saint Cyprian saith 
martyr , Saint Cyprian... that by 
martyr Saint Cyprian, and rehearseth 
martyrdom ... both in their goods 
martyrdom for Christ's sake. For 
martyrdom so little that he 
martyred in Frisia. And so 
martyred above a thousand years 
martyris ." But Tyndale, to blind 
martyrs too and therefore, in 
martyrs , and many other things 
martyrs died before their Christendom 
martyrs , giveth Orders to the 
martyrs , to render unto our 
martyrs many though this man 
marvel much where Tyndale's wit 
marvel why they should call 
marvel , since God is not 
marvel of: Since God inspireth 
marvel of Tyndale's far-fetched holiness
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<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>marvel</td>
<td>much that Tyndale addeth</td>
<td>8,768/1</td>
</tr>
<tr>
<td>marvel</td>
<td>much more that he</td>
<td>8,768/6</td>
</tr>
<tr>
<td>marvel</td>
<td>somewhat wherefore our Savior</td>
<td>8,792/21</td>
</tr>
<tr>
<td>marvel</td>
<td>. For whereas all heretics</td>
<td>8,828/25</td>
</tr>
<tr>
<td>marvel</td>
<td>wherefore Friar Barnes should</td>
<td>8,835/37</td>
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<tr>
<td>marvel</td>
<td>though he cannot intend</td>
<td>8,846/11</td>
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<td>marvel</td>
<td>that you burn him</td>
<td>8,858/2</td>
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<tr>
<td>marvel</td>
<td>what he meant by</td>
<td>8,865/2</td>
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<td>marvel</td>
<td>Friar Barnes would be</td>
<td>8,883/15</td>
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<td>marvel</td>
<td>that you burn him</td>
<td>8,910/20</td>
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<td>marvel</td>
<td>enough of Barnes in</td>
<td>8,916/3</td>
</tr>
<tr>
<td>marvel</td>
<td>though he would as</td>
<td>8,933/16</td>
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<tr>
<td>marvel</td>
<td>, and over that, so</td>
<td>8,950/3</td>
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<tr>
<td>marvel</td>
<td>for what intent Friar</td>
<td>8,964/8</td>
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<tr>
<td>marvel</td>
<td>much to see what</td>
<td>8,969/31</td>
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<td>marvel</td>
<td>where Friar Barnes' wit</td>
<td>8,991/24</td>
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<tr>
<td>marvelved</td>
<td>if Saint Paul would</td>
<td>8,931/11</td>
</tr>
<tr>
<td>marvelous</td>
<td>miracle... it will be</td>
<td>8,651/23</td>
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<tr>
<td>marvelous</td>
<td>thing whereof I can</td>
<td>8,675/18</td>
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<tr>
<td>marvelous</td>
<td>miracles. Whereof let us</td>
<td>8,690/35</td>
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<td>marvelous</td>
<td>and so plenteous upon</td>
<td>8,753/11</td>
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<td>marvelous</td>
<td>, feeble and weak. This</td>
<td>8,764/27</td>
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<td>marvelous</td>
<td>perplexity if he were</td>
<td>8,790/25</td>
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<td>marvelous</td>
<td>sore assault...Tyndale What</td>
<td>8,791/33</td>
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<tr>
<td>marvelous</td>
<td>miracles, and withdraw them</td>
<td>8,811/9</td>
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<td>marvelous</td>
<td>labor and their importable</td>
<td>8,937/16</td>
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<td>marvelous</td>
<td>strange turning never ceaseth</td>
<td>8,1020/32</td>
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<td>Mary</td>
<td>Magdalene was more allowed</td>
<td>8,699/11</td>
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<tr>
<td>Mary</td>
<td>Magdalene did not well</td>
<td>8,701/34</td>
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<tr>
<td>Mary</td>
<td>Mass, to be hanged</td>
<td>8,790/8</td>
</tr>
<tr>
<td>mashing</td>
<td>vat and turn himself</td>
<td>8,713/36</td>
</tr>
<tr>
<td>masks</td>
<td>taken off and their</td>
<td>8,879/26</td>
</tr>
<tr>
<td>Mass</td>
<td>. And now that ye</td>
<td>8,583/27</td>
</tr>
<tr>
<td>Mass</td>
<td>and at Christ's Body</td>
<td>8,584/1</td>
</tr>
<tr>
<td>Mass</td>
<td>no sacrifice nor none</td>
<td>8,589/32</td>
</tr>
<tr>
<td>Mass</td>
<td>book, &quot;Teigitur clementissime&quot;</td>
<td>8,593/33</td>
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<tr>
<td>Mass</td>
<td>as ever was Saint</td>
<td>8,594/23</td>
</tr>
<tr>
<td>Mass</td>
<td>, but if he be</td>
<td>8,594/31</td>
</tr>
<tr>
<td>Mass</td>
<td>. And so for conclusion</td>
<td>8,626/27</td>
</tr>
<tr>
<td>Mass</td>
<td>, and keep the Sunday</td>
<td>8,631/9</td>
</tr>
<tr>
<td>Mass</td>
<td>... wherewith the King's noble</td>
<td>8,657/15</td>
</tr>
<tr>
<td>Mass</td>
<td>and consecrate with only</td>
<td>8,657/24</td>
</tr>
<tr>
<td>Mass</td>
<td>wherein he confesseth that</td>
<td>8,659/9</td>
</tr>
<tr>
<td>Mass</td>
<td>after the old fashion</td>
<td>8,733/17</td>
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<tr>
<td>Mass</td>
<td>this month; and therefore</td>
<td>8,779/31</td>
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<tr>
<td>Mass</td>
<td>, to be hanged by</td>
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<tr>
<td>Mass</td>
<td>? By what old story</td>
<td>8,807/33</td>
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<td>Mass</td>
<td>may be said nor</td>
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<td>Mass</td>
<td>consecrated and received... but</td>
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</tr>
<tr>
<td>Mass</td>
<td>, maketh the souls that</td>
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of Christ in the
 Mass is a sacrifice and
 daily sung at the
 Mass, "we believe one holy
 we sing at the
 Mass also "unam sanctam et
 faith, as for such
 Masses as he would have
 hear reported, as many
 Masses in some one week
 them, to hear their
 Masses, and to believe all
 and to hear their
 Masses, and to believe all
 for souls in their
 Masses. And now see you
 whole purpose and his
 master Martin Luther's too, and
 love to tell their
 master no displeasant tidings... but
 and say to their
 master that all the world
 and therefore hath his
 We have with us,
 Master Tyndale, of the scribes
 told him again, "Yea,
 Master Martin Luther himself that
 clearly perceive by their
 Master, after that he had
 Luther himself,Tyndale's great
 master, glosseth it thus: "This
 Martin Luther,Tyndale's old
 master so far that they
 of them follow their
 master Martin Luther before him
 here saith and his
 master Martin Luther, as false
 writing . as Tyndale's own
 master, beareth us against Tyndale
 himself also, Tyndale's own
 defense of Martin his
 master or Friar Luther himself
 Luther himself, Tyndale's own
 master, and his holy
 master, to consent and agree
 only church, as Tyndale's
 master Martin Luther, and Friar
 Tyndale that his own
 master confesseth, hath God given
 to Friar Luther his
 master Luther saith that this
 was, had not his
 master , and his mistress the
 like as herebefore his
 master helped him. But the
 himself. And whereas his
 master and he many times
 his own high spiritual
 master, and his holy
 only church, as Tyndale's
 paidyns also, as his
 Tyndale that his own
 sent him and his
 to Friar Luther his
 was, had not his
 like as herebefore his
 himself. And whereas his
 his own high spiritual
 own high spiritual master,
 this was, had not his
 payyns also, as his
 himself. And whereas his
 sent him and his
 this was, had not his
 like as herebefore his
 himself. And whereas his
 his own high spiritual
 own high spiritual master,
 this was, had not his
 payyns also, as his
 himself. And whereas his
 sent him and his
 this was, had not his
 like as herebefore his
 himself. And whereas his
 his own high spiritual
 own high spiritual master,
 work well what should
 shall the children of
 shall the children of
 for salvation... as Tyndale's
 Holy Scripture, that Tyndale's
 work well what should
 shall the children of
 shall the children of
 against the children of
 that himself and his
 therefore would not yet
 loath to talk with

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also, your own master’s
those to which his
in conclusion that his
man should feel the
question to which his
well. Now, since his
preaching of his own
Altar he believed his
his master… and his
and his master, his
old stories, like as
as Master Lyly, late
the counsel of his
may himself and his
letter to him. "Marry,
grave thyself?" "Yes, marry,
Tyndale’s tale and his
since Tyndale’s own worshipful
else to forsake his
sufficient… yet cometh Tyndale’s
but of his own
the heresy of his
mean further, as his
his household, till his
Saint John, where our
but his… as our
of God, as our
she learned of our
again and say, "But
mouth of the great
not only his old
away… but his new
it were an evil
waited once on his
about his ears, and
she learned of our
be objected that our
church? I answer: Our
uttermost pain that our
he there made unto
his answer made to
where he writeth of
house whereof I was
one of late told
she learned of our
but his as our
than to his own
sometimes, against his own
foolish cause that their
which deadly denied his

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<td>to bind him</td>
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<td>William Tyndale, Luther, Lambert</td>
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<td>Christ. And therefore should</td>
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<td>8, 943/ 2</td>
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<td>Christ, doth plainly speak</td>
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<td>8, 947/ 26</td>
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<td>and prior&quot; when one</td>
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<td>Wolman of those words</td>
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<td>Christ. Our holy mother</td>
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<td>master</td>
<td>yea, and secretly, sometimes</td>
<td>8, 986/ 7</td>
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<td>, too. And therefore our</td>
<td>8, 989/ 31</td>
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<td>master</td>
<td>Luther laid, that the</td>
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<td>master</td>
<td>, and at his bitter</td>
<td>8, 1018/ 33</td>
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</tbody>
</table>
Luther also, your own
his heart, after his
among other things, that
proper place; as though
ago since that same
good, in that same
as in that same
to make other manner
that those false, lying
evangelically that when their
Zwingli, Tyndale's two new
and the other lewd
we know by his
man can have two
man can serve two
means of many evil
have been no great
then it were no
number and the Jews
all yours may be
be somewhat more meet
Saint John and himself
Manichaeans feign themselves his
and what unto Flick's
ye do the common
that men should have
crown again, and say
if they call it
doctrine, under name of "
and in despite of
make men ween that
them. For we believe
lechery any good, lawful
and their lechery for
In the Sacrament of
for good and lawful
for the Sacrament of
intricate and entangle the
in question, were a
dark, and confound the
framed far from the
he doth, in a
and drive away the
he can lack no
to set out this
can nothing amend the
pain forbidden though the
he meaneth in this
he cometh to the
alone all the whole

master's master, saith that he 8, 802/ 22
master's own tale, till he 8, 805/ 11
Master/Doctor Wolman laid against him 8, 945/ 10
Master/Doctor Wolman, being doctor of 8, 947/ 23
master/docor was butler in the 8, 947/ 28
master/docor Barnes as in that 8, 947/ 32
master/docor Wolman. For it was 8, 947/ 32
masteries than ever they made 8, 664/ 35
masters shall be the bringers-in 8, 627/ 21
masters call them home, they 8, 628/ 31
masters , declining from ill to 8, 640/ 24
masters of these new sects 8, 806/ 6
masters and his fellows both 8, 842/ 29
masters ," but he said, "No 8, 986/ 10
masters ," for if he have 8, 986/ 11
masters abiding still among the 8, 1009/ 3
mastery for him then to 8, 620/ 11
mastery to make an ass 8, 861/ 14
match us in time. I 8, 767/ 35
match to our church out 8, 904/ 20
matches , he and I shall 8, 602/ 28
matches in that point, he 8, 696/ 27
matches , and say that they 8, 744/ 30
mate , and what unto that 8, 926/ 16
material meat; for which God 8, 854/ 22
Matins and Mass, and keep 8, 631/ 9
Matins and Mass after the 8, 733/ 17
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Matrimony and vowed chastity both 8, 630/ 19
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matrimony is a sacrament; Tyndale 8, 645/ 20
matrimony . And where he saith 8, 652/ 9
matrimony , and call evil good 8, 653/ 18
Matrimony , whereas Saint Paul saith 8, 688/ 36
matrimony . Which thing from Christ's 8, 767/ 3
Matrimony we have the plain 8, 843/ 25
matter with two questions at 8, 577/ 2
matter to be treated and 8, 577/ 22
matter with two questions at 8, 577/ 28
matter . And since those people 8, 578/ 4
matter so plain and open 8, 579/ 1
matter , with making of mocks 8, 579/ 15
matter of railing, but may 8, 580/ 2
matter somewhat the better to 8, 586/ 22
matter , and therefore is by 8, 590/ 30
matter touch a right mean 8, 592/ 31
matter . He meaneth therein nothing 8, 597/ 29
matter itself... he turneth it 8, 599/ 18
matter ... else did he more 8, 603/ 32
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<td>helpeth this unto Tyndale's matter</td>
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<td>Tyndale hath in this matter</td>
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<td>amazeth us in the matter</td>
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<td>ease much of the matter</td>
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<td>an end in the matter</td>
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<td>utterly marreth all his matter</td>
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<td>goeth again upon that matter</td>
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<td>to make up his matter</td>
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<td>knitteth Tyndale all the very point of the beginning</td>
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<td>ever been our matter</td>
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<td>handling of that one matter</td>
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<td>well, all our whole matter</td>
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<td>more meet for their matter</td>
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<td>shall never suffer, in matter</td>
<td>8, 684/10</td>
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<td>will now make his in so great a he would make the mind is in the</td>
<td>8, 689/35</td>
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<td>were there in the were in such a now, to put this his part in the</td>
<td>8, 694/25</td>
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<td>in so great a people, of which our need not for this</td>
<td>8, 695/9</td>
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<tr>
<td>whereupon specially dependeth the now, that our present obstinate frowardness, if the And now, being this in so strange a layeth not in that pardoned, and remain as recited unto you the else is all his wot well that our the doctrine is our as might, if the way of them, that conclusion of all his to preaching, from his sufficient for all the that well marketh the disputeth, and defineth the in him be no be also, in this no judge in this this can make no the sight of the</td>
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so directly to the matter, and also there may
which is our principal matter, Tyndale's answer in the
is nothing like the matter of faith, that he
give over all the matter. And thus ye see
thought he made the matter safe and sure there
therewith remember a like matter of a man of
here in all his matter and weigh well this shall go to the
what purpose concerning the matter
such confusion in the matter as may give the
the consideration of the matter when he saw the
he marreth all his matter yet at the leastwise
intricate himself in the matter he so handeth the
convenient time, treat the matter is not now our
come farther in this matter though it made no
Barnes will in this therefore, as touching the
come farther in this matter more meet for his
or the other, in that "it maketh no
mistrust all the matter would mar all his
great grief of this matter might in some one
are learned in the matter
universal church assembled, this judgment, and in this
the substance of the matter confuted, as if the
to affirm in this matter
more meddle in that matter the place, and the
permanent, competent for the matter
the proof of the matter offendeth do drive the
been insufficient for the matter been observed and the
proof. And if the matter likelihoods, in a private
in this great, earnest matter error whereupon all this
ashamed to handle this matter yet afterward considering the

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would make you the
concludeth all the whole
grant that all our
ask him whether our
thing. Wherefore, dispute the
away, to make his
Saint Bernard in this
you somewhat of the
and mused upon that
of all this whole
have written in the
that wrote of this
this time prolong this
great change in the
concludeth all this whole
for so plain a
Old Testament proveth this
be reproved in the
of the new school
though that in the
be true... yet in
every "historical faith," in
meddler in such ungracious
had attached for like
of doing. But in
their false and faint-framed
them very far for
sparre and forbear those
can have credence in
the Gospel of Saint
the Gospel of Saint
Of John, Christ saith ( 
the Gospel of Saint
the Gospel of Saint
nineteenth chapter of Saint
the Gospel of Saint
seventy-sixth sermon upon Saint
selfsame chapter of Saint
the third chapter of
thirteenth chapter of Saint
mother some old Mother
follow by Tyndale's tale, it at his own
of Christ at the
Judas did after the
his safeguard into his
that he wrote unto
pope, emperor, king, councillor,
walk about in a
walk about in a

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<td>matters</td>
<td>and uttering of such</td>
<td>8, 813/22</td>
</tr>
<tr>
<td>matters</td>
<td>and which had received</td>
<td>8, 813/25</td>
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<tr>
<td>matters</td>
<td>of belief and faith</td>
<td>8, 923/15</td>
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<tr>
<td>matters</td>
<td>concerning the maintenance of</td>
<td>8, 939/30</td>
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<tr>
<td>matters</td>
<td>that required speed, they</td>
<td>8, 941/18</td>
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<tr>
<td>matters</td>
<td>, and bring them a</td>
<td>8, 998/20</td>
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<tr>
<td>matters</td>
<td>of true faith but</td>
<td>8, 1004/34</td>
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<tr>
<td>Matthew</td>
<td>and by the story</td>
<td>8, 583/10</td>
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<tr>
<td>Matthew</td>
<td>, &quot;The Son of Man</td>
<td>8, 686/36</td>
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<tr>
<td>Matthew</td>
<td>17) that he was</td>
<td>8, 691/17</td>
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<tr>
<td>Matthew</td>
<td>did leave all her</td>
<td>8, 709/24</td>
</tr>
<tr>
<td>Matthew</td>
<td>, &quot;If thou wilt enter</td>
<td>8, 849/30</td>
</tr>
<tr>
<td>Matthew</td>
<td>. But I have looked</td>
<td>8, 910/11</td>
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<tr>
<td>Matthew</td>
<td>,&quot; which was first by</td>
<td>8, 933/4</td>
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<tr>
<td>Matthew</td>
<td>, hath not such a</td>
<td>8, 933/21</td>
</tr>
<tr>
<td>Matthew</td>
<td>, by him that hid</td>
<td>8, 1016/35</td>
</tr>
<tr>
<td>Matthew</td>
<td>, where Saint John speaketh</td>
<td>8, 1019/30</td>
</tr>
<tr>
<td>Matthew</td>
<td>, where our Savior likeneth</td>
<td>8, 1020/5</td>
</tr>
<tr>
<td>Maud</td>
<td>, some bawdy church of</td>
<td>8, 725/7</td>
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<tr>
<td>maugre</td>
<td>Tyndale's teeth, that the</td>
<td>8, 824/20</td>
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<tr>
<td>Maundy</td>
<td>, when he consecrated and</td>
<td>8, 657/31</td>
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<tr>
<td>Maundy</td>
<td>Supper, when he went</td>
<td>8, 672/2</td>
</tr>
<tr>
<td>Maundy</td>
<td>... but also those religious</td>
<td>8, 988/33</td>
</tr>
<tr>
<td>Maupertuis</td>
<td>of his &quot;feeling faith</td>
<td>8, 746/5</td>
</tr>
<tr>
<td>Maximus</td>
<td>... by which he showeth</td>
<td>8, 734/20</td>
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<tr>
<td>mayor</td>
<td>, sheriff, nor alderman to</td>
<td>8, 580/5</td>
</tr>
<tr>
<td>maze</td>
<td>. For well ye wot</td>
<td>8, 809/9</td>
</tr>
<tr>
<td>maze</td>
<td>, where we should never</td>
<td>8, 1023/22</td>
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</tbody>
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her whole dough and meal; that is to say 8, 709/ 25
heretics... he must needs mean here by his scornful 8, 578/ 18
or a much more mean estate... is a thing 8, 590/ 20
matter touch a right mean person. And all this 8, 592/ 31
are together Tyndale's, I mean, and mine... which two 8, 606/ 33
beast's labor" he cannot mean anything to the purpose 8, 629/ 12
pereceive... but if he mean to mock the words 8, 629/ 13
musing what he may mean thereby, nor to be 8, 629/ 23
And surely if he mean thus... this will soon 8, 647/ 24
yet, if he so mean, what needeth he so 8, 647/ 27
thereof"... he must needs mean some faith and living 8, 652/ 11
shall not lightly so mean a witted man read 8, 660/ 28
and part by a mean, as those that come 8, 669/ 5
for yet in the meaning faith," if he mean thereby fast and sure 8, 825/ 11
of the Church, did mean therein nothing else but 8, 738/ 21
defeling faith," if he none other. If he mean by the "faith written 8, 825/ 14
nowhere else. If he mean by his "feeling faith 8, 825/ 18
Catholic faith. If he mean by his "feeling faith 8, 825/ 29
Christ only: if he mean that they do reckon 8, 849/ 2
church. And if he mean that no man is 8, 849/ 8
therefor. Now, if he mean further, as his master 8, 849/ 20
But Barnes seemeth to mean that they be no 8, 851/ 2
the epistle; doth he mean that by reason of 8, 853/ 8
Saint Paul, I say, mean therefore that as they 8, 853/ 15
I say, Saint Paul mean therefore that all those 8, 853/ 22
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the chimney. If he mean of the first fashion 8, 878/ 28
after. Now if he mean on the second manner 8, 879/ 5
strangers he seemeth to mean therein to give us 8, 889/ 19
Doth Saint Augustine here mean by "faithful Christian" no 8, 913/ 4
be the Church, I mean not you and I 8, 913/ 15
thitherward men do not mean in the prayers only 8, 914/ 33
his change; but I mean that I would not 8, 916/ 28
I speak of, I mean in things to be 8, 923/ 12
very well and properly mean, saying, "Ye be built 8, 931/ 16
so mad as to mean here that the party 8, 945/ 30
that not only the mean sort of the very 8, 964/ 35
a word... and yet mean no such thing thereby 8, 985/ 26
Did he, trow you, mean to have him tell 8, 1028/ 1
by which name he meaneth all that profess the 8, 578/ 5
wedlock." In this he meaneth two things, with which 8, 585/ 33
for this point, Tyndale meaneth much farther than he 8, 596/ 19
plain enough what he meaneth in this matter. He meaneth in this matter. He 8, 597/ 28
in this matter. He meaneth therein nothing else but 8, 597/ 29
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in their hearts." He meaneth not that there shall 8, 615/ 17
Saint Paul but he meaneth thereby the teaching which 8, 615/ 19
well perceive what he meaneth by his wily similitude 8, 629/ 7
divine what mystery Tyndale meaneth by his following of 8, 629/ 20
question? And then how
ne'er also what he
us which examples he
he say that he
to say, that he
he both saith and
wit which "thou" he
the variance. Which "thou"
these texts that he
not speak of. He
redeem his soul." He
dare say that himself
will say as he
work of wedlock. Yet
ye wot well, he
father and mother." He
father. But what church
I see well Tyndale
the flock that he
and "blind leaders" he
way." And so he
as it seemeth, Tyndale
well perceive what he
of man (which he
And that he thus
principal purpose. But he
And that he thus
God," But Friar Barnes
For that he so
true. But peradventure he
of God's grace: then
merits of Christ: then
be very naught" what
hath brought us forth
own and which faith
Augustine spoke... yet he
in one place, yet
me." And in this
that vine. And thus
I wit what he
by God. But it
Saint Augustine none other
faith. But Saint Augustine
writer of that gloss
meaneth nothing so... but
that the gloss there
yet in all this
the very church... he
seek it there... he
the church" as he
meaneth he now "truly" understood
meaneth by "general articles"; for
meaneth and apply those examples
meaneth all his doubtful words
meaneth by "Scripture well understood
meaneth as I have showed
meaneth .Thou learned, or thou
meaneth he, then? Thou that
meaneth of, and for shame
meaneth all those texts of
meaneth also all such texts
meaneth these... then say we
meaneth here, and plainly saith
meaneth neither the Church nor
meaneth in that they teach
meaneth, of likelihood, God for
meaneth he for his mother
meaneth for his mother some
meaneth, ye may soon perceive
meaneth the doctors and teachers
meaneth that God hath now
meaneth that all those which
meaneth as though he spoke
meaneth here under the name
meaneth ... appeareth plainly by the
meaneth therein that man may
meaneth , himself well declareth by
meaneth that there is in
meaneth , we know by his
meaneth , if he could speak
meaneth he falsely, and putteth
meaneth he very mischievously, to
meaneth he but that of
meaneth no such church as
meaneth he? "Faith alone," of
meaneth not as Saint Augustine
meaneth he not as Saint
meaneth Barnes meetly well in
meaneth Barnes that he which
meaneth by "sure tokens" whether
meaneth not that by and
meaneth but that all the
meaneth not that like as
meaneth nothing so... but meaneth
meaneth as Saint Augustine meant
meaneth of our known Catholic
meaneth he which known church
meaneth that by the Scripture
meaneth not only that they
meaneth here, while he maketh
temporal sword." Friar Barnes meaneth not here, I trow 8, 946/ 19
it appeareth that Barnes meaneth that he that is 8, 949/ 8
wise as the law meaneth by which Barnes proveth 8, 950/ 7
error that the law , which law Friar Barnes 8, 950/ 16
but them… but he meaneth that himself and his 8, 952/ 33
no man liveth… he meaneth not abominable deadly sins 8, 965/ 22
God. But Saint Augustine meaneth not that every man 8, 966/ 16
And that Saint Augustine meaneth here none otherwise than 8, 967/ 4
Saint Augustine saith nor meaneth no more but that 8, 970/ 28
what they believe… and meaneth not to speak of 8, 973/ 11
you see that he meaneth the very church here 8, 973/ 16
worse than a Jew," meaneth not thereby that he 8, 985/ 29
were not a wife" meaneth not thereby, pardie, that 8, 985/ 32
woman, but a sow," meaneth not thereby, and such 8, 985/ 34
you in remembrance. What meaneth our Lord by his 8, 1016/ 26
be gone in? What meaneth our Lord, in the 8, 1016/ 34
talent in the ground? meaneth he not of him 8, 1016/ 36
not plain that he meaneth there of them which 8, 1017/ 3
Saint Paul, that he meaneth not an unknown church 8, 1023/ 4
them and burn them," the taking away the 8, 1029/ 6
the plain words and meaneth his own city 8, 1029/ 6
Honor father and mother," in this is his 8, 1016/ 36
the plain intent and meaneth some of them good 8, 1052/ 24
therefore, by Friar Barnes' meaneth a man needeth no 8, 868/ 23
it according to Christ's meaneth , a man needeth no 8, 868/ 23
be not all clean," meaneth by Judas, the traitor 8, 870/ 25
words of Saint Augustine, meaneth by this parable 8, 870/ 25
mountain cannot be hidden" meaneth none otherwise by them 8, 890/ 8
one or two" witnesses… meaneth that his church should 8, 915/ 9
to "the church," and meaneth thereby that he should 8, 948/ 9
set upon a hill," meaneth no false church, but 8, 951/ 35
were witted but right meaneth that his own city 8, 1029/ 6
court of folk not meaneth , a man needeth no 8, 868/ 23
out by no manner meaneth , that by this parable 8, 870/ 25
for punishments, and for meaneth by Judas, the traitor 8, 890/ 8
be demanded by what meaneth his church should 8, 915/ 9
and many by that meaneth thereby that he should 8, 948/ 9
hear the truth… by meaneth no false church, but 8, 951/ 35
way, by any such meaneth that his own city 8, 1029/ 6
hap to be a meanly yet if he look 8, 862/ 29
court of folk not meanly good, but of folk 8, 894/ 23
out by no manner means … but there must the 8, 575/ 18
for punishments, and for means of amendment, though the 8, 587/ 11
be demanded by what means they know that there 8, 592/ 8
and many by that meaned they know that there 8, 592/ 8
hear the truth… by means returned from their heresies 8, 608/ 27
way, by any such means of which hearing, with 8, 615/ 3
hap to be a means as the people might 8, 618/ 8
God, and through the means to make us believe 8, 633/ 30
and be by that means of his goodness highly 8, 640/ 8
we be by that means become heretics. And in 8, 656/ 3
to know by these means sure of some other 8, 656/ 35
marks, by all the means whether he be a 8, 667/ 26
thou ask by what means they may, whereby their 8, 668/ 1
confutation part 2: concordance of major terms 762
8, 692/ 8
miracles and other open means, proved them for so
fellows, by some manner means prove himself sent by
Church, that was a means and minister in bringing
in England by the means of his own books
upon the false, malicious means of William Tyndale... for
scripture, by the same means by which Saint John
since all these infallible means of teaching of the
so much as the means to know which it
this prey without the means of the Church, was
miracles and divers other means by which
other means by which means by which means
same church for a means by which means
scripture a very sure means to confirm him the
devised an evasion by means of a distinction made
ordinarily, God useth outward means and instruments, such as
alike. And in these means , like as God useth
wits, " as ways and means toward that understanding which
the outward occasions by means whereof a man cometh
story, and not the means of man's salvation, might
being this matter the means of man's salvation, toward
miracles and many other means , to be the true
us also by what means he proveth it; or
ordinances giveth as outward means of credence, and inducing
also. For they be means by which a man
Savior himself used those means to persuade them... and
that believed by the means of men and miracles
and gotten by the means of men's preaching and
miracles... with which outward means God in all those
were induced by the means of men or miracles
had gotten by the means of other men, but
his sight by the means and instrument of his
by God by the means of men or miracles
God could do by means how he might get
and gotten by the means of men or miracles
here ordained for the means toward it, convenient for
true, nor by what means men know God's word
true... but by what means men know which is
true gospel by the means and teaching of the
forasmuch as this outward reading is the first means of preaching and reading
he came thereto, which means by which he came
and kept by the means he regardeth not now
and by outward means of his own special
man... by outward means, as by hearing the
by outward means only, not that I
man... wherefore, by this means is as good and
may by the devil's means, the church of God
hence, to assign some means and their own foolish
but is by the means of the false scribes
of him by what means she might always be
| Making open by what | means | the very, true Holy | 8, 891 / 22 |
| Laboreth, by all the | means | that their wily malice | 8, 892 / 24 |
| That therefore by one | means | or other he calleth | 8, 898 / 21 |
| They can have no | means | possible to escape, but | 8, 901 / 28 |
| Is but by the | means | of her. And I | 8, 903 / 35 |
| Prove it by two | means | one by the Scripture | 8, 905 / 31 |
| Well enough by the | means | of the good men | 8, 924 / 37 |
| There may find the | means | to find it and | 8, 935 / 26 |
| But of so many | means | as I have proved | 8, 942 / 28 |
| Good again by the | means | , or his recompense for | 8, 947 / 13 |
| Man. Wherefore, by this | means | , the church of God | 8, 959 / 23 |
| Lord. And by this | means | the Church is in | 8, 960 / 18 |
| Concludeth, "Wherefore, by this | means | the church of God | 8, 970 / 23 |
| Him by the one | means | only, and his true | 8, 974 / 36 |
| Then by the same | means | despise all other holy | 8, 984 / 34 |
| We consider by what | means | and what wise we | 8, 995 / 32 |
| Immediately or by a | means | , in some such wise | 8, 996 / 12 |
| To vary upon the | means | of Revelation. For we | 8, 996 / 15 |
| Skill thereof, by what | means | he may be sure | 8, 997 / 25 |
| And also by what | means | each of the others | 8, 997 / 26 |
| How many manner of | means | soever a man may | 8, 1001 / 5 |
| Indeed, by such a | means | as these men, I | 8, 1005 / 38 |
| Therein, yet by the | means | of many evil masters | 8, 1009 / 3 |
| Truth? For by that | means | , the way of Christ | 8, 1023 / 19 |
| Were by the heretics' | means | put to great trouble | 8, 1027 / 11 |
| And by all the | means | that possibly could be | 8, 1027 / 12 |
| All done, find the | means | but that evermore this | 8, 1027 / 15 |
| Can it by no | means | be this known church | 8, 1029 / 16 |
| Falsehood by all manner | means | openly declared and proved | 8, 1032 / 29 |
| Have said that he | meant | , according to his heresy | 8, 599 / 22 |
| Writing of their grandfathers | meant | . Also, that these folks’ | 8, 624 / 37 |
| And showed that God | meant | thereby that the priest | 8, 636 / 25 |
| Is my blood, "I | meant | no more but that | 8, 641 / 13 |
| Words, and that himself | meant | in them some other | 8, 665 / 26 |
| Shame, surmise that he | meant | some other thing I | 8, 666 / 1 |
| To say that he | meant | . For if he would | 8, 666 / 2 |
| Would say that he | meant | not that all the | 8, 666 / 3 |
| Not say that he | meant | … for he nameth no | 8, 666 / 7 |
| If he had so | meant | , have specially commended some | 8, 666 / 12 |
| To say that he | meant | none of them all | 8, 666 / 21 |
| With saying that he | meant | it so. Moreover, if | 8, 667 / 10 |
| If he so had | meant | indeed… that had been | 8, 667 / 12 |
| Spoken them, and verily | meant | and intended by them | 8, 687 / 17 |
| Men wench that he | meant | but the doctors of | 8, 714 / 4 |
| Escape as though he | meant | but Saint Bernard, Saint | 8, 714 / 8 |
| All? If he so | meant | … then might he well | 8, 724 / 20 |
| Husband?" With holy conversation, | meant | he. For many are | 8, 730 / 28 |
| Authority that Saint Augustine | meant | . But if we shall | 8, 730 / 31 |
| True that Saint Augustine | meant | as he saith here | 8, 730 / 36 |
| The church that he | meant | of, the known Catholic | 8, 731 / 2 |
which words our Lord meant not that every man 8,749/20
showed you what is thereby: that is to 8,752/26
teaching is that is by our Savior in 8,754/1
follow thou me" he meant not, I suppose, that 8,780/8
in "faith alone" he meant faith, hope, and charity 8,784/30
that he any other , because there can be 8,784/31
them believe that Luther meant well, and that all 8,784/35
Friar Barnes had here meant none other thing… he 8,841/33
invisible, and that he meant not that her hands 8,845/18
expressed which election he … he was afeard of 8,848/17
God eternal. And this meant there Saint Paul; not 8,852/23
without spot or wrinkle, none other church of 8,855/25
I marvel what he by that word "it 8,865/3
meant Barnes all this while 8,865/8
not as Saint Augustine . For Saint Augustine in 8,867/30
not as Saint Augustine in that place. And 8,868/22
by their fruits," he meant that ye should perceive 8,879/18
be discovered. But Christ not that the tokens 8,879/27
and is not properly by the preaching of 8,882/1
them than Saint Augustine in them, make nothing 8,908/9
readers… if Saint Augustine as Barnes maketh that 8,913/21
the whole Church," he meant not all Christian people 8,913/23
not always taken and , by him that speaketh 8,913/34
all faithful men," had no more but all 8,914/6
meaneth as Saint Augustine in his words before-rehearsed 8,914/9
what thing Saint Augustine in this word "all 8,914/26
Augustine nor that gloss by these words "omnium 8,914/28
And also if he but so… then took 8,931/37
himself; as though Christ of no more, but 8,944/2
here that Christ plainly … he seemeth there to 8,944/32
so if Christ had no more than Barnes 8,948/23
as he spoke and sufficiently… so his counsel 8,948/26
or twain," and yet that he should take 8,948/28
maketh Barnes as he no more but them 8,952/33
make her glorious" yet not Saint Paul that 8,957/13
Apostle as though he to make men love 8,958/12
words here, that he not to deny purgatory 8,969/2
they were none otherwise , neither, by Saint Augustine 8,972/33
catholic church" is not that we shall believe 8,982/18
a man," and yet not thereby to deny 8,986/3
yet had he not in all this that 8,986/16
them farther, whether Christ all this but for 8,998/37
come to the marriage? Meant he not plainly the 8,1016/29
with fornicators; but I not the fornicators of 8,1017/10
saith) that this is but at the first 8,1018/21
in the church," he not that an unknown 8,1022/21
unto the church" he not, pardie, that they 8,1023/10
church, but either he that men should go 8,1023/12
though such words were but of particular churches 8,1024/19
be one chief, he thereby that it should 8,1024/27
Art thou Catholic?" what word was no more prophets that in that so often in the And first, for the fellows will in the he forgetteth in the desert yet in the the leastwise in the lieth out of all be content with bare themselves with forbearing their that God giveth the is meet for his that should be both for inordinate desire of content with the pleasant do the common material with milk and stronger will give us no mother, we take the and in drinking this servant whom he giveth that Tyndale durst not and his apostles), and word... and that they we will not much law, might no more every man before he then if ye should might hap unawares to accursed, would, ere he he was a great be suspended from the ye shall have no long-suffering, goodness, gentleness, faith, book that when we were indeed a more I be somewhat more wax worth nothing, nor there a hammerhead more and faultless, and therefore the text the more beast or bird is their lechery with nuns, that he intended, should in the clouds, to be sure seldom to have wit and learning meant he by that question meant but whether he were meantime between Moses and Christ meanwhile fallen from Christ unto meanwhile the book in which meanwhile go now about to meanwhile how many good, virtuous meanwhile , I say, till God meanwhile disputable and seemeth doubtful measure shamefully. And when he meat and drink and clothing meat ... and kill themselves with meat to the beasts and meat, and convenient for his meat and drink; went they meat not in great necessity meat of manna, longed sore meat; for which God taketh meat must feed us and meat but naught... so will meat of doctrine at the meat or that meat, this meat, this drink or that meat, , drink, and wages, that meddle with my proofs. Howbeit meddle no more with them meddle to see any good meddle with him. For we meddle in that matter and meddle with the reading of meddle with none of those meddle with any heretic of meddled with him, demand and meddler in such ungracious matters meddling and administration of such meddling with any such... if meekness , temperance... and by the meet the saints, and talk meet priest than Saint Peter meet matches, he and I meet for nothing, but worthy meet to make horseshoes in meet to find and rebuke meet for their matter. Now meet for his meat, and meet for men of honesty meet with a minie of meet our Lord in the meet any man that hath meet therefor or not. And
| better example and more | meet | for his matter than | 8,878/33 |
| ye wot well, very | meet | to be made preachers | 8,911/36 |
| every man that he | meet | … nor a rude ass | 8,833/10 |
| of his chance in | meeting | with this good man | 8,877/11 |
| high heaven, and his | meeting | is unto the height | 8,882/1 |
| and past before the | meeting | had between Saint Philip | 8,888/31 |
| he rejoiced highly the | meeting | with Christ’s disciple that | 8,889/4 |
| as at the first | meeting | to demand him forthwith | 8,1028/17 |
| darkness have cast a | meetly | good light. Now, if | 8,621/34 |
| the dark more than | meetly | well. For now, to | 8,864/9 |
| in this meaneth Barnes | meetly | well in part, and | 8,870/7 |
| some making it of | meetly | good, some of very | 8,1000/16 |
| that it may be | meetly | well proved by the | 8,1005/38 |
| together seem to prove | meetly | well the perpetuity of | 8,1006/6 |
| one line, all the | meinie | , to drive Tyndale as | 8,713/16 |
| part, all the whole | meinie | , and construed the Scripture | 8,714/27 |
| did almost all the | meinie | of his disciples when | 8,761/22 |
| only to a great | meinie | of men, but also | 8,772/3 |
| should meet with a | meinie | of lewd, mocking knaves | 8,772/20 |
| there be a great | meinie | of other, wicked women | 8,892/21 |
| hurlers, all the whole | meinie | of you… and therefore | 8,900/37 |
| they be, all the | meinie | , virtuous in all points | 8,912/29 |
| must come all the | meinie | man, woman, and child | 8,922/10 |
| be deceived, all the | meinie | at once, believing many | 8,950/14 |
| therefore, all the whole | meinie | , like a mad sort | 8,994/11 |
| they confess, all the | meinie | , that the church which | 8,994/38 |
| a distinction made by | Meinlechthon | … in which distinction, as | 8,741/35 |
| another as for a | member | of his own unknown | 8,667/18 |
| true preacher is a | member | . And then, like as | 8,739/15 |
| though it be the | member | with which a man | 8,778/1 |
| is it not the | member | with which a man | 8,778/2 |
| into one church a | member | and part of the | 8,835/7 |
| any time parcel or | member | of the Church, no | 8,865/19 |
| us that never one | member | of "the church" may | 8,870/30 |
| case… not every singular | member | of "the church" (of | 8,871/5 |
| spiritual man, some true | member | of the very church | 8,885/2 |
| good man, and a | member | of the very Holy | 8,894/1 |
| is a very dead | member | of some false church | 8,894/2 |
| yet a foul, unholy | member | of that fair, holy | 8,907/9 |
| neither itself nor any | member | or part thereof at | 8,935/1 |
| in faith, is a | member | of the same; and | 8,942/19 |
| God and a true | member | of the universal church | 8,943/11 |
| God and a true | member | of the universal church | 8,943/32 |
| Paul saith, "If one | member | taketh hurt, all the | 8,944/19 |
| know her nor any | member | of her! The third | 8,949/28 |
| God and a true | member | of the universal church | 8,949/31 |
| yet was he a | member | of his Mystical Body | 8,957/31 |
| these causes may the | member | of the very church | 8,965/35 |
| as an incurable rotten | member | cast out in conclusion | 8,972/1 |
| monk indeed nor a | member | of his own monastery | 8,985/30 |
be known as a
member, or a minister, of
the church though
of the whole) the
thereof can while it
of the same church
that is in earth
of the same church
thereof, or that at
known. Now, that Christ
of the catholic church
" though never into deadly
of Christ's Mystical Body
, fall into right horrible
"... but even willingly, and
. Now, good readers, let
, than he letteth to
of his Mystical Body
of his Catholic Church
which are on the
(by many great new
that will not in
and parts thereof be
of Holy Church to
, nor the vine left
of this holy church
. As, by a natural
of it," but he
of the church pure
of his holy, pure
of her that is
of the very church
of your "holy church
that are ever in
of Holy Church? That
of his church to
, he may then perceive
be grieved therewith." And
of the common known
of the Church that
to the death. For
wax so rotten and
... not only of the
may not be a
unholy therein, as there
unholy in the particular
no more let the
being in that part
thereof must be, by
8, 706/ 4
8, 704/ 29
8, 1010/ 4
8, 1013/ 31
8, 1014/ 33
8, 1014/ 34
8, 1015/ 7
8, 1015/ 7
8, 1015/ 12
8, 1015/ 14
8, 1028/ 24
8, 725/ 32
8, 751/ 10
8, 755/ 24
8, 778/ 33
8, 797/ 20
8, 818/ 16
8, 819/ 17
8, 822/ 11
8, 825/ 28
8, 826/ 9
8, 840/ 30
8, 855/ 6
8, 855/ 12
8, 858/ 30
8, 861/ 26
8, 871/ 8
8, 873/ 15
8, 876/ 19
8, 876/ 20
8, 882/ 8
8, 883/ 18
8, 889/ 25
8, 894/ 31
8, 897/ 4
8, 907/ 27
8, 913/ 11
8, 915/ 34
8, 926/ 3
8, 944/ 20
8, 962/ 26
8, 972/ 2
8, 978/ 18
8, 979/ 19
8, 979/ 20
8, 979/ 32
8, 1010/ 4
8, 1014/ 23
8, 1014/ 24
8, 1014/ 25
8, 1014/ 26
8, 1015/ 4


<table>
<thead>
<tr>
<th>Confutation Part 2: Concordance of Major Terms 769</th>
</tr>
</thead>
<tbody>
<tr>
<td>all the parts and members thereof be ever in</td>
</tr>
<tr>
<td>of the parts and members, the head is not</td>
</tr>
<tr>
<td>of faith and sacraments, members of Christ's Mystical Body</td>
</tr>
<tr>
<td>churches, as of its members: how were it possible</td>
</tr>
<tr>
<td>because all the particular members together make but one</td>
</tr>
<tr>
<td>nor but a bare memorial in wine and starch</td>
</tr>
<tr>
<td>take it for a memorial of his Passion. And</td>
</tr>
<tr>
<td>that it is a memorial of Christ's Passion, and</td>
</tr>
<tr>
<td>but bare signs and memorials, and none effectual instruments</td>
</tr>
<tr>
<td>would raise among many men to ween that there</td>
</tr>
<tr>
<td>popes, again, right holy men many more questions than</td>
</tr>
<tr>
<td>neighbor... and we poor men saints, and martyrs too</td>
</tr>
<tr>
<td>taught by all good men, that lack the high</td>
</tr>
<tr>
<td>he should think other men: God must needs therefore</td>
</tr>
<tr>
<td>more fault in that men much better than himself</td>
</tr>
<tr>
<td>therefrom; let no good men are taught to go</td>
</tr>
<tr>
<td>not to good Christian men pray for us, nor</td>
</tr>
<tr>
<td>that are made by men tell a more frantic</td>
</tr>
<tr>
<td>popes and other holy men. And thus ye may</td>
</tr>
<tr>
<td>the malice of many men besides, that whoso consider</td>
</tr>
<tr>
<td>Tyndale Thereto, all Christian men be so much that</td>
</tr>
<tr>
<td>And then all Christian men, if they have done</td>
</tr>
<tr>
<td>the repentance of other men, if they have done</td>
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<tr>
<td>would say that great men, he saith, repent as</td>
</tr>
<tr>
<td>false... yet may many men, which inwardly lieth in</td>
</tr>
<tr>
<td>him word... while many men cannot otherwise come to</td>
</tr>
<tr>
<td>by divers good, holy men have it in their</td>
</tr>
<tr>
<td>readers with, would make men abhor to be demanded</td>
</tr>
<tr>
<td>and maketh as though men. Out of whose holy</td>
</tr>
<tr>
<td>to speak among Christian men ween that it were</td>
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<tr>
<td>though he mock but men called the whole Catholic</td>
</tr>
<tr>
<td>good and great cunning men that other folk are</td>
</tr>
<tr>
<td>in my book... lest men of these later days</td>
</tr>
<tr>
<td>others more other manner men. And among others, this</td>
</tr>
<tr>
<td>himself, that to call men should look for it</td>
</tr>
<tr>
<td>thereby, and to call men than Tyndale or I</td>
</tr>
<tr>
<td>become heretics, and exhort men from lechery become lechers</td>
</tr>
<tr>
<td>of other... and therein men from error become heretics</td>
</tr>
<tr>
<td>as well women as men to heresy? Did God</td>
</tr>
<tr>
<td>unknown, of only good men might follow the best</td>
</tr>
<tr>
<td>by miracles... whereof these men, and so teach them</td>
</tr>
<tr>
<td>part, and we have men or elects only, in</td>
</tr>
<tr>
<td>our scriptures; and those men showed none at all</td>
</tr>
<tr>
<td>were good and holy men of honest and good</td>
</tr>
<tr>
<td>points for which these men were good and holy</td>
</tr>
<tr>
<td>too... till that these men ... and for whom God</td>
</tr>
<tr>
<td>was taught by holy men and we vary nowadays</td>
</tr>
<tr>
<td>and the number of men of the other side</td>
</tr>
<tr>
<td>were no such holy men and believed by the</td>
</tr>
<tr>
<td>men , we pass their part</td>
</tr>
<tr>
<td>men of them, that from</td>
</tr>
</tbody>
</table>

Thomas More Studies 12.2 (2017)
or else such true
others that would call
every age... weening that
say in their sermons: "
be content that these
by this: that these
so great that, lest
wherewith they would make
nor soul. And lest
before that day send
Peter saith that many
labored not; for other
already; as ordering that
enough... providing for sick
sick men, children, old
near as far as
saints, doth mark these
Truth it is that
perilous that, rather than
many godly allegories holy
itself good... and teacheth
so many blessed, holy
As Luther, to make
won answer unto other
I made all good
were so many good
manner sort of holy
believe as all good
find in Scripture that
sects, but also diverse
words be well sifted,
not these beasts such
rebuke faults; whereas these
black white... and teach
contemn penance, and make
never so high, although
nor signify), and that
now speak with the
be common to all
from the words of
from the words of
take the words of
words of God whereby
sense of God's words,
which time have been
and all such other
ye that are Christian
there to juggle as
lack of good works
their evil glosses make
men as would rebuke and
men home from their evil
men, for the delight of
Men lay forth nowadays unto
men call grandfathers, and great-grandfathers
men teach and renew the
men should because they be
men believe that there were
men might think that if
men into pain: therefore till
men shall follow their damnable
men labored, and ye have
men should have Matins and
men, children, old men, laborers
men, laborers, pilgrims, nurses, women
men might go... but if
men for heretics. For these
men might then make allegories
men might be the rather
men should by his inspiration
men a certain reason and
men bestow so much time
men ween that matrimony were
men Luther himself, and Tyndale
men believe this fifteen hundred
men in it that would
men, that have vowed chastity
men have ever believed: that
men are bound to keep
men. And against this hath
men shall find little fine
men as it might so
men be faulty and filthy
men to contemn penance, and
men abhor confession and think
men took away the ladder
men do wrong to worship
men? Finally, good Christian readers
men, as well the next
men." Then laid our said
men. And wherefore hath he
men for the words of
men might fall to some
men may fall into the
men of such holiness and
men as have written in
men and falsely profess Christ
men may not see to
men shall be damned in
men believe that all the
<table>
<thead>
<tr>
<th>gloss, lo, restore these men</th>
<th>these texts of Scripture 8, 687/ 36</th>
</tr>
</thead>
<tbody>
<tr>
<td>apostle… saying that wise men</td>
<td>affirm it to be 8, 688/ 23</td>
</tr>
<tr>
<td>forth by very spiritual men</td>
<td>: the first reason by 8, 690/ 28</td>
</tr>
<tr>
<td>that is, to bring men</td>
<td>unto the knowledge of 8, 691/ 14</td>
</tr>
<tr>
<td>scribes and Pharisees good men</td>
<td>, if that reason be 8, 692/ 28</td>
</tr>
<tr>
<td>of God by calling men</td>
<td>from the synagouge. All 8, 693/ 5</td>
</tr>
<tr>
<td>from the words of men</td>
<td>, and to teach other 8, 694/ 6</td>
</tr>
<tr>
<td>prove them once good men</td>
<td>, or at the leastwise 8, 695/ 3</td>
</tr>
<tr>
<td>any of the holy men</td>
<td>whom God hath sent 8, 695/ 18</td>
</tr>
<tr>
<td>and which were holy men</td>
<td>so known well while 8, 696/ 4</td>
</tr>
<tr>
<td>mighty miracle. Of these men</td>
<td>may I name full 8, 696/ 7</td>
</tr>
<tr>
<td>Savior rebuked were holy men</td>
<td>and saints. For else 8, 697/ 7</td>
</tr>
<tr>
<td>be comprehended and given men</td>
<td>in writing, under any 8, 698/ 34</td>
</tr>
<tr>
<td>the money to poor men</td>
<td>And yet did she 8, 699/ 16</td>
</tr>
<tr>
<td>him pleasure with, as men</td>
<td>did then unto guests 8, 699/ 17</td>
</tr>
<tr>
<td>albeit there were poor men</td>
<td>very many whom she 8, 699/ 29</td>
</tr>
<tr>
<td>the price to poor men</td>
<td>rather than, in witness 8, 699/ 35</td>
</tr>
<tr>
<td>that to help poor men</td>
<td>and give alms must 8, 700/ 12</td>
</tr>
<tr>
<td>But now these new men</td>
<td>begin to give a 8, 700/ 18</td>
</tr>
<tr>
<td>money to the poor men</td>
<td>that need it, as 8, 700/ 26</td>
</tr>
<tr>
<td>be no more poor men</td>
<td>left that ye may 8, 700/ 27</td>
</tr>
<tr>
<td>enough to give poor men</td>
<td>when they asked, nor 8, 701/ 18</td>
</tr>
<tr>
<td>were any poor, needy men</td>
<td>, we were bound to 8, 701/ 25</td>
</tr>
<tr>
<td>her hand, poor, needy men</td>
<td>enough to have received 8, 702/ 2</td>
</tr>
<tr>
<td>might have had poor men</td>
<td>enough to bestow that 8, 702/ 10</td>
</tr>
<tr>
<td>a thing, as these men</td>
<td>call it, &quot;voluntary.&quot; Howbeit 8, 702/ 12</td>
</tr>
<tr>
<td>that he would have men</td>
<td>buy both Books and 8, 702/ 21</td>
</tr>
<tr>
<td>would have all poor men</td>
<td>sought out ever and 8, 702/ 25</td>
</tr>
<tr>
<td>with false glosses… making men</td>
<td>believe that there were 8, 703/ 34</td>
</tr>
<tr>
<td>were purgatory, and that men</td>
<td>should kneel to Christ's 8, 703/ 34</td>
</tr>
<tr>
<td>scribes and Pharisees good men</td>
<td>, if that reason be 8, 705/ 26</td>
</tr>
<tr>
<td>Dionysius, and other holy men</td>
<td>. Which are proved none 8, 707/ 2</td>
</tr>
<tr>
<td>Saint Augustine is that men</td>
<td>may perceive that this 8, 707/ 17</td>
</tr>
<tr>
<td>which God will have men</td>
<td>learn. Now, good Christian 8, 708/ 9</td>
</tr>
<tr>
<td>nuns, and that Christian men</td>
<td>should pray for all 8, 709/ 16</td>
</tr>
<tr>
<td>Dionysius, and other holy men</td>
<td>… which are proved none 8, 712/ 4</td>
</tr>
<tr>
<td>and the most cunning men</td>
<td>that the church of 8, 713/ 23</td>
</tr>
<tr>
<td>a wile, and make men</td>
<td>ween that he meant 8, 714/ 4</td>
</tr>
<tr>
<td>and such other holy men</td>
<td>of these eight hundred 8, 714/ 9</td>
</tr>
<tr>
<td>of God, that maketh men</td>
<td>of one mind in 8, 715/ 2</td>
</tr>
<tr>
<td>might talk with the men</td>
<td>themselves and ask them 8, 715/ 8</td>
</tr>
<tr>
<td>all the old holy men</td>
<td>did ever submit his 8, 715/ 19</td>
</tr>
<tr>
<td>unreasonable, railing ribalds, be men</td>
<td>full unmeet for God 8, 717/ 20</td>
</tr>
<tr>
<td>me and all Christian men</td>
<td>that none other church 8, 720/ 24</td>
</tr>
<tr>
<td>all. But yet, lest men</td>
<td>should take him for 8, 723/ 9</td>
</tr>
<tr>
<td>lo, many right honest men</td>
<td>reckon not in their 8, 725/ 35</td>
</tr>
<tr>
<td>of his life. Some men</td>
<td>would here look that 8, 726/ 4</td>
</tr>
<tr>
<td>may soon perceive the men</td>
<td>of whose seed this 8, 727/ 15</td>
</tr>
<tr>
<td>yet he nameth, and men</td>
<td>know, many well-known knaves 8, 728/ 32</td>
</tr>
<tr>
<td>they were then good men</td>
<td>: yet standeth that order 8, 731/ 6</td>
</tr>
</tbody>
</table>
as many good Christian men they were then good which he showeth that rehearse and approve; whereby company of only good of his goodness offereth other belief but because forth, throughout all the ween, of all good toward that understanding which story told him by truth and honesty of by hearing of other hath not heard other virtue of those two such as were good John... laboring to make of Samaria whom many he saith, that those this faith in those to say, that those other, that all those the reason that those and spirit, that maketh and rage"... but the Christ preached to many long, as did those Tyndale's tale that the to wit, that the words, but, as the other belief but because forth, throughout all the accursed for putting of world with multitude of our trust in the whom we believe the it. Howbeit lest some him and would make gluttony and exhort all too. For thereby should be thanked, good, and to learn of good with nuns, meet for unto all good Christian since among all Christian always to send honest a great meenie of as many sects as known company. For if ordinances, and decrees of
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td>in the end that men should therefore pull down</td>
<td>8,776/9</td>
</tr>
<tr>
<td>unclean… and of the men also, not all elects</td>
<td>8,777/6</td>
</tr>
<tr>
<td>I said never that men believe &quot;moved with the men may believe with their</td>
<td>8,778/5</td>
</tr>
<tr>
<td>Tyndale rehearseth me, that men of whom our Savior</td>
<td>8,780/6</td>
</tr>
<tr>
<td>of salvation… as the men bury their dead men</td>
<td>8,780/7</td>
</tr>
<tr>
<td>saith, &quot;Let the dead men, , and follow thou me</td>
<td>8,780/8</td>
</tr>
<tr>
<td>men bury their dead naturally should</td>
<td>8,780/9</td>
</tr>
<tr>
<td>not, I suppose, that men it standeth still all</td>
<td>8,781/9</td>
</tr>
<tr>
<td>enough that with many men have been fain to</td>
<td>8,783/35</td>
</tr>
<tr>
<td>given the occasion. For men do amiss what fault</td>
<td>8,784/22</td>
</tr>
<tr>
<td>also, of all that men were so mad that</td>
<td>8,785/1</td>
</tr>
<tr>
<td>and that all other men to do them, yet</td>
<td>8,785/34</td>
</tr>
<tr>
<td>by other words bid men so to look for</td>
<td>8,787/11</td>
</tr>
<tr>
<td>which he would make men flee from children, feigning</td>
<td>8,788/9</td>
</tr>
<tr>
<td>from folks' blessings as men call them by right</td>
<td>8,789/2</td>
</tr>
<tr>
<td>any man, what can men , Catholics, and good men</td>
<td>8,789/28</td>
</tr>
<tr>
<td>wise now, when true men do persecute thieves, heretics</td>
<td>8,789/29</td>
</tr>
<tr>
<td>men, Catholics, and good men , all Catholics, and all</td>
<td>8,789/30</td>
</tr>
<tr>
<td>then are all true men plain Ishmaels, Esau, and</td>
<td>8,789/30</td>
</tr>
<tr>
<td>Catholics, and all good men , the Catholics and innocents</td>
<td>8,789/37</td>
</tr>
<tr>
<td>murderers persecute the true men do very well, and</td>
<td>8,791/7</td>
</tr>
<tr>
<td>and declareth that good men pursue them. But we</td>
<td>8,791/16</td>
</tr>
<tr>
<td>it seemeth that good men or miracles persuaded to</td>
<td>8,792/12</td>
</tr>
<tr>
<td>by the persuasion of men or miracles induced to</td>
<td>8,792/17</td>
</tr>
<tr>
<td>wise, whosoever be by men or miracles I marvel</td>
<td>8,792/20</td>
</tr>
<tr>
<td>to be persuaded by men and miracles, many a</td>
<td>8,794/25</td>
</tr>
<tr>
<td>by the means of men and by miracles. And</td>
<td>8,794/29</td>
</tr>
<tr>
<td>believe, were induced by men nor miracles. And we</td>
<td>8,795/8</td>
</tr>
<tr>
<td>had not believed neither men or miracles, there died</td>
<td>8,795/11</td>
</tr>
<tr>
<td>by the means of men or miracles. And we</td>
<td>8,795/15</td>
</tr>
<tr>
<td>by the means of men leap short of the</td>
<td>8,795/26</td>
</tr>
<tr>
<td>by the persuasion of men , but wrought by God</td>
<td>8,795/30</td>
</tr>
<tr>
<td>the means of other men , but such also as</td>
<td>8,795/34</td>
</tr>
<tr>
<td>faith by persuasion of men are induced thereinto by</td>
<td>8,796/5</td>
</tr>
<tr>
<td>calleth it &quot;faithless,&quot; because men …Tyndale himself knoweth to</td>
<td>8,796/6</td>
</tr>
<tr>
<td>miracles and persuasions of men … yet was he then</td>
<td>8,796/11</td>
</tr>
<tr>
<td>they were then good men . And yet is not</td>
<td>8,796/12</td>
</tr>
<tr>
<td>by the persuasion of men let us beseech Tyndale</td>
<td>8,796/22</td>
</tr>
<tr>
<td>miracles and persuasion of men but for that he</td>
<td>8,796/33</td>
</tr>
<tr>
<td>and by persuasion of men , which faith is, as</td>
<td>8,797/23</td>
</tr>
<tr>
<td>miracles and persuasion of men or miracles, they stand</td>
<td>8,798/1</td>
</tr>
<tr>
<td>do by means of men … which things God hath</td>
<td>8,799/15</td>
</tr>
<tr>
<td>and good persuasions of men or any creature, either</td>
<td>8,800/4</td>
</tr>
<tr>
<td>mouths of any mortal men know God's word to</td>
<td>8,801/2</td>
</tr>
<tr>
<td>nor by what means men know which is the</td>
<td>8,801/3</td>
</tr>
<tr>
<td>but by what means men will hold, peradventure, that</td>
<td>8,802/12</td>
</tr>
<tr>
<td>or not; and some men of more learning nor</td>
<td>8,805/15</td>
</tr>
<tr>
<td>that they be neither men to believe the contrary</td>
<td>8,805/20</td>
</tr>
<tr>
<td>holy doctors have taught men have brought up now</td>
<td>8,806/9</td>
</tr>
</tbody>
</table>
forth and alleged by men at this day learned 8, 811/28
with God's own hand.
by good and honest
of their charity poison
Yes, marry," quoth he; "
feeling of all good
By which obstinate silence
any good works of
Be Thereof, and Whereby
speweth out upon honest
and yet doth, good
besides the bad, many
therein, which he saith
Saint Paul speaketh "You
Moreover, where he saith
Catholic Church teacheth that
all these, neither the
is made all of
congregation of good Christian
we will, though many
where he saith, "You
Saint Paul here exhorteth
to heaven... and that
good and holy, virtuous
in the matter that
be here faithful christened
the congregation of faithful
doth not stand in
sin, seeing that all
seeth well himself that
or fellowship of holy
The congregation of faithful
the congregation of faithful
our satisfaction, will that
in such times as
the damnable dreams of
that there be some
in vain, but some
Holy Church, though that
as the word of belief." So that if
token that there be
that there be some
he that all christened
other refuge unto Christian
the conversation of Christian
had not the wicked
men; but now Christian
them than among Christian
commandeth he that Christian
Church? Also, he sendeth
that there be some
then used to lead
find these honest, true
till they may make
in wait to train
few of those true
yet some such true
any "damnable dreams of
that there be some
which he would, if
great multitude seeming good
in that company some
take hold in some
needs be some faithful
the damnable dreams of
Scripture damnable dreams of
of men, and make
since their time, whom
any damnable dreams of
Holy Scripture; and other
be so understood as
not only by learned
house and suffered two
to sleep... the two
that many such holy
be here faithful, christened
doth not stand in
in the Church, make
church whereof those good
have it unknown, that
and by which church
which the very good
as be faithful Christian
sermon, be such holy
suppose, many good, holy
pure and clean holy
these words "all faithful
this word "all faithful
these words "omnium fidelium"
make them all good
the painful way thitherward
certain glosses that other
The congregation of faithful
imperial majesty, proclaim all
there be some good
councils good and perfect
election of all faithful
men; and all faithful
a council of wise

men to scriptures, that will
men of Christ's church. But
men out of the way
men that are going toward
men believe them... and when
men to them, and after
men that I told thee
men are there always there
men , " and "where we see
men of Holy Church there
men took heed and watched
men , I may well reckon
men of Christ's holy church
men that hear it, though
men "?Though there were never
men ; and that himself is
men , and make men believe
men believe that dumb sacraments
men might so surely take
men ), there I may be
men say yes. And ye
men may be sure that
men , but even by unlearned
men to resort up thither
men might, if they would
men have been brought up
men in this church that
men by the reason of
men believe that the whole
men be part, were not
men might have no surety
men might be sure of
men are part; and are
men in this church," etc
men as I am... but
men that will say of
men . And so those words
men " had meant no more
men ." For surely neither Saint
men clean and pure without
men ... or "pro animabus omnium
men do not mean in
men have made upon the
men must needs be, which
men for murderers and thieves
men in it, yet the
men , and of Holy Church
men ; and all faithful men
men of the world make
men when it were purposed

8, 875/ 10 8, 875/ 17 8, 877/ 4 8, 877/ 18 8, 877/ 21 8, 877/ 26 8, 877/ 32 8, 877/ 33 8, 878/ 17 8, 878/ 20 8, 879/ 24 8, 879/ 33 8, 880/ 16 8, 882/ 12 8, 883/ 9 8, 885/ 20 8, 890/ 16 8, 890/ 16 8, 890/ 25 8, 894/ 10 8, 895/ 13 8, 900/ 3 8, 902/ 16 8, 903/ 2 8, 903/ 4 8, 904/ 7 8, 908/ 25 8, 910/ 6 8, 911/ 25 8, 911/ 26 8, 911/ 27 8, 911/ 31 8, 912/ 15 8, 913/ 3 8, 913/ 17 8, 913/ 31 8, 913/ 35 8, 914/ 6 8, 914/ 27 8, 914/ 28 8, 914/ 31 8, 914/ 33 8, 917/ 4 8, 917/ 12 8, 919/ 25 8, 921/ 17 8, 921/ 21 8, 921/ 28 8, 921/ 28 8, 922/ 32
| a council of Christian men | the Spirit of God | 8, 922/33 |
| declared by God unto men | ... though that in diverse | 8, 923/16 |
| plain and open to men | unlearned. For as for | 8, 923/33 |
| election of all faithful men | ;" and that "all faithful | 8, 924/3 |
| and that "all faithful men | of the world make | 8, 924/4 |
| not only all the means of the good men | , but also all the | 8, 924/18 |
| either they be good you condemned by good men | , though there were many | 8, 924/37 |
| then are they evil | and say as they | 8, 927/24 |
| secret church of good men | ; or else, if they | 8, 927/25 |
| then are they evil secret church of good men | ... and then are they | 8, 927/27 |
| secret church of good men | ; or else they say | 8, 927/28 |
| secret church of good men | also... and so none | 8, 927/29 |
| we, but all learned | are they neither; or | 8, 927/30 |
| he that all christened other refuge unto Christian men | , and also do rightfully | 8, 927/32 |
| the conversation of Christian men | before us hitherto why | 8, 928/14 |
| had not the wicked men; but now Christian men | in that time should | 8, 928/30 |
| them than among Christian men | willing to know the | 8, 928/33 |
| commandeth he that Christian men | , either of all or | 8, 929/4 |
| Church? Also, he sendeth men | ; but now Christian men | 8, 929/5 |
| that there be some men | be as evil or | 8, 929/5 |
| did as evermore such men | . Wherefore, he that will | 8, 929/7 |
| of them, but peradventure men | which be in Christendom | 8, 929/11 |
| church of true, good men | to scriptures, that will | 8, 929/22 |
| excellent, wise, and well-learned men | of Christ’s church. But | 8, 929/29 |
| whereas he saith that men | have done: that is | 8, 933/26 |
| point by the holy men | of some other kind | 8, 934/31 |
| through Christendom with all men | unknown. For though a | 8, 936/31 |
| the presumption of certain men | ... shall either esteem them | 8, 939/18 |
| to wit, of only men | must examine the general | 8, 941/20 |
| have went that good men | so taken and taught | 8, 942/6 |
| judged well, and true men | so believed… then what | 8, 942/7 |
| of all holy, virtuous men | and of certain congregations | 8, 943/23 |
| church of only good men | pure and clean, without | 8, 949/33 |
| excellent, wise, and well-learned men | would have judged well | 8, 949/35 |
| whereas he saith that men | truly! The fourth point | 8, 949/36 |
| point by the holy men | , clean without spot or | 8, 950/9 |
| through Christendom with all men | ... for in the one | 8, 951/20 |
| the presumption of certain men | be not bound to | 8, 952/37 |
| to wit, of only men | use to do… yet | 8, 953/4 |
| have went that good men | be of the mind | 8, 953/13 |
| judged well, and true men | to believe her which | 8, 954/7 |
| of all holy, virtuous men | and holy doctors would | 8, 955/9 |
| church of only good men | and displeasure of God | 8, 955/14 |
| imprisoned, and she compelleth men | as he required thereto | 8, 955/36 |
| that some very good men | also. And unto the | 8, 956/5 |
| harm growing to good men | ween that only faith | 8, 957/35 |
| unto such noble secular men | love Christ Jesus, and | 8, 958/12 |
| and many other holy men | ween that to stick | 8, 958/14 |
| But Barnes, to make men | ween that no such | 8, 958/31 |
| he meant to make men | that long to be | 8, 962/20 |
but only such good
For such sins Christian
decayed. Howbeit, only such
in for him, "You
himself), yet because many
truth"), yet, as many
in the very best
our matter be of
men living, or of
the church" as the
good health, of which
of only good, holy
or fellowship of holy
seeing or feeling, as
faith, which saveth sinful
division in the holy
nor no persecution of
the presumption of certain
wherewith he would make
put unto them… and
may be good Christian
strangers. For by other
nor be no Christian
fourthly, by very good
almost, where he went,
reverence, and, finally, Christian
him deceived, there are
of John, that all
endure after forever: that
parts thereof, as well
is a company of
thing also: that albeit
a church of good
a church of evil
any manner thing that
a means as these
live?" So that these
sort of only holy
must be, by these
so must, by these
by reason that evil
so, the only good
together, and that evil
the world… or covetous
the fornicators, the covetous
that there be evil
corn and maketh good
darnel, and maketh evil
Divine Service as that
either he meant that

<p>| men   | in it which must | 8, 964/ 21 |
| men   | , he saith, that have | 8, 963/ 24 |
| men   | , I say, as have | 8, 967/ 27 |
| men   | , love your wives as | 8, 971/ 7 |
| men   | of their own frowardness | 8, 971/ 20 |
| men   | will never come into | 8, 971/ 29 |
| men   | thereof pure and clean | 8, 972/ 10 |
| men   | living, or of men | 8, 973/ 6 |
| men   | dying? And since we | 8, 973/ 7 |
| men   | be living, quick and | 8, 973/ 9 |
| men   | have the true doctrine | 8, 973/ 18 |
| men   | at the least, though | 8, 974/ 8 |
| men   | . And we know it | 8, 974/ 18 |
| men   | know a draper or | 8, 974/ 26 |
| men   | , and giveth to the | 8, 976/ 10 |
| men   | that are predestinated unto | 8, 977/ 17 |
| men   | for righteousness' sake yet | 8, 978/ 3 |
| men   | and of certain congregations | 8, 978/ 36 |
| men   | believe that the Church | 8, 979/ 14 |
| men   | neither bound to go | 8, 979/ 25 |
| men   | and members… not only | 8, 979/ 32 |
| men   | whom he sendeth, his | 8, 981/ 7 |
| men   | , but Christ's enemies and | 8, 986/ 15 |
| men   | thereof also, which abiding | 8, 987/ 31 |
| men   | might find the churches | 8, 989/ 33 |
| men   | without Christ.&quot; &quot;The life | 8, 989/ 35 |
| men   | that have wit and | 8, 997/ 30 |
| men   | shall be taught of | 8, 998/ 8 |
| men   | should, besides the inward | 8, 999/ 1 |
| men   | and women as the | 8, 1000/ 10 |
| men   | and women unknown, which | 8, 1000/ 14 |
| men   | may speak of diverse | 8, 1000/ 36 |
| men   | , a church of evil | 8, 1000/ 37 |
| men   | , a church of both | 8, 1000/ 37 |
| men   | may get any money | 8, 1003/ 28 |
| men   | , I ween, will not | 8, 1005/ 39 |
| men   | , ye see, may not | 8, 1012/ 13 |
| men   | . In this they all | 8, 1012/ 35 |
| men   | , holy… so must, by | 8, 1015/ 5 |
| men   | , all the parts and | 8, 1015/ 5 |
| men   | may seem to be | 8, 1015/ 30 |
| men   | must be the church | 8, 1015/ 32 |
| men   | , though they be evil | 8, 1015/ 37 |
| men   | , or raveners, or idolaters | 8, 1017/ 10 |
| men   | , raveners, and idolaters, that | 8, 1017/ 21 |
| men   | in &quot;the church,&quot; that | 8, 1018/ 10 |
| men   | , and the devil doth | 8, 1020/ 10 |
| men   | (as our Savior, his | 8, 1020/ 11 |
| men   | should be bareheaded and | 8, 1022/ 33 |
| men   | should go to an | 8, 1023/ 12 |</p>
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<td>in chastity, in other</td>
<td>8,579/24</td>
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<td>to trust in &quot;other</td>
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<td>laid their snares unto</td>
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<td>in all good Christian</td>
<td>8,589/35</td>
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<td>read it in other</td>
<td>8,601/36</td>
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<td>their other heresies in mites out of other</td>
<td>8,625/35</td>
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<td>unmeet to rebuke other</td>
<td>8,642/23</td>
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<td>about the amending of the devil to mar</td>
<td>8,653/1</td>
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<td>mingled and watered with law to be all</td>
<td>8,653/2</td>
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<td>hap upon many good</td>
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<td>the truth written in that place whereas other</td>
<td>8,664/16</td>
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<td>sudden help, nor other</td>
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<td>toward wills, in the</td>
<td>8,759/10</td>
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<td>and offending of honest</td>
<td>8,766/30</td>
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<td>seem unsitting in such</td>
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<td>and so layeth to by the means of</td>
<td>8,788/15</td>
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<td>but the faith of</td>
<td>8,794/33</td>
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<tr>
<td>told him by other</td>
<td>8,795/3</td>
<td></td>
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<tr>
<td>of miracles, and all</td>
<td>8,795/39</td>
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<tr>
<td>&quot;faith&quot; that good Christian</td>
<td>8,806/2</td>
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<tr>
<td>street and left at the &quot;faith written in</td>
<td>8,806/18</td>
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<td>the diminishing of Christian</td>
<td>8,815/15</td>
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<td>Passion satisfied for all</td>
<td>8,825/25</td>
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<tr>
<td>needs light in some</td>
<td>8,830/29</td>
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<td>the church&quot; upon other</td>
<td>8,946/5</td>
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<td>purgatory or by other</td>
<td>8,966/38</td>
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<td>and the oblations for</td>
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<td>other churches of more</td>
<td>8,993/17</td>
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<td>Scripture or otherwise of</td>
<td>8,998/26</td>
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<td>was far from these their faults before he</td>
<td>8,102/24</td>
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<td>never maketh any manner</td>
<td>8,765/22</td>
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<td>known Catholic church without</td>
<td>8,603/22</td>
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<td>feeling&quot; faith, never maketh</td>
<td>8,736/6</td>
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<td>time was there no</td>
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<td>time was there no a draper or a</td>
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<td>known any draper or fellowship of drapers or</td>
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<td>fellowship of drapers or</td>
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<td>we know drapers and</td>
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<td>in captivity to make labor, and to make</td>
<td>8,861/4</td>
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<td>as for &quot;making of</td>
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<td>merchandise of it, and to</td>
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<td>merchandise of the people with</td>
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<tr>
<td>merchandise , &quot; that Saint Peter speaketh</td>
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<td>merchandise of the people with</td>
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</table>

**Thomas More Studies 12.2 (2017)**
the Catholic Church what
and lied, and made
and went like a
simple soul... some good
name him: if this
and say, "But Master
thou takest for a
and went like a
with some of our
him walking in a
that some good, honest
feign themselves to be
find some honest, true
they were honest, true
or pardon at his
so liberal, good, and
heaven, so mighty, so
God, which as a
them that, by the
helped to be more
to be the more
for the while, his
he now, and his
God of his great
kept, but unto the
but unto the bottomless
thereof, but the bottomless
but by the mighty
How great is the
holy church is the
her sins, and requireth
And he of his
her sins, and asking
the Lord, whose high
pray God, for his
holy church is the
her sins, and requireth
her sins, and requireth
his sins and ask
his sins, and ask
purpose may miss of
her sins and asking
sins and asking of
our sins, and ask
their sin, and asking
his acknowledging, and asking
he dieth, and asketh
Now, when works of
up for themselves not
of good works of

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<th>Word</th>
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<td>these heretics make I</td>
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<td>of them by false</td>
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<td>of cel skins. And</td>
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<td>that were fallen in</td>
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<td>, when he had heartily</td>
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<td>Merchant</td>
<td>, I pray you tell</td>
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<td>factors... they milk them</td>
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<td>father suffereth our substance</td>
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<td>hath so gladly begun</td>
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<td>everything to the best</td>
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<tr>
<td>people… with turning their minds</td>
<td>from the point that</td>
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<tr>
<td>some suspicious or inquiet minds</td>
<td>upon grudging. Nor I</td>
<td>8, 635/ 14</td>
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<td>ways to draw our minds</td>
<td>from the very point</td>
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<td>us to incline our minds</td>
<td>into the credence of</td>
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<td>with willing and appliable minds</td>
<td>should by the Spirit</td>
<td>8, 753/ 15</td>
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<td>diminishing of Christian men's minds</td>
<td>toward the doing of</td>
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<td>of their own good minds</td>
<td>, for the preservation of</td>
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<td>the pure Scripture is mingled</td>
<td>and watered with men's</td>
<td>8, 657/ 22</td>
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<td>of their imperfect working, mingled</td>
<td>always, for the more</td>
<td>8, 841/ 17</td>
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<td>church of Christ being mingled</td>
<td>of both good and</td>
<td>8, 1019/ 28</td>
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<td>church is the wheat mingled</td>
<td>with the straw, and</td>
<td>8, 1020/ 1</td>
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<tr>
<td>Savior calleth his church mingled</td>
<td>of good and bad</td>
<td>8, 1020/ 13</td>
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<td>readers, that the church mingled</td>
<td>of both good and</td>
<td>8, 1020/ 16</td>
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<td>he speaketh of that mingling</td>
<td>… calleth it either his</td>
<td>8, 1019/ 29</td>
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<td>any man as a minister</td>
<td>of that unknown church</td>
<td>8, 617/ 24</td>
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<tr>
<td>was a means and minister</td>
<td>in bringing that grace</td>
<td>8, 708/ 35</td>
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<tr>
<td>for lack of a minister</td>
<td>, and so died with</td>
<td>8, 818/ 29</td>
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<td>a member, or a minister</td>
<td>, of a church unknown</td>
<td>8, 1004/ 29</td>
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<td>him be as the minister</td>
<td>.” He spoke not this</td>
<td>8, 1024/ 22</td>
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<td>the chief ruler or minister</td>
<td>should be known, how</td>
<td>8, 1024/ 30</td>
<td></td>
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<tr>
<td>which he should be minister</td>
<td>, should be unknown? Moreover</td>
<td>8, 1024/ 31</td>
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<td>part and as the minister</td>
<td>of the whole catholic</td>
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<td>may be, the ordinary ministers</td>
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<td>They call themselves the ministers</td>
<td>of Christ, but they</td>
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<td>in every kind of ministers</td>
<td>of the church some</td>
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<td>is, &quot;They be the ministers</td>
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<td>They call themselves the ministers</td>
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<td>yet they be the ministers</td>
<td>of Christ in his</td>
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<td>the holy sacraments and ministers</td>
<td>of the same. And</td>
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<td>appointment unto his holy ministration</td>
<td>in the temple with</td>
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Saint Bernard saith thus "Ministri Christi sunt, et serviunt
prophecy or by marvelous...it will be long
miracle this fifteen hundred years
miracle . Of these men may
miracle have made the Scripture
miracle , and made him honored
miracle any due proof that
miracle took open vengeance. And
miracle that Philip wrought, or
miracle turned him to the
miracle of curing should not
miracles for the proof thereof
miracles at all. Instead of
miracles of God were dead
miracles to be messengers sent
miracles at all to show
miracles , for all the false
miracles ... whereof these men showed
miracles that God had, so
miracles , and for none of
miracles ; that is to say
miracles declared his favor against
miracles done in the Temple
miracles declared to be his
miracles they blaspheme, and say
miracles , and give the honor
miracles of God wrought and
miracles in it and in
miracles from the beginning incessantly
miracles . Whereof let us now
miracles and other open means
Miracles as shameless as they
miracles ... he must prove us
miracles as our old Christ
miracles many showed for him
miracles that God showed for
miracles , to prove them true
miracles bear witness with him
miracles . But as for yet
miracles that were showed therein
miracles with which, as Saint
miracles and divers other means
miracles and some such others
miracles that have been wrought
miracles , martyrs, and many other
miracles and many other means
miracles and the doctrine, dead
miracles continue. And therefore if
miracles inclineth us to believe
miracles ; and not such rascally

prophecy or by marvelous
much as any one
by many a mighty
with many a thousand
by many a great
the remnant make by
whereof God by great
the faith for any
that God had by
somewhat fearing lest that
working of many wonderful
without any power of
them that saw the
prophets proved themselves by
and Zwingli show no
prophets, true preachers, and
proved his messengers by
And also, considering the
God showed many great
in number, time, and
part many times by
For as for the
more than a thousand
at... and all the
God's saints and his
and saints, and the
an end; and ever
therein... and evermore glorious
to show many marvelous
thing, he yet, by
never was there yet.
because he showeth no
foregoer, must do such
in his life, besides
their holy living and
their living, but also
thereby did all Christ's
heretics shall do no
authority, first for the
years! And as for
like as God useth
as is preaching and
had been wrought the
those reasons of prophecies,
be so declared, by
people that through the
there in which the
inward Spirit and outward
that proved themselves by

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believed moved by the miracles of Moses... as Simon 8, 773/ 33
the reason of Philip’s miracles (Acts 8). Nevertheless, the miracles, and say the devil 8, 773/ 34
mock at all such miracles, of Moses... as Simon 8, 791/ 36
believed moved by the miracles (Acts 8). Nevertheless, the miracles persuaded to believe in 8, 792/ 1
the reason of Philip’s miracles were induced to believe 8, 792/ 14
persuasion of men or miracles induced to believe in 8, 792/ 17
by Moses and his miracles I marvel somewhat wherefore 8, 792/ 21
be by men or miracles would not be persuaded 8, 792/ 24
persuaded by men or miracles that God worketh daily 8, 792/ 28
the work of his miracles, many a thousand that 8, 794/ 25
the fruit of the miracles. And such believers were 8, 794/ 29
means of men and miracles ... with which outward means 8, 794/ 33
by men and by miracles alone. But, now, if 8, 795/ 4
men’s preaching and God’s miracles... there shall not 8, 795/ 9
men’s teaching and of miracles, there died in wilderness 8, 795/ 11
believed neither men nor miracles was for their salvation 8, 795/ 15
means of men or miracles either told him by 8, 795/ 28
and not persuaded by miracles and persuasions of men 8, 796/ 6
are induced thereinto by miracles and persuasion of men 8, 796/ 21
miracles I marvel somewhat wherefore 8, 796/ 24
believed for the miracles which he saw Philip 8, 796/ 26
that believed for the miracles and by persuasion of 8, 796/ 33
the better for the miracles that are daily wrought 8, 797/ 4
of Christ’s faith by miracles and persuasion of men 8, 797/ 22
resisted all credence of miracles, , and all men’s persuasions 8, 797/ 38
means of men or miracles, they stand yet clear 8, 798/ 1
credence giving both to miracles and good persuasions of 8, 799/ 15
world by manifold wonderful miracles all which holy doctors 8, 805/ 20
and by the manifold miracles that still continue in 8, 808/ 32
Paul, because God wrought miracles for him... by the 8, 809/ 32
good Christian country, worketh miracles in it for the 8, 809/ 35
Church, and withdraweth his miracles from all churches of 8, 809/ 36
that he doth those miracles not only in it 8, 809/ 37
this day, many marvelous miracles , and withdraw them all 8, 811/ 9
till they have the miracles among them and the 8, 811/ 13
holy writing and manifold miracles which God hath wrought 8, 856/ 6
and with which wonderful miracles God bearth witness for 8, 856/ 7
by words, example, and miracles , both the Jews and 8, 881/ 22
living, and of his miracles , and of his death 8, 888/ 29
rising again, and his miracles , and his other conversation 8, 888/ 34
yet God continueth his miracles ... and among all your 8, 904/ 13
used therein and the miracles which were daily done 8, 934/ 7
with many great open miracles allowed and approved against 8, 989/ 18
servant glorified by many miracles , while he called back 8, 990/ 30
true, by manifold open miracles. And finally, whereas Barnes 8, 991/ 33
wherein we see the miracles that God wrought for 8, 1016/ 15
he sticketh in the miracles. For lo, thus he 8, 607/ 36
and deeper in the miracles. For lo, thus creepeth 8, 613/ 32
cast the very filthy miracles upon the cross. And 8, 953/ 32
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<td>allto tumbled in dirt</td>
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<td>Howbeit, as for crowns</td>
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<td>shall fall in their</td>
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<td>; for thereto fain would</td>
<td>8, 791/ 3</td>
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<td>, so that he fall</td>
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<td>to the diminishing of</td>
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<td>the Scripture… and with</td>
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<td>and falsely allege all</td>
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<td>miscreant</td>
<td>paynims, all false Jews</td>
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<td>miserable</td>
<td>days so shameless yet</td>
<td>8, 653/ 8</td>
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<td>mislead</td>
<td>their judgment: for help</td>
<td>8, 591/ 14</td>
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<td>misled</td>
<td>the people both into</td>
<td>8, 622/ 26</td>
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<td>into the ditch, the</td>
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<td>disliked</td>
<td>: God of his goodness</td>
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<td>, in the reading, perceiving</td>
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<td>8, 925/ 18</td>
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<td>him and would make</td>
<td>8, 764/ 31</td>
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<td>misreport</td>
<td>her in many things</td>
<td>8, 904/ 3</td>
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<td>miss</td>
<td>of mercy too. But</td>
<td>8, 957/ 34</td>
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<td>the mark that he</td>
<td>8, 863/ 31</td>
</tr>
<tr>
<td>mist</td>
<td>, he weeneth to walk</td>
<td>8, 741/ 36</td>
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<td>mist</td>
<td>break up so far</td>
<td>8, 741/ 36</td>
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<td>mistake</td>
<td>his words, and that</td>
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<td>our mother, and each</td>
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<td>of ignorance, I will</td>
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<td>here &quot;the ground&quot;) is</td>
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<td>mistress</td>
<td>the nun. Wherein he</td>
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<td>mistrust</td>
<td>, rather, every book of</td>
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<td>mistrust</td>
<td>, or doubt of the</td>
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</table>
that we may therefore mistrust her doctrine, and trust
that we should always mistrust her, and ever make
I begin so to mistrust all the matter that
day. For although I mistrust not but that God
before our eyes what I do not damnamly
mistrust any damnable error through
any slanderous railing words Church which had abominably
hands, ye use to mists of wily falsehood that
in the printer, by precious stones; neither by
and silver," nor "by ormiswriting miswrite and corrupt, and change
ornaments, as your holy miters nor cross-stiffs, nor by
his pleasant scoffing upon miters nor cross-stiffs," nor by
somewhat to mollify and miters , your holy cross-stiffs, your
laws of the Church miters and cross-stiffs, pillars, poleaxes
mitigated and made easy with mixed with one scruple of
drams of such treacle mixed of good and bad
Christ is a company mixed company, these heretics cannot
and bad... and that mock and scorn... all Christian
he call "spirits" in mock the words of our
whores... the bishop's officers mock and call them "dumb
maketh as though he mock that is to wit
Then all apparitions they mock the doctors of the
if he mean to mock them, poll them, and
which among us they mock but men of these
he would seem to mock at... and all the
and he many times mock the words of our
and Scripture, would he mock and call them "dumb
in the wind!) to mock, that is to wit
them; nor feareth to mock the Sacrament, the Blessed
that Tyndale doth but mock him. What counsel, then
Tyndale doth yet but mock . Moreover, since Tyndale expressly
faith, Tyndale doth plainly mock him. Finally, good-faithful reader
Friar Barnes doth but mock the Sacrament of Penance
did as himself doth mock and scorn all hallowing
things Friar Barnes in mockage and scorn accounteth among
fully unmeet to be mocked and jested upon by
the heretics well have mocked Saint Augustine as Tyndale
she would not have mocked me. And so I
was denied. Prayers were mocked at, and the oblations
unto... or else he mocked his hearers, if for
plain words: with blasphemous mockery , knavish derision, and scorn
and more. But he mocketh indeed those old holy
Tyndale now derideth and mocketh ... Saint Cyprian thought so
instead of hearing them mocketh them, and instead of
this reason that he mocketh is not only theirs
the reason which he mocketh was made by the
man will ween he mocketh him. For how can
Moreover, since Tyndale expressly mocketh all endeavor of man's
not, as Friar Barnes
lechery; and his abominable
himself; and with jesting,
a meinie of lewd,
vestments... and chalices, and
matter, with making of
feareth not to make
mad, frantic fool maketh
seven sacraments too; make
make, in a manner,
liketh much his merry
for his taunts, his
fond ape to make
in which he maketh
planted in among his
Orders never so many
make him somewhat to
sup up in a
all up in a
should in such a
that man in that
member of his own
as many as bring
as many as bring
no good skill of
always to take good
his father with the
it, and given the
better to offer the
first, evermore, give thy
ye may bestow your
a man bestow his
before he bestow any
received twice as much
enough to bestow that
or his saints, or
one man for his
that he would with
as he must carry
and get again the
saying, "Ananias vowed his
money unto God, which
Judgment, that withdrawest not
men may get any
by his own secret
him at the second
untrue, and given many
is abominable for a
bound, friar or fiddler,
mocketh, to intentio secunda, for
mocking of Christ's own Blessed
mocking, and scoffing ween to
mocking knaves... which when the
mocking of Saint Thomas with
mocks and mows. For now
mocks and mows at the
mocks and mows at the
mocks at the Mass and
mocks openly... and give the
mocks, and fareth as he
mocks, his mows, his jesting
mocks and mows... nor an
mocks and mows at the
mocks and his jests... and
mocks, for hatred that they
mollify and mitigate his judgment
moment all his sins at
moment " and that God hath
moment or indivisible time sit
moment do but the one
monastery. Nor he that would
money. As through all Deutschland
money "; and in another place
money, and were set to
money ... and Tyndale would advise
money, were he in never
money to poor men. And
money to God than honor
money to the poor men
money upon... go to, then
money upon such kinds of
money otherwise, seek and search
money as all that ointment
money upon, in relief necessary
money bestowed about those good
money, the other man for
money have bought the gift
money with him, he would
money that he spent about
money unto God, which money
money afterward he, being overcome
money which himself had given
money, but thyself from Almighty
money for. Another reason is
monition or else at his
monition (if the first avail
monitions in vain... and had
monk or a friar to
monk or miller, if they

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<td>8, 758/ 16</td>
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<td>monk</td>
<td>8, 715/ 34</td>
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<td>monk</td>
<td>8, 838/ 10</td>
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cardinal," "butcher or bishop," "a sermon that a
other vows, "is neither
is no longer a
was Henry sometime a
that priests, friars, canons,
their friars, and their
vow, and would that
a rabble of wedded
God that friars and
know that friars or
chief whoremasters, being priests,
holy boots of holy
those wolves be these
were not lawful for
taken him for a
he changed his notable,
monk... he had so monstrously
Montanus ,Wycliffe, and Hus... and
Montanus Heretic, Manichaeus Heretic, Helvidius
hath said Mass this
hours, and days, and
these three or four
to fall into the
our heads and the
yea, and take sun,
goose was over the
that believe with Master
the children of Master
that believe with Master
the children of Master
the children of Master
being examined on the
bid him once good
the soul to be
the mouths of any
are known for her
works and into the
by that Spirit to
us to kill and
Colossians, in this wise: ",
that we should in
right church was under
until the time of
unbelievers God stirred up
right faith again. And
into the seat of
together. As he caused
into the seat of
between the time of
monk or miller," "friar or
monk that breaketh his obedience
monk nor Christian man, but
monk indeed nor a member
, and after that a
, and nuns may not
monks use there in their
monks and friars should run
monks and friars. And yet
, that have by vow
professed were of old
, and friars, that have
... and all these together
, and friars, and priests
and friars and nuns
... he had so monstrously
... dressed himself because he
Montanus Heretic, Manichaeus Heretic, Helvidius
; and therefore I will
, and years, abide and
"Then he began to
when the sun were
on the other side
, and stars to help
. For (besides all their
More's faith, the pope's faith
More's faithless faith made by
More's faith, the pope's faith
More's faithless faith made by
More's faithless faith made by
, first of divers other
. Now, when that one
, and utterly die with
men or any creature
enemies. Lest Barnes would
of the fleshly works
the deeds and works
the works of the
and slay your members
the works of the
and Aaron, and so
. And out of those
, and brought them unto
left a glorious church
, Aaron, and the holy
to convey his whole
, Aaron, and the holy
and the coming of
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<td>law written, because that Moses received and delivered the law written, because that Moses received and delivered the law written, because that Moses received and delivered the law written, because that Moses received and delivered the</td>
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<tr>
<td>not like beginning... nor Moses, that was the lawyer Moses, that was the lawyer Moses, that was the lawyer Moses, that was the lawyer Moses, that was the lawyer</td>
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<td>since the time of Moses, almost a hundred prophets Moses, almost a hundred prophets Moses, almost a hundred prophets Moses, almost a hundred prophets Moses, almost a hundred prophets</td>
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<td>into the seat of Moses, &quot; did in doctrine and Moses, &quot; did in doctrine and Moses, &quot; did in doctrine and Moses, &quot; did in doctrine and Moses, &quot; did in doctrine and</td>
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<td>all those scriptures from Moses downward did all prophesy Moses downward did all prophesy Moses downward did all prophesy Moses downward did all prophesy Moses downward did all prophesy</td>
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<td>preacher; and that therefore Moses had commanded them to Moses had commanded them to Moses had commanded them to Moses had commanded them to Moses had commanded them to</td>
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<td>and a greater than Moses, the Father of heaven Moses, the Father of heaven Moses, the Father of heaven Moses, the Father of heaven Moses, the Father of heaven</td>
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<td>away the synagogue of Moses; and that all other Moses; and that all other Moses; and that all other Moses; and that all other Moses; and that all other</td>
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<td>from the church of Moses and Aaron in desert Moses and Aaron in desert Moses and Aaron in desert Moses and Aaron in desert Moses and Aaron in desert</td>
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<td>For the synagogue of Moses, which was, while it Moses, which was, while it Moses, which was, while it Moses, which was, while it Moses, which was, while it</td>
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<td>a hundred examples between Moses and Christ, where the Moses and Christ, where the Moses and Christ, where the Moses and Christ, where the Moses and Christ, where the</td>
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<td>between the days of Moses and Christ to call Moses and Christ to call Moses and Christ to call Moses and Christ to call Moses and Christ to call</td>
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<td>make the synagogue of Moses like the church of Moses like the church of Moses like the church of Moses like the church of Moses like the church of</td>
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<td>in that meantime between Moses and Christ called the Moses and Christ called the Moses and Christ called the Moses and Christ called the Moses and Christ called the</td>
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<td>his hundred prophets between Moses and Christ, Tyndale leaveth Moses and Christ, Tyndale leaveth Moses and Christ, Tyndale leaveth Moses and Christ, Tyndale leaveth Moses and Christ, Tyndale leaveth</td>
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<td>the whole synagogue of Moses and the Catholic church Moses and the Catholic church Moses and the Catholic church Moses and the Catholic church Moses and the Catholic church</td>
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<td>tradition delivered them by Moses, and preserved from mouth Moses, and preserved from mouth Moses, and preserved from mouth Moses, and preserved from mouth Moses, and preserved from mouth</td>
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<td>that we tell you &quot; Moses wrote us this,&quot; why Moses wrote us this,&quot; why Moses wrote us this,&quot; why Moses wrote us this,&quot; why Moses wrote us this,&quot; why</td>
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<td>when we tell you &quot; Moses told us this&quot;? If Moses told us this&quot;? If Moses told us this&quot;? If Moses told us this&quot;? If Moses told us this&quot;? If</td>
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<td>the great difference between Moses, that taught the old Moses, that taught the old Moses, that taught the old Moses, that taught the old Moses, that taught the old</td>
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<td>and taught them by Moses, that was but a Moses, that was but a Moses, that was but a Moses, that was but a Moses, that was but a</td>
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<td>that before taught by Moses the synagogue of the Moses the synagogue of the Moses the synagogue of the Moses the synagogue of the Moses the synagogue of the</td>
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<td>and gave them by Moses a law written in Moses a law written in Moses a law written in Moses a law written in Moses a law written in</td>
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<td>out of Egypt under Moses, of which the Scripture Moses, of which the Scripture Moses, of which the Scripture Moses, of which the Scripture Moses, of which the Scripture</td>
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<td>by the miracles of Moses ... as Simon Magus believed Moses ... as Simon Magus believed Moses ... as Simon Magus believed Moses ... as Simon Magus believed Moses ... as Simon Magus believed</td>
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<td>he a reprobate. And Moses, when he was persecuted Moses, when he was persecuted Moses, when he was persecuted Moses, when he was persecuted Moses, when he was persecuted</td>
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<td>us in mind of Moses ... which, being a very Moses ... which, being a very Moses ... which, being a very Moses ... which, being a very Moses ... which, being a very</td>
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<td>out of Egypt under Moses, of which the Scripture Moses, of which the Scripture Moses, of which the Scripture Moses, of which the Scripture Moses, of which the Scripture</td>
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<td>by the miracles of Moses ... as Simon Magus believed Moses ... as Simon Magus believed Moses ... as Simon Magus believed Moses ... as Simon Magus believed Moses ... as Simon Magus believed</td>
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<td>of such as by Moses and his miracles were Moses and his miracles were Moses and his miracles were Moses and his miracles were Moses and his miracles were</td>
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<td>from the obedience of Moses and Aaron, whom God Moses and Aaron, whom God Moses and Aaron, whom God Moses and Aaron, whom God Moses and Aaron, whom God</td>
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<td>folk, commanded thereto by Moses, arose and went with Moses, arose and went with Moses, arose and went with Moses, arose and went with Moses, arose and went with</td>
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<td>send down some good Moses from the Mount, that Moses from the Mount, that Moses from the Mount, that Moses from the Mount, that Moses from the Mount, that</td>
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<td>out of Egypt with Moses, or others so that Moses, or others so that Moses, or others so that Moses, or others so that Moses, or others so that</td>
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<td>forgotten that the prophet Moses himself, that spoke with Moses himself, that spoke with Moses himself, that spoke with Moses himself, that spoke with Moses himself, that spoke with</td>
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<td>own scriptures delivered by Moses and the prophets, by Moses and the prophets, by Moses and the prophets, by Moses and the prophets, by Moses and the prophets, by</td>
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<td>their scriptures, both of Moses and of the prophets Moses and of the prophets Moses and of the prophets Moses and of the prophets Moses and of the prophets</td>
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<td>saith our Lord to Moses, &quot;I have a place Moses, &quot;I have a place Moses, &quot;I have a place Moses, &quot;I have a place Moses, &quot;I have a place</td>
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<td>he may be seen. Moses is set upon a Moses is set upon a Moses is set upon a Moses is set upon a Moses is set upon a</td>
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<td>thence into desert under Moses and Aaron, and in Moses and Aaron, and in Moses and Aaron, and in Moses and Aaron, and in Moses and Aaron, and in</td>
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<td>called the synagogue of Moses, and so was that Moses, and so was that Moses, and so was that Moses, and so was that Moses, and so was that</td>
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<td>by the mouth of Moses called holy, saying, &quot;Thou Moses called holy, saying, &quot;Thou Moses called holy, saying, &quot;Thou Moses called holy, saying, &quot;Thou Moses called holy, saying, &quot;Thou</td>
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<td>our father; we be Moses disciples; how knoweth he Moses disciples; how knoweth he Moses disciples; how knoweth he Moses disciples; how knoweth he Moses disciples; how knoweth he</td>
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<td>their old understanding from Moses' days to their own Moses' days to their own Moses' days to their own Moses' days to their own Moses' days to their own</td>
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<td>about to take the Moses motes out of other men's Moses motes out of other men's Moses motes out of other men's Moses motes out of other men's</td>
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<td>do as the tender mother doth: break the rod mother doth: break the rod mother doth: break the rod mother doth: break the rod mother doth: break the rod</td>
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<td>Augustine saith, the very Moses of heretics. Now, if Moses of heretics. Now, if Moses of heretics. Now, if Moses of heretics. Now, if Moses of heretics. Now, if</td>
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<td>very belly of their mother the Holy Catholic Church mother the Holy Catholic Church mother the Holy Catholic Church mother the Holy Catholic Church mother the Holy Catholic Church</td>
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<td>said, &quot;Honor father and mother,&quot; meaning that we should said, &quot;Honor father and mother,&quot; meaning that we should said, &quot;Honor father and mother,&quot; meaning that we should said, &quot;Honor father and mother,&quot; meaning that we should said, &quot;Honor father and mother,&quot; meaning that we should</td>
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honoring their father and
sover their father and
their father and their
help their father and
told him in his
poor chickens of his
out their father and
meaned he for his
fathers commonly called the
not know for his
Tyndale meant for his
his mother some old
Even likewise, if my
altogether but like Tyndale's
whole Catholic Church the
Christendom like his own
the Holy Church our
God. But our holy
Master, Christ. Our holy
evangelical doctrine in their
Holy Church is our
to whom only the
that not only our
and that only our
make us mistake our
them calleth herself our
Scripture, both our very
these is our very
instead of our very
will cause our very
she is our very
wot well our very
if by mistaking our
of them for our
example of her "very
be taken for her
which church is my
were not my right
church and my very
taken for my very
therefore not my very
but that my very
tale of my new
the Holy Church our
calleth it there, the
Master, Christ. Our holy

mother . Wherefore, whatsoever need thy
mother have, if thou offer
mother , and so much more
mother than they." As ours
mother , mistaught the people that
mother had, yet if they
mother therewith. And when he
mother therewith were their need
mother tongue. Then teacheth he
mother this known Catholic church
mother ." He meaneth, of likelihood
mother ? For he cannot spy
mother of all Christian people
mother . And so I see
mother some old Mother Maud
Mother Maud, some bawdy church
mother had blown on her
mother blowing upon her finger
mother of every man's Christendom
mother blowing upon her finger
mother ," etc. Here have you
mother the church hath another
mother the church throughout all
mother tongue, for the better
mother , as ye call her
mother might have recourse to
mother Holy Church is only
mother will feed us well
mother , and each of them
mother , and laboreth to be
mother bringeth and offereth us
mother , then are we safe
mother will not leave us
mother to be well-known from
mother , as yourself calleth her
mother will give us but
mother , we take the meat
mother ." And also, though the
mother " and of these false
mother , to grow first in
mother Holy Church, and then
mother indeed... but that the
mother were only some one
mother , and come from her
mother ... but that my very
mother were one whom ye
mother ... I might think myself
mother ." More Now, good readers
mother of all churches, the
mother the church throughout all
Master, Christ. Our holy mother the church throughout all 8, 952/ 28
and shame their own mothers gnaw out their belly, and those scribes motherly. And then shall he, whereas if mothers cure and diligent help, and of the selfsame motion and instinct of nature motion. And then shall he motion. And this order to motion it keepeth as it motion of God, as long motion is, in them that motion... and then walking and motion is the same goodness motion of such a man motion, when it came of motion in his frail members motions of belief, and walking motions the principal, God working motions and inclinations of the motions of the Scripture; after motions, and abide and persevere motions: one kind of outward motives which without his help Mount of Calvary. But let Mount, that shall with the mount himself, and gather his mountain, that is to wit mountain cannot be hidden" meaning mountains "; that is to say mountains; "; that is to say mountains, " which is his seventy-sixth mouth the laypeople should hear mouth with, grant him for mouth or Luther's, that they mouth he crept, and by mouth of the ox as mouth; and would seem to mouth of Isaiah that he mouth besides the writing... by mouth only... how should I mouth "?Then laid His Highness mouth of Saint Paul, "We mouth of his blessed apostle mouth, yet hath it a mouth to mouth without writing mouth without writing; or that mouth and wisdom therein that mouth, give his church a mouth that they should at mouth, of which there were
they spoke with Christ
with Christ mouth to
is by God's own
dependeth upon another man's
praise out of the
man believeth with his
may believe with their
saying himself that "the
the contrary by the
of his own blessed
that God by the
Lord saith by the
thoughts." And by the
God saith by the
again, also, by the
saith God by the
of God by the
apostles had of the
learned of his own
so delicious to the
man heard of his
told them beside, by
of his own holy
Lord himself by the
our Savior, his own
running in every man's
have it in their
unsitting in such men's
that believe with their
that believe with their
him by other men's
word depended upon the
or otherwise of men's
thought should of reason
the matter were worldly,
anything help itself to
of the Church had
for their doctrine's sake,
the beginning... are afterward
could he not be
of the Catholic Church
of the causes that
not be first commonly
and I believed it
many things of God,
of them ever believed,
believe with their mouths
testifieth that they believed
the beginning thou wast
by which we were

mouth to mouth, and that
mouth , and that except his
mouth accursed out of the
mouth is weak. And surely
mouth of its enemy, and
mouth which though it be
mouth ; nor never commended faith
mouth speaketh of the abundance
mouth of Solomon, where he
mouth shall overthrow and destroy
mouth of Saint Paul said
mouth of his holy prophet
mouth also of the prophet
mouth of Saint Peter, "God
mouth of the holy and
mouth of Saint John: "I
mouth of the prophet Isaiah
mouth of the great Master
mouth , and no one man
mouth . "And I verily think
mouth . For there is no
mouth . But yet if Friar
mouth with which he said
mouth of Moses called holy
mouth , expoundeth it) in all
mouth , that made the difference
mouths before it come at
mouths , yet may he, that
mouths moved with the authority
mouths moved with the authority
mouths or wrought in his
mouths of any mortal men
mouths , such as himself by
move them thereto also. And
move man's reason to the
move and turn back toward
move me," I answer: As
move him and stirred him
move by the holy conversation
move , nor take none authority
move me thereto. Then, since
move him, the continuance of
move to give faith and
move with the honesty of
move only by the authority
move also by the authority
move with the authority of
move by the miracles of
move by reading or preaching
move and had an occasion
believe with their mouths
never that men believe "
testifieth that they believed
authority of the Church
the beginning thou wast
authority of the Church
by which we were
sister, shall you be
yet after that doubt
God shall be secretly
were likely to be
of the Catholic Church
and say that God
faith the inward cause
her presence, as hearing,
making of mocks and
to make mocks and
fool maketh mocks and
taunts, his mocks, his
to make mocks and
he maketh mocks and
scribes and Pharisees whom
he sinketh into the
wit, from the whole
a whole great, main
the mind of the
to wit, the whole
up the world with
let so great a
er, being such a
did let the great
did let the great
be now the greater
to call the great
world's end. What a
assault... Tyndale What a
among so main a
congregation, and the whole
for of a great
to say, the universal
the first than the
was not that great
being so main a
so great was the
living of the great
for the common known
so much as a
bosom... and yet he
drink; in pattering and
Barnes calleth pattering, and

moved with the authority of
moved by the miracles of
moved me thereto." Which saying
moved by reading or preaching
moved me thereto." He believed
moved and had an occasion
moved inwardly to perceive the
, the whole Church hath
moved and taught inwardly, and
moved only of charity. Also
moveth him nothing at all
moveth them. But on the
moving our will toward the
moving , speaking, smelling, with such
mows . For now, lo, shall
mows at the blessed saints
mows at the Mass. And
mows , his jesting, and his
... nor an abominable whore
mows at the holy rites
Mt 3:7 Saint John
mud , and the faster he
multitude of all Christian nations
multitude , of many sundry states
multitude and of the priests
multitude of all true Christian
multitude of men; of whom
multitude err so long time
multitude . And yet we see
multitude err, reserving always a
multitude err, reserving always a
multitude , and the Catholics the
multitude back, and to show
multitude came out of Egypt
multitude came out of Egypt
multitude , while Christ's own only
multitude of the people, both
multitude seeming good men, I
multitude of all true Christian
multitude ... yet in a council
multitude that there condemned them
multitude and dwelling so far
multitude of them that came
multitude be far unlike the
multitude of good and bad
mum more than they do
mumbled because I said he
mumbling these psalms or that
mumbling of these psalms and

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<td>make him kill and murder the one man for</td>
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<td>toward adultery, sacrilege, or murder so he bring with</td>
<td>8, 821/7</td>
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<td>herewith many shall be murdered in soul, not by</td>
<td>8, 921/1</td>
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<td>that hath therein neither murderer nor thief, nor whore</td>
<td>8, 836/36</td>
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<td>persecute thieves, heretics, and murderers ... then are all true</td>
<td>8, 789/29</td>
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<td>the thieves, heretics, and murderers , without any change of</td>
<td>8, 789/31</td>
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<td>the thieves, heretics, and murderers persecute the true men</td>
<td>8, 789/36</td>
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<td>there Jews and Saracens, this church are there murderers and thieves, bawds and</td>
<td>8, 834/27</td>
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<td>church because there be murderers and thieves, and murderers and thieves, whores</td>
<td>8, 835/17</td>
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<td>hath no thieves nor murderer nor thief, nor whore</td>
<td>8, 836/36</td>
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<td>that hath therein neither murderers nor thieves, nor whores nor bawds</td>
<td>8, 844/24</td>
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<tr>
<td>princes and rulers against murderers and thieves, and not</td>
<td>8, 919/4</td>
<td></td>
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<tr>
<td>better than thieves and murderers and thieves, but by</td>
<td>8, 919/27</td>
<td></td>
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<tr>
<td>always the voice of the voice of only</td>
<td>8, 919/28</td>
<td></td>
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<tr>
<td>they hear the people murderers and thieves, and against</td>
<td>8, 919/33</td>
<td></td>
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<tr>
<td>manna, longed sore and murred that they might not</td>
<td>8, 793/6</td>
<td></td>
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<tr>
<td>said that &quot;the disciples&quot; murmured at the loss of</td>
<td>8, 907/23</td>
<td></td>
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<tr>
<td>whereat none of them murmured but one: so is</td>
<td>8, 907/25</td>
<td></td>
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<tr>
<td>make them gaze and muse upon another thing... and</td>
<td>8, 624/25</td>
<td></td>
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<tr>
<td>than to make us muse and study and devise</td>
<td>8, 637/28</td>
<td></td>
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<tr>
<td>somewhat to study and muse, when he heareth so</td>
<td>8, 725/13</td>
<td></td>
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<tr>
<td>when they sat and mused upon that matter, they</td>
<td>8, 993/21</td>
<td></td>
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<tr>
<td>lose the time in musing what he may mean</td>
<td>8, 629/23</td>
<td></td>
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<tr>
<td>forget not himself with musing, but consider what he</td>
<td>8, 725/25</td>
<td></td>
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<tr>
<td>token, nor of a token, neither. For I</td>
<td>8, 896/36</td>
<td></td>
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<tr>
<td>musty bran not worthy so</td>
<td>8, 649/34</td>
<td></td>
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<tr>
<td>he signifieth and somewhat muttereth in his book... but</td>
<td>8, 897/10</td>
<td></td>
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<tr>
<td>Christian faith and secretly muttering the contrary, of which</td>
<td>8, 924/26</td>
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<tr>
<td>none other sense than mysteries and allegories... as commonly</td>
<td>8, 635/37</td>
<td></td>
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<tr>
<td>verily behold the heavenly mysteries. And therefore saith our</td>
<td>8, 977/2</td>
<td></td>
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<tr>
<td>they may, for many mysteries are there in the</td>
<td>8, 1005/36</td>
<td></td>
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<tr>
<td>I cannot divine what mystery Tyndale meaneth by his</td>
<td>8, 629/20</td>
<td></td>
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<tr>
<td>did indeed work a mystery therein, that did betoken</td>
<td>8, 699/20</td>
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<tr>
<td>her not for that mystery whereupon she thought not</td>
<td>8, 699/22</td>
<td></td>
</tr>
<tr>
<td>a great, high, secret mystery this man teacheth us</td>
<td>8, 777/1</td>
<td></td>
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<tr>
<td>this vine of Christ's Mystical Body, the known Catholic</td>
<td>8, 603/5</td>
<td></td>
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<tr>
<td>lively members of Christ's Mystical Body, than might of</td>
<td>8, 755/33</td>
<td></td>
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<tr>
<td>perfect members of his Mystical Body, the Catholic Church</td>
<td>8, 822/11</td>
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<tr>
<td>holy Savior himself, whose Mystical Body is the whole</td>
<td>8, 855/4</td>
<td></td>
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<tr>
<td>a member of his Mystical Body, his Catholic Church</td>
<td>8, 957/31</td>
<td></td>
</tr>
<tr>
<td>church of Christ, his Mystical Body here in earth</td>
<td>8, 992/5</td>
<td></td>
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<tr>
<td>no part of his Mystical Body. And then if</td>
<td>8, 1015/31</td>
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<tr>
<td>sacraments, members of Christ's Mystical Body the Church, in</td>
<td>8, 1017/33</td>
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<td>Term</td>
<td>Definition</td>
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<tr>
<td>visible before us all</td>
<td>naked in a net. And</td>
<td>8,644</td>
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<tr>
<td>metrosplains, or by what is included in the pope's sect (by which here by his scornful it once an honest his beastly doctrine, under shame, speak of my so did? Let Tyndale Tyndale hath under the Huessgen, because his own faith still pretend his the Catholic Church to to name once the then must he first then whom shall he here himself. If he these men may I then of them all good Christians, in God's show us that, by forth, some in the Jerome, some in the Saint Augustine, in the it. &quot; Here let him and then shall he I would he would which he list... and preacher, whom himself will these legends? Let him forth, some in the Jerome, some in the Augustine, and in the the wretch raileth by many that I could finally, even the very Church great authority; which are there found, the flesh, and under the professed nuns under the are justified in the meaneth here under the the oil in the him, and upon his be justified in the going down is the be gathered in Christ's and therefore dare not place which he would so much as the</td>
<td>name soever the thing were name of the whole body name he meaneth all that name of &quot;spirits&quot; only the name, then it is no name of &quot;matrimony&quot; to couple name, nor be acknown that name us one. Then if name of &quot;the clergy&quot; laid name was Hutchins... he fell name, ye cannot say but name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture name us a good sort name us? Nicolaus and Cerinthus name you these... let him name full many of sundry name us now some one name once the name of &quot;falsifying the Scripture</td>
<td>8,604</td>
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<td>are justified in the name of Manichaeus is not name of &quot;wedding&quot; make stewed name of wives, and avow name of Jesus Christ and name upon that holy doctor name holy doctors and saints name, he saith, of &quot;Catholic</td>
<td>8,738</td>
<td>18</td>
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<tr>
<td>are there found, the flesh, and under the professed nuns under the are justified in the meaneth here under the the oil in the him, and upon his be justified in the going down is the be gathered in Christ's and therefore dare not place which he would so much as the</td>
<td>name of &quot;universal&quot; the same name of Manichaeus is not name of &quot;wedding&quot; make stewed name of wives, and avow name of Jesus Christ and name of man's &quot;own might name of our Lord... and name rehearsed, might have known name of our Lord Jesus name of God praised&quot;) so name, which have Christ's spirit name which, but saith it name him: if this merchant name of the place wherein</td>
<td>8,735</td>
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<td>are there found, the flesh, and under the professed nuns under the are justified in the meaneth here under the the oil in the him, and upon his be justified in the going down is the be gathered in Christ's and therefore dare not place which he would so much as the</td>
<td>name someone and prove it</td>
<td>8,711</td>
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<td>are there found, the flesh, and under the professed nuns under the are justified in the meaneth here under the the oil in the him, and upon his be justified in the going down is the be gathered in Christ's and therefore dare not place which he would so much as the</td>
<td>name someone and prove it</td>
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<td>Term</td>
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<tr>
<td>name</td>
<td>of God praised&quot;) so</td>
<td>8,908/28</td>
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<td>name</td>
<td>, to make a distinction</td>
<td>8,912/20</td>
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<td>name</td>
<td>of our Lord Jesus</td>
<td>8,920/23</td>
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<td>name</td>
<td>so much the larger</td>
<td>8,922/5</td>
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<td>name</td>
<td>and faith of Christ</td>
<td>8,924/22</td>
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<td>name</td>
<td>had been Luther; and</td>
<td>8,925/11</td>
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<tr>
<td>name</td>
<td>had been Cate; and</td>
<td>8,925/12</td>
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<td>name</td>
<td>of Saint Chrysostom), forasmuch</td>
<td>8,933/23</td>
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<td>name</td>
<td>, he was and would</td>
<td>8,938/9</td>
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<td>name</td>
<td>yea, and though he</td>
<td>8,944/13</td>
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<td>name</td>
<td>was Henry sometime a</td>
<td>8,989/23</td>
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<tr>
<td>name</td>
<td>of God blessed them</td>
<td>8,990/37</td>
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<tr>
<td>name</td>
<td>of &quot;church&quot; is used</td>
<td>8,1012/29</td>
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<td>name</td>
<td>of &quot;universal&quot; must needs</td>
<td>8,1013/32</td>
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<tr>
<td>name</td>
<td>of God&quot;… as he</td>
<td>8,1014/14</td>
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<tr>
<td>name</td>
<td>can he call it</td>
<td>8,1020/14</td>
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<tr>
<td>name</td>
<td>of Catholic, by which</td>
<td>8,1027/1</td>
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<tr>
<td>name</td>
<td>the very, right-faithful, Christian</td>
<td>8,1027/1</td>
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<td>named</td>
<td>the book of another</td>
<td>8,712/10</td>
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<td>named</td>
<td>a brother among you</td>
<td>8,1017/14</td>
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<td>namely</td>
<td>so taught as the</td>
<td>8,580/24</td>
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<td>namely</td>
<td>, as Tyndale’s fellow Brightwell</td>
<td>8,631/11</td>
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<td>namely</td>
<td>because of such as</td>
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<td>namely</td>
<td>, as to turn the</td>
<td>8,717/21</td>
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<td>Namely</td>
<td>since we see that</td>
<td>8,751/26</td>
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<td>namely</td>
<td>since no good man</td>
<td>8,832/22</td>
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<td>namely</td>
<td>construing it in such</td>
<td>8,889/14</td>
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<td>namely</td>
<td>since our Lord saith</td>
<td>8,946/28</td>
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<td>namely</td>
<td>while he seeth that</td>
<td>8,997/29</td>
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<td>names</td>
<td>… in which books he</td>
<td>8,712/21</td>
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<td>names</td>
<td>that are there found</td>
<td>8,738/17</td>
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<td>names</td>
<td>and tell what they</td>
<td>8,790/2</td>
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<td>names</td>
<td>nor yet by their</td>
<td>8,874/2</td>
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<td>names</td>
<td>.&quot; Now, when this officer</td>
<td>8,936/22</td>
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<td>names</td>
<td>rehearsed and your persons</td>
<td>8,936/28</td>
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<td>nameth</td>
<td>no one sect of</td>
<td>8,666/8</td>
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<td>nameth</td>
<td>not. But since ye</td>
<td>8,727/14</td>
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<td>nameth</td>
<td>, and men know, many</td>
<td>8,728/32</td>
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<td>nation</td>
<td>yet unchristened, or whosoever</td>
<td>8,924/20</td>
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<td>nation</td>
<td>, and of your brethren</td>
<td>8,1016/19</td>
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<td>nations</td>
<td>, neither gone out nor</td>
<td>8,576/27</td>
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<td>nations</td>
<td>now do, and long</td>
<td>8,576/28</td>
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<td>nations</td>
<td>under one head, the</td>
<td>8,576/36</td>
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<td>nations</td>
<td>, abiding together in one</td>
<td>8,577/5</td>
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<td>nations</td>
<td>christened, except a few</td>
<td>8,578/6</td>
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<td>nations</td>
<td>besides those corners that</td>
<td>8,578/17</td>
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<td>nations</td>
<td>spiritual and temporal both</td>
<td>8,579/9</td>
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<td>nations</td>
<td>… and that he had</td>
<td>8,735/15</td>
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<tr>
<td>nations</td>
<td>.&quot; Lo, good reader, Tyndale</td>
<td>8,740/19</td>
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<td>nations</td>
<td>since the time of</td>
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faith of all Christian
belief of all Christian
curch of all Christian
nd all faithful Christian
myself: that all Christian
people, all the Christian
at all the Christian
here all the Christian
of Christendom, all Christian
number of all Christian
churc of these Christian-continued
churc of all Christian
y wot, even of
abroad), for increase of
himself said, the very,
himself, of his only
himself, of his own
the proportion of man's
members. As, by a
might by his only
creature by his only
departed from their own
I suppose, that men
the flesh against the
lucre only... as the
wily fox doth, whose
of the fox, whose "
a manner follow the
the "wily fox," whose "
in heaven of the
truth of his own
motion and instinct of
instinct of his excellent
the secret instinct of
thing far above the
person, in the very
of boys also, against
so high above the
of man that the
pertaineth only to the
not dead in the
to salvation the corrupt
not of the own
considereth the great good
beyond the kind and
fast, in its own
parts, and of the
in things of their
for necessity of our
both for their own

countries, but also all the
... and the contrary part
remaining in the common
, wheresoever they be, through
professing the true faith
... all the whole corps
were from all places
, but also whosoever Christian
fully and wholly agreed
not being by new
in faith... all those
, as I before have
reason a wise man
honesty and propagation of
truth, can never suffer
power, and is not
power, without the help
state: then is, I
example, though the soul
strength make himself such
powers should either not
liege lord unto Jeroboam
dead indeed should bear
of the flesh. And
of the wily fox
is to enter into
" is to "get him
of the fox in
" is, he saith, to
of the deed itself
, being, as himself said
. And therefore by this
to far exceeding all
. Consider then how far
of them both, his
of man and similitude
. . . More Fie, no further
of man that the
corrupt could not without
of faith that is
of faith, but dead
of man can never
anything help itself to
of God give him
of the faith, and
, without either hope or
and manner of the
convenient unto free will
, peradventure, but through our
and for lack of
spiritual thing of its nature must be of one you. Is this the blow abroad an evil, for well enough... though shall as an old, false doctrine of the mercy suffered not those else these young, new, the one church the bad, and leaveth the them, as did the art thou such a a good company some good folk but the then also been a friar had wedded this the faults of the and taken as a it; and thirdly, by in faith, and new, Saint Basil, Saint Gregory the proverb of Apelles, "this mark? I wot by them, I rought thus, but I wot he endeth I wot You worship ye wot are we, then, the are we now the were Tyndale never the desire be anything the written only: I come am I never the am I then the none? Nor much the she is never the we be never the of our will, but if he be the his wisdom seeth it lead them into every their own, in things church which in the leadeth it into every they have taken away if they were so away Tyndale complaineth being doctrine that no such in Scripture be not

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<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<td>nature</td>
<td>that neither that church</td>
<td>8, 1014/ 33</td>
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<td>nature</td>
<td>, and that as all</td>
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<td>tale whereof all the</td>
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<td>persons be not maintained</td>
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<td>rod, before the face</td>
<td>8, 609/ 3</td>
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<td>scribes and false Pharisees</td>
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<td>scribes and false Pharisees</td>
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<td>nephews that make themselves</td>
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<td>out of the good</td>
<td>8, 672/ 32</td>
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<td>behind. And by that</td>
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<td>people while Aaron durst</td>
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<td>naughty</td>
<td>, wretched man, that thou</td>
<td>8, 816/ 9</td>
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<td>folk. And in such</td>
<td>8, 907/ 3</td>
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<td>too, as many as</td>
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<td>nun, and that her</td>
<td>8, 925/ 12</td>
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<td>nun; and that there</td>
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<td>doctrine against Christ's coming</td>
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<td>unto him therein, and</td>
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<td>nearer</td>
<td>... but thou leavest me</td>
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<td>nearer</td>
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far as toucheth the
by the taking, in
but that in all
things unwritten with all
lead it into all
ture scripture, as the
Whose doctrine in the
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more but that the
and search out such
money upon, in relief
churches thereas it seemed
saving that it seemeth
Spirit led into every
one of the most
shall be requisite and
over that, in things
fain have it seem
Koran, in great and
the New Testament, in
doctors since, in such
faith… but, in great,
a believing (of a
of the faith, in
that he thinketh it
that might in every
and instructed in the
and in the most
very true in the
be sure of the
which as for the
in the believing the
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Scripture, he thought it
is a thing so
as also, in things
leadeth them into all
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things pertaining to the
rules of living and
to find, in the
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readers, it shall be
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as rise upon any

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too else must he
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in it which must
this Friar Barnes must
the very church must
a church must there
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you... yet must you
point, but it must
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earth is and must
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may be sure, must
the very church must
the very church must
truth too they must
name of "universal" must
therein, as there must
they, the church must
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secret things we must
Christ is and must
church of Christ must
Moreover, since everything must
well that everything must
help first such poor,
for our part those
needs be. For all the
needs be such a church
needs be, which also cannot
needs be, which also cannot
needs err in all your
needs err in all their
needs be... then in that
needs be. For thereto have
needs affirm that ye your
needs have come, ye see
needs perceive that the man
needs have it taken for
needs it ought to be
needs stand and be firm
needs be a particular and
needs be a particular and
needs be a particular and
needs be a known church
needs accuse you of all
needs be a church unknown
needs be such a holy
needs say "Dimitte mihi debita
needs , ye wot well, be
needs grant that all our
needs be an unknown church
needs be, though that the
needs be this common known
needs grant that he speaketh
needs be that if they
needs must, and in effect
needs be a known church
needs be a known church
needs follow that the church
needs follow that the very
needs be a known church
needs be a known church
needs be a known church
needs agree that Christ neither
needs prove him a fool
needs be when there be
needs be unknown. But now
needs be all pure and
needs be known, and no
needs leave the judgment unto
needs be a known church
needs be a known church
needs be that church that
needs have a beginning; and
needs have a beginning, and
needs have a beginning, and
needs folk as he happened
needs folk that were found
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<td>net cast into the sea</td>
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<td>net in the sea of</td>
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<td>net end of the hole</td>
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<td>Nevertheless , the Scripture testifieth that</td>
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properly for unbelief, but our exterior senses yet, these outward works. But the whole universal church, probations brought before her.

it to begin any

church to begin a

court, nor never no

church to begin one

begin a great many

church to begin a

begin a great many

Now, it is no

find out yet some

too... as by the

Son to begin a

new church of a

by writing... and the to frame himself a

side brought in this

that shall make a

and living began a

the delight of the

or else these young, they have devised a

a whole chain of

open especially in these and Zwingli, Tyndale's two come, then, to this

that is, to this

the foregoer of these he would send this

the foregoer of these

Christ, and all their taken now for a

living lay forth some to seek themselves some

now letting his other, his apostles, and another,"

Berengarius, and another of well by the other, to less evil: this

last fall in a

therein, without any other, this world have no end, to begin a

the sects of these cannot deny, though these and also some others

nevertheless for that vice which

nevertheless, we may have certain

nevertheless, charity judgeth well of

nevertheless in very deed there

Nevertheless, oftentimes cometh it that

new church of Christ; but

new... because the old must

new... because the old church

new begun. Also, Christ and

new church of all people

new, diverse churches, of which

new that was prophesied to

new which are all prophesied

new thing among more people

new, more horrible torment to

New Testament appeareth). And that

new church of a new

new fashion, of another manner

New Law, whereof Christ neither

new faith in many great

new doctrine which is untrue

new church, a greater and

new, diverse, and contrary doctrine

new school matters, neglected the

new, naughty nephews that make

new heresy wherewith they would

new, such as the worst

new heretics, as Luther, and

new masters, declining from ill

new Saint John the Baptist

new prophet whom God hath

new, Chris, that is to

new Baptist, Saint Luther, give

new, Chris, and all their

new apostles, now sent by

new, Saint John... as of

new scripture of their own

new. Then saith he farther

new, true scripture alone till

new "church now... but one

new, called William Hutchins. Berengarius

new heretic, William Hutchins, which

new heretic, Hutchins, goeth contrary

new rage, and gather themselves

new church of God to

new church to succeed it

new that while the world

new heretics in Almaine... which

new heretics be now, for

new, and yet divers other
must seek himself a new solution for this. And have also a fresh, new example given us by word forniciarii, and the new translation scortatores, which signifieth so now, for a new thing, he telleth us the foregoer of some new Christ as good as prove us that his same things that this is come as a now, lo, that this therefore doth this holy Savior himself… this holy end or other, some new Baptist forth to have many, both old and of his heresies the yet calleth he the old; and such a these expositions that the Scripture… and with some hither for such a our Savior and the kind. But in the never word of the of excellence between the his people in the Old… but in the the books of the it to take the old heresy with these lewd masters of these the scripture of the by the preaching, any kind of faith or since it is no ecclesia, both in the stood." Likewise in the and make you a new heart and a members (by many great Because she may make make new rules and she may invent a for in that these nor dreameth, any other, other, new holiness, or send them over some her to take the New Testament of Tyndale's translation
the right way, we
run away... but his
wiser tale of my
say there against this
Church, either at a
nor dreameth, any other,
other, new holiness, or
began to raise a
nations not being by
they merit not of
us, against all these
partly for their continual
weak in faith, and
and began his own,
nor also of the
in the midst of
doctors and saints, both
be sure of a
Bernard which Barnes bringeth
and scold; nor no
there some unlearned and
he can prove their
some thieves out of
apostles, as prophets now
but his old tale
but even mine answer
by what old stories
except such as be
christeneth those that are
is neither of late
by, when in the
have answered in the
appeareth well upon the
in the other ages
to wit, the Friday
Sunday, and the Friday
men, as well the
the neck upon the
that in the words
that vice which goeth
the question that goeth
while, and before the
bringeth in himself. The
in the very words
leaf of his book
was there present and
holy council held at
again of one Sir
holy gospel... and the
shall he name us?

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of the way as
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and the youngest above
is now more than
the old church of
leaveth off fourscore and
his exposition upon the
that work in his
Holy Scripture, in the
the Eighth Book. The
more found of this
of Saint Gertrude at
as the ark of
in the ship of
with the ark of
world was washed with
and good; for of
saved left out of
truly, the water of
they that were in
Mass... wherewith the King's
excellent sovereign the King's
in respect of these
epistles addressed unto such
slanderosly speak of any
the Prophet, "A timore
foolish that a very
so tempered for the
tree trees for the
one bite off another's
woman with a crooked
it... so long her
prayeth, in the Pater
cause he changed his
known church and a
out thereof for any
is specially to be
let pass that he
whom thou understandest neither
malice he believe neither
do ye know neither
and after be neither
of which things neither
differences, besides that neither
I suppose nay, neither

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her, and be surely
martyr Saint Cyprian, against
men and we vary
sermons: "Men lay forth
right faith was learned
chosen elects, such as
the Catholic Church, and
a thing that is
Which is, he saith,
do receive that beating
do not else there is
the doctrine that is
leave undone, be become
but also superstitious and
faith and small in
as it increased in
by nothing but by
you that in the
we pass them in
of time and the
whose infinity passeth all
the very church the
The Turks, being in
us so far in
well in time as
length of time or
and schismatics, in great
were in desert, the
killed of them great
unto heaven, no small
the least both in
would take into the
catholic church in which
let us have the
every part some convenient
not of the whole
of some such convenient
damnable heresy, wax their
church is the whole
the whole Church" (no
grown once in great
Christ" is the whole
God. " So great a
is (say they) the
and the other, the
church of the whole
of Christ is that
here in earth, the
for no fewer he
nourished and fostered with hope
nourished by her in the
Novatian and Fortunatus and other
nowadays, those old prophets and
nowadays unto you, for the
nowhere else. And whoso had
nowhere in this world, I
nowhere else. If he mean
nowhere. Where shall a man
nowhere but in it, because
noyous, superstitious, and damnable... then
noyous. And in this wise
number. And as it increased
number, so it decreased in
number... I shall prove you
number itself they be far
number, time, and miracles; that
number of men, we pass
number: that is, Almighty God
number of those authorities would
number five times more than
number and the Jews match
number. But yet I marvel
number of people, wherein some
number, among the Jews; which
number of open unbelievers professing
number. And so shall it
number yet of those that
number, wit, learning, and honest
number not only all false
number were both the church
number and the names." Now
number conveniently called together. And
number of all Christian people
number as conveniently might assemble
number never so great. For
number of all Christian nations
number thereof except; no, not
number may fall unto rebellion
number of both good and
number of sick people, by
number of his elects, and
number of reprobates. For his
number of angels... a known
number of both good and
number not of only good
number them), doth this devilish
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in the place of
a friar and a
and lieth with a
never have wedded the
that should wed a
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wed a vowed, professed
naught and wed a
friar to wed a
friar to wed a
friar to wed a
friar to wed a
and his mistress the
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friar to wed a
friar to wed a
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had wedded this naughty
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Luther, one; Cate his
should have wedded a
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that friars may wed
that friars to wed
run out and wed
only when friars wed
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and worshipful wedding of
lie no more with

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were the paynims any
be deadly sin or
to learn of his
, nor once have laid
, and from a harlot's
. But, as I began
. (I speak of professed
when he will. And
, than to believe William
. Now the wretch raileth
; Tyndale saith we say
is very well done
. Wherein he cannot say
. And therefore, since Tyndale
. And then as for
. Therefore, in conclusion as
nor friar. Briefly, come
, and that her name
; and that there had
that fecelth the like
and his few foolish
be the whole church
, and both broken their
, twain; Tyndale, three; Friar
when he list, and
nun's bed... whose steps, as
may not be suffered
, and that the sacraments
: the pope compelleth no
in lechery; and his
be so shameless to
, Luther confesseth himself, in
together. Lo, these things
; and we believe as
; Tyndale will not let
; and such other goodly
. But holy Saint Cyprian
to fall from the
! These things, I say
were well and virtuously
. Then, since that of
; for then is it
, and that Christian men
, and such other things
no lechery. But he
... among whom yet he
. And here, lo, the
. Hitherto, good Christian reader
be friars and wed nuns. I would ween it 8, 766/ 5 and their lechery with nuns, meet for men of them by wedding of nuns. Moreover, if the true fly forth and wed nuns, and many mad frenzies lechery between friars and nuns, and that the Blessed friars may lawfully wed nuns; and and feeleth also, by make stewed strumpets of that friars may wed nuns; and in his blasphemy that friars should wed nuns; and many such other old went to wed nuns, and well allowed and that friars should wed nuns, God hath himself so they will, lawfully wed nuns may lawfully wed they will, lawfully wed nuns make harlots of professed wedding of friars and because I received two themselves and let the wedding of friars and but that friars and wedding of friars and vows, and friars wedding that friars may wed that beget children by their vows and wed and make whores of these friars that wed monks and friars and sacrilege of friars' and up... and none other old men, laborers, pilgrims, still in obstinacy. More will say, by likelihood, "vouchsafe to speak of. Why wilt thou die, Make clean your hands, and purge your hearts, and of verity," etc. Thessalonians in this wise: "exclamation, and crieth out, "Thessalonians in this wise: " for us. And ye, and examined upon his and thereupon take his things answered on his abode thereby, upon his Your Lordship upon mine his vow and his with great words (and the disobedient unto the into the assent and that swerved from the
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indifferent and void of obstinate
this play. By which obstinate
only content that such obstinate
the devil in their obstinate
all those that were obstinate
wretched days have with obstinate
such others when their obstinate
put out for any obstinate
and is for his obstinate
whole rabble such, that obstinate
or at the leastwise obstinate
indeed he may, so obstinate
of hell, shall never obstinate
here? That we may obstinate
may be able to obtinat
many heresies, had so obtinat
the which heresies have obtinat
the which heresies have obtinat
thing would not be obtinat
the heretics never have obtinat
at all toward the obtinat
he hath now, by obtinat
saving for seeking of obtinat
his goodness offereth men obtinat
in giving us the obtinat
nor by the outward obtinat
hath upon right small obtinat
never with any manner obtinat
point... and to seek obtinat
his audience may take obtinat
find therein a great obtinat
moved and had an obtinat
that have given the obtinat
moved and had an obtinat
not have so great obtinat
give him no such obtinat
circumstances therein, that engender obtinat
to prevent us with obtinat
things be the outward obtinat
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preventing them with the obtinat
might by chances and obtinat
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earth, and some be obtinat
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<td>Christ, &quot;If thy brother offended thee,&quot; etc., &quot;complain to&quot;</td>
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<td>we have so highly offended God not of weakness</td>
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<td>that whoso find himself offended, except the party by will amend by his</td>
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<td>by whom he is offended by him that such</td>
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<td>is, for all that, in such wise offended by the fault and</td>
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<td>is in such wise and wronged himself or offended by his brother complain</td>
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<td>neighbor that either hath bid him that was offended to complain to an unknown</td>
<td>8, 950/ 31</td>
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<td>bid the man so complainant was wronged or offended</td>
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<td>were of good zeal to complain that is offended by false doctrine be</td>
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<td>man and woman had offended by his brother's false</td>
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<td>the man that is court the party that offended not God therein no</td>
<td>8, 942/ 33</td>
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<td>country where he complaineth... of the party that offending do drive the matter</td>
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<td>for very shame and offense of honest men's ears</td>
<td>8, 764/ 29</td>
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<td>that wrong and that offer to God, thou art</td>
<td>8, 691/ 29</td>
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<td>mother have, if thou offer to God than to</td>
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<td>it is better to offer to God and his</td>
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<td>is more meritorious to offer to God and his</td>
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<td>is more meritorious to offer to God than to</td>
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<td>be more meritorious to offer unto God than help</td>
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<td>was more meritorious to it is better &quot;to offer to God and his</td>
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<td>it is better &quot;to offer is good... and he</td>
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<td>it was better to offer the money to God</td>
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<td>teacheth only that to offer to God and his</td>
<td>8, 700/ 11</td>
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<td>be peradventure ashamed to offer themselves and beg. Then</td>
<td>8, 701/ 16</td>
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<td>where they durst not offer their poison to sell</td>
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<td>make so large an offer .&quot; &quot;No, in faith, sir</td>
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<td>well, and will gladly offer to give us good</td>
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<td>handling, bring us and offer us poisoned fruit... and</td>
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<td>all that the other offer us, be it never</td>
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<td>that the false shall offer me, for the hope</td>
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<td>by, as if they offered and gave to be</td>
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<td>had, yet if they offered unto God, they did</td>
<td>8, 697/ 33</td>
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<td>blamed not those that offered into the treasury of</td>
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<td>nor said that they offered too much... but rather</td>
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<td>the poor widow that offered somewhat of her poverty</td>
<td>8, 702/ 7</td>
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<td>the Gospel saith, many offered much. And yet, as</td>
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<td>him good thoughts and offered him his grace, if</td>
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<td>priest had, he said, offered him such books to</td>
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<td>the same Sacrifice is offered up for them, too</td>
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of that holy Sacrifice of our Redeemer, is God of his goodness the whole church that very mother bringeth and take all that she of those two things lo, thus they say: " at home, upon any the rich folk for pay their tithes and list, lo, and upon clearly see that concerning to rail upon the thus, upon a good and consecrated into that evil pope to the by succession in their laboreth spiritually in his take upon him the men... and knoweth the office for an evil prince's charge if any Gregory say to some names." Now, when this their whores... the bishop's archdeacons, and other spiritual catholic church. For the the particular church be off all manner of For among all these sometimes deposed of their forget that he hath, because that the holy anoint him with the temple with the holy Books, bells, candles, chalices, vestments, chalices, holy chrism, Books, bells, candles, chalices, the holy chrism and for sloth, lack the shaven" and "shorn" and " much esteem that holy for bestowing that costly sick that without that she might by that the odor of her money as all that John saith, the "inward which have the holy offered for them in the offered up in the one offereth men occasion, and by offereth them yet with the offereth us wholesome fruit, and offereth us... although it be offering , or giving in alms Offering "say they, "to God offering either to God... or offering too little... albeit that offerings unto one such, to offerings , and building of churches offerings to God or his office ... considering that albeit there office for an evil officer office: yet since the time office of the papacy... except office follow them, that they office, must have his temporal office of a preacher, and office of every degree, and office, he can lack no officer under him do not officer there present, "and tell officer had come with his officers mock them, poll them officers .Whose faults if they officers of the particular church officers of the catholic church offices , and neither have pope offices there can be found offices, deprived of their benefices after than once, told us oil is upon him. And oil in the name of oil upon him, though the oil, cream, water, horses, hounds oil, and holy water, and oil, chrism, and holy water oil, and, finally, all manner oil of good works, for oiled," and "wagging" of the ointment with which King Saul ointment upon his head, so ointment he should have died ointment save his life and ointment, but with the delight ointment was worth. Christ blamed ointment " of God, that teacheth ointment of God, which abide
railing upon the holy

she hath the "inward

God with his "inward

the loss of the

have not the holy

in these things the

virtuous fathers have in

against so many virtuous

Chrysostom, and all the

forgetting that in the

he mocketh indeed those

ordained, out of the

a new... because the

gone out of the

a new... because the

went out of the

gone out of the

apostles out of the

gone out of the

he shall as an

and sacraments of the

another. Besides this, those

of Scripture, by the

that there were of

Jews that were of

the difference between the

circumcision, and came of

one. And in their

we vary nowadays, those

Scripture agree with those

doctrine dependeth, unto the

the old doctrine and

Scripture... in which those

the trial of those

school matters, neglected the

the writing of the

a patch of an

the consent of the

little credence to the

of their doctrine, the

them think that the

in this: whether the

his apostles, and the

cannot agree with the

and renew the selfsame

these heretics to the

to decline from the

and unto all their

that ever were of

be against all the

ointment used in the consecration 8, 863/ 12

ointment " of God, as Saint 8, 869/ 25

ointment " that we might be 8, 869/ 30

ointment whereat none of them 8, 907/ 24

ointment , you have not the 8, 919/ 6

old holy pope Saint Gregory 8, 586/ 2

old time (soon upon Christendom 8, 586/ 4

old holy fathers as they 8, 586/ 15

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old church to begin a 8, 607/ 13

old church to begin a 8, 607/ 16

old church to begin a 8, 607/ 20

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Old Testament, and taught the 8, 609/ 32

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old , virtuous doctors that had 8, 612/ 16

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old holy doctors and saints 8, 624/ 29

old prophets too... whom we 8, 624/ 31

old holy doctors'... appeareth plainly 8, 625/ 1

old , rotten heresies which those 8, 625/ 3

old heresies maketh them to 8, 626/ 11

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old , would have been yet 8, 626/ 20

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<td>Babylonica, that all the old doctors are against him 8, 626/ 26</td>
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<td>mark alone, of the old holy doctors of the 8, 627/ 1</td>
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<td>the expositions of the old holy saints… we know 8, 627/ 14</td>
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<td>plainly appeareth by many old doctors of the Church 8, 627/ 18</td>
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<td>blaspheme among them the old holy doctors and saints 8, 628/ 2</td>
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<td>will, as another man's old clouted shoes. And yet 8, 630/ 28</td>
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<td>spoke of, of the old holy doctors and saints 8, 630/ 29</td>
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<td>for sick men, children, old men, laborers, pilgrims, nurses 8, 631/ 20</td>
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<td>spoke of, of the old holy saints, doth mark 8, 631/ 26</td>
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<td>me find out, the old holy doctors and saints 8, 632/ 1</td>
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<td>useth now were of old used, in the time 8, 632/ 4</td>
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<td>dumb&quot; spoke ever in old time so much as 8, 632/ 9</td>
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<td>go again to our old mark… and I dare 8, 632/ 21</td>
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<td>eldest of all the old holy doctors and saints 8, 632/ 23</td>
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<td>he come to the old time of that holy 8, 632/ 26</td>
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<td>spoke of, of the old holy saints, mark him 8, 633/ 10</td>
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<td>find any of those old but that he used 8, 635/ 30</td>
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<td>other texts in the Old Law which in like 8, 637/ 10</td>
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<td>allegories, as in the holy saints' books appeareth 8, 637/ 12</td>
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<td>David's deed, whereby some husband would learn to 8, 637/ 29</td>
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<td>learn to let his wife lie, and take 8, 637/ 30</td>
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<td>body,&quot; Martin Luther, Tyndale's master, glosseth it thus 8, 640/ 23</td>
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<td>good, holy Jews of old time before them, in 8, 640/ 1</td>
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<td>us, because all the holy saints from Christ's 8, 643/ 6</td>
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<td>forget that all the holy saints from Christ 8, 644/ 8</td>
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<td>the fashion of an English ballad that beginneth 8, 647/ 33</td>
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<td>the faith of the holy fathers. And so he 8, 649/ 6</td>
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<td>the faith of the old holy saints of every 8, 650/ 12</td>
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<td>prove that all the old holy saints of every 8, 650/ 10</td>
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<td>necessary articles that the old Saint John the Baptist 8, 651/ 12</td>
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<td>of as the other, old Saint John it was 8, 651/ 14</td>
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<td>John… as of the old prophesied by the mouth 8, 651/ 14</td>
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<td>John it was of old prophet God hath prophesied 8, 651/ 18</td>
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<td>tell us by what old church, of Christ and 8, 656/ 13</td>
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<td>the faith of the old holy doctors and saints 8, 659/ 2</td>
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<td>consent of all the old holy doctors and saints 8, 659/ 17</td>
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<td>yet still that the old holy doctors show so 8, 659/ 25</td>
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<td>say, among all the old holy saints agreeing with 8, 659/ 29</td>
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<td>their sects, all the old &quot; church, of Christ and 8, 660/ 1</td>
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<td>there is not an &quot; old , called Berengarius, and another 8, 661/ 11</td>
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<td>wit, one heretic of old heretic, Berengarius, began at 8, 662/ 1</td>
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<td>And thus, whereas the old holy doctors and saints 8, 669/ 34</td>
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<td>all, as all the old faith from the beginning 8, 670/ 1</td>
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<td>continued one… and the old , right manner of interpretation 8, 670/ 3</td>
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<td>continued therein… and the old, continued faith every one 8, 670/ 16</td>
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<td>diverse faiths to the old holy doctors and saints 8, 670/ 19</td>
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seeth well, by the old books, that we have 8,672/28
he took not the old scriptures of you... nor 8,682/8
that church, both those old and also some others 8,682/11
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<td>Holy saints of every Old holy saints of every</td>
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<td>He was wont always Old he was wont always</td>
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<td>Authentic stories which they Old authentic stories which they</td>
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<td>Grammar again, even so Old grammar again, even so</td>
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<td>Holy doctors, and by Old Holy doctors, and by</td>
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<td>Heretics would for very Old Heretics would for very</td>
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<td>Holy saints’ writings and Old Holy saints’ writings and</td>
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<td>Doubted by some folk Old Doubted by some folk</td>
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and suffer nothing You
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Christ only... in suffering
Christ only... in suffering
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work which is called
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and of the sacraments
higher powers, that are
the Jews was not
the world endureth, is
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as though the Church
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the ceremonies, which God
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above reason, he hath
things God hath here
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the chapter of the
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which epistle is in
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<td>ordinary</td>
<td>course... and therefore may</td>
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<td>justice... and shall have</td>
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<td>original</td>
<td>sin and inclinations of</td>
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<td>ornament</td>
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<td>,&quot; nor by their &quot;spiritual</td>
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<td>, as your holy miter</td>
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<td>ornament</td>
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<td>ornament</td>
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<td>, and call them &quot;harlots'</td>
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<td>and legate of the</td>
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<td>ouches</td>
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<td>ought</td>
<td>to be chief governor</td>
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<td>ought</td>
<td>to be, how far</td>
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<td>ought</td>
<td>to stretch this thing</td>
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<td>ought</td>
<td>to have contented Tyndale</td>
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<td>more to be believed</td>
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<td>ought</td>
<td>to be left out</td>
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<td>ought</td>
<td>to be no rulers</td>
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<td>ought</td>
<td>by God's law to</td>
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<td>ought</td>
<td>to be common to</td>
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<td>ought</td>
<td>to believe the Catholic</td>
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<td>ought</td>
<td>to do the one</td>
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<td>not to believe, because</td>
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<td>ought</td>
<td>to be believed to</td>
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<td>ought</td>
<td>of reason to be</td>
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<td>ought</td>
<td>to believe, but if</td>
<td>8, 798</td>
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<td>ought</td>
<td>to be rejected and</td>
<td>8, 843</td>
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<td>ought</td>
<td>here to ponder that</td>
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<td>ought</td>
<td>to be believed that</td>
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<td>ought</td>
<td>to make them... but</td>
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<td>ought</td>
<td>to be had... because</td>
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<td>to doubt but that</td>
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<td>ought</td>
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<td>ought</td>
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<td>make against us, made</td>
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<td>ours</td>
<td>have ever expounded the</td>
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those that were overthrown, overthrowing and keeping under by 8, 990/ 21
like, yet were Tyndale overthrow . But, now, when ye 8, 613/ 30
is Tyndale shortly quite overthrow therein, too. Also, though 8, 731/ 3
so is Tyndale still overthrow . "Yea," saith Tyndale, "that 8, 731/ 11
very fully and plainly overthrow . For there shall he 8, 988/ 7
against those that were overturn his heresies: now biddeth 8, 708/ 13
confessing thereof must needs overturn his principal purpose of 8, 760/ 35
he far wrong, and utterly thrown down and overthrowing and keeping under 8, 990/ 21
the Arians was almost overturn his heresies: now biddeth 8, 708/ 13
pencil of daily prayer overthrew all them. Secondly I 8, 1001/ 26
the devil, he said, owed him a shame; "for 8, 814/ 34
a soul hath an owl as a cuckoo," and 8, 664/ 28
the mouth of the ox as he goeth in 8, 636/ 16
cared not for the ox at all... but would 8, 637/ 5
he careth for the ox's living... that in respect 8, 637/ 4
that wise toward their oxen... seeing no further therein 8, 636/ 22
God aught for the oxen?" as though he would 8, 636/ 30
as plain as a packstaff, since it will make 8, 997/ 17
Barnes "Richard learneth at Oxford" for "Richard teacheth at 8, 846/ 22
for "Richard teacheth at Oxford" . Now, good Christian readers 8, 961/ 29
tend it well with oxyrrhodin . Here ye see that 8, 921/ 13
an apple to an oyster . Now, as touching any 8, 807/ 22
as plain as a packstaff , For they say that 8, 997/ 9
so plain as a packstaff , since it will make 8, 997/ 17
Barnes bringeth forth (De paene , Dis. 2, "Si"), that 8, 915/ 17
in this manner "De paene , Dis. 2, "Si," in 8, 917/ 10
the other law De paene , Dis. 2, "Si" that 8, 917/ 26
De vera et falsa paenitentia , where he saith in 8, 867/ 34
the Jews and the pagans , and make one church 8, 881/ 23
have they played that pageant in falsifying the very 8, 684/ 33
Christian reader, this false pageant be played by Friar 8, 964/ 30
well devise whether this pageant be played by Friar 8, 964/ 30
hath by his death paid every man's ransom, and 8, 848/ 27
pardoned, and their fees paid , and themselves set on 8, 848/ 32
past once all the pain of their journey, and 8, 578/ 34
his realm upon great pain forbidden that any man 8, 592/ 22
this realm upon great pain forbidden though the matter 8, 592/ 30
to pine them or pain of death after the 8, 635/ 5
all those sins of pain them. Now, though this 8, 636/ 20
man do, upon the pain and penance too; but 8, 797/ 11
pain of damnation, whether he 8, 871/ 2
taken a little more
and with somewhat more
labor and their importable
This is the uttermost
the which is no
a very paynim, which
heretics by any temporal
force repressed, and by
rather, for fear and
more sharp than any
not for our present
his fruitful labor and
born in Bethlehem without
and suffering here his
as are in the
those heresies upon certain
dealt with, and their
the souls in the
dissemblers, blind guides, and
Pharisees such a goodly
he bringeth all his
cream, water, horses, hounds,
the Friday next after
before they be ahungered,
own house steward, caterer,
him” (Distinct. 40, “Si
him” (Distinct. 40, “Si
it beginneth with “Si
the office of the
year of Saint Gregory’s
wise agree that any "
the Catholic, Christian people "
call it but a
him. And as the
he bringeth in the
meaning, that by this
our Lord by his
bad, in all the
only. Now, in the
and also in the
also in the other
as commonly all his
testify not only the
it in all these
a known church in
is at any time
God must needs therefore,
his own especial elects,
for repenting . . . our clergy,
of Scripture: he must,

pain in declaring and making 8, 891 / 21
pain , too, for I halt 8, 898 / 5
pain … and that now their 8, 937 / 17
pain that our Master, Christ 8, 945 / 16
pain of the temporal law 8, 945 / 17
pain is, among good Christian 8, 946 / 26
pain , or any secular power 8, 954 / 22
pain punished; but also required 8, 955 / 20
pain here temporal, than to 8, 955 / 23
pain that in this world 8, 968 / 36
pain temporal, but for avoiding 8, 969 / 18
pain taken to the honor 8, 989 / 16
pain , as he was begotten 8, 1009 / 14
painful Passion, thereby to damn 8, 755 / 17
painful way thitherward men do 8, 914 / 32
pains , and in like wise 8, 955 / 7
pains to be relieved. In 8, 969 / 6
pains of purgatory; and that 8, 1033 / 38
painted sepulchres. And John called 8, 648 / 12
painted process as he hath 8, 705 / 5
painted process to this point 8, 729 / 12
palaces , and all that is 8, 930 / 23
Palm Sunday, and the Friday 8, 653 / 31
pamper in their paunches afresh 8, 631 / 24
panter , butler, or cook. For 8, 580 / 6
Papa "). More Here he proveth 8, 587 / 32
Papa "). "There are orders in 8, 590 / 12
Papa "; like him that because 8, 593 / 32
papacy … except that Tyndale will 8, 597 / 2
papacy … but also if there 8, 940 / 26
papists " may be elects and 8, 761 / 12
papists " yet can it not 8, 962 / 34
parable , and almost make a 8, 626 / 7
parable of our Savior signifieth 8, 777 / 9
parable of Christ where he 8, 870 / 3
parable giveth every man warning 8, 870 / 25
parable of the ten virgins 8, 1016 / 26
parable in which he speaketh 8, 1019 / 29
parable of the ten virgins 8, 1020 / 3
parable of our Savior, in 8, 1020 / 5
parable , in which our Savior 8, 1020 / 8
parables be, of which he 8, 636 / 1
parables of Christ, where he 8, 834 / 6
parables our Savior calleth his 8, 1020 / 12
Paradise . And when man and 8, 1007 / 34
parcel or member of the 8, 865 / 19
pardie , both be angry and 8, 581 / 27
pardie , full well, though they 8, 588 / 9
pardie , may well appear more 8, 588 / 30
pardie , by the same reason 8, 589 / 23
wherein he came forth, bound to obey them, it must needs follow, As, for example, when he doth say...

..." Pardie..." saith he in plain words, Pardie..." saith he in plain words, Pardie, for example, when he doth say...

"Pardie..." saith he in plain words.
us seen that though a little in some is but the one whole world, from every fall from the inner outward from the innermost and ever the outer higher, and the inner Tyndale even the same not only in every every age been that and must be, that his church to which the party do his received nor delivered any and yet the most very truth… of which told him for his the Pharisees the more himself say that his that are accounted in men, we pass their the expositors of our the Scripture on their cannot draw to their very church there, which himself for his own great deal the more perceived and known whither the true and whither now for the true and open that great imperfection upon our own God supply upon his that lacketh upon our and Sapphira for keeping have had a hard places that the one general church calleth those " be false and no as touching the great forth now for his them be on our question, for the more about the exposition… each days, is upon our we have upon our together, nor never one such of which no Catholic some immediately and

be false, himself might of his writing already, the innermost place; and to the outer… so, so should it (which is, on every side the lower." Now, while with me… and maketh of Scripture so plenteously of Christ's very church of his church to these words were also, and be not by by writing: yet may, ever as they were of that synagogue if,” We have with us, and we have men pass us by nothing of our scripture, we by one whose eternity many times by miracles, for whom he never against us… since they he should have believed to be pliable to of those that had were the true and were the false. Let, and Tyndale and Luther of the ceremonies which in the doing, that the due perfection requisite, Is not this doctrine of their own aside to defend… saving only calleth plain, the other of the general articles of the faith at of his tale his another manner thing indeed, And yet say we, riseth, or hath at laying to the other's against them. And this, against all their sects wittingly speak with other knoweth other… and also by a mean, as

8, 589/ 20
8, 596/ 22
8, 599/ 11
8, 604/ 28
8, 605/ 2
8, 605/ 10
8, 605/ 14
8, 605/ 15
8, 606/ 10
8, 606/ 29
8, 614/ 20
8, 614/ 31
8, 614/ 31
8, 615/ 23
8, 615/ 29
8, 618/ 13
8, 620/ 9
8, 620/ 17
8, 620/ 18
8, 620/ 28
8, 620/ 36
8, 621/ 12
8, 621/ 14
8, 621/ 16
8, 621/ 19
8, 621/ 31
8, 622/ 9
8, 622/ 25
8, 623/ 23
8, 623/ 24
8, 623/ 28
8, 632/ 3
8, 634/ 3
8, 634/ 6
8, 634/ 7
8, 635/ 7
8, 642/ 35
8, 645/ 14
8, 646/ 26
8, 646/ 27
8, 649/ 36
8, 651/ 30
8, 656/ 31
8, 658/ 10
8, 658/ 34
8, 659/ 4
8, 659/ 29
8, 667/ 14
8, 668/ 29
8, 669/ 5
else undoubtedly have their
fain to forsake some
whereof he caused no
refuse for Scripture some
hath also for her
he can have no
to take for our
beginners were once a
as (for the more
forsook as false some
every saint's legend were
before, were upon his
layeth Scripture for his
holy doctor for his
lay forth for his
holy man for his
I have for my
have also for my
I say, for his
of God where either
can never prove their
Choose now yourselves whither
because ye prove your
be of the one
shame to confess some
also to deny another
ye shall find that
patch. Now the other
be far the weaker
is, lo, the first
Now is the second
Gospel reprove the one
words prove the other
for an example some
the let upon their
Scripture and of every
bringing forth for his
the matter for my
were yet the stronger
endeavor upon their own
will for his own
already done for his
not, for the more
be clear for our
the Turks for his
prophets, were upon the
ever, for the more
no more for his
have on his own
power upon the man's
part with Judas, and with
part of the Scripture too
part to be written. And
part of the very scripture
part the great power of
part in Christ. Of John
part those needy folk that
part thereof... and then, of
part ) would take his own
part of Tyndale's... or held
part of the scripture of
part , all the whole meincie
part : the words of Saint
part against us, we will
part some one holy doctor
part ... and ye shall see
part not only all the
part holy Saint Gregory, holy
part in the matter, lay
part saith the other expoundeth
part good, neither to him
part ye will. If ye
part but by that scripture
part or the other. And
part of the truth, and
part . For by this distinction
part of his distinction that
part , wherein he saith that
part . And now, being this
part of Tyndale's distinction destroyed
part his "feeling faith," which
part of his tale, that
part of his tale wherein
part of his beastly knavery
part . And in such as
part of faith, as I
part the Jews and the
part against him, as a
part ... as it well appeared
part , the goodness of God
part bear me witness... as
part , in the words of
part , in the words of
part against them... or else
part against us), they would
part of Christ and his
part , he referred and restrained
part but believe well and
part some other let and
part toward attaining of his
lack upon his own part suffer. And thus, for 8, 820/ 3

the sacrament had no part in this play. By 8, 820/ 16

shall in the second part of his division, that 8, 820/ 19

Tyndale take the other part, and answer me that 8, 820/ 35

some let upon their part, by reason that they 8, 821/ 34

beginneth to play Tyndale's part ... first in flitting from 8, 831/ 9

were the paynims any part of the church which 8, 834/ 34

that were in that part gathered together into one 8, 835/ 6

church a member and part of the whole catholic 8, 835/ 7

always, for the more part, with imperfection and spots 8, 841/ 17

her head, or any part of her were invisible 8, 845/ 19

we may see every part, is a thing above 8, 845/ 25

the other was a part thereof; like as if 8, 856/ 21

pass unanswered ere we part; but forasmuch as he 8, 857/ 7

he hath yet brought, part proveth nothing for him 8, 858/ 33

him, and the more part proveth clear against him 8, 858/ 34

that spoke on that part since that heresy first 8, 867/ 24

Barnes meetly well in part, and better than Tyndale 8, 870/ 8

man for his own part, upon the peril of 8, 871/ 18

for be for our part not only determined by 8, 872/ 24

received and approved as part of the common Catholic 8, 872/ 25

nations... and the contrary part not only condemned and 8, 872/ 26

him again, for our part, some example of some 8, 876/ 27

is as sorry to part from them as they 8, 886/ 2

would recompense, upon his part, with being mindful of 8, 886/ 4

and so should either part, by their praying each 8, 886/ 7

would he, for his part, to their further consolation 8, 886/ 13

words of some other part seemeth contrary. And then 8, 895/ 25

the Lord, without any part of their own devoir 8, 897/ 24

Scripture proveth for her part ... and each of you 8, 903/ 28

proveth for your own part, and that she lieth 8, 903/ 29

you seeth his own part so feeble and so 8, 904/ 18

laying forth for his part holy doctors of the 8, 906/ 5

saints say for his part: I have thought it 8, 906/ 6

by and by no part of Holy Church. For 8, 906/ 31

called fair because every part is fair, but because 8, 906/ 35

may be some weak part in a strong body 8, 906/ 36

body, and some sore body in a whole body 8, 907/ 1

body, and some dead body in a quick body 8, 907/ 2

body, and some foul body in a fair body 8, 907/ 2

body, and some white body in a black body 8, 907/ 3

those good men be part, were not "the church" 8, 911/ 26

very good men are part; and are all called 8, 912/ 15

faith, on the one part, and all miscreant paynims 8, 912/ 21

schismatics, upon the other part of all which as 8, 912/ 23

any cruelty upon his part, but by justice, through 8, 921/ 2

too, for they be part of this universal church 8, 924/ 18

very church, or some part of us is the 8, 927/ 34

Scripture is on our part ... we be the very 8, 928/ 11

nor any member or part thereof at any time 8, 935/ 1
the leastwise be some part. And this do all 8, 936/ 19
but out of every part some convenient number conveniently 8, 937/ 26
bound to the one part or to the other 8, 939/ 5
would: then is my part as well proved, and 8, 939/ 26
opinion and take their part be in the like 8, 942/ 11
person in every other part of the world that 8, 942/ 18
church as were a part of the whole known 8, 951/ 6
church nor an unknown church, nor a known part of a church, nor 8, 951/ 8
church, nor a known part of an unknown church 8, 951/ 8
church... whereof every known part that he should so 8, 951/ 17
in any particular church of the known Catholic part 8, 951/ 29
with pulling the chief part away, to make them 8, 959/ 33
done it till we part hence by death. These 8, 971/ 2
he shall make every part of her such, nor 8, 971/ 17
man come and be part of his Church and 8, 971/ 25
sentence... against his own part ... and concladeth all the 8, 972/ 18
ye shall bear no part of that flesh forth 8, 976/ 24
and forbade, that no part should be borne out 8, 976/ 27
so plenteously as our part were to have, such 8, 979/ 30
bringeth in for his part , did plainly pursue them 8, 991/ 35
forasmuch as the most part shall be such things 8, 995/ 18
have answered the great part of that I shall 8, 995/ 23
the least, of some part ye shall bear no 8, 999/ 12
yet is it a part what marks and tokens, 8, 1001/ 30
of their own devising, part of their own devising, 8, 1001/ 32
company that is no part others beside, that every 8, 1001/ 33
by the death of part of the church, nor 8, 1002/ 30
always laid for their part of them changed and 8, 1008/ 16
members being in that part the words of the 8, 1013/ 5
and to be no part thereof that was the 8, 1014/ 27
in which body every part of his Mystical Body 8, 1015/ 31
doth it as a part beareth other, and the 8, 1017/ 34
corrupted also no little part and as the minister 8, 1025/ 31
this finish the first part of the clergy, and 8, 1027/ 7
proof of which second part , and now make you 8, 1029/ 8
as Lucifer and his part not only followeth, but 8, 1029/ 11
partakers were put out of part only followeth, but 8, 1025/ 19
that God were so partial that without any difference 8, 898/ 2
once, should indifferently, without partiality , read it and advise 8, 862/ 27
the place in his particular answers unto every chapter 8, 603/ 21
the truth of any particular man... but only to 8, 621/ 20
in answering of his particular objections, touch in their 8, 776/ 21
curch. For as those particular churches were known churches 8, 855/ 28
church, or that any particular church fall from the 8, 856/ 17
them all: upon a particular they boldly conclude a 8, 880/ 26
must needs be a particular and a certain man 8, 943/ 8
church, but to the particular church. Now, this 8, 943/ 10
particular church. Now, this particular particular church doth fully and 8, 943/ 14
particular church may err; wherefore 8, 943/ 18
must needs be a
church, but to the
third is that this
fourth is that this
must needs be a
church, but to the
not sent to the
go? Whether to the
this man be a
must complain to a
though there were no
that is that the
point is that this
Barnes proveth that the
a difference between the
error they may err
saith that was a
him complain to no
complain to an unknown
or to any other
than unto such a
not fail in any
some of those known
to make his true
And then if Christ's
whereof all the known
truth, be any one
and that all the
and women as the
indeed it hath) many
is sometimes for every
and not of any
it appeareth that known
members unholy in the
Paul to call these
all these be but
and made of the
it possible that every
church being made of
were meant but of
this specially of any
put away by any
For not only every
company, but also every
Catholic because all the
lawfully out of a
church, because that same
so complaineth to the
the officers of the
the catholic church, since every

particular and a certain man
particular church. The third is
particular church, if she be
particular church doth sometimes wholly
particular and a certain man
particular church.
"By this it
particular church. Let us now
particular church, or to the
particular man as well as
particular church as well as
particular man but he that
particular church, if she be
particular church may all, wholly
particular church may err. And
particular church and the universal
particular and universal both. Ye
particular church who would have
particular church... but go seek
particular church, or to any
particular church than unto such
particular church as were a
particular church part of the
particular churches that are in
particular churches that is to
particular churches to which he
particular churches of Christ be
particular person alone, or a
particular parts thereof, as well
particular companies, make one, whole
particular parts, wherefof, for the
particular church of the same
particular church but as a
particular churches, the parts of
particular churches that are the
particular churches holy. Moreover, good
particular churches. Whereunto I have
particular churches, as of its
particular church were a church
particular known churches should be
particular churches... he may see
particular church of any one
particular church, he is put
particular congregation or company, but
particular person of the catholic
particular members together make but
particular church is accursed out
particular church doth it as
particular church, complaineth to the
particular church be officers of
particular church and every particular

8, 943/ 29
8, 943/ 30
8, 943/ 31
8, 943/ 34
8, 949/ 5
8, 949/ 7
8, 949/ 9
8, 949/ 18
8, 949/ 19
8, 949/ 21
8, 949/ 24
8, 949/ 31
8, 949/ 32
8, 950/ 1
8, 950/ 8
8, 950/ 19
8, 950/ 23
8, 950/ 32
8, 950/ 34
8, 951/ 4
8, 951/ 5
8, 951/ 5
8, 951/ 29
8, 951/ 31
8, 951/ 37
8, 952/ 6
8, 952/ 9
8, 1000/ 1
8, 1000/ 9
8, 1000/ 10
8, 1001/ 8
8, 1012/ 32
8, 1013/ 31
8, 1014/ 19
8, 1014/ 24
8, 1014/ 29
8, 1024/ 11
8, 1024/ 14
8, 1024/ 16
8, 1024/ 17
8, 1024/ 19
8, 1024/ 22
8, 1025/ 24
8, 1025/ 26
8, 1025/ 27
8, 1025/ 28
8, 1025/ 30
8, 1025/ 31
8, 1026/ 10
8, 1026/ 11
8, 1026/ 12
particular church and every rush. Now, that every it and making themselves your feet at your Scripture itself, as I have already showed, and were once but signs up unto faith... and proved none of theirs... style and Latin, and and avoid... as it proved none of theirs, style and Latin, and good yet describeth he the vicious living, and many things that she that she partly liked, Saint Paul, as I and always stretching: yet, intermission of their praying, revelation to his church church partly by writing, vices, as I have true penitent elects be have evil played their so reject they divers I showed upon all and in some other in Saxony and some the sick and sore refuse and reject divers plainly prove both the Switzerland, and some other strong now by three invisible... but, all her wrote were very true apostles diverse in diverse being the members and also to some other contrary to some other company some of her the variety of good seeth how the foul God would suffer some faithful people from all faults of the naughty thither together from all this once, from all due assembly of certain that are in some particular person, also of the 8, 1026/ 13 particular faithful person of the 8, 1026/ 18 parties against it: all the 8, 1026/ 33 parting , in witness against them 8, 882/ 32 partly have already showed, and 8, 631/ 34 partly shall yet hereafter. Then 8, 631/ 34 partly of what we should 8, 692/ 21 partly what we should do 8, 692/ 22 partly by the style and 8, 707/ 3 partly by authentic stories. And 8, 707/ 3 partly appeareth by Saint Jerome 8, 711/ 2 partly by style and Latin 8, 712/ 4 partly by authentic stories." Here 8, 712/ 5 partly the vicious living, and 8, 732/ 24 partly the hypocrisy, too, that 8, 732/ 25 partly liked, partly disliked, in 8, 884/ 9 partly disliked, in the reading 8, 884/ 9 partly told him there, prove 8, 971/ 15 partly for intermission of their 8, 972/ 7 partly for their continual new 8, 972/ 8 partly by writing, partly without 8, 996/ 17 partly without, and that in 8, 996/ 17 partly before declared in the 8, 1014/ 17 partners in faith seeing, I 8, 576/ 1 parts , yet have there been 8, 579/ 38 parts which the whole Catholic 8, 639/ 14 parts some such differences between 8, 650/ 3 parts of Almaine, be the 8, 662/ 31 parts of Almaine, what another 8, 663/ 21 parts of the same, yet 8, 669/ 28 parts of the Epistle of 8, 684/ 6 parts . And therefore let Tyndale 8, 710/ 10 parts of Germany, by the 8, 731/ 31 parts than it was when 8, 738/ 32 parts being visible, herself were 8, 845/ 20 parts , and of the nature 8, 855/ 27 parts to instruct it, and 8, 856/ 2 parts thereof be so pure 8, 858/ 30 parts of his own, telleth 8, 871/ 10 parts of his own tale 8, 871/ 22 parts be. Now wot ye 8, 905/ 27 parts and bad giveth a 8, 907/ 17 parts do set out the 8, 907/ 19 parts or members of his 8, 915/ 34 parts of the world and 8, 924/ 11 parts to the blame of 8, 932/ 17 parts of the world with 8, 937/ 15 parts of the world come 8, 937/ 35 parts representing the whole body 8, 940/ 33 parts of Almaine, sects disanverted 8, 951/ 32
is to wit, the of Christ be known yet further, in some false heretics in divers Saint Bernard. "In the the matter for their both in divers other that all the particular it hath many particular known particular churches, the is made of those in earth, all the that as all the these men, all the then that of the last point... though the to do if the For that the one he findeth... the other himself offended, except the sinful living, though the mean here that the the spiritual court the the temporal court, the Church reproveth if the compelled to make the the willfulness of the the sacrifice of the himself may make, can and let vain words besides that, we far weighed and considered... we number of men, we brought all unto this I would very fain sin. To this goodly Calvary. But let that wherein some false sects not rather let it about his heart? I shall let this process therefore letting that question answer Tyndale thereunto (letting quoth I, "let that his railing... I shall though I let them yet shall they not sin... but we shall which: I shall therefore
his body. I let
but that heresies might
should stay, and nothing
cannot err: letting now
never could come to
were so come to
But letting the remnant
unto grace… and so
sin, but we shall
without any exception, should
sin… but we shall
her sins." But letting
that "the church" shall
Bernard's words. For letting
of learning, and letting
was then upon his
argument. For the paynims
say that his part
by one whose eternity
time, and whose infinity
man, when the body
truly and which untruly,
church of Christ here
speaketh of you. He
in the New far
when we reply that,
merits of Christ's bitter
for compassion of Christ's
merits of our Savior's
a memorial of his
suffering here his painful
thereby were after Christ's
coming, when by the
a memorial of Christ's
merits of Christ's blessed
which Christ with his
and virtue of Christ's
the virtue of Christ's
manner handled at his
Saint Paul saith, the
walk, till they be
many of sundry ages
this eight hundred years
years from Easter last
eight hundred years last
these eight hundred years
now more than almost
were then done and
eight hundred years last
within this twenty years
pass
that he noteth in
8,876/15
pass
uncontrolled, while every lewd
8,911/28
pass,
till all the whole
8,922/28
pass,
therefore, for the while
8,924/6
pass:
I answer him that
8,938/33
pass
and so done in
8,939/28
pass
till some other time
8,945/9
pass
at the last through
8,957/22
pass
from hence without sin
8,959/25
pass
hence pure and clean
8,970/19
pass
from hence without sin
8,972/23
pass
that Saint Augustine saith
8,972/28
pass
hence without sin, and
8,973/21
pass
some pieces that he
8,986/26
pass
some such also as
8,986/28
passage
over the sea again
8,884/10
passed
both the Catholic, Christian
8,768/3
passeth
us by nothing but
8,620/28
passeth
all time, and whose
8,621/13
passeth
all number: that is
8,621/13
passeth
from it; but it
8,725/21
passeth
my capacity to perceive
8,903/32
passeth
hence without sin, nor
8,972/29
passeth
me sore in condemning
8,984/1
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in that he vouchsafed
8,755/14
passing
over all the time
8,1010/15
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… and that yet in
8,580/29
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. And with this ordinance
8,631/14
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; and that yet we
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. And then he jesteth
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, thereby to damn and
8,755/17
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8,839/32
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this twenty years last

eight hundred years last

would give you a
glad to catch a
but a bare broken
I say that this
thing. For in this
this process pass, which
destroyeth all that pleasant
But forthwith after that
layeth us forth a
glosses which they have
of Saint Augustine and
a pat upon the
fall upon his own
head and broke his
tell of M. Henry
book, "Teigitur clementissime
best) prayeth, in the
patted them upon the
Lord; make straight the
and trace out the
and trace out the
wise stopped, and his
Galatians, charity, gladness, peace,
judgment, have destroyed all
with the virtue of
it please ye, hearken
bear that wrong and
as I say, provincial
the doctrine of popes,
the holy prophets and
the holy prophets and
the Pharisees succeeded the
and living of the
chiefly honored among the
have hell for their
Bernard were his special
with his stick and
or that drink; in
praying (which Barnes calleth
Fourth Reason Tyndale And
Fifth Reason Tyndale And
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<td>all. For as Saint Paul saith, &quot;what hast thou</td>
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<td>this text of Saint Paul that he bringeth, plainly</td>
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<td>everlasting tabernacles.&quot; Moreover, Saint Paul Paul wroteh unto the Corinthians</td>
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churches to whom Saint
under them, as Saint
And therefore saith Saint
heaven, where, as Saint
send it." Also, Saint
well thereafter, as Saint
in Scripture. Also Saint
Isaiah and of Saint
the words of Saint
by words of Saint
as well of Saint
tell them that Saint
the way." And Saint
he consider that Saint
could not be. Saint
in Scripture. Also Saint
persecutions (for as Saint
that as touching Saint
other words of Saint
have marveled if Saint
and so might Saint
Ephesians… as though Saint
evil. For as Saint
judges, which thing Saint
kill them. For Saint
And therefore saith Saint
ye see, by Saint
Christ hath, as Saint
yet meant not Saint
us falsely forth Saint
telleth us that Saint
But by holy Saint
sins beside. But Saint
be damned. For Saint
in handling of Saint
Which words of Saint
his purpose. For Saint
stranger, according as Saint
Augustine, and with Saint
it written by Saint
not deceived, as Saint
into that flock Saint
not care for Saint
I lay them Saint
the Thessalonians, letted Saint
their infidelity. When Saint
see plainly that Saint
still. And when Saint
to whom did Saint
the counsel of Saint
Paul wrote were very true
Paul set Timothy so God
Paul, "There is no damnation
Paul saith, "who shall accuse
Paul saith, "Faith cometh by
Paul declareth of his hearers
Paul witnesses the same, saying
Paul, and by the example
Paul where he saith, "Faith
Paul … and then were ye
Paul as of Saint James
Paul wist full well what
Paul writeth unto the Thessalonians
Paul himself used either that
Paul also commanded the Corinthians
Paul witnesses the same, saying
Paul saith, "They that will
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Paul would have said as
Paul in those words very
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plain here, by Saint
they regard not Saint
love or hatred." Saint
unto God, as Saint
be unknown? Moreover, Saint
drunkenness, banquetings." Lo, Saint
the counsel of Saint
the bidding of Saint
and mark that Saint
wise to gloss Saint
liken almost as well
bishop's hand… and Saint
Lyly, late master of
tell us that of
and clean. Mark Saint
this exposition of Saint
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thus… Barnes Mark Saint
Christian man falsifieth Saint
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against Barnes, of Saint
appeareth plainly that Saint
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ahungered, pamper in their
and they compelled to
compelleth ten parishes to
where the Scripture saith "
us, "Vow ye and
all Deutschland, every priest
publican and a very
had been born a
publican and a very
Saracen, nor Jew, nor
and became a false
Cornelius the Centurion, the
sue one another before
publican or a very
wretch and a very
infidels, and especially before
be taken as a
they should sue before
taken not as a "
of paynims. For some
words they spoke against
not unto them the

Paul
saith that God hath
Paul
saith also, "Let two
Paul
showeth us well that
Paul
also biddeth the Corinthians
Paul
also saith unto the
Paul
, that he meanceth not
Paul
, yet at the leastwise
Paul
also saith, "I know
Paul
in the same place
Paul
saith, "The works of
Paul
, good Christian readers, saith
Paul
, that saith, "That man
Paul
, "Let there be no
Paul
saith not, "dispute with
Paul's
words and say that
Paul's
steeple to a dagger
Paul's
hand laid upon Timothy
Paul's
School, brought up in
Paul's
Church we may well
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Paul's
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Paul's
mind was far from
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… and on the other

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afresh. And yet in
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them, to compel them
pay
their tithes and offerings
Pay
your vows"… Friar Luther
pay
it." And Saint Paul
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a gulden unto the
paynim
"; and "In better case
paynim
… and circumcised in Jerusalem
paynim
." But, now, good Christian
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neither that ever said
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, and persecuted the Christian
paynim
, did without it. And
paynim
judges, and ye do
paynim
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paynim
, which pain is, among
paynim
judges, which thing Saint
paynim
and a publican." And
paynim
judges, they should appoint
paynim
" only, but also as
paynim
that lacketh the right
paynims
Jews, and heretics. Now
paynims
also, as his master
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<td>8, 653/19</td>
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<tr>
<td>penance</td>
<td>, exhorting to confession and</td>
<td>8, 653/23</td>
</tr>
<tr>
<td>penance</td>
<td>&quot; , &quot;priest,&quot; and &quot;church,&quot; with</td>
<td>8, 684/18</td>
</tr>
<tr>
<td>penance</td>
<td>at all. He weeneth</td>
<td>8, 687/32</td>
</tr>
<tr>
<td>penance</td>
<td>, ye wot well, thereto</td>
<td>8, 687/34</td>
</tr>
<tr>
<td>penance</td>
<td>to make satisfaction. And</td>
<td>8, 692/4</td>
</tr>
<tr>
<td>penance</td>
<td>, and that they teach</td>
<td>8, 709/14</td>
</tr>
<tr>
<td>penance</td>
<td>, that he now calleth</td>
<td>8, 733/11</td>
</tr>
<tr>
<td>penance</td>
<td>in ashes and shirts</td>
<td>8, 747/14</td>
</tr>
<tr>
<td>penance</td>
<td>done, he should,</td>
<td>8, 758/21</td>
</tr>
<tr>
<td>penance</td>
<td>, and saith that shift</td>
<td>8, 785/37</td>
</tr>
<tr>
<td>penance</td>
<td>, because they consent not</td>
<td>8, 790/23</td>
</tr>
<tr>
<td>penance</td>
<td>for this thy wickedness</td>
<td>8, 796/29</td>
</tr>
<tr>
<td>penance</td>
<td>, we shall not need</td>
<td>8, 797/8</td>
</tr>
<tr>
<td>penance</td>
<td>too; but yet how</td>
<td>8, 797/11</td>
</tr>
<tr>
<td>penance</td>
<td>, or to believe that</td>
<td>8, 826/21</td>
</tr>
<tr>
<td>penance</td>
<td>for their evil, if</td>
<td>8, 831/34</td>
</tr>
<tr>
<td>Penance</td>
<td>... and thus, in good</td>
<td>8, 852/15</td>
</tr>
<tr>
<td>penance</td>
<td>, so live here with</td>
<td>8, 852/16</td>
</tr>
<tr>
<td>Penance</td>
<td>in their lives; and</td>
<td>8, 855/7</td>
</tr>
<tr>
<td>Penance</td>
<td>of those sorts ordinarily</td>
<td>8, 855/11</td>
</tr>
<tr>
<td>Penance</td>
<td>washed any whiter since</td>
<td>8, 863/16</td>
</tr>
<tr>
<td>penance</td>
<td>make no satisfaction himself</td>
<td>8, 867/15</td>
</tr>
<tr>
<td>Penance</td>
<td>. And therefore where he</td>
<td>8, 867/26</td>
</tr>
<tr>
<td>penance</td>
<td>... appointed him by the</td>
<td>8, 867/32</td>
</tr>
<tr>
<td>Penance</td>
<td>... and because Christ is</td>
<td>8, 868/19</td>
</tr>
<tr>
<td>Penance</td>
<td>, and other holy sacraments</td>
<td>8, 906/26</td>
</tr>
<tr>
<td>penance</td>
<td>... or else, truly because</td>
<td>8, 968/14</td>
</tr>
<tr>
<td>penance</td>
<td>and Baptism, and that</td>
<td>8, 1018/21</td>
</tr>
<tr>
<td>penance</td>
<td>and attained mercy. Thirdly</td>
<td>8, 1018/30</td>
</tr>
<tr>
<td>penance</td>
<td>&quot;into the church&quot; again</td>
<td>8, 1021/22</td>
</tr>
<tr>
<td>pencil</td>
<td>of daily prayer overwiped</td>
<td>8, 961/28</td>
</tr>
<tr>
<td>penitent</td>
<td>elects be partners in</td>
<td>8, 576/1</td>
</tr>
<tr>
<td>penitent</td>
<td>than theirs. For 1</td>
<td>8, 588/31</td>
</tr>
<tr>
<td>penitent</td>
<td>should live he declared</td>
<td>8, 653/24</td>
</tr>
<tr>
<td>penitent</td>
<td>sinner, and, finally, for</td>
<td>8, 667/20</td>
</tr>
<tr>
<td>penitents</td>
<td>, increaseth the righteous folk</td>
<td>8, 976/13</td>
</tr>
<tr>
<td>penny</td>
<td>by him. And Sir</td>
<td>8, 628/14</td>
</tr>
<tr>
<td>penny</td>
<td>thither, than to suffer</td>
<td>8, 701/29</td>
</tr>
<tr>
<td>penny</td>
<td>chicken must needs, 1</td>
<td>8, 723/19</td>
</tr>
<tr>
<td>penny</td>
<td>for a fit of</td>
<td>8, 831/26</td>
</tr>
<tr>
<td>penny</td>
<td>by them, I rought</td>
<td>8, 903/12</td>
</tr>
</tbody>
</table>
the pledge or earnest
the reward of the
church of all Christian
should have among the
matter. And since those
jesting, to do the
they reign over Christian
prosper... and make all
all other good Christian
be defamed among the
slander among the common
be true whereof the
deeds themselves before the
till they hear the
worthy for all the
the eyes of his
keep him from the
Christian princes cause faithful
church of all Christian
the Jews, and Christian
also among all Christian
new church of all
among rebellious and unruly
though they kept the
Testament, and taught the
new thing among more
the faults of the
and find wretched, beastly
prophets to call the
Also, God punished his
and sects among his
flock and his whole
to convey his whole
did call upon the
that they "kept the
some superstitious, whereby the
make merchandise of the
and sacraments unto the
as they and that
clergy and the Christian
many great pieces of
been received, and the
is neither preacher nor
that unknown church, nor
such means as the
wrong and teacheth the
and rulers of the
we be, and the
and believed by the
thereby had misled the
penny of which devotion they
penny but they only that
people , neither of malice gone
people these things well I
people which Tyndale calleth the
people pleasure, and drive away
people like temporal tyrants. Whereby
people lawless, because all laws
people do. Now, if Tyndale
people . And if the thing
people ... whereof can come none
people talk, they know their
people hear of them. And
people murmur and wonder at
people to wonder at. And
people from the valley looking
people . Whereof to be sure
people to burn him. But
people is not the church
people going out of the
people so plainly believed and
people agreeing in one faith
people ... by which many a
people from outward idolatry of
people to believe in the
people to have more taught
people for which they were
people to bear it and
people home... what findeth Tyndale
people ... and then sent his
people , but to govern and
people together. As he caused
people out of Egypt... and
people , and win in some
people from outward idolatry of
people among them took harm
people with feigned words, as
people : it must, I say
people were then fallen from
people : I have already showed
people to fall out thereof
people taught; and not a
people assembled to preach unto
people of an unknown church
people might perceive that the
people false, but also that
people too, both as good
people of their times, too
people before. So that, this
people both into wrong belief
them... and teach the
openly... and give the
beguile the poor unlearned
is that that the
Tyndale would have the
that tale to the
he would have the
ever rumor among the
utterly quenched, when the
wrong way, beguiling the
then they beguile the
more burdensome to the
Christ and leave the
they preach unto the
Only the accursed unlearned
church of all Christian
and all the Christian
the Lord a perfect
of before, because the
great peril lest the
and make a perfect
faith the common Christian
must needs cast the
same to the Christian
said again that Christian
God had promised the
said, they taught the
and Christ called the
holy that though the
the leastwise as the
and call home the
and mother, mistaught the
purge and purify the
could, rather than the
not know what the
of all true Christian
mother of all Christian
living of the Christian
blind and beguile the
so plenteous upon the
would be good Christian
poured on upon his
for love... since Christian
chariots. These kinds of
hand to let the
is to good Christian
time or number of
would be mock unlearned
pursued with the well-believing
impunity of all mischievous
people
the contrary, and construe
people
counsel to give little
people
... with turning their minds
people
love not to follow
people
believe and "live after
people
, he would have the
people
pull the priest from
people
against the priest from
people
see them so beastly
people
, making of constitutions, using
people
with their false preaching
people
, more grievous and more
people
the shells. Then as
people
, as boldly and as
people
that know not the
people
unto the synagogue of
people
besides. And thus, neither
people
" That is, them that
people
should by these prophecies
people
that had through false
people
. Now, where Tyndale saith
people
by all these ages
people
into a very false
people
... "You know not the
people
might answer the Jew
people
a savior to come
people
to believe in the
people
home from idolatry. And
people
and the princes both
people
might have cause to
people
from sin, by the
people
that what need soever
people
, bid us now believe
people
should have come unto
people
believed a thousand years
people
, of which our matter
people
, he will not know
people
of the Catholic Church
people
with we be very
people
that through the miracles
people
, from all the guilt
people
in the New Law
people
receive the spirit of
people
do make flesh their
people
the better behold his
people
Tyndale's argument none other
people
, wherein some false sects
people
, and make them believe
people
the false idolaters of
people
a Job, as it
that even among that as did the naughty belief of all the space to all Christian and all the Christian and the whole Christian follow that all Christian they teach not the virtuous priests and religious whole multitude of the Barnes confesseth, both good city... but the Christian company where many virtuous have of all these only such clean, pure that all manner of faith of all Christian died for the Christian church of all Christian church of all Christian church of all Christian all those whole Christian wit, to the Christian toward wills of the is not the Christian in earth whereof the the world where faithful prove us plainly some and a congregation of church and congregation of common experience of the he putteth himself, of consent of all Christian Gospel works wrought among of all true Christian sort, yet would the all without and the provoke to rebellion the and infect good Christian to the good, virtuous not only the Christian nor only those Christian all the faithful Christian all called the "faithful" and repugnance, both good the unknown good, virtuous ye know, good Christian meant not all Christian faithful" folk all Christian wit, all the faithful people while they were in 8,793/30 people while Aaron durst not 8,794/5 people from the death of 8,810/23 people besides, that now there 8,816/32 people besides, be the very 8,824/22 people , that is to say 8,825/1 people being baptized in childhood 8,827/21 people that faith alone is 8,831/33 people be put out of 8,832/4 people , both good and bad 8,833/26 people and bad Saint Paul 8,834/14 people only, that were in 8,835/6 people are among them... and 8,835/23 people plenty, such as be 8,836/5 people as he speaketh of 8,839/6 people , be he pope or 8,839/13 people this fifteen hundred years 8,842/36 people to bring them to 8,851/35 people , and hath cleansed them 8,852/2 people , to the intent that 8,852/6 people ... and by the infusion 8,852/10 people , as they were indeed 8,853/22 people of Corinthians, "Ye be 8,853/35 people of his known Catholic 8,856/10 people of any one country 8,858/17 people living here in earth 8,858/29 people are inhabited yet, for 8,859/21 people somewhere so pure and 8,859/33 people so clean and so 8,863/7 people so pure and so 8,863/19 people and by the plain 8,864/15 people so clean and pure 8,871/30 people , before that these heretics 8,872/29 people ... we may be very 8,879/8 people and all faithful Christian 8,909/20 people be much worse if 8,911/12 people is therefore bound to 8,911/12 people that should obey them 8,911/19 people with false, poisoned heresies 8,911/21 people that are in the 8,911/24 people present at his sermon 8,912/6 people that were in that 8,912/6 people that were in the 8,912/8 people of Christ, because of 8,912/16 people and bad. And therefore 8,912/19 people that have true charity 8,912/26 people , who be true members 8,913/11 people that agree in profession 8,913/23 people , all the Christian nations 8,914/10 people from all parts of 8,924/10
of all good Christian
church of all faithful
except yourselves… all this
said that the Christian
the edification of Christian
places edified he much
some unlearned and newfangled
flock of all Christian
nevermore all the whole
should represent the whole
the very whole Christian
that all the whole
number of all Christian
all the whole Christian
all the whole Christian
suppose, that the whole
all the whole Christian
first replenished well with
all the whole Christian
whole congregation of Christian
and yet all Christian
that whatsoever all Christian
For when all Christian
and faith in Christian
is, among good Christian
any court of Christian
was at any time
Friday… and that the
which the good Catholic
quiet grown among Christian
trouble of good quiet
unknown, of only holy
heard speak among Christian
ye see, good Christian
And ye, O faithful
the world soever those
call the Catholic, Christian
known church of Christian
only good, holy, virtuous
of only good, holy
agree that evil Christian
wretched days with much
time among all Christian
and profit of Christian
had turned the wavering
find the churches without
the churches without people,
was received of the
the throng of the
and said unto the
people upon earth, and withdrawing
people that Barnes deviseth… saving
people condemn your faith for
people were edified and built
people, that were by the
people where we find not
people with the color of
people, together upon that fair
people be called again together
people, and should have the
people should have if they
people, being so main a
people, but of some such
people. And thus ye see
people assembled at a general
people were at the general
people… or if there should
people… that same shameful sensual
people, yet should their determination
people to it, and yet
people obeyed it. And whereas
people would determine if they
people be by the same
people, "Surely if Barnes' words
people, more dangerous and fearful
people, be it spiritual or
people, good and bad both
people be no more bound
people suffered and used none
people, and that yet again
people… and disturbing of the
people, pure and clean without
people… when he so holly
people, how shamefully this evil
people, know what witness ye
people be and be they
people "papists" yet can it
people good and bad both
people, pure and clean without
people unknown, clean and pure
people do by their deadly
people little esteemed was had
people for a thing so
people, and by God againward
people of that country… and
people, people without priests, priests
people without priests, priests without
people there with an incredible
people from him… so great
people, "By this shall ye
bread, said unto the people, “Those sick folk shall a number of sick people, by the tasting of fain to turn out of their church nor these abominable heretics which abiding in the old of the earth, he began to be misled to fall in perplexity holy unto thy Lord of the right faith, made a second question say to Tyndale that, and such others as that himself maketh, should true... yet since that say that it is he have found out: yet did the Apostle said it of his have stuck with him, all of one town said that of his neither she would nor “turned into starch.” Lo a word of some allege us for his habitation somewhat touch by the read me the Gospel have hidden me from tell us the same will forgive thee this seem to fall in upon that question arise, that it is not this question will somewhat Tyndale, guessing now whereabouts say that the habit, "What then?" and wherefore of "the church" and he meaneth, if he I blame his wit of "the church" and depart out of him, she doth not, and never... and yet, all, at some other, convenient no wine in that there be none? Nor
in special, he would truly. Then would he of persecution yea, or teacher. Then would he with poison." But now
Now would Friar Barnes avail me? It may have that I have mine own, and would use now, and yet make Holy Church. But doubts that some shall
And Saint Gregory would none of them, but But now ye will necessity of our nature, prove the article as more than are yet fall to, they shall could not, they shall in dia, a negotio do thereby? And if defamation amendeth. Which may doing, that it shall For my father may fail, yet may it be true... I may whereby we may well will in no wise ye cannot but thereby that the princes themselves a man could not her and make her and to make her it there... because ye nor she could not as the people might yet may ye clearly point themselves so clearly learning, nor wit to beast: I cannot well purpose, that I can enough by that mark make them the better every man may well warrant you, very well Christ... Tyndale may well Berengarius may Tyndale well Christ. Tyndale may also say, Tyndale may well

**peradventure** advise her to take 8, 886/ 18
**peradventure** assign her some specially 8, 886/ 36
**peradventure** die before she should 8, 887/ 3
**peradventure** tell her that whosoever 8, 887/ 10
**peradventure** Friar Barnes would answer 8, 892/ 10
**peradventure** answer her and say 8, 893/ 29
**peradventure** hinder and hurt me 8, 894/ 30
**peradventure** by hap fortuned upon 8, 894/ 36
**peradventure** have left mine own 8, 918/ 3
**peradventure** have marveled if Saint 8, 931/ 11
**peradventure** men of some other 8, 934/ 31
**peradventure** marvel for what intent 8, 964/ 8
**peradventure**, but through our willful 8, 965/ 19
**peradventure** they may, for many 8, 1005/ 35
**peradventure** understood. And also meseemeth 8, 1005/ 37
**peradventure** then find that I 8, 1007/ 23
**peradventure** find farther not so 8, 1007/ 24

**perambulante** in tenebris, ab incursu 8, 988/ 3
**percase** any man think that 8, 591/ 8
**percase** also be long spread 8, 592/ 6
**percase** have no such reward 8, 634/ 4
**percase** have some need and 8, 698/ 24
**percase** last long and not 8, 818/ 25
**percase** the more boldly, and 8, 894/ 34
**perceive** that he goeth not 8, 576/ 3
**perceive** me, but maketh the 8, 577/ 25
**perceive** what doctrine he would 8, 583/ 30
**perceive** not their faults for 8, 591/ 8
**perceive** that thing for a 8, 591/ 11
**perceive** the Treatise of the 8, 604/ 18
**perceive** that the earth hangeth 8, 604/ 21
**perceive** yourself that no heavy 8, 604/ 36
**perceive** the difference between the 8, 606/ 6
**perceive** that the man were 8, 618/ 9
**perceive** by their master Martin 8, 624/ 8
**perceive** to be perceived and 8, 624/ 12
**perceive** anything at all what 8, 624/ 36
**perceive** what he meaneth by 8, 629/ 7
**perceive**... but if he mean 8, 629/ 13
**perceive** him and challenge him 8, 634/ 18
**perceive** it... he could do 8, 643/ 29
**perceive** that they be so 8, 649/ 19
**perceive** that when his words 8, 649/ 33
**perceive** by two examples of 8, 661/ 9
**perceive** that a man may 8, 661/ 23
**perceive** this point well by 8, 661/ 26
**perceive** that though he go 8, 662/ 8
of God, make us
living! whereof ye may
hath, as ye now
every man may well
Tyndale, when he shall
which one we should
that are learned cannot
that art unlearned shalt
less shalt thou there
may well and clearly
but yourselves shall easily
as ye shall after
easy to spy and
Now shall ye well
both full well, and
good readers, the better
For ye may well
shall well and clearly
is that men may
not the Church, they
the grace therewith to
now that ye plainly
that ye shall plainly
of likelihood, as we
meaneth, ye may soon
all the world may
that we might thereby
hath Tyndale thereupon, ye
one point ye may
whereby men may well
may the more clearly
good readers, ye may
the well-willing person to
by which yourselves may
his "feeling faith." Ye
as ye may clearly
world thereby may well
and make them first
thereby they feel and
this ye may well
To make us clearly
every man may well
this man must needs
cannot in good faith
men may as well
may both abide together,
all heretics very well
showeth himself not to
by his will, well
he could not but

**perceive** that all they be 8, 663/13
**perceive** a great many by 8, 663/24
**perceive**, brought all to a 8, 663/12
**perceive** they cannot all be 8, 665/18
**perceive** how blindly the devil 8, 663/22
**perceive** well from the remnant 8, 666/5
**perceive** it, then thou, pardie 8, 668/10
**perceive** it anon? and examine 8, 668/11
**perceive**! And in much more 8, 668/16
**perceive** that Tyndale's solution is 8, 673/5
**perceive** and see that the 8, 678/37
**perceive** though he disseamble it 8, 679/24
**perceive** his juggling well enough 8, 686/5
**perceive** that the persons of 8, 697/18
**perceive** sufficiently where the one 8, 699/3
**perceive** while they teach in 8, 701/1
**perceive** , by their doctrine, that 8, 702/24
**perceive** that for Tyndale's tale 8, 706/6
**perceive** that this known Catholic 8, 707/18
**perceive** not which is the 8, 707/35
**perceive** that he hath, for 8, 708/32
**perceive** that this answer of 8, 709/4
**perceive** that this tale of 8, 712/14
**perceive** by the old holy 8, 715/5
**perceive** the men of whose 8, 727/15
**perceive** for elect and chosen 8, 729/32
**perceive** whether Saint Augustine, if 8, 732/2
**perceive** . For though it so 8, 733/23
**perceive** and judge whether the 8, 733/36
**perceive** that both Saint Cyprian 8, 734/29
**perceive** that Tyndale here, to 8, 735/5
**perceive** by that place in 8, 739/9
**perceive** and know which is 8, 739/17
**perceive** to what purpose Saint 8, 756/33
**perceive** here that the meaning 8, 757/3
**perceive** . And therefore may ye 8, 757/34
**perceive** and see that of 8, 767/8
**perceive** and believe which books 8, 770/11
**perceive** well enough within their 8, 775/10
**perceive** that whosoever have any 8, 775/19
**perceive** that only elects, that 8, 776/30
**perceive** that the faith which 8, 796/4
**perceive** that in bidding him 8, 799/6
**perceive** what counsel Tyndale can 8, 799/8
**perceive** what he meaneth as 8, 820/17
**perceive** or see why such 8, 821/14
**perceive** that by the plain 8, 828/26
**perceive** and understand the selfsame 8, 834/31
**perceive** the point, I shall 8, 857/9
**perceive** such folly and such 8, 862/32
the wit well to perceive it, and to do 8, 863/ 25
much wit as to perceive it when Tyndale had 8, 863/ 33
make almost every child perceive that Friar Barnes, all 8, 872 / 3
of a green garland perceive that there is wine 8, 878 / 24
meant that ye should perceive the same persons for 8, 879 / 18
shall know him, and perceive his doctrine to be 8, 888 / 7
be moved inwardly to perceive the true scripture": surely 8, 888 / 20
us and maketh us perceive where some of the 8, 893 / 27
damnably false, we may perceive and reprove the false 8, 891 / 27
hard for us to perceive either by sight or 8, 892 / 31
what tokens ye may perceive where some of 8, 893 / 30
construction of the Scripture perceive where be some of 8, 895 / 27
For how shall I perceive that any true members 8, 897 / 3
or no that preacheth, the false and not perceive the true word 8, 897 / 15
I halt, make her perceive the truth and go 8, 898 / 6
not cause me to perceive the truth... and no 8, 898 / 13
true teaching believe and perceive the things that they 8, 899 / 9
passeth my capacity to perceive her to be there 8, 906 / 8
any wit have to perceive the thing? Like as 8, 911 / 7
seem, every man may perceive that can and will 8, 914 / 19
would make you soon perceive if I could, in 8, 918 / 8
ye may, good readers, perceive two things. One, that 8, 921 / 32
may every man plainly perceive that this known Catholic 8, 935 / 16
members, he may then perceive well, and be very 8, 926 / 4
else must he needs perceive that the man was 8, 933 / 15
every man may plainly perceive that this known Catholic 8, 935 / 16
may every man plainly perceive the prescience of 8, 939 / 14
both. Ye may plainly perceive here that Barnes doth 8, 950 / 24
that was easy to perceive , without any sophism or 8, 951 / 10
were heretics, as ye perceive here by Saint Hilary's 8, 954 / 25
him, ye may well perceive if ye well advise 8, 967 / 5
words of Cyprian we perceive now what Friar Barnes 8, 973 / 12
Friar Barnes: that ye perceive that the light receiveth 8, 977 / 16
which ye may plainly perceive by Saint Augustine here 8, 979 / 11
ye may, good readers, perceive that the light receiveth 8, 977 / 16
and the more fully readers, here may ye perceive that the light receiveth 8, 977 / 16
fain walk, and to as far as I perceive that the light receiveth 8, 977 / 16
every man may plainly find it, because they perceive that the light receiveth 8, 977 / 16
Scripture, and therefore they perceive that the light receiveth 8, 977 / 16
hitherto, as ye plainly perceive that the light receiveth 8, 977 / 16
good Christian readers, ye perceive that the light receiveth 8, 977 / 16
well that these heretics as ye may clearly perceive that the light receiveth 8, 977 / 16

yet called Catholic, ye perceive him in whom they perceive that ye may also christened heretics. We may perceive that every child may Book. Whereby ye may damnable heresies. For you readers, well seen and could not be but Whereby should it be by their books be say, might it be clearly perceive to be other sense might be might seem to be can be no succession sentence were not sufficiently hath made it well lest if it were they lived, yet they that himself spied and thing that he before feelingly that thereby they by the Church) well true scripture, because he say, may soon be it thereby to be as I very well year. And when he he took it and upon the bare sight brought forth, yet himself I ween the man they should also be do assign might be of this church, ye saith that the eagle and was there soon were likely to be For it is well which two things he so fully seen and and openly known and the matter better, he unknown, and not be because the truth is taught and before not the while that themselves and incurable malice is forthwith it was thereby

perceive by the very common 8, 1026/ 20 perceive , by his faithful communication 8, 1026/ 23 perceive that the very Catholic 8, 1026/ 30 perceive also by old authentic 8, 1027/ 4 perceive them for clear. Of 8, 1030/ 12 perceive that the effect of 8, 1030/ 25 perceive well that everything must 8, 1032/ 39 perceived that Tyndale hath in 8, 575/ 6 perceived easily which doctrine were 8, 622/ 33 perceived ?” will some man say 8, 623/ 1 perceived that these folk now 8, 623/ 9 perceived and known whither part 8, 623/ 23 perceived and known... that they 8, 624/ 12 perceived therein, and drawn out 8, 636/ 11 perceived and known. Now when 8, 668/ 2 perceived among any such of 8, 668/ 28 perceived and understood might, I 8, 677/ 26 perceived and known that only 8, 683/ 32 perceived it might be laid 8, 685/ 15 perceived them after for saints 8, 694/ 19 perceived this prey of the 8, 724/ 1 perceived and believed that the 8, 739/ 26 perceived that Manichaeus, their archheretic 8, 744/ 31 perceived and known for the 8, 745/ 6 perceived well the same church 8, 753/ 36 perceived for his very church 8, 792/ 29 perceived ), saving the salve of 8, 814/ 4 perceived by those questions that 8, 814/ 27 perceived it for holy writing 8, 828/ 6 perceived and known for such 8, 846/ 8 perceived all the while well 8, 859/ 1 perceived those points well enough 8, 864/ 1 perceived by the fruit of 8, 879/ 23 perceived and known... to the 8, 891/ 23 perceived well that of necessity 8, 891/ 30 perceived her prey. And the 8, 897/ 17 perceived , upon the sight, for 8, 900/ 16 perceived and allowed. And in 8, 922/ 32 perceived and known that the 8, 933/ 3 perceived to stand sore in 8, 934/ 8 perceived that no man can 8, 941/ 1 perceived as well from all 8, 952/ 2 perceived the contrary to be 8, 955/ 13 perceived by the carnal eye 8, 974/ 25 perceived and seen only out 8, 977/ 6 perceived, he gave his church 8, 996/ 27 perceived it not proved by 8, 1006/ 28 perceived : then remained there in 8, 1007/ 12 perceived , known, and reproved for 8, 1025/ 15
of any other spieth, perceiveth, and knoweth which beast not. For the better thereunto... till Tyndale, now truth"... as well in hope, and charity. But Church so told him be snatched up. For yet for the better disliked, in the reading, children as he doth, reader away from the necessary, for the better showing have attained the against them... and their prepare the Lord a and so to become way and make a man of that true, he doth toward the the more sure and faith and a more to have a more faith for any more a faith and as affirming that after the never fail in his horrible deeds" and such they be made forthwith works must be as God's work is so bring forth and make remain in Christ by a good and a be, he saith, no is, he saith, a happen, we have a which he saith is ye show for a that this token is that ye call the twain, were sure and called himself such a your councils good and hath no full and assistance, that faithful, true, very God, in one perceiveth, it is with all perceiveth, all his whole heap perceiveth, a thing, the will perceiveth whereof, ye shall understand perceiveth the King's argument in perceiveth which is the true perceiveth that foolish juggling to perceiveth at length that all perceiveth well that if he perceiveth of Tyndale's doctrine concerning perceiveth that he was then perceiveth the peril that might perceiveth thereof. And yet hath perceiveth, that we consider by perceiveth thereof. But now begin perdition "sleepeth not," but waketh perfect people."That is, them perfect . And after the same perfect people. Now, where Tyndale perfect faith and Christian living perfect accomplishment of everything whereby perfect knowledge that the known perfect than Saint Augustine had perfect belief than Saint Augustine perfect than Saint Augustine's was perfect as he: then will perfect faith had, the haver perfect feeling faith I cannot perfect feeling faith may both perfect members of his Mystical perfect as the works of perfect that he infoundeth in perfect his glorious church, and perfect faith. This is well perfect token that there be perfect, sure signs, but only perfect token, so that in perfect token that there be perfect , ye see so unperfectly perfect token of the true perfect . Now, then... if wheresoever perfect token that is to perfect for so far as perfect holy man; which word perfect men, and of Holy perfect instruction without help of perfect doctrine by the inspiration perfect person of our Savior
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<td>perfecteth</td>
<td>all. For by Tyndale's</td>
<td>8, 821/ 8</td>
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<tr>
<td>perfecting</td>
<td>of our consent and</td>
<td>8, 743/ 32</td>
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<tr>
<td>perfecting</td>
<td>of belief in our</td>
<td>8, 744/ 15</td>
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<tr>
<td>perfection</td>
<td>... in which he would</td>
<td>8, 613/ 10</td>
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<tr>
<td>perfection</td>
<td>requisite that lacketh upon</td>
<td>8, 634/ 6</td>
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<tr>
<td>perfection</td>
<td>which the body should</td>
<td>8, 755/ 3</td>
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<td>perfection</td>
<td>and full infusion of</td>
<td>8, 799/ 22</td>
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<td>perfection</td>
<td>of faith in the</td>
<td>8, 821/ 9</td>
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<tr>
<td>perfection</td>
<td>of faith to be</td>
<td>8, 821/ 16</td>
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<tr>
<td>perfection</td>
<td>to be by God</td>
<td>8, 821/ 26</td>
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<tr>
<td>perfection</td>
<td>must be, by Tyndale</td>
<td>8, 821/ 27</td>
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<tr>
<td>perfection</td>
<td>of their profession. Now</td>
<td>8, 1000/ 28</td>
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<tr>
<td>perfectly</td>
<td>prove this known Catholic</td>
<td>8, 712/ 32</td>
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<tr>
<td>perfectly</td>
<td>read it once over</td>
<td>8, 732/ 35</td>
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<td>perfectly</td>
<td>discern the words of</td>
<td>8, 751/ 32</td>
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<tr>
<td>perfectly</td>
<td>Friar Barnes hath answered</td>
<td>8, 864/ 22</td>
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<tr>
<td>perfectly</td>
<td>he hath proved his</td>
<td>8, 864/ 23</td>
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<tr>
<td>perfectly</td>
<td>known by our exterior</td>
<td>8, 873/ 17</td>
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<td>perfectly</td>
<td>preached, without the damnable</td>
<td>8, 873/ 23</td>
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<tr>
<td>performed</td>
<td>in the same, and</td>
<td>8, 764/ 6</td>
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<tr>
<td>perfumes</td>
<td>. Albeit unawares to herself</td>
<td>8, 699/ 19</td>
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<tr>
<td>peril</td>
<td>: specially to hope and</td>
<td>8, 581/ 17</td>
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<tr>
<td>peril</td>
<td>lest the people that</td>
<td>8, 650/ 31</td>
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<td>peril</td>
<td>, and also to a</td>
<td>8, 677/ 22</td>
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<tr>
<td>peril</td>
<td>and harm than by</td>
<td>8, 677/ 35</td>
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<tr>
<td>peril</td>
<td>falleth also upon himself</td>
<td>8, 729/ 19</td>
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<tr>
<td>peril</td>
<td>it were to be</td>
<td>8, 792/ 12</td>
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<tr>
<td>peril</td>
<td>to say what he</td>
<td>8, 832/ 34</td>
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<td>peril</td>
<td>suffered to sin on</td>
<td>8, 868/ 27</td>
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<td>of his own soul</td>
<td>8, 870/ 35</td>
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<td>peril</td>
<td>of his own soul</td>
<td>8, 871/ 18</td>
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<td>peril</td>
<td>to be burned, and</td>
<td>8, 885/ 26</td>
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<td>peril</td>
<td>, adventure to keep these</td>
<td>8, 886/ 22</td>
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<td>peril</td>
<td>that might and must</td>
<td>8, 893/ 6</td>
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<td>of poisoning, if by</td>
<td>8, 894/ 20</td>
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<td>peril</td>
<td>and in like damnable</td>
<td>8, 942/ 11</td>
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<td>peril</td>
<td>of soul... whereas himself</td>
<td>8, 950/ 27</td>
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<tr>
<td>peril</td>
<td>of many poor simple</td>
<td>8, 955/ 18</td>
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<td>peril</td>
<td>to fall into the</td>
<td>8, 1004/ 20</td>
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<td>perilous</td>
<td>lesson, trow ye? namely</td>
<td>8, 580/ 24</td>
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<td>perilous</td>
<td>toward damnation. And then</td>
<td>8, 623/ 16</td>
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<td>perilous</td>
<td>, he saith, for the</td>
<td>8, 633/ 29</td>
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<tr>
<td>perilous</td>
<td>thing to believe that</td>
<td>8, 633/ 35</td>
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<tr>
<td>perilous</td>
<td>that, rather than men</td>
<td>8, 634/ 8</td>
</tr>
<tr>
<td>perilous</td>
<td>. In which point every</td>
<td>8, 634/ 12</td>
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<tr>
<td>perilous</td>
<td>error as to take</td>
<td>8, 677/ 18</td>
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<tr>
<td>perilous</td>
<td>to be persuaded by</td>
<td>8, 792/ 20</td>
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<tr>
<td>perilous</td>
<td>blasphemy! &quot;And yet abide</td>
<td>8, 901/ 17</td>
</tr>
<tr>
<td>perilous</td>
<td>perpetual falsehood, and the</td>
<td>8, 942/ 4</td>
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</tbody>
</table>

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Christ which promised and...
man, upon their own
of battle and war
be slandered and shall
be slandered and shall
lack of sufficient diligence
thousand of those believers
thousand of those believers
in desert had there
carcasses in the wilderness"
to all the false,
heresies, and is now
abjured of heresy, and
adultery, treason, manslaughter, and
perils , to depart, except only
perish and be lost… and
perish … not understanding which is
perish … not understanding which is
perished , God of his great
perished through unbelief and left
perished through unbelief and left
perished for unbelief… what had
perished and lost heaven for
perjured knaves in the realm
perjured by relapse into them
perjured by relapse, and roiled
perjury , and other such "horrible
perjury … he said he swore
perjury , because I could not
perjury , falling in relapse in
perjury , were no sin at
perjury , and rail against all
permanent also therein forever. And
permit and suffer his church
pernicious doctrine by his persuasive
perpetual church without end, against
perpetual safeguard of his Catholic
perpetual assistance and presence with
perpetual virginity of our Lady
perpetual vows, as is the
perpetual honor and reverence to
perpetual virginity of our Lady
perpetual virginity of our Lady
perpetual fire, because himself would
perpetual necessary truth, and the
perpetual falsehood, and the texts
perpetual . For many which by
perpetual , since Saint James saith
perpetual assistance of Christ and
perpetual virginity of our Lady
perpetual virginity of our Blessed
perpetual chastity; and then, considering
perpetual custom of the Catholic
perpetual guise and custom, and
perpetually to keep it from
perpetually kept by the Spirit
perpetually , to guide his church
perpetually damned… the belief can
perpetually taught unto his church
perpetually assistant, and whom he
perpetually till the world's end
perpetuity of lasting and continuance
perpetuity of her virginity. But
perplexity if he were made
people to fall in perplexity, but that they should persecute both the scripture wherewith persecute Tyndale's holy translation of persecute any man, what can persecute thieves, heretics, and murderers persecute the true men, the persecute . But Tyndale would here persecute them... and because they persecute every man, and no persecute heretics by any temporal persecute all the country. For persecute by him... he not persecuted Isaac; and Esau, Jacob persecuted of his carnal brethren persecuted Isaac; and Esau, Jacob persecuted of his carnal brethren persecuted of Saul, then was persecuted either the Philistines or persecuted and fled... then was persecuted of his carnal brethren persecuted Hymenaeus and Alexander, and persecuted him, then agreeeth Tyndale persecuted them, and beat them persecuted and beat and subdued persecuted the Christian folk... and persecuted themselves. For these causes persecuted for the truth and persecuted. For "the very church persecuted here, lo, good readers persecuted both in body and persecuted them, and teacheth his persecuted heretics; and for the persecuted his heresies, since that persecuted of the like; and persecuted and punishing them that persecuted and correcting her maid persecuted of heretics ye see persecution is malicious, done against persecution and adversity for their persecution " that Tyndale speaketh of persecution by heretics in Africa persecution ... but in many other persecution and their holiness of persecution or holy living, layeth persecution or virtuous living, as persecution, led him to believe persecution that heretics make any persecution where heretics may grow persecution yea, or peradventure die
in Christ must suffer away for fear of strengthened in suffering of church did not suffer them. And as for yet suffereth, no little bodily tortments, nor no but if it suffer it is a great before that as for and clearly that without in suffering oppressions and in suffering oppressions and holy. The church suffereth in suffering oppressions and be, be the very by the threatening of no surety of her in these few that motions, and abide and they might and should of such as either here temporal, than to howsoever they purpose to know whether he should that all those men from the beginning incessantly to any other outward either to his own touch a right mean using of the priest's his fellows, unto the liked by that his a saint any damned to prove me the grace maketh the well-willing teach in his own world in his own himself in his own face with Christ's own is for any vicious due honor of every salvation of any determinate be in the same faith, so that every shall save the sick say that every faithful truth, that every singular unto. And if any is neither bound to

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<tr>
<td>persecution</td>
<td>(for as Saint Paul)</td>
<td>8,953/9</td>
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<tr>
<td>persecuted</td>
<td>(as Saint Paul)</td>
<td>8,953/9</td>
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<tr>
<td>persecutors</td>
<td>(evermore themselves even then)</td>
<td>8,791/14</td>
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<tr>
<td>perseverance</td>
<td>(in the stock, be)</td>
<td>8,671/32</td>
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<tr>
<td>persevere</td>
<td>(in the quick, lively members)</td>
<td>8,755/32</td>
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<tr>
<td>persevered</td>
<td>(ever after in the)</td>
<td>8,760/19</td>
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<tr>
<td>perseverance</td>
<td>(therein; and that it)</td>
<td>8,670/6</td>
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<tr>
<td>person</td>
<td>(And then if the)</td>
<td>8,577/12</td>
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<tr>
<td>person</td>
<td>(or such others of)</td>
<td>8,591/17</td>
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<tr>
<td>person</td>
<td>(And all this I)</td>
<td>8,592/31</td>
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<tr>
<td>person</td>
<td>(because that the holy)</td>
<td>8,595/9</td>
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<tr>
<td>person</td>
<td>(of our Savior himself)</td>
<td>8,642/4</td>
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<tr>
<td>person</td>
<td>(were by prophecy forknown)</td>
<td>8,560/30</td>
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<tr>
<td>person</td>
<td>(and thereby give to)</td>
<td>8,711/20</td>
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<tr>
<td>person</td>
<td>(of Manichaeus by the)</td>
<td>8,737/5</td>
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<tr>
<td>person</td>
<td>(to perceive and know)</td>
<td>8,739/17</td>
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<tr>
<td>person</td>
<td>(… he would, his own)</td>
<td>8,753/10</td>
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<tr>
<td>person</td>
<td>(in the very nature)</td>
<td>8,755/15</td>
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<tr>
<td>person</td>
<td>(&quot;which preached,&quot; saith Tyndale)</td>
<td>8,760/29</td>
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<td>person</td>
<td>(present. Now see ye)</td>
<td>8,762/34</td>
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<tr>
<td>person</td>
<td>(to take upon him)</td>
<td>8,765/20</td>
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<tr>
<td>person</td>
<td>(&quot;; so that by this)</td>
<td>8,775/18</td>
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<tr>
<td>person</td>
<td>(yet living be in)</td>
<td>8,802/11</td>
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<tr>
<td>person</td>
<td>(any article of belief)</td>
<td>8,802/12</td>
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<tr>
<td>person</td>
<td>(that hath any faith)</td>
<td>8,817/35</td>
</tr>
<tr>
<td>person</td>
<td>(and our Lord shall)</td>
<td>8,843/15</td>
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<tr>
<td>person</td>
<td>(should stick to the)</td>
<td>8,850/19</td>
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<tr>
<td>person</td>
<td>(in the clearing of)</td>
<td>8,856/13</td>
</tr>
<tr>
<td>person</td>
<td>(depart from the faith)</td>
<td>8,856/16</td>
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<tr>
<td>person</td>
<td>(by reason of dignity)</td>
<td>8,857/18</td>
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</tbody>
</table>
and if any other person would, he is ready; 8, 860/ 9

tokens found in one person, cannot be sure which person, there prophesieth in the person, or surety of his person, hap fortunated upon that person, know not whether the person, and if any other person, Christ must be a person, he was a known person, spoke in his own person, Prophet speaketh in the person, be any one particular person, him as a private person, himself down, the Second person, God, in one perfect person, to put that incestuous person, but also every particular person, church and every particular person, that every particular faithful person, theirs, and between every person, true church and every person, honored; and that no person, unreverent railing upon great personages, a certain assembly of personages, and that except his person, his apostles should forever person, well enough... though naughty person, so ready be lewed person, wot well, must those person, that ever called religious person, well perceive that the person, the deed and the person, upon the time and person, they were the selfsame person, is infounded into the person, three eternal and almighty persons, they were sanctified as persons, so pure and clean persons, popes, and other, inferior persons, doth stand in those persons, the consecration of anointed persons, cannot know which the person, most sure of those persons, should perceive the same persons, know by them which persons, called foul, for those persons, would... he is ready persons, or no. But now persons, should leave us unsure persons, is any of them persons, of the Father after persons, , she would not for persons, , nor for the surety persons, that is one of persons, be good or no persons, in every other part persons, would, he is ready persons, unknown, and not be persons, . And this argument, in persons, . But Christ said not persons, of our Savior himself persons, alone, or a congregation persons, , they can give him persons, of the Trinity, equal persons, of our Savior Christ persons, "out of the church persons, of the catholic church persons, , also of the catholic persons, of the catholic church persons, of the true church persons, of their ungracious sect persons, professing and vowing chastity persons, , affirming that it should personages, , both of great honor personages, preaching, their faith had personal persons, personally dwell still here in persons, be not maintained in persons, maliciously to rail and persons, have that Tyndale taketh persons, to the breach and persons, of Saint John the persons, of the time. For persons, , and many other circumstances persons, that came out of persons, that receive them... the persons, is no promise... and Persons, specially dedicated unto God's persons, , without spot or wrinkle persons, , have swerved from the persons, in whom is the persons, , and upon vestments... and persons, for heretics and hypocrites persons, of that company they persons, that are by deadly persons, that be of 8, 879/ 31

8, 881/ 17

8, 884/ 27

8, 890/ 31

8, 894/ 37

8, 897/ 14

8, 942/ 17

8, 974/ 24

8, 974/ 28

8, 981/ 5

8, 986/ 1

8, 1004/ 1

8, 1004/ 24

8, 1009/ 7

8, 1009/ 13

8, 1021/ 16

8, 1025/ 27

8, 1026/ 13

8, 1026/ 19

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8, 1027/ 19

8, 1034/ 3

8, 591/ 24

8, 701/ 4

8, 762/ 27

8, 614/ 13

8, 591/ 33

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<td>persons</td>
<td>have swerved from the</td>
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<td>persons</td>
<td>in whom is the</td>
<td>8, 910/ 8</td>
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<td>persons</td>
<td>as not only by</td>
<td>8, 911/ 17</td>
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<td>persons</td>
<td>, and among others, against</td>
<td>8, 919/ 29</td>
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<tr>
<td>persons</td>
<td>that I have rehearsed</td>
<td>8, 925/ 29</td>
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</tbody>
</table>
| persons              | but yourselves."
<pre><code>                | To this                                                                    | 8, 928/ 2   |
</code></pre>
<p>| Persons              | of the Trinity. And                                                        | 8, 934/ 11  |
| persons              | unknown, here one and                                                      | 8, 934/ 29  |
| persons              | present, and you                                                           | 8, 936/ 28  |
| persons              | ; for else, if they                                                        | 8, 941/ 18  |
| persons              | forthwith upon their baptism                                               | 8, 981/ 32  |
| Persons              | , of which each knew                                                       | 8, 1006/ 39 |
| persons              | well-known by them, and                                                    | 8, 1022/ 5   |
| persons              | that began them first                                                       | 8, 1033/ 14 |
| persuade             | it. One of their                                                           | 8, 599/ 35  |
| persuade             | the contrary, it would                                                     | 8, 742/ 35  |
| persuade             | the contrary, it would                                                     | 8, 752/ 12  |
| persuade             | them... and so sore                                                         | 8, 792/ 22  |
| persuade             | her plainly, that the                                                      | 8, 886/ 23  |
| persuaded            | me afterward the contrary                                                  | 8, 742/ 21  |
| persuaded            | to believe in Christ                                                       | 8, 792/ 13  |
| persuaded            | by men or miracles                                                         | 8, 792/ 20  |
| persuaded            | to believe his words                                                       | 8, 792/ 24  |
| persuaded            | by miracles either told                                                    | 8, 795/ 28  |
| persuaded            | and brought thereunto by                                                   | 8, 990/ 7  |
| persuasion           | and confession of our                                                     | 8, 677/ 25  |
| persuasion           | of good reason can                                                         | 8, 748/ 24  |
| persuasion           | of counterfeited reason be                                                 | 8, 748/ 27  |
| persuasion           | of man leap short                                                          | 8, 774/ 4   |
| persuasion           | ; but yet, since the                                                       | 8, 778/ 13  |
| persuasion           | of man leap short                                                          | 8, 792/ 6   |
| persuasion           | of men or miracles                                                         | 8, 792/ 12  |
| persuasion           | of men leap short                                                          | 8, 795/ 25  |
| persuasion           | of men, but such                                                           | 8, 795/ 34  |
| persuasion           | of men. And yet                                                           | 8, 796/ 11  |
| persuasion           | of men let us                                                              | 8, 796/ 22  |
| persuasion           | of men but for                                                              | 8, 796/ 33  |
| persuasion           | of men, which faith                                                        | 8, 797/ 23  |
| persuasion           | of the devil, kept                                                         | 8, 926/ 20  |
| persuasion           | and sure belief growth                                                     | 8, 1006/ 16 |
| persuasions           | that it is not                                                              | 8, 742/ 8   |
| persuasions           | ,&quot; then he thinketh immediately                                            | 8, 746/ 20  |
| persuasions           | to the contrary... that                                                    | 8, 748/ 6   |
| persuasions           | of men...Tyndale himself                                                   | 8, 796/ 6   |
| persuasions           | , that for anything that                                                    | 8, 797/ 39  |
| persuasions           | of men... which things                                                     | 8, 799/ 15  |
| persuasive           | words had turned the                                                        | 8, 989/ 25  |
| pertain               | to sundry diverse chapters                                                 | 8, 776/ 20  |
| pertained             | not properly to himself                                                    | 8, 948/ 32  |
| pertaineth            | unto our souls' health                                                     | 8, 675/ 17  |</p>
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<th>Word</th>
<th>Meanings</th>
<th>Page Numbers</th>
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<tr>
<td>thing</td>
<td>pertineth unto the point whereupon</td>
<td>8,720/2</td>
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<tr>
<td>as far forth as</td>
<td>pertineth only to the nature</td>
<td>8,779/19</td>
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<td>in doctrine of</td>
<td>pertaining to the necessary points</td>
<td>8,950/29</td>
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<td>things</td>
<td>peruse his proofs. Lo, this</td>
<td>8,579/16</td>
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<tr>
<td>now, lo, shall we</td>
<td>peruse those other places of</td>
<td>8,908/19</td>
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<td>But first shall I</td>
<td>perverted ; and as he saith</td>
<td>8,1025/22</td>
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<td>that the man is</td>
<td>perverted princes to drive the</td>
<td>8,1027/8</td>
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<td>that they caused evil,</td>
<td>plain heretic in these damned all that whole</td>
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<td></td>
<td>there were of those burn up, too, such salvation (according to his</td>
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<td></td>
<td>such apostasy and the</td>
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<td></td>
<td>the successor of Saint</td>
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<td>pedigree of popes, Saint</td>
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<td>as ever was Saint</td>
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<td>meet priest than Saint</td>
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<td>the words of Saint</td>
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<td>with feigned words, as the words of Saint</td>
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<td>Church... were by Saint</td>
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<td></td>
<td>another. And where Saint</td>
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<td></td>
<td>of merchandise,&quot; that Saint</td>
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<td>the words of Saint</td>
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<td>Church were by Saint</td>
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<td>thou speakest with Saint</td>
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<td>so prayed for Saint</td>
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<td>the step of Saint</td>
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<td></td>
<td>them that believe. As</td>
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<td>in it... as Saint</td>
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<td>the see of Saint</td>
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<td>therefore do as Saint</td>
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<td>the fault which Saint</td>
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<td>evangelical doctor? Iwis Saint</td>
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<td>the counsel of Saint</td>
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<td>the preaching of Saint</td>
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<td>lawful... no, not for</td>
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<td>the mouth of Saint</td>
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<td>is to wit, Saint</td>
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<td>no, not for Saint</td>
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<td>pure that not Saint</td>
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<td>or wrinkle, that Saint</td>
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<td>far forth that Saint</td>
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<td>last point, that Saint</td>
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<td>and wrinkle, that Saint</td>
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<td>or wrinkle, that Saint</td>
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<td></td>
<td>Peter... to be their chief</td>
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<td>Peter himself and all. For</td>
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<td>Peter . And in good faith</td>
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<td>Peter . And albeit that neither</td>
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<td>Peter with which these heretics</td>
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<td>Peter warned us before... and</td>
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<td>Peter with which Tyndale here</td>
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<td>Peter spoken against such heretics</td>
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<td>Peter will declare the same</td>
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<td>Peter saith that many men</td>
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<td>Peter , then pray him to</td>
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<td>Peter that his faith which</td>
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<td>Peter so deep that he</td>
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<td>Peter warneth Christian wives that</td>
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<td>Peter counseled the Christian wives</td>
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<td>Peter , to whom our Lord</td>
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<td>Peter bade him do; to</td>
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<td>Peter found with Simon Magus</td>
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<td>Peter answered not Simon Magus</td>
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<td>Peter that we should give</td>
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<td>Peter , as appeareth in the</td>
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<td>Peter ... to say that they</td>
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<td>Peter , &quot;God hath first unto</td>
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<td>Peter and Saint John &quot;laid</td>
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<td>Peter himself may be so</td>
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<td>Peter may find no fault</td>
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<td>Peter might find no fault</td>
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<td>Peter might have done. But</td>
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<td>Peter may find no fault</td>
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</tbody>
</table>

*Thomas More Studies 12.2 (2017)*
or wrinkle, that Saint
of sin, that Saint
of sin, that Saint
so clean that Saint
without spot that Saint
had none for Saint
could not find any fault
may not be suffered
should be afraid, or
afraid to call her
while himself was of
may not be so
may find no fault
spoke the words of
in the tenth of
the Holy Ghost fell
for Centurio, "she might
may find no fault
the chief head in
could not find one
, and therefore hard would
feed his sheep? And
for his successor, and
, and refuse him for
for the chief shepherd
with others, and that
, "Peter, if thou love
, if thou love me
shepherd... not the sheep
were alive again, no
which deadly denied his
might find no fault
bideth, that every man
days” unto his own
way... let every man
, and any manner thing
pharisaical
doctrine of all the
that despised the publican
would have told him
as well as he
, in whose proud heart
and high priests in
, and high priests were
, Caiaphas, Annas, and the
, which was their false
, saying "woe" be to
, Caiaphas, Annas, and the
, nor priest, nor "elders
false doctrine of the
naughty scribes and evil
were there, and good
naughty scribes and false
in the scribes and
to the scribes and
whereas the scribes and
to the scribes and
the scribes and the
sorts and sects, as
the scribes and the
not so many, yet
but that the false
as the scribes and
to the scribes and
of the scribes and
of the rulers or
and the scribes and
as then were the
once... Tyndale Though the
Baptist departed from the
prophets, and rebuked the
the scribes, and the
the scribes and the
the scribes and the
represent the scribes and
and those scribes and
sense again… which the
the Scripture, which the
at their need… the
from their sins… the
were justified. But the
and the scribes and
of the scribes, and
of the scribes and
the doctrine of the
of the scribes and
of those scribes and
of the scribes and
false gloss of the
told this of the
that he saith the
say that though the
and saith that the
the doctrine of the
the doctrine of the
John the Baptist calleth "
Tyndale calleth them all "
fifteen hundred years, the "
were like the false
Pharisees or false scribes began 8, 612/ 18
Pharisees (for good scribes were 8, 612/ 21
Pharisees too… as by the 8, 612/ 21
Pharisees to continue long… but 8, 613/ 6
Pharisees in Christ’s time… and 8, 616/ 31
Pharisees of the other… since 8, 617/ 32
Pharisees had been but a 8, 618/ 1
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Pharisees , to which he resembleth 8, 619/ 8
Pharisees and Sadducees, and scribes 8, 619/ 16
Pharisees the more part, and 8, 620/ 18
Pharisees and scribes and rulers 8, 620/ 25
Pharisees had been well answered 8, 621/ 29
Pharisees were at Christ’s coming 8, 623/ 11
Pharisees that then were in 8, 626/ 31
Pharisees and synagogue of the 8, 641/ 24
Pharisees do believe in him 8, 641/ 33
Pharisees that were then, unto 8, 642/ 1
Pharisees to whom he resembleth 8, 642/ 10
Pharisees succeeded the patriarchs and 8, 648/ 5
Pharisees , which were heretics, unto 8, 648/ 8
Pharisees As thou seest how 8, 648/ 11
Pharisees , that were (as he 8, 649/ 4
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Pharisees did by their false 8, 672/ 8
Pharisees had corrupted with the 8, 691/ 20
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Pharisees put this gloss thereto 8, 691/ 27
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Pharisees good men, if that 8, 692/ 28
Pharisees , and synagogues, and Saint 8, 692/ 34
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Pharisees by which many of 8, 697/ 30
Pharisees … then resembleth he the 8, 697/ 35
Pharisees taught: that it was 8, 698/ 6
Pharisees taught wrong, whom Saint 8, 700/ 5
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Pharisees , in this point wherein 8, 703/ 7
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Pharisees " therefore… and is come 8, 703/ 25
Pharisees " that is to wit 8, 703/ 28
Pharisees , and corrupted the Scripture 8, 704/ 10
corrupted the Scripture, as the synagogue, scribes, and against the scribes and them evil nor the believe that the scribes, by the scribes and the scribes and the between Christ and the as the scribes and Saint John and the as the scribes and example, the scribes and the false scribes and his fellows, the old the false scribes and the scribes' and the miracles which he saw for any miracle that God provided that Saint did Eunuchus know that meeting had between Saint with divers others which teach as was Saint to me as Saint the constructions that Saint by the reason of by the reason of earth." And to the he persecuted either the heathen man and a but like unto lapis them unto Joshua, Eleazar, his back warm, for the counsel of his given unto any man, which Friar Barnes hath old examples, and then and of most weight, of Paris, an evil five wits, for any get but one small gear but one poor Tyndale rehearseth, put another tell us any one shall find not one ye see that this solution confounded. But this his purpose not one how proveth Tyndale this

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<tr>
<th>Term</th>
<th>Definition</th>
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<td>Pharisees</td>
<td>did, with false glosses</td>
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<td>Pharisees</td>
<td>such a goodly painted</td>
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<td>Pharisees</td>
<td>good men, if that</td>
<td>8,705/26</td>
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<tr>
<td>Pharisees</td>
<td>... which things neither Luther</td>
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<td>Pharisees</td>
<td>good and yet the</td>
<td>8,706/9</td>
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<td>Pharisees</td>
<td>, and priests were the</td>
<td>8,717/33</td>
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<td>and the high priests</td>
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<td>Pharisees</td>
<td>and the high priests</td>
<td>8,719/23</td>
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<td>Pharisees</td>
<td>), and therefore these examples</td>
<td>8,722/3</td>
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<td>preached, and as ours</td>
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<td>Pharisees</td>
<td>(which he brought in</td>
<td>8,745/20</td>
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<td>Pharisees</td>
<td>did, nor as ours</td>
<td>8,760/30</td>
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<td>Pharisees</td>
<td>. And some believed at</td>
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<td>and the false doctors</td>
<td>8,811/25</td>
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<td>, with our Savior himself</td>
<td>8,835/24</td>
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<td>rejected and rebuked, and</td>
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<td>Pharisees'</td>
<td>doctrine, and showed that</td>
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<td>Philip</td>
<td>work, bid us therefore</td>
<td>8,796/26</td>
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<td>Philip</td>
<td>wrought, or James either</td>
<td>8,797/5</td>
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<td>Philip</td>
<td>should go by him</td>
<td>8,888/15</td>
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<tr>
<td>Philip</td>
<td>was a true preacher</td>
<td>8,888/18</td>
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<td>Philip</td>
<td>and him. And then</td>
<td>8,888/31</td>
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<td>Philip</td>
<td>there expounded unto him</td>
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<td>Philip</td>
<td>, that can in teaching</td>
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<td>Philip</td>
<td>did unto Eunuchus… nor</td>
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<td>Philip</td>
<td>made Eunuchus. &quot;And therefore</td>
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<td>Philip's</td>
<td>miracles (Acts 8). Nevertheless</td>
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<td>: &quot;With fear and trembling</td>
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<td>Philistines</td>
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<td>full of worldly wisdom</td>
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<td>, or to quinta essentia</td>
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<td>, and Caleb. But as</td>
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<td>physic</td>
<td>. Finally, I dare well</td>
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<td>pick</td>
<td>out the truth by</td>
<td>8,619/25</td>
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<td>picked</td>
<td>and falsifieth those few</td>
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<td>picketh</td>
<td>out specially Saint John</td>
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<td>picketh</td>
<td>out a few things</td>
<td>8,697/25</td>
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<td>pie</td>
<td>twice baked, to declare</td>
<td>8,705/6</td>
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<td>piece</td>
<td>of his purpose that</td>
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<td>piece</td>
<td>to go out of</td>
<td>8,628/18</td>
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<td>piece</td>
<td>of gold. Now, as</td>
<td>8,628/25</td>
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<td>piece</td>
<td>or twain of pith</td>
<td>8,676/13</td>
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<td>piece</td>
<td>of Holy Scripture that</td>
<td>8,684/4</td>
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<td>piece</td>
<td>of truth therein, farther</td>
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<tr>
<td>piece</td>
<td>of Tyndale's tale is</td>
<td>8,748/4</td>
</tr>
<tr>
<td>piece</td>
<td>is also naught for</td>
<td>8,748/36</td>
</tr>
<tr>
<td>piece</td>
<td>. For well ye wot</td>
<td>8,752/23</td>
</tr>
<tr>
<td>piece</td>
<td>of his purpose that</td>
<td>8,759/1</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>piece</td>
<td>And yet, as though</td>
<td>8,763/2</td>
</tr>
<tr>
<td>piece</td>
<td>proveth of. For there</td>
<td>8,764/12</td>
</tr>
<tr>
<td>piece</td>
<td>of the faith for</td>
<td>8,797/4</td>
</tr>
<tr>
<td>piece</td>
<td>of it… but how</td>
<td>8,876/17</td>
</tr>
<tr>
<td>piece</td>
<td>, so may there another</td>
<td>8,895/22</td>
</tr>
<tr>
<td>piece</td>
<td>… and so go about</td>
<td>8,895/23</td>
</tr>
<tr>
<td>piece</td>
<td>false by another, wheresoever</td>
<td>8,895/23</td>
</tr>
<tr>
<td>piece</td>
<td>thereof is holy (otherwise)</td>
<td>8,906/32</td>
</tr>
<tr>
<td>piece</td>
<td>of his purpose against</td>
<td>8,909/9</td>
</tr>
<tr>
<td>pieces</td>
<td>and cast it in</td>
<td>8,609/5</td>
</tr>
<tr>
<td>pieces</td>
<td>of people to fall</td>
<td>8,617/1</td>
</tr>
<tr>
<td>pieces</td>
<td>too now and then</td>
<td>8,684/7</td>
</tr>
<tr>
<td>pieces</td>
<td>, but even as it</td>
<td>8,692/31</td>
</tr>
<tr>
<td>pieces</td>
<td>and fragments of the</td>
<td>8,782/34</td>
</tr>
<tr>
<td>pieces</td>
<td>of it as it</td>
<td>8,952/11</td>
</tr>
<tr>
<td>pieces</td>
<td>of Saint Augustine and</td>
<td>8,969/33</td>
</tr>
<tr>
<td>pieces</td>
<td>that he hath left</td>
<td>8,986/27</td>
</tr>
<tr>
<td>pigs</td>
<td>. The Prophet speaketh in</td>
<td>8,985/35</td>
</tr>
<tr>
<td>pilgrimage</td>
<td>that we be, toward</td>
<td>8,578/32</td>
</tr>
<tr>
<td>pilgrimage</td>
<td>, in chastity, in other</td>
<td>8,579/24</td>
</tr>
<tr>
<td>pilgrimage</td>
<td>, or do any worship</td>
<td>8,582/22</td>
</tr>
<tr>
<td>pilgrimage</td>
<td>, sacraments, and ceremonies. In</td>
<td>8,775/27</td>
</tr>
<tr>
<td>pilgrimage</td>
<td>, or other works of</td>
<td>8,797/7</td>
</tr>
<tr>
<td>pilgrimage</td>
<td>of faithful folk, the</td>
<td>8,990/2</td>
</tr>
<tr>
<td>pilgrimages</td>
<td>if ye list, lo</td>
<td>8,700/29</td>
</tr>
<tr>
<td>pilgrimages</td>
<td>, and to pray for</td>
<td>8,712/24</td>
</tr>
<tr>
<td>pilgrimages</td>
<td>, and believing in the</td>
<td>8,1033/4</td>
</tr>
<tr>
<td>pilgrims</td>
<td>in the same pilgrimage</td>
<td>8,578/32</td>
</tr>
<tr>
<td>pilgrims</td>
<td>, nurses, women with child</td>
<td>8,631/20</td>
</tr>
<tr>
<td>pillar</td>
<td>&quot;and the &quot;foot&quot; or</td>
<td>8,617/18</td>
</tr>
<tr>
<td>pillar</td>
<td>and sure ground of</td>
<td>8,645/32</td>
</tr>
<tr>
<td>pillar</td>
<td>and sure ground of</td>
<td>8,668/23</td>
</tr>
<tr>
<td>pillar</td>
<td>of truth&quot;… as well</td>
<td>8,682/24</td>
</tr>
<tr>
<td>pillar</td>
<td>and sure establishment of</td>
<td>8,690/1</td>
</tr>
<tr>
<td>pillar</td>
<td>and ground of truth</td>
<td>8,846/26</td>
</tr>
<tr>
<td>pillar</td>
<td>and ground (or foot)</td>
<td>8,846/34</td>
</tr>
<tr>
<td>pillar</td>
<td>) of truth because it</td>
<td>8,846/35</td>
</tr>
<tr>
<td>pillar</td>
<td>&quot; and this word &quot;the</td>
<td>8,846/37</td>
</tr>
<tr>
<td>pillar</td>
<td>) do not barely signify</td>
<td>8,847/1</td>
</tr>
<tr>
<td>pillar</td>
<td>is a sure thing</td>
<td>8,847/8</td>
</tr>
<tr>
<td>pillar</td>
<td>(called in Latin basis</td>
<td>8,847/9</td>
</tr>
<tr>
<td>pillar</td>
<td>standeth sure… so is</td>
<td>8,847/11</td>
</tr>
<tr>
<td>pillar</td>
<td>and the foot or</td>
<td>8,847/12</td>
</tr>
<tr>
<td>pillar</td>
<td>, and stand fast thereupon</td>
<td>8,847/18</td>
</tr>
<tr>
<td>pillar</td>
<td>that cannot fail. Now</td>
<td>8,847/19</td>
</tr>
<tr>
<td>pillar</td>
<td>of truth, since I</td>
<td>8,847/24</td>
</tr>
<tr>
<td>pillar</td>
<td>nor the ground of</td>
<td>8,847/28</td>
</tr>
<tr>
<td>pillar</td>
<td>and ground of truth</td>
<td>8,847/30</td>
</tr>
<tr>
<td>pillar</td>
<td>and sure ground of</td>
<td>8,856/13</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Page Numbers</td>
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<tr>
<td>pillar</td>
<td>and the same ground</td>
<td>8, 856/ 20</td>
</tr>
<tr>
<td>pillars</td>
<td>nor poleaxes. But whereby</td>
<td>8, 837/ 16</td>
</tr>
<tr>
<td>pillars</td>
<td>upon which it resteth</td>
<td>8, 847/ 5</td>
</tr>
<tr>
<td>pillars</td>
<td>and poleaxes, your holy</td>
<td>8, 861/ 7</td>
</tr>
<tr>
<td>pillars</td>
<td>, poleaxes, and red gloves</td>
<td>8, 863/ 11</td>
</tr>
<tr>
<td>pine</td>
<td>them or pain them</td>
<td>8, 866/ 20</td>
</tr>
<tr>
<td>pit</td>
<td>, and thence drawn out</td>
<td>8, 782/ 13</td>
</tr>
<tr>
<td>pitcher</td>
<td>and went into the</td>
<td>8, 742/ 39</td>
</tr>
<tr>
<td>piteous</td>
<td>man, did yet pursue</td>
<td>8, 791/ 26</td>
</tr>
<tr>
<td>piteously</td>
<td>upon me, and said</td>
<td>8, 814/ 9</td>
</tr>
<tr>
<td>piteously</td>
<td>prayed me to forgive</td>
<td>8, 814/ 33</td>
</tr>
<tr>
<td>pith</td>
<td>of the thing itself</td>
<td>8, 608/ 4</td>
</tr>
<tr>
<td>pith</td>
<td>of this answer is</td>
<td>8, 655/ 36</td>
</tr>
<tr>
<td>pith</td>
<td>and strength therein. For</td>
<td>8, 676/ 14</td>
</tr>
<tr>
<td>pity</td>
<td>that it was that Saint</td>
<td>8, 681/ 7</td>
</tr>
<tr>
<td>place</td>
<td>of rest and wealth</td>
<td>8, 578/ 33</td>
</tr>
<tr>
<td>place</td>
<td>of his book that</td>
<td>8, 582/ 34</td>
</tr>
<tr>
<td>place</td>
<td>of his book he</td>
<td>8, 586/ 32</td>
</tr>
<tr>
<td>place</td>
<td>, some of them will</td>
<td>8, 588/ 5</td>
</tr>
<tr>
<td>place</td>
<td>where Tyndale allegeth them</td>
<td>8, 593/ 6</td>
</tr>
<tr>
<td>place</td>
<td>out of which Gratian</td>
<td>8, 593/ 18</td>
</tr>
<tr>
<td>place</td>
<td>, and was also persecuted</td>
<td>8, 595/ 14</td>
</tr>
<tr>
<td>place</td>
<td>dissemblèth... and would have</td>
<td>8, 595/ 22</td>
</tr>
<tr>
<td>place</td>
<td>in his particular answers</td>
<td>8, 603/ 21</td>
</tr>
<tr>
<td>place</td>
<td>; and from it, upon</td>
<td>8, 604/ 29</td>
</tr>
<tr>
<td>place</td>
<td>of the whole world</td>
<td>8, 604/ 33</td>
</tr>
<tr>
<td>place</td>
<td>... if it should fall</td>
<td>8, 605/ 1</td>
</tr>
<tr>
<td>place</td>
<td>on any side, like</td>
<td>8, 605/ 2</td>
</tr>
<tr>
<td>place</td>
<td>into the higher. And</td>
<td>8, 605/ 3</td>
</tr>
<tr>
<td>place</td>
<td>; because, as I told</td>
<td>8, 605/ 11</td>
</tr>
<tr>
<td>place</td>
<td>unto Christ at his</td>
<td>8, 606/ 21</td>
</tr>
<tr>
<td>place</td>
<td>he rebuked the scribes</td>
<td>8, 609/ 36</td>
</tr>
<tr>
<td>place</td>
<td>he saith, speaking of</td>
<td>8, 615/ 14</td>
</tr>
<tr>
<td>place</td>
<td>...Tyndale is bound by</td>
<td>8, 616/ 14</td>
</tr>
<tr>
<td>place</td>
<td>of Christ and his</td>
<td>8, 622/ 24</td>
</tr>
<tr>
<td>place</td>
<td>and &quot;seat of Christ</td>
<td>8, 623/ 10</td>
</tr>
<tr>
<td>place</td>
<td>by succession... he layeth</td>
<td>8, 629/ 8</td>
</tr>
<tr>
<td>place</td>
<td>, respect of lucre, leading</td>
<td>8, 638/ 5</td>
</tr>
<tr>
<td>place</td>
<td>, not by succession but</td>
<td>8, 638/ 12</td>
</tr>
<tr>
<td>place</td>
<td>that the one saith</td>
<td>8, 645/ 16</td>
</tr>
<tr>
<td>place</td>
<td>also for the Sacrament</td>
<td>8, 658/ 22</td>
</tr>
<tr>
<td>place</td>
<td>in his book of</td>
<td>8, 659/ 8</td>
</tr>
<tr>
<td>place</td>
<td>a stark, wretched heretic</td>
<td>8, 684/ 24</td>
</tr>
<tr>
<td>place</td>
<td>whereas other men's books</td>
<td>8, 685/ 16</td>
</tr>
<tr>
<td>place</td>
<td>itself, whosoever look thereon</td>
<td>8, 685/ 21</td>
</tr>
<tr>
<td>place</td>
<td>where Saint Augustine writeth</td>
<td>8, 734/ 12</td>
</tr>
<tr>
<td>place</td>
<td>speaketh of the virtuous</td>
<td>8, 734/ 14</td>
</tr>
<tr>
<td>place</td>
<td>where he writeth those</td>
<td>8, 735/ 9</td>
</tr>
<tr>
<td>place</td>
<td>Saint Augustine disputeth against</td>
<td>8, 736/ 10</td>
</tr>
</tbody>
</table>

Note: The terms listed are part of the Concordance of Major Terms in the Confutation Part 2 of Thomas More Studies 12.2 (2017).
may perceive by that place in Saint Augustine which 8,739/9
not wish for a place more effectual to turn 8,754/30
also done in another place a thing of little 8,758/17
now consider the third place of Scripture that he 8,758/30
pleasure, somewhat out of place, for any gay depending 8,791/20
bring them forth in place And over this, for 8,808/37
he were in such place as he could not 8,818/29
wilderness? Also, in another place: "The king turned his 8,833/28
congregations." Also, in another place: "Do you despise the 8,833/33
also by the selfsame place that Friar Barnes bringeth 8,834/12
For neither in the place of Numbers were the 8,834/33
of God," Which one place of Saint Paul, of 8,835/33
And also, in another place: "You are washed, you place of Scripture. As where 8,837/20
by many a plain written also, in another place, "How great is the 8,840/6
he also in another place, in his epistle to place, as may give the 8,857/10
allegations in such convenient nor yet to any place by the reason of 8,857/19
is bound to no place, because such apostates would 8,858/13
all in any one place, but spread abroad in 8,859/20
know"; also, in another place, "He that is of 8,861/36
err." Also, in another he speak in this place: "The congregation of faithful 8,862/16
Augustine doth in one place as Saint Augustine doth 8,868/21
Augustine meant in that place, yet meaneth he not 8,868/21
he speaketh in some place of that fashion as 8,869/19
know that in this place or that place or there place 8,873/15
reckon that in this place there be certain members 8,873/15
place and in that place there be certain of her 8,873/19
may know in what place it is... and yet 8,876/18
Go to such a place, and there thou shalt 8,876/19
know whether in the place where we happen to 8,876/22
him to a certain place which he would name 8,877/9
there are, in the place that I send thee 8,877/31
the name of the place wherein we shall be 8,878/9
we happen upon some place in which we find 8,878/11
reason might have some place; for of a great 8,879/33
are among them the place may be so small 8,879/37
whosoever look upon the place in the Bible, he 8,881/11
prove that in every place where it were preached 8,882/6
make in every such place some very members of 8,882/8
such hold in every place than in every man 8,882/10
take hold in some place where it is preached 8,882/15
not hold in every place. And that it should 8,882/16
should not in every place take hold... appeareth by 8,882/17
God; ergo, in every place where the word of 8,883/8
it together in one place, of all whom never 8,883/13
which world is a place too wide, ye wol 8,905/8
Augustine, And therefore this place of Saint Augustine nothing 8,908/12
in himself. The next
text in a wrong
me to find the
Saint Augustine in the
it in a wrong
would appear upon the
But first, for the
look but upon this
once in its proper
will consider well the
he saith in another
err." Also, in another
err. Howbeit, in another
er." And in another
whosoever in any such
spoke not in that
a very paynim. This
I answer that this
the time, and the
Master Wolman avoiding this
had no very proper
he doth expound the
And then if the
truly declare you this
plain words in another
the Sacrifice, in their
alive." And in another
this boast in that
sect in some proper
Moses, "I have a
that he hath a
to enter into the
saith after in another
him by the selfsame
that, in the self
church in the selfsame
show you but one
that; for in that
lurk sure in any
bodies. "There is a
conferring and comparing one
such collation of every
known church, in the
necessary rehearsing of every
Paul in the same
church of any one
saith also, in another
solution given unto that
to answer) have in
himself? In how many

place of Saint Augustine that 8, 908/ 20
place of purpose because he 8, 909/ 4
place by chance in reading 8, 909/ 7
place that he alleged before 8, 910/ 14
place because he would not 8, 910/ 15
place read and considered. But 8, 910/ 17
place of Saint Augustine which 8, 912/ 3
place only that we be 8, 912/ 33
place , I should, I ween 8, 912/ 34
place . For in that gloss 8, 914/ 20
place : that there must needs 8, 915/ 26
place : "The congregation of faithful 8, 916/ 36
place , at such time as 8, 921/ 15
place Barnes saith, "It cannot 8, 921/ 23
place had a Christian purpose 8, 924/ 21
place precisely of the Scripture 8, 930/ 30
place Friar Barnes bringeth forth 8, 942/ 36
place made not for suing 8, 945/ 13
place , and the matter. And 8, 947/ 3
place of the Gospel with 8, 947/ 20
place ; as though Master/Doctor Wolman 8, 947/ 23
place plain wrong, both for 8, 948/ 5
place where she is without 8, 960/ 20
place , by his own very 8, 967/ 8
place . For in the thirty-second 8, 967/ 8
place and order, remembrance made 8, 967/ 19
place he saith thus: "What 8, 968/ 8
place , endeth now Saint Augustine's 8, 972/ 16
place , and in its own 8, 976/ 4
place , and thou shalt stand 8, 977/ 3
place from which he may 8, 977/ 7
place of the city above 8, 978/ 20
place , in this manner... Barnes 8, 978/ 30
place of Saint Augustine which 8, 980/ 13
place where Saint Augustine saith 8, 982/ 10
place , I say, Saint Augustine 8, 982/ 16
place or twain which he 8, 986/ 30
place he likeneth unto Judas 8, 988/ 31
place ... and was at the 8, 990/ 27
place , in the same country 8, 990/ 33
place with another, every man 8, 997/ 11
place with other find out 8, 997/ 14
place where he would have 8, 1006/ 37
place that through the Old 8, 1106/ 23
place warneth us, and saith 8, 1023/ 34
place , but he spoke it 8, 1024/ 23
place , "Put away the evil 8, 1025/ 23
place of the Gospel, which 8, 1026/ 16
places enough well and plainly 8, 576/ 25
places doth the Scripture exhort 8, 582/ 11
not now, in some places of England, the simplest places. Now, where he saith places, so often, against heretics places of Scripture... by which places, and some such as places of Scripture that he places ... and in the taking places of Holy Scripture as places of Scripture) none but places than one, be now places to destroy the literal places not a little cooled places utterly quenched, when the places than one: yet shall places of Saint Paul with places of Holy Scripture by places of Scripture as utterly places and general articles of places " which be those, and places that the one part places " those places that he places that he calleth plain places .) Let them, I say places diverse ways. For since places as the true text places appear, and may be places of Scripture more. All places preached after such manner places than one... making as places with Christ himself also places he confesseth that the places he followeth, and in places much harm have done places the heretics be now places the devilish doctrine of places of Holy Scripture, that places of Christendom, and daily places and despoiled of their places , and in many more places of Scripture that himself places of the world. For places of Scripture which himself places of Scripture that he places of Scripture and of places also of his own places that Friar Barnes hath places of Saint Augustine and places of the world where places against satisfaction and against places declareth that a sinner
both in divers other
truth understand all the
you that all the
him. And all his
him... but by other
I peruse those other
none of all those
wrinkle. For, letting other
as friars from all
nations were from all
epistle." And in many
soon find him good
already proved in more
other, and by more
Barnes hath in more
cross... and in some
old stock, in what
up to the higher
in all such other
the faith in those
man, returning by the
appeareth by all the
in many of those
unto many of these
and violence into their
in a matter so
pope hath made a
so sore accuseth, a
he sinned therein of
he "hath made a
well-ordered region hath by
but also by the
those words for a
Tyndale saith are a
words, made for a
Tyndale plainly showeth his
Tyndale, neither, against the
Tyndale have? It is
not this fashion a
showed you so many
to the Scripture in
as appeareth by many
already showed him the
sects for the very
all they said, was
with the Catholic Church,
fellows, for open and
use none other, if
as appeareth by their
at last be verified
the Church for a plain heretic in these pestilent... 8, 630/ 30
to the Scripture in plain places to destroy the... 8, 634/ 22
to corrupt a hundred plain places of Holy Scripture... 8, 640/ 5
to corrupt so many plain places of Scripture as... 8, 640/ 12
foolish glosses to the , open words of our... 8, 640/ 19
truly understood, after the plain places and general articles... 8, 644/ 27
calleth "heretics." "After the plain places" which be those... 8, 645/ 13
those, and to whom plain ?The places that the... 8, 645/ 13
the one part calleth plain, the other calleth crooked... 8, 645/ 14
other calleth open and plain. And that place that... 8, 645/ 16
the one part calleth plain, the other calleth open and... 8, 645/ 19
the other saith is for the clean contrary... 8, 645/ 17
very unlawful lechery and plain abominable bitchery. What are... 8, 645/ 26
we find in very places that he calleth plain, himself... and by "general... 8, 647/ 18
works, and hath a place also for the... 8, 658/ 22
strong and proveth it upon his side though... 8, 659/ 11
be." And in many places that he calleth plain to show us which... 8, 660/ 7
understandeth it... and by "works, and hath a saith the Scripture is... 8, 667/ 25
were taken for so contrary both to the therewith, because of other... 8, 676/ 8
right. For it teacheth strong and proveth it... or by the be." And in many... 8, 687/ 13
his confutation laid him as appeareth well by his... 8, 688/ 13
that believe them, be be it never so strong and proveth it... or by the be." And in many... 8, 692/ 6
find his opinions proved be it never so to be it never so... 8, 707/ 10
do depend a very do depend a very whole doctrine is but... 8, 712/ 18
he go upon the better in things so... 8, 717/ 18
is his meaning very he go upon the... 8, 718/ 1
the thing was so true order and the... 8, 724/ 24
of Parmenian, saith in put in against the... 8, 739/ 28
of the Samaritans, the put in against the... 8, 749/ 25
ye see Tyndale proved they might ever by men, but by the... 8, 750/ 1
whereas the Gospel by men this is a... 8, 760/ 6
therefore this is a therefore this is a... 8, 771/ 6

Thomas More Studies 12.2 (2017)
that it is a plain and an evident conclusion 8, 774/ 8
plain , as himself well perceiveth 8, 776/ 18
plain and open of itself 8, 779/ 32
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ye see also as
Luther doth manifestly and
be now in Almaine)
to, he telleth us
told us yet more
the faith, Tyndale doth
For as ye see
folly found out more
in his stomach, as
God hath himself so
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and avoided his solution
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as ye shall see
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readers, here have ye
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etc. Here have you
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prophets.” Here have you
 And the very text
her, and persuade her
 For that he writeth
Scripture? For you say
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and “fail” precisely and
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and therefore durst not
cannot be known, do
which every man may
five times clearly and
that all you do
accident thereunto it appeareth
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thereby may every man
fail, as ye see
And thus ye see
Our Master, Christ, doth
etc. Here have ye
plainly confesseth himself that the
plainly showeth that they may
plainly saith, ye have yourselves
plainly followeth upon his tale
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plainly that since I never
plainly in his Babylonica, where
plainly showeth and declareth that
plainly we shall never come
plainly that the man can
plainly mock him. Finally, good-faithful
plainly , to this end at
plainly than of late appeared
plainly as he knew it
plainly told the contrary to
plainly appeareth. And this feeling
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plainly by many a plain
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plainly that the very, true
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plainly that they which by
plainly confuted them all. But
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after his own fashion…
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By which ye may
church… Saint Augustine saith
church, in which ye
Barnes hath, as ye
church very fully and
For there shall he
so openly, and so
his own advantage, do
for his part, did
that he bringeth… doth
ye shall after see)
in conclusion, it appeareth
one. Finally, it appeareth
that every man may
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marriage? Meant he not
yourselves” Here ye see
whatevsoever they babble, it
And therefore it appeareth
were no less than
age do fully and
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purpose but only to
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plainly speaketh of every man
plainly meant… he seemeth there
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plainly see, of plain and
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<td>point</td>
<td>as sore appall Tyndale</td>
<td>8, 643/ 5</td>
</tr>
<tr>
<td>point</td>
<td>in question? And then</td>
<td>8, 645/ 7</td>
</tr>
<tr>
<td>point</td>
<td>neither, but likewise as</td>
<td>8, 645/ 10</td>
</tr>
<tr>
<td>point</td>
<td>to save his neck</td>
<td>8, 655/ 5</td>
</tr>
<tr>
<td>point</td>
<td>though Tyndale, to blear</td>
<td>8, 656/ 4</td>
</tr>
<tr>
<td>point</td>
<td>of the matter... and</td>
<td>8, 656/ 5</td>
</tr>
<tr>
<td>point</td>
<td>: consider, good Christian reader</td>
<td>8, 659/ 1</td>
</tr>
<tr>
<td>point</td>
<td>all the rabble of</td>
<td>8, 659/ 13</td>
</tr>
<tr>
<td>point</td>
<td>well by the other</td>
<td>8, 661/ 26</td>
</tr>
<tr>
<td>point</td>
<td>from Luther's heresy to</td>
<td>8, 661/ 33</td>
</tr>
<tr>
<td>point</td>
<td>... in which I pray</td>
<td>8, 662/ 5</td>
</tr>
<tr>
<td>point</td>
<td>and in almost nothing</td>
<td>8, 662/ 36</td>
</tr>
<tr>
<td>point</td>
<td>do more than verily</td>
<td>8, 672/ 5</td>
</tr>
<tr>
<td>point</td>
<td>so strong that every</td>
<td>8, 676/ 3</td>
</tr>
<tr>
<td>point</td>
<td>by the church of</td>
<td>8, 676/ 29</td>
</tr>
<tr>
<td>point</td>
<td>whereof God would have</td>
<td>8, 680/ 11</td>
</tr>
<tr>
<td>point</td>
<td>that all that look</td>
<td>8, 688/ 11</td>
</tr>
<tr>
<td>point</td>
<td>. And where he saith</td>
<td>8, 689/ 32</td>
</tr>
<tr>
<td>point</td>
<td>never make the synagogue</td>
<td>8, 693/ 37</td>
</tr>
<tr>
<td>point</td>
<td>, he must prove that</td>
<td>8, 696/ 27</td>
</tr>
<tr>
<td>point</td>
<td>, ye may clearly see</td>
<td>8, 702/ 39</td>
</tr>
<tr>
<td>point</td>
<td>wherein Tyndale resembleth them</td>
<td>8, 703/ 7</td>
</tr>
<tr>
<td>point</td>
<td>, and assoileth all the</td>
<td>8, 705/ 20</td>
</tr>
</tbody>
</table>
be good. More This is, lo, the old point is, lo, the old 8, 705/ 28
point which, here and in 8, 705/ 28
point , at one end or 8, 705/ 30
point . For I have in 8, 705/ 32
point , and which in that 8, 708/ 23
point he believeth, is here 8, 708/ 23
point nor the other… and 8, 708/ 26
point as he doth the 8, 708/ 28
point falsely belie the clergy 8, 710/ 19
point ) did evermore considerately reject 8, 711/ 1
point that any man lightly 8, 712/ 35
point most heresies do depend 8, 712/ 36
point in a general council 8, 715/ 14
point ; where you shall see 8, 716/ 18
point at the least, both 8, 717/ 10
point with likening the whole 8, 719/ 20
point whereupon specially dependeth the 8, 720/ 2
point I say there is 8, 720/ 5
point so far unlikely, and 8, 723/ 10
point in conclusion: that, like 8, 729/ 12
point , of Saint Augustine's words 8, 733/ 20
point ye may perceive and 8, 733/ 36
point which Tyndale putteth for 8, 741/ 1
point wherein Saint Augustine and 8, 750/ 32
point of all. For then 8, 762/ 29
point … and to seek occasion 8, 765/ 17
point to lay against these 8, 769/ 29
point better than all the 8, 770/ 13
point must needs, by Tyndale's 8, 770/ 13
point Tyndale belieith me once 8, 778/ 3
point which I have already 8, 779/ 29
point and yet leave off 8, 781/ 29
point , the blame be theirs 8, 783/ 34
point that Saint James speaketh 8, 787/ 30
point that Tyndale's faith feeleth 8, 788/ 22
point wisely brought his own 8, 788/ 26
point like a very fool 8, 796/ 3
point or such a point 8, 798/ 10
point every man ought to 8, 798/ 10
point himself, And Tyndale hath 8, 798/ 11
point … I think that every 8, 800/ 15
point , and devise a question 8, 802/ 7
point of the belief, but 8, 802/ 13
point of feeling faith by 8, 803/ 26
point because the Catholic Church 8, 803/ 29
point of belief common unto 8, 804/ 7
point of all, but if 8, 804/ 21
point he hath not one 8, 808/ 35
point , ye have yourselves heard 8, 809/ 1
point that without any good 8, 812/ 17

Catholic Church defining that
we, to the very
that in this one
bring us from the
properly pertaineth unto the
damnable error. In this
set forth such a
painted process to this
I so reasoned this
that by this one
see that in this
And therefore in this
brought unto the worst
forgettesth yet again the
have we for that
Catholic Church in that
the whole… and that
And therefore in this
and belief… is a
and believe some one
As for the first
indeed. First for the
in my mind, this
faith, to this good
hath brought in this
believe that such a
point or such a
he first believe that
say truth in this
other questions from this
is not properly any
come to that high
the better of a
Augustine in any true
in the very chief
his purpose in that
final confusion in that
is come to that

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to remember such a point since yesterday. But he
him credence in that point. Now, if Tyndale say
good readers, to what point Tyndale is brought. And
actually consent unto, any point of faith. But unto
have proved him this point, good readers, for because
Tyndale well in that point to believe the Catholic
in flitting from the point that is to wit
well, good readers, this point that the church which
bawd and keep this point in remembrance for
Christ's blessed Passion: this point this friar learned of
As for the second point Now to the fifth
it. Now, touching the point that he saith every
appeareth by the last point, I shall therefore assoil
will, well perceive the point hath he yet brought
with them. For this point, whereupon all dependeth, nothing
said proveth in that point Barnes seemeth to run
But then in another point by which Barnes will
will first touch the point Friar Barnes is brought
at all? But this point Friar Barnes learned of Luther
see now to what point Friar Barnes is brought
might in every necessary point of belief expound the
even to the very point. For since that the
church in that great point, and learneth that lesson
say well in that point, that they say that
bring well in that point in conclusion that there
be defended in that point that, since no one
assoil, come to a point of Friar Barnes' unperfect
he taketh in that point against Friar Barnes, that
plainly declared in this point ye wot well, would
treating thereof. Now, this a skirmish. The other
and consenteth upon a point of belief too weak that they
purpose to make this point to the very
so far in that point to the very
Holy Scripture touching that point Friar Barnes here saith
as touching the first point Friar Barnes' answer
man) in any deadly point of Friar Barnes, that
it to the very point who is, ye may
as for the first point is, ye wot well
the second. The second point is, ye wot well
of her! The third point is very subtle... and
men truly! The fourth point is that this particular
plainly write in this point against him, as appeareth
Saint Augustine in this point declareth his mind plainly
Barnes cannot allege that point against us... for himself
wrinkle. And in this point were both Saint Augustine
saith untrue in this point were Saint Augustine's answer
him convicted in this point by the holy men
point by the holy men... if a few willful
point appear well and plain point too weak that they
point too weak that they point in conclusion that there
point in conclusion that there point, ye wot well
point, ye wot well, would point is that this particular
point, ye wot well point, that Saint Peter himself
point, that Saint Peter himself point, where saith that
point, where saith that point that he saith every
point, that he saith every point, that he saith every point whereupon all dependeth, nothing
point Barnes seemeth to run point by which Barnes will
point Friar Barnes is brought point Friar Barnes is brought point Friar Barnes is brought point Friar Barnes is brought
point Friar Barnes' unperfect point Friar Barnes' unperfect point Friar Barnes' unperfect point Friar Barnes' unperfect
pointFriar Barnes learned of Luther point Friar Barnes learned of Luther point Friar Barnes learned of Luther point Friar Barnes learned of Luther
point another way than Tyndale point another way than Tyndale point another way than Tyndale point another way than Tyndale
point against Friar Barnes, that point against Friar Barnes, that point against Friar Barnes, that point against Friar Barnes, that
point ye wot well, would point ye wot well, would point ye wot well, would point ye wot well, would
point ye wot well point ye wot well point ye wot well point ye wot well
point is, that ye may point is, that ye may point is, that ye may point is, that ye may
point ... if a few willful point ... if a few willful point ... if a few willful point ... if a few willful
point appear well and plain point appear well and plain point appear well and plain point appear well and plain
point too weak that they point too weak that they point too weak that they point too weak that they
point by the holy men point by the holy men point by the holy men point by the holy men
point by the holy men... if a few willful point by the holy men... if a few willful point by the holy men... if a few willful point by the holy men... if a few willful
point is, ye wot well point is, ye wot well point is, ye wot well point is, ye wot well
point very subtle... and point very subtle... and point very subtle... and point very subtle... and
point is that this particular point is that this particular point is that this particular point is that this particular
point against him, as appeareth point against him, as appeareth point against him, as appeareth point against him, as appeareth
point declareth his mind plainly point declareth his mind plainly point declareth his mind plainly point declareth his mind plainly
point against us... for himself point against us... for himself point against us... for himself point against us... for himself
point were both Saint Augustine point were both Saint Augustine point were both Saint Augustine point were both Saint Augustine
point where he saith that point where he saith that point where he saith that point where he saith that
point ... ye shall understand, good point ... ye shall understand, good point ... ye shall understand, good point ... ye shall understand, good
point by the very words point by the very words point by the very words point by the very words
way the very chief
he come to the
by this other false
end. For the first
Now, for the second
to come near the
damnably err in that
indeed. And in this
But in that one
farther and consider the
none unknown. Which one
now to the first
first proof of this
begin even at the
will never prove this
truth, both in this
need to dispute this
to those rooms. This
avoided. Now is this
these heretics perceive this
those heresies is a
stiffly swerved from any
himself bound in that
known church. The Second
I say, the first
way"… each of them
we that in the
which in the necessary
heretic in these pestilent
now through all these
scriptures, in the necessary
that in all such
taught. And in these
the taking, in necessary
that in all necessary
require you, these effectual
discipline in the necessary
But neither were these
but that in the
forasmuch also as the
only belief of these
God into all the
first, that all these
enough, those are the
faith in all these
that in all these
Scripture: First, for such
in great and necessary
New Testament, in necessary
since, in such necessary

point of all, by which
8, 970/ 1
point, lest we should see
8, 970/ 4
point of his in false
8, 981/ 28
point, if Saint Bernard said
8, 985/ 13
point, ye shall understand that
8, 986/ 25
point. For first they tell
8, 997/ 7
point, but it must needs
8, 999/ 32
point, our adversaries will agree
8, 999/ 34
point, for all that, agree
8, 1000/ 19
point, that standeth between us
8, 1001/ 20
point proved alone, quite overthroweth
8, 1001/ 25
point, that is to prove
8, 1001/ 37
point, I will begin even
8, 1002/ 1
point where I left: that
8, 1002/ 1
point by Scripture and also
8, 1006/ 10
point and many other necessary
8, 1006/ 13
point with them, for thus
8, 1011/ 3
point (make these heretics at
8, 1011/ 12
point such as there is
8, 1016/ 4
point so well themselves for
8, 1019/ 3
point held against the common
8, 1025/ 11
point of the catholic faith
8, 1027/ 30
point to be circumspect. So
8, 1028/ 20
Point: that is to wit
8, 1029/ 18
point also: that the very
8, 1030/ 10
pointing forth with his hand
8, 772/ 24
points for which these men
8, 621/ 4
points of the faith agreeth
8, 627/ 24
points too. And that they
8, 630/ 30
points again, that Tyndale hath
8, 638/ 3
points of faith, as the
8, 643/ 8
points we have the selfsame
8, 656/ 28
points we prove that the
8, 656/ 30
points of faith or virtue
8, 677/ 34
points the very, true sense
8, 678/ 1
points which our sovereign lord
8, 678/ 35
points did agree together, and
8, 696/ 3
points the questions then between
8, 722/ 1
points wherein himself and the
8, 766/ 20
points of his sermon do
8, 776/ 19
points and articles that Christ
8, 780/ 13
points of belief, and yet
8, 781/ 30
points of his faith, he
8, 803/ 16
points for which he so
8, 806/ 17
points, that hath been this
8, 806/ 27
points except the last, we
8, 808/ 4
points as God hath taught
8, 809/ 24
points of their faith, against
8, 810/ 21
points of faith, contrary to
8, 810/ 33
points as they and we
8, 811/ 26
but, in great, necessary
the faith, in necessary
further surety of the
away from all other
as all the other
have these two latter
the man perceived those
leave out those other
err; and since the
as I say, the
And in both these
in the most necessary
as for the necessary
meinie, virtuous in all
the believing the necessary
faith, both in the
pertaining to the necessary
Scripture concerning all such
rise upon any necessary
points. For of such
beliefs in the necessary
against the well-known, common-believed
were not so deadly
durst not offer their
would of their charity
to be fed with
which go about to
her, and then after
both with their false,
that the generation of
that the generation of
tub and the most
and uttering of such
declareth by his mad,
bare acknowledging that their
us and offer us
and which is the
Christian people with false,
country with many such
else in peril of
garland or an ale
nor by pillars nor
your holy pillars and
miters and cross-staffs, pillars,
besides, that by good
should need no more
late, specially by the
bishop's officers mock them,
in his brain, to
vowed chastity both, to

points of faith, feel each 8, 817/ 17
points of the belief, attained 8, 820/ 7
points that he believeth than 8, 825/ 19
points that be no promises 8, 850/ 27
points requisite unto the very 8, 851/ 6
points that is to say 8, 851/ 12
points well enough. But for 8, 864/ 1
points ... and walk so much 8, 864/ 7
points of the Catholic faith 8, 872/ 14
points of the faith that 8, 872/ 23
points ye have heard his 8, 875/ 38
points , diverse preachers expound it 8, 887/ 15
points , this whole corps agreeth 8, 912/ 17
points besides... and especially so 8, 912/ 29
points of the Christian faith 8, 913/ 7
points of belief... and in 8, 914/ 13
points of faith or virtuous 8, 950/ 29
points ... therefore our Savior bade 8, 951/ 16
points . For of such points 8, 997/ 5
points great doubts there arise 8, 997/ 5
points of doctrine, to the 8, 1032/ 6
points of the Church begin 8, 1032/ 27
poison ... but taking not too 8, 580/ 32
poison to sell, they would 8, 813/ 19
poison men for naught. Now 8, 813/ 20
poison ." But now peradventure Friar 8, 892/ 9
poison us... and which, because 8, 892/ 22
poison her. And then would 8, 903/ 18
poisoned heresies and with the 8, 653/ 4
poisoned vipers can neither understand 8, 718/ 16
poisoned vipers can neither understand 8, 727/ 2
poisoned dregs. But now doth 8, 767/ 10
poisoned books (of which I 8, 813/ 23
poisoned process that all only 8, 842/ 5
poisoned heresies, and the abominable 8, 868/ 34
poisoned fruit... and yet so 8, 892/ 30
poisoned , till he that taketh 8, 892/ 32
poisoned heresies. And among all 8, 911/ 22
poisoned heresies as these apostates 8, 989/ 13
poisoning , if by mistaking our 8, 894/ 21
pole polepole
poll
poll
pollute
their abominable beastliness to
go about as to
have put out Saint
as Saint Ignatius, Saint
ye Saint Ignatius, Saint
the Christian faith, as
against them pride and
God... ought here to
in a brief sum
had seen in the
or in the Temple
there is not so
our neighbor... and we
well learn by every
fallacy, to beguile the
book out of a
this gear but one
women with child, and
more than either my
saints than unto the
dead, than unto the
to give to a
 stranger that is a
dead, than unto the
given the money to
But albeit there were
giving the price to
and that to help
ty money to the
there be no more
to help first such
not enough to give
wheresoever there were any
and search out some
even at her hand,
by praising of the
they might have had
give the less to
they would have all
not, I ween, so
his apostles, and other,
birds, is above a
was but a seely
the ground among other
other poor fowls, the
knaves... which when the
the words of the
very feeling belief... the
doth expressly deny), the
whose proud heart the
pollute and defile: so these
pollute the sanctuary of God
Polycarp, that holy man, the
Polycarp, Saint Cyprian, Saint Basil
Polycarp, Saint Dionysius, Saint Cyprian
Pomerane, Zwingli, and Hutchins here
pomp, and "all their lives
ponder that this word "the
ponder and consider the substance
pool of the temple serving
pool, they cannot draw to
poor a friar but he
poor men, that lack the
poor friar's prayer that preacheth
poor unlearned people... with turning
poor friar's library... and when
poor piece of gold. Now
poor folk, and well near
poor wit or learning can
poor living saints. And when
poor living saints." Lo, good
poor man and the thing
poor man that is to
poor living saints"... but the
poor men. And yet did
poor men very many whom
poor men rather than, in
poor men and give alms
poor men that need it
poor men left that ye
poor, needy folk as he
poor men when they asked
poor, needy men, we were
poor man and bear him
poor, needy men enough to
poor widow that offered somewhat
poor men enough to bestow
poor folk, to do the
poor men sought out ever
poor a village in Christendom
poor folk too, very far
poor penny chicken must needs
poor chicken. For he confesseth
poor fowls, the poor chickens
poor chickens of his mother
poor man had prayed them
poor Kentishman which I rehearse
poor man may well think
poor man will ween that
poor publicans be so great
a thing above my 
and eat with the 
God, and shame the 
needs follow, to my 
to say to a 
purpose? For as a 
the peril of many 
this church, than the 
this church than the 
wise... Tyndale Whether the 
recognized and acknowledged the 
I never put the 
under one head, the 
that Catholic church the 
any recourse unto the 
And then if the 
pope were, or no 
to put in the 
his chapter "Whether the 
beginneth... Tyndale That the 
his question of "the 
his question of "the 
turneth it into "the 
of "spirits" only the 
first... Tyndale That the 
of Christ's church. The 
offices, and neither have 
railing here upon the 
raileth here upon the 
Tyndale rebuketh here the 
provest us that the 
law is good. The 
whores, some of the 
provest us that no 
he saith) that the 
this thing, to which 
things the old holy 
Luther lay unto the 
so sore against the 
doth, nor unto the 
and say that the 
he saith that the 
And besides that, the 
commandeth saying, "Though the 
he saith that the 
commandeth saying, “Though the 
church by which a 
and rail, either upon 
I granted that the 
that of truth the
nor written by any pope, but by some other 8, 593/ 1
other that was never pope, what is Tyndale, then 8, 593/ 2
then, that saith the pope, hath made those words 8, 593/ 2
law made by the pope, ... are indeed incorporated in 8, 593/ 5
synod nor by any pope, ... but written by divers 8, 593/ 11
thing made by the pope, but if it were 8, 593/ 20
or made by a pope, before, and out of 8, 593/ 20
and saith that the pope, hath made them for 8, 593/ 23
the words of any pope, ... but they be the 8, 593/ 23
he had went the pope, had made it for 8, 593/ 31
to punish sin." The pope, will not, nor let 8, 594/ 4
More Touching first the pope, himself, Tyndale telleth us 8, 594/ 7
the question whether the pope, either be or rightfully 8, 594/ 8
see, falsely belieth the pope, gave him neither liberty 8, 596/ 16
true of the pope, with violence compelleth us 8, 596/ 27
and saith that the pope, letteth you not to 8, 596/ 30
thing made by the pope, compelleth him not with 8, 596/ 34
he had went the pope, as he were an 8, 597/ 1
fault of an evil pope, to the office of 8, 597/ 2
he saith that the pope, compelleth him to believe 8, 597/ 7
lawfully wed nuns: the pope, compelleth no man with 8, 597/ 11
believeth other; but the pope, is well content, and 8, 597/ 16
sore displeased: that the pope, will not (as he 8, 597/ 24
purpose) first that the pope, and his "sect," and 8, 598/ 8
it again from the pope, and the spirituality, be 8, 598/ 9
to prove... touching the pope, and the spirituality... he 8, 598/ 13
The Arguments Wherewith the Pope, Would Prove Himself the 8, 599/ 5
no more but the pope, himself, that is to 8, 599/ 13
it again from the pope, alone to the whole 8, 599/ 18
and sometimes to the pope, alone. And he will 8, 644/ 6
it out of the pope, ." And if thou ask 8, 692/ 8
by what means the pope, giveth such pardon... they 8, 692/ 9
it out of the pope, . And with such traditions 8, 692/ 13
Augustine, Saint Gregory the pope, , Saint Bede, Saint Bernard 8, 727/ 22
believeth only because the pope, so saith; and so 8, 743/ 17
believeth only because the pope, so saith; and so 8, 763/ 10
sin than that the pope, so preacheth whom I 8, 765/ 4
example mightily... and the pope, therewith not content, but 8, 767/ 7
is that since the pope, and all the whole 8, 765/ 12
and sometimes to the pope, alone. Besides this, albeit 8, 765/ 19
the faith of the pope, and of the devil 8, 787/ 25
me what faith the pope, hath, or myself either 8, 787/ 26
Tyndale's teeth, that the pope, , and the cardinals, and 8, 824/ 21
by him, that the pope, , and cardinals, and the 8, 825/ 1
neither be bounden to pope, nor cardinal, archbishop nor 8, 838/ 21
of people, be he pope, or peddler, king or 8, 839/ 13
world. And neither the pope, nor yet his cardinals 8, 857/ 29
also, as whether a
see, lo, that neither
Church as is the
much rule as the
saith not that the
Christ Jesus; and the
Christ Jesus," and the
which Saint Gregory was
man and a good
well, confesseth that the
which Tyndale calleth the
or out of a
that it were the
which he calleth the
Master More's faith, the
Master More's faith, the
as he saith) the
my faith, and the
that albeit there have
yet have there been
the whole pedigree of
been the doctrine of
Tyndale in railing upon
would not only have
and divers other holy
popes, too and not
to so many such
that were by divers
be well allowed concerning
many princes and many
saith plain that many
many princes and many
saith plain that many
saith plain that many
only have popes and
synods' and councils' and
same manner, though our
the soul than a
work upon Tyndale's untrue
the contrary of his
that ye could by
circumstances that man by
God!" How is it
can have no means
happen... and not well
if it were both
never have thought it
members: how were it
he could not be
all the means that

pope , or general council either 8, 872/ 11
pope nor cardinal be no 8, 909/ 29
pope ... so is a cordwainer 8, 909/ 32
pope whom Friar Barnes doth 8, 910/ 1
pope of Rome is the 8, 910/ 35
pope is but the vicar 8, 921/ 29
pope "vicar" under Christ, and 8, 924/ 5
pope ; for that is now 8, 925/ 6
pope , and so good that 8, 925/ 8
pope is the vicar of 8, 963/ 3
pope's sect (by which name 8, 578/ 4
pope's writing taken into the 8, 593/ 21
pope's words, made for a 8, 593/ 29
pope's disciples, as from folk 8, 649/ 8
pope's faith, as from folk 8, 649/ 8
pope's faith, and the devil's 8, 773/ 21
pope's faith, and the devil's 8, 777/ 32
pope's faith, and my faith 8, 778/ 24
pope's faith, and the devil's 8, 779/ 15
popes been that have evil 8, 579/ 38
popes , again, right holy men 8, 579/ 39
popes , Saint Peter himself and 8, 580/ 17
popes , patriarchs, prophets, apostles, and 8, 580/ 19
popes maketh by the way 8, 585/ 9
popes and popes' laws gone 8, 585/ 21
popes , too and not popes 8, 586/ 3
popes only, but also divers 8, 586/ 3
popes and other holy men 8, 586/ 12
popes and divers synods and 8, 593/ 9
popes and priests, then to 8, 596/ 20
popes , and other, inferior persons 8, 587/ 35
popes have erred. And also 8, 858/ 6
popes and other, inferior persons 8, 910/ 7
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popes have erred." And what 8, 910/ 33
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popes' writing, Gratian, a good 8, 593/ 13
popes' writing, Gratian, a good 8, 586/ 9
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possibility find in the Gospel 8, 737/ 35
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possible to escape, but thereby 8, 901/ 28
possible that all the whole 8, 937/ 33
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possible ... that is that the 8, 949/ 30
possible that every particular church 8, 1024/ 15
possibly without good works. And 8, 685/ 10
possibly could be devised was 8, 1027/ 12
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<td>and all his posterity, from the state of</td>
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<td>pot</td>
<td>at it. Then all pot of mustard; but for</td>
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<td>potable</td>
<td>, that is a plain pot of aurum</td>
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<td>in the lively liquor pour on his people</td>
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<td>to say, in some poverty as to help mine</td>
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<td>, rebuked the rich folk poverty</td>
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<td>either he or they power or authority to make</td>
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<td>power</td>
<td>or jurisdiction upon him</td>
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<td>to say Mass, but power of God in judging</td>
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<td>; therefore look unto the power</td>
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<td>power</td>
<td>. Now did Christ, therefore power</td>
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<td>in working of many power of miracles at all</td>
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<td>to be showed for power of the devil by</td>
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<td>and of his own power and of his own</td>
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<td>that it forced Luther power of the Holy Spirit</td>
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<td>absolute, free, and unbound power</td>
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<td>can tell us of power to show so much</td>
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<td>, ye shall hear now power to show so much</td>
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<td>absolute, free, and unbound power</td>
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<td>with it. For it power of God and of</td>
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<td>power, without the help of power</td>
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<td>, and is not the power to persecute. But Tyndale</td>
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<td>upon the man's part power to persecute. But Tyndale</td>
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<td>and holiness, that we power or secular dignity. For</td>
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<td>or secular dignity, but power or secular dignity, that we</td>
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<td>or secular dignity, but power or secular dignity, that we</td>
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<td>or secular dignity, but power or secular dignity, that we</td>
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<td>power of the Judge in power of the Holy Ghost</td>
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<td>of himself, but that power or secular dignity… for</td>
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<td>power</td>
<td>and authority of every power</td>
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of like strength and
pain, or any secular
nothing doubting of the
all the world any
and departed, having no
soul obey the higher
to obey their higher
to obey their higher
both unto the secular
own writing, the secular
by his only natural
thirstily, doctors; and then
is a plain, common
your own mandamus, mandamus,
own mandamus, mandamus, praecipimus,
say mandamus, mandamus, praecipimus,
of these words mandamus,
voice, with mandamus, mandamus,
with mandamus, mandamus, praecipimus,
esse, et sunt, ecclesiarum
the desire of honor,
respect hath toward the
preach against pride and
which expresseth its own
and giving her much
the name of God
the name of God
the virtues that he
that that he now
much... but rather, by
it been an old
exhorteth his audience to
saith not, "Ye shall
Ye shall," saith he,"
watch and fast and
therefore desire them to
each of us to
living, and bid him
friar’s coat, bid him
if I may well
pray my neighbor to
I may much better
better pray the saints
let no good men
that folk should not
fear, hope well and
M. Tyndale, but I
What is that, I
point... in which I

power as if they had
power, until the heretics began
power of our Lord, answered
power to make any law
power to abide therein, but
powers, that are ordained to
powers... but, by the canon
powers, and to keep and
powers, whom he exorted against
powers thereto... and he thought
powers should either not at
powers, and then the gifts
practice. For there are enough
praecipimus, praecipimus, excommunicamus
praecipimus, excommunicamus, excommunicamus. These
praecipimus, excommunicamus,
praecipimus, excommunicamus," For he
praecipimus, or excommunicamus. These words
praecipimus, excommunicamus,
priest, and commendeth himself. Let
praising of the poor widow
praise, and glory prickteth them
praise and estimation of other
praise humility... or the covetous
praise out of the mouth
praise, and often telling us
praised ") so is the Holy
praised ") so is the Holy
praiseth in the Church... and
praiseth and commendeth himself. Let
praise of heretics to use
pray for the Church, he
pray for the spirituality alone
pray for the three estates
pray, and give alms, and
pray for him too, besides
pray for other? And when
pray not for us but
pray not for us till
pray my neighbor to pray
pray for me that is
pray the saints pray for
pray for me that are
pray for us, nor none
pray for their fathers’ souls
pray therewith, that the goodness
pray you teach me, then
pray you?" "Marry, look in
pray God he may. For
with Saint Peter, then
then pray him to
they do (as I
therefore Tyndale bade us
believe neither nother. I
that Christian men should
in pilgrimages, and to
of life." "Now, I
or so much as
us this... we will
this thy wickedness, and
therefore advise him to
to bid him go
that the child cannot
in bidding him to
that he doth: I
tell us, I would
and fasting days, and
that folk should not
honor any saints, nor
wherefore, good sir, I
church, and let them
one to another, and
be our advocate and
teacheth us also to
God, we honor and
But Master Merchant, I
Marry, sir, then I
And so would he
pray them to do
be any there, would
excommunicamus... from which I
because that Christ did
what thing shall we
wrinkle. Let us therefore
accustomed long time to
time before his death
that since we may
need, they may also
and always when they
they may vouchsafe to
we accustom ourselves to
them good and to
already in heaven do
in pilgrimages, and to
to saints, and to
hard, and watched and
and gave to be
that himself had so
that the apostles themselves
pray
him to pray for
pray
for thee": thus reckoning
pray
God give them grace
pray
to them when we
pray
God give him once
pray
for all Christian souls
pray
for all Christian souls
pray
you, and it please
pray
therefor, or in his
pray
him prove it. For
pray
to God if he
prayer
God to give it
prayer
therefor. For well ye
prayer
God to cause his
prayer
for the faith, Tyndale
prayer
you tell us, therefore
prayer
him to tell us
prayer
for all Christian souls
prayer
for their friends' souls
prayer
for their fathers' souls
prayer
you? To this question
prayer
for him, and let
prayer
ye one for another
prayer
for us, that we
prayer
, and that without ceasing
prayer
to the saints also
prayer
you tell me yet
prayer
you tell me how
prayer
them to do pray
prayer
to the Lord for
prayer
for them both, because
prayer
God, for his mercy
prayer
for his church that
prayer
for while we be
prayer
him to make us
prayer
before, that God would
prayer
duly thus... else shall
prayer
for the souls that
prayer
for us, which have
prayer
therefor, he is in
prayer
for us unto our
prayer
unto our Lord with
prayer
gladly for their life
prayer
for us that are
prayer
to saints, and to
prayer
for all Christian souls
prayer
. These folk live in
prayered
for. As ours, as
prayered
for Saint Peter that
prayered
for souls in their
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8, 978/ 11
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8, 1033/ 35
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8, 653/ 28
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8, 703/ 23
I have so often prayed him to tell us otherwise, when they seemeth, otherwise, when they the poor man had his marrowbones, and piteously saith that the diligent Scripture so commendeth the should we like his kneel and make our by every poor friar's Fasting, and watching in trust in abstinence, almsdeed, things and, now, this of his own special with it work in goodness and more instant living and their devout word of God and our Lord... and the much is the fervent The Church abideth in of them in his The Church abideth in The Church continueth in a humble life, and the pencil of daily asking mercy, and by sins, with contrition and remembrance made of them, are helped therewith, since no doubt but that also that almsdeed and Christ's Passion, by faithful though at their instant let us by their souls, and that the chastity, in other men's trust in "other men's had made his bitter not mean in the forgiven also by daily or by other men's doubt but that with of Baptism was denied. upon his breast and doth every man that not the very best) bid us more? Fasting, mind and intent of proveth that fasting, and slack and remiss in prayed him to tell us prayed our Lord, not to prayed them to tell him prayed me to forgive him prayed of a just man prayed of a good man prayed the less for his prayed to them. And so prayed that preacheth: either hath prayed, and doing of almsdeeds prayed, and chasity, as their prayed, if it lie not prayed. And therefore, since grammar prayed, fasting, and almsdeed as prayed of the fathers or prayed. And one thing am prayed." And as concerning the prayed of faith shall save prayed worth of a righteous prayed, that she might be prayed to the Lord, and prayed, that she might be prayed to be cleansed through prayed also, with faith and prayed overwiped." Now, good Christian prayed, with faith and prayed, with good faith, and prayed should be made for prayed made for them unto prayed and almsdeed, and the prayed may relieve the souls prayed, contrition, and great heaviness prayed he goeth still about prayed and intercessions fight against prayed and almsdeed of good prayed and holy living, in prayed and holy living, in prayed at her grave went prayed only such faithful folk prayed ... and he departeth hence prayed and almsdeed, and other prayed of the Church, and Prayers were mocked at, and prayeth Christ keep him from prayeth "pro omnibus fidelibus" that prayeth, in the Pater Noster praying, or pilgrimage, or other praying that God may make praying, and almsdeeds, done in praying also diligently for ourselves
the seven sacraments, and pray to saints, and either part, by their of water, fasting, and for intermission of their oblations for men's souls, and fasting days, and at the beginning to priest say false, and that if the priest about the world to so many prophets to words: "Go ye and how shall a man he be sent to have it ere he preach it... and must nor people assembled to as they teach and to whom they the clergy will not

For they go and these blasphemous follies they into the pulpit and cannot be suffered to same epistle as plainly coming into it to none holy Baptists to whom he sent to our Lord as often sent him forth to not with others that chastity... or the proud and abiding therein, do lecher that ever would any send thither to because the priests so because the priests so some man that doth whom he sent to if a good man whom he sent to tell her that whosoever such one man to and faithful food, and I have heard them scripture be as they take upon them to within the realm should and not only did praying to saints, and praying for souls, and praying each for other according (which Barnes calleth pattering, partly for their continual praying to saints, the sentence praying to saints, and going preach unto us and to preach heresies... as if he much such heresies, folk shall And now, good Christian , were not evermore idolatry preach the Gospel to all preach but if he preach ?" And then, that a it... and must preach it ere the preacher, unto, nor sacraments administered preach the Gospel truly... and preach , may say not only preach . Which spiritual seed because preach and be not sent preach unto the people, as preach . For but if he preach or live either among preach against these heretics, and preach and rebuke the pharisaical preach us. For there is preach to all the world preach , and as long, as preach ... and further, as some preach them Christ's words, but preach against pride and praise preach and say the truth preach that lechery was no preach the true scripture among preach ... answer, no, not now preach ... answer no, not now preach us the word of preach , "Into what house soever preach well, though there were preach , "If any city refuse preach truly the word of preach and teach as was preach truly to us, though preach that it is in preach it... then though he preach and teach in the preach these words of Saint preach against the selfsame heresies
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<td>? And did he not</td>
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<td>preach</td>
<td>themselves, and preach they</td>
<td>8, 999/6</td>
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<td>preach</td>
<td>they will themselves, to</td>
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<td>preach</td>
<td>.This reason was by</td>
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<td>preach</td>
<td>unto it, yet may</td>
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<td>to that company that</td>
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<td>alike; and then cannot</td>
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<td>, the others of whose</td>
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<td>with his word. Saint</td>
<td>8, 653/26</td>
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<td>after such manner fashion</td>
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<td>, to live so godly</td>
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<td>,&quot; saith Tyndale, &quot;not as</td>
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<td>with power and spirit</td>
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<td>preached</td>
<td>to them himself so</td>
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<td>to many men, his</td>
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<td>, as an outward instrument</td>
<td>8, 774/17</td>
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<td>, as by an outward</td>
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<td>.&quot; Very well. Now, since</td>
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<td>or reading it written</td>
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<td>, without the damnable dreams</td>
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<td>, it must needs light</td>
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<td>in vain, but some</td>
<td>8, 873/37</td>
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<td>preached</td>
<td>… you received it not</td>
<td>8, 874/6</td>
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<td>truly, it is a</td>
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<td>preached</td>
<td>unto a whole city</td>
<td>8, 882/27</td>
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<td>(that is to wit</td>
<td>8, 894/8</td>
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<td>, methought it went sore</td>
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<td>… that is a good</td>
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<td>, among them. And if</td>
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<td>… and then shall I</td>
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<td>preacher</td>
<td>be true, Tyndale shall</td>
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<td>preacher</td>
<td>, whom himself will name</td>
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of which every true preacher is a member. And me, or if the preacher live contrary. But of preacher, but of the power preacher, but of the power preacher, and to presume to preacher never so sinful himself preacher sent by God, to preacher. But, now, to this preacher, and see it well preacher, and of him she preacher, but must by the preacher try which is the preacher to teach me truly preacher, be sure that by preacher, "and if I had preacher cometh, ye shall know preacher, but by the inward preacher every man that came preacher but thereas is the preacher of so many contrarious preacher be good or bad preacher from the false, but preacher, and the true preaching preacher may know to whom preacher, and find wretched, beastly preacher, and miracles, for all preacher that were therein besides preacher (since he intended that preacher, of whose mouth the preacher by Christ's order must preacher do, and so doth preacher, and challenge the apostles' preacher and the clergy that preacher of it. And even preacher of it, and as preacher of it." Here let preacher. And yet shall Tyndale preacher of the world would preacher of his faith, whom preacher of the world would preacher in the world cannot preacher ... he must, to the preacher expound it diversely some preacher of this carnal church preacher, with all their carnal preacher of the very, true preacher which must needs have preacher whom you dispraise say preacher say: that God hath preacher say well in that
meet to be made
to his true Catholic
ye see Tyndale, that
poor friar’s prayer that
that the pope so
Spirit of God so
goeth forth holy and
Spirit of God so
good or no that
were rebuked by the
a man hear without
there shall be no
people with their false
the scriptures after his
he shall with his
resemble himself and his
man begun... what other
wisdom unto whom the
the world.” For Christ’s
causes, neither, as is
waxen faithful at the
could fail because the
any man at their
could not at the
that except his personal
a man by their
sin joined unto his
But this is the
own commandment, upon the
moved by reading or
falleth from dispicions to
the means of men's
moved by reading or
them by writing or
that he read or
this outward means of
tell us, whether by
learned those things by
ask him by whose
say that by the
as did at the
faith gotten by the
the faith by the
as that by the
of Friar Barnes' holy
token of the true
other token, of the
Acts, where at the
word but only the
well, not for the

preachers else Saint Augustine, whom
preachers , “He that heareth you
preacheth so fast of the
preacheth : either hath Tyndale shaven
preacheth whom I see before
preacheth and so testifieth unto
preacheth us that "there is
preacheth and so testifieth unto
preacheth , perceive yet the true
preaching of Wycliffe... our English
preaching ? And how shall a
preaching for that were, ye
preaching , and lead them a
preaching and contrary unto theirs
preaching and true interpreting of
preaching to, and his demeanor
preaching is this but utterly
preaching of Christ is but
preaching was with power and
preaching and miracles and some
preaching of our Savior is but
preaching of Christ was with
preaching , because they do but
preaching of any other: then
preaching , their faith had been
preaching believed that any vice
preaching should never so sore
preaching of Friar Luther, Friar
preaching of the same church
preaching, as the Samaritans were
preaching, from his matter of
preaching and God's miracles... with
preaching, as the Samaritans were
preaching, and first believed them
preaching that he heard, as
preaching and reading is the
preaching or reading in books
preaching . Then I ask him
preaching he came to it
preaching of his own master
preaching of Saint Peter, as
preaching , any new kind of
preaching or reading of the
preaching or reading whereof he
preaching by the way whether
preaching . For as for the
preaching, that token is, he
preaching of Saint Peter the
preaching of the Scripture. For
preaching of the word of
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<td>Consider, now, that our a man were there</td>
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<td>let them embrace this</td>
<td>goeth far from our I finish all this let them embrace this and hold fast this</td>
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<td>the state of this</td>
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<td>if they were there Lord doth exhibit and they... not for our for he was there</td>
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to be kept and
error, hath been ever
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truth of doctrine so
concerning his assistance and
wit, the keeping and
thereof, assisting it and
it were, in the
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where shall never be
never be more trial,
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a preacher, and to
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because of his malapert
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likelihood to declare the
likelihood to declare the
better call them proud,
because it is a
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true doctrine, which it
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them… but also under
himself take a young,
and thereby making that
wot well, but little,
of hell should never
of hell should never
contrary, it would not
contrary, it would not
shall never obtain and
of hell have so
And he had now
his supernal grace to
such things, both to
the priest; let him
he be both first
good and meritorious work
but if he be
the Scripture, God both
God, as I said,
in that good mind
goodness of God first
preserved , by the selfsame Spirit
preserved , especially since Tyndale's own
preserved in the See Apostolic
preserved and continued from Christ's
preserved therein that in it
preserving were not like in
preserving of the one or
preserving it from failing, against
press or tenterhooks of a
pressed him sore with that
pressing nor stretching." Now, thou
pressing nor stretching more. But
pressing , nor stretching put unto
presume to be such, of
presume to tell other folk
presume that God will not
presumption that one spoonful of
presumption , affirming that for the
presumption for any man to
presumption of certain men and
presumption of certain men and
presumptuous fools than might the
presumptuous hope, looking to be
presuppose the thing that is
pretend his name, ye cannot
pretend that all they, or
pretendeth to answer and assoil
pretendeth … but is one of
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pretty babe, her son, believe
pretty penance, because they consent
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prevail … no more than though
prevail … no more than though
prevail ; nor, in like wise
prevailed against… that they have
prevailed very much in his
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prevent us and to go
prevent the judgment of God
prevented by grace and have
prevented by the goodness of
prevented by grace. For as
prevent us, in giving us
prevent us in the beginning
prevent the man by grace
preventing them with the occasions
same goodness of God
we do without any
and called him, by
that God chooseth by
to spy out their
and convenient for his
bird can spy his
true scripture being their
eagles that spy this
maketh them spy this
spied and perceived this
learned to spy this
learned to know this
teaching, spith out his
the eagle knoweth his
the eagle knoweth his
the eagle perceived her
should have such a
Judas in giving the
give so great a
the sacraments... against which
sent... and though pride
nor help you one
sanctorum communio... do sharply
the Holy Ghost have
honor, praise, and glory
should have so little
not sent... and though
all the children of
children of pride; which
and his fellows by
thou call the world
thou call the world
if rebellion be no
rebellion, the prince of
the proud preach against
elders, and of like
lasheth out against them
offended so highly in
and his fellows by
them the conceiving of
through all Deutschland, every
English words of "church," "
is this: that any
reckoneth every woman a
indeed a more meet
neither woman may be
nor any man is
every Christian woman a
have neither prince nor

preventing
prevention
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prick

them with the habitual
of grace, forasmuch as
of grace, at the
of grace every man
? Even so, the children
, by the secret, inward
, to despoil and kill
without the means of
themselves how could it
of the true scripture
first, he was not
. And now taking that
... then goeth he forth
by the secret instinct
by an only inward
. And the other sort
set upon it save
to poor men rather
for so simple a
he specially spurneth with
them forth with liberty
forward, that you may
the clergy, as he
you with this addition
them sometimes forward to
in himself that he
prick them forth with
; which pride is, as
is, as Saint Augustine
first departed out, and
, wrath, envy, covetousness, sloth
, wrath, envy, covetousness, sloth
, nor railing upon their
the great devil himself
and praise humility... or
think that we cannot
and pomp, and "all"
that they would out
are gone out of
the loss of heaven
paying a gulden unto
" and "penance" to "congregation
should in honor of
, and as able to
than Saint Peter. And
nor any man is
, or hath power to
... there is not now
in any manner reverence
<table>
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Confutation Part 2: Concordance of Major Terms 905

Jews... or the high
books, or because the
books, or because the
that Christian women be
how many good, virtuous
the chief whoremasters, being
him send for the
show themselves to the
monks, and friars, and
of persecutors; she causeth
the chaising away of
to the clergy, consecrateth
without people, people without
people, people without priests,
known church under judges,
take a young, pretty
your law 24, Quaestione
con. Di. 4.c., "
us that every temporal
himself as a lawful
either upon pope or
ting to suffer any
good advice toward his
misuse himself toward his
man should have neither
rebuke every king and
such right as the
as a most erudite
as a most erudite
king of rebellion, the
of him to the
the blessed apostle and
it come at the
will lay to the
despite of all the
he would, by his
way at all temporal
man think that the
the laws of the
him, and let the
that example... good Christian
of the priests and
yea, and by the
the people and the
secular dignity. For many
secular dignity... for many
nor thieves, but by
so much as the
them... I say that
into their sect great
priests of one town, the
priests so preach... answer, no
priests so preach... answer no
priests and were wont to
priests and religious people be
priests, monks, and friars, that
priests of the church, and
priests; thereby teaching that the
priests, that be the common
priests to fly that was
priests; she glorieth that she
priests, prepare us to the
priests, priests without due reverence
priests without due reverence, and
priests, prophets, and kings in
priests, to bed to keep
priests, "Quodcumque," where your gloss
Prima igitur" whose words be
prince making any law beside
prince, but as an unlawful
prince, or a much more
prince, estate, or governor to
prince and his country either
prince ... but also by the
prince nor priest in any
prince, and would have none
prince would he should, and
prince and a most faithful
prince, in his most famous
prince of pride the great
prince of Toulouse, among other
prince of apostles Saint Peter
prince's ear; and yet when
prince's charge if any officer
prince's proclamation, to die therefor
princely authority more than an
princes and laws is, if
princes themselves perceive not their
princes and countries that they
princes keep him from the
princes cause faithful people to
princes : I say that those
princes and the lords, and
princes both did disallow them
princes and many popes, and
princes and many popes and
princes and rulers against murderers
princes may themselves that send
princes give their ambassadors full
princes, used their authority against
a new brabbling... good
the strength of great
they caused evil, perverted
it out, the very
is concluded in the
as well as the
by two motions the
wrong, and overturneth his
good readers, that the
scripture, which is our
is impertinent to the
the very chief and
Barnes' confusion in his
the matter for my
ever he said it
to both. First and
as it brought... but
us therein he that
the church first and
Christ, and of suchlike
learned certain rules and
though we received many
Christ, and of suchlike
learned certain rules and
though we received many
though they took some
to be put in
deeper is this mark
third, as though the
himself or in the
he spent about his
nor bishop, abbot nor
I was master and
a doctor than a
be bound to no
and legates, abbots and
needs lie still in
cast every man in
exiled and cast in
had, and were taken
at. And yet if
false likelihoods, in a
believe him as a
have any manner of
him listeth, a secret,
every man that prayeth "
all good men... or "
Saint James saith, "Orate
whereas Saint Bernard saith, "
of God... nor, how
princes remembering the great harm
princes of Christendom, and corrupted
princes to drive the good-faithful
principal point of all his
principal point. And where he
principal purpose as in that
principal , God working within... and
principal purpose of all. For
principal purpose whereupon we go
principal matter, Tyndale's answer in
principal purpose. But he meaneth
principal head thereof, our Savior
principal purpose of "the church
principal purpose, that I should
principally to the clergy; and
principally to God, that gave
principally keepeth us therein he
principally brought us thereto that
principally set upon himself, cannot
principles of our faith... answer
principles of them, by which
principles of our church at
principles of our faith... answer
principles of them, by which
principles of our church at
principles of the Catholic Church
print, as doth in divers
printed in his forehead; that
printer had left the second
printer, by miswriting or by
printing of his book and
prior , deacon nor archdeacon, parson
prior " when one of late
prior into an apostate, and
priors ... nor "the church" is
priors ," to have made the
prison , and some will needs
prison , and no man may
prison . Now hangeth she on
prisoner there also. That man
private affection toward their own
private matter, against a secret
private person, they can give
privilege more than a layman
privy knowledge of such one
pro omnibus fidelibus" that God
pro animabus omnium fidelium defunctorum
pro invicem, ut salvemini." Saint
Pro huiusmodi volunt esse, et
probable a tale soever be
can be no true
word and after the
God and after the
by divers decretals appeareth,
as he describeth... he
hath in a long
by a serious, goodly
needeth he so long
hath first brought his
rehearsed you his long
the remnant of his
such a goodly painted
hath Tyndale brought this
with a high spiritual
bringeth all his painted
unto the gay, glorious
endure such a beastly
you all his whole
and then a long
we shall let this
unbelief, as by the
teacheth, by a long
that in all this
the title of his
this title of his
ye read his whole
matter serveth all this
by his own frantic
of his gay, golden
by his mad, poisoned
said in all his
as very a foolish
and endeth all his
clerkly in your goodly
of his own royal
here in this same
said in all his
end of Friar Barnes'
concerning "the church"... which
better thing. And this
By all which whole
of all his peevish
Bernard, in the selfsame
Barnes' evil and unchristian
with a gay glorious
of his own peevish
yet in their peevish

probation of Christendom, nor no
probations brought before her. Nevertheless
probations brought before her. The
probations brought before her. Who
proceeded to the punishment and
proceedeth forth and saith... Tyndale
process labored to prove you
process labored much to prove
process , in his book of
process ? For then amounteth all
process to a blind conclusion
process , not in pieces, but
process , as ye have heard
process as he hath now
process , and showed us here
process , and saith, "Even so
process to this point in
process ofTyndale's holy distinction
process , so full of abominable
process together, upon a heap
process of images, pilgrimage, sacraments
process pass, which patch hath
process of the Bible appeareth
process , that the young children
process of his "feeling faith
process concerning "the church" in
process , he beginneth to play
process together wherein he defineth
process , but to show his
process also made against free
process , being as it is
process that all only faith
process but that he hath
process as ever did heretic
process . And therefore, as touching
process wherein ye declare which
process in which he would
process of "the church," acknowledge
process . But now, because Friar
process concerning "the church"... which
process he hath ended with
process of those four vexations
process together, whoso be learned
process is so fully, so
process out of which Friar
process ... wherewith against the promise
process will they describe us
processes in which he maketh
processes whereby they would prove
than an imperial majesty,
by the King's gracious
because of the King's
of all the prince's
bench and made a
whosoever tarried after his
abide. Now was his
foot, for all my
to make us a
ture expounder of his
doubt, had, by some
scorn accounteth among other,
he meaneth all that
besides those corners that
faith which these heretics
because of such as
in chastity, so to
Christian men and falsely
he may and must
the rules which they
never none that durst
Luther in the beginning
to wed a vowed,
nun. (I speak of
and, like as they
that friars or monks
and friars, that have
yet make harlots of
because Friar Barnes, being
and rule Friar Barnes
from all the false
of his work he
a friar but he
Scripture that a man
number of open unbelievers
of his own fellows
that all Christian nations
false secret heretics openly
and that no person
Scripture, and by their
Scripture, and by their
or how can their
in faith nor in
and contrariety in the
Scripture, and by the
the Scripture, or the
he doth!) a godly
the chastity of their
Scripture, and by their
Scripture, and by their

| proclain | all men for murderers | 8,919/25 |
| proclaim | to be brought into | 8,813/15 |
| proclamation | ... he would tell her | 8,868/23 |
| proclamation | , to die therefor. (For | 8,886/25 |
| proclamation | aloud, that every man | 8,900/22 |
| proclamation | made... he would take | 8,900/28 |
| proclamation | in English, and the | 8,900/31 |
| proclamation | ; and thereby I see | 8,900/36 |
| proclamation | in such wise indited | 8,901/9 |
| proclamation | , for lack of that | 8,901/14 |
| proctor | of the evangelical fraternity | 8,884/6 |
| profane | things, and joineth together | 8,988/20 |
| profess | the common Catholic faith | 8,578/5 |
| profess | themselves for heretics... he | 8,578/17 |
| profess | to the contrary we | 8,658/8 |
| profess | without perpetual vows, as | 8,659/21 |
| profess | themselves from henceforth to | 8,666/17 |
| profess | Christ, which falling from | 8,683/6 |
| profess | of himself that he | 8,913/29 |
| profess | , and which they acknowledge | 8,914/16 |
| profess | themselves for the very | 8,936/15 |
| profess | in his writing that | 8,623/30 |
| professed | nun. (I speak of | 8,659/20 |
| professed | and vowed, because of | 8,659/21 |
| professed | before to serve God | 8,666/17 |
| professed | were of old wont | 8,808/2 |
| professed | chastity... and yet make | 8,836/13 |
| professed | nuns under the name | 8,836/13 |
| professed | friar of Saint Augustine's | 8,975/32 |
| professed | , and whose words he | 8,980/10 |
| professed | "faith" of faithless christened | 8,1027/2 |
| professeth | himself with all his | 8,576/24 |
| professeth | it almost in every | 8,578/26 |
| professing | once vowed chastity was | 8,659/19 |
| professing | their unbelief never were | 8,793/31 |
| professing | the faith of Christ | 8,889/15 |
| professing | the true faith of | 8,912/11 |
| professing | the Christian faith and | 8,924/25 |
| professing | and vowing chastity may | 8,1034/3 |
| profession | and consent to live | 8,648/38 |
| profession | and consent to live | 8,663/6 |
| profession | to live according to | 8,663/13 |
| profession | of living any wise | 8,663/17 |
| profession | of their living! Then | 8,663/19 |
| profession | of their living after | 8,666/6 |
| profession | of their living with | 8,666/14 |
| profession | for friars and nuns | 8,666/15 |
| profession | ... and, like as they | 8,666/16 |
| profession | and consent to live | 8,667/24 |
| profession | and consent to live | 8,668/4 |
those that have by profession departed out of this either have they by profession departed out or the still sanctified and by profession of the Christian faith church" by their continued holiness of their that it hath holy people that agree in such as besides the schismatics agree in the schismatics, which by plain profession by your own beastly deeds doing, and open own, and in the but one church, by in Baptism after the the perfection of their of their faith, but their own glory and God's provision, for the the great fruit and folk that lose the could never take spiritual James, much more each honor of God and unto our neighbor, nor preservation of the peace, hath by plain laws magnatum sore and straitly not at this time according to his own God which by Christ's to heaven by the themselves, he had, I This point would, I net. And yet, I Christ, according to his it, according to God's according to his own as we have a no man's pleasure, I But this will I this dare I well which (according to God's said unto; and I God, according to Christ's he will keep his merits and to the according to the manifold to good works with almighty Persons is no \[\text{profession}\] departed out of this \[\text{profession}\] departed out or the \[\text{profession}\] dedicated unto God, as \[\text{profession}\] of the Christian faith \[\text{profession}\], but because of that \[\text{profession}\], whereby it is dedicated \[\text{profession}\] of faith with the \[\text{profession}\] of the true faith \[\text{profession}\] of the common Christian \[\text{profession}\] of their schisms and \[\text{profession}\], altogether known, and therefore \[\text{profession}\] of false, abominable heresies \[\text{profession}\] of the same faith \[\text{profession}\] of Baptism holily dedicated \[\text{profession}\] of Christ's faith and \[\text{profession}\]. Now, good Christian readers \[\text{professors}\] of their faith. But \[\text{profit}\] . And though they kept \[\text{profit}\] of others that would \[\text{profit}\] that the world may \[\text{profit}\] by him, have great \[\text{profit}\] . But now, good Christian \[\text{profit}\] other than if our \[\text{profit}\] of Christian people, and \[\text{profitable}\] unto ourselves for the \[\text{prohibit}\] and forbid those heresies \[\text{prohibited}\] and forbidden such ribaldrous \[\text{prohibited}\] that no man shall \[\text{prolong}\] this matter with that \[\text{promise}\] , taught them: he is \[\text{promise}\] leadeth it into every \[\text{promise}\] that I never made \[\text{promise}\] you, been very sorely \[\text{promise}\] you, sorely have appalled \[\text{promise}\] you, either is my \[\text{promise}\] , sent unto his church \[\text{promise}\] , till the world take \[\text{promise}\] evermore abiding therein to \[\text{promise}\] to be forgiven at \[\text{promise}\] you, but even only \[\text{promise}\] you: that if Saint \[\text{promise}\] Tyndale. Let him read \[\text{promise}\] ), set upon a hill \[\text{promise}\] you faithfully, even so \[\text{promise}\] , perpetually taught unto his \[\text{promise}\] , whereof he will for \[\text{promise}\] made to them in \[\text{promise}\] of Christ; and therefore \[\text{promise}\] of reward in heaven \[\text{promise}\] ... and yet we must
hell is also no promise of salvation, and yet ye wot well, was made unto God. And of Christ, the devil of the sending of had he, by Tyndale's that he hath so never to forsake; but to dwell himself forever to send his Spirit to be, and lead also. Of which things that it should ever and prophesied that the to be with his, and will not suffer the people a savior to keep his church to teach me and, never fail... the argument unto his church; that and sent the same to send his Holy them. And even so them. And even so to preserve forever; and that all the heretics , against the devil that should ever abide, worketh us, you wot well , but when instead of us to make us and performed the sending to be assistant here would have us in trust God nothing at made unto God, which of his assistance with of God concerning his in that point that of God made unto it appeareth clearly that fore-remembered, were more than by which he promised made which we have by which they that broken by which he ; which we be sure that Christ hath made were never made alike
<table>
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<td>by his great promises</td>
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<td>belief</td>
<td>by his great promises</td>
<td>8,764/5</td>
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<td>to whom the</td>
<td>of all that we</td>
<td>8,767/23</td>
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<td>that by the plain</td>
<td>of our Savior himself</td>
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<td>fast to his blessed</td>
<td>, and trust only in</td>
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<td>that be made therein</td>
<td>8,838/30</td>
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<td>made to them in</td>
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<td>all only to the</td>
<td>that be made therein</td>
<td>8,844/20</td>
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<td>fast only to the</td>
<td>. Remember now, good readers</td>
<td>8,844/29</td>
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<td>stick only to God's</td>
<td>made in Christ's blood</td>
<td>8,848/3</td>
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<td>do stick to the</td>
<td>only: methink they that</td>
<td>8,850/17</td>
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<td>should stick to the</td>
<td>of Christ, I would</td>
<td>8,850/19</td>
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<td>unto anything besides the</td>
<td>… is a lesson learned</td>
<td>8,850/22</td>
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<td>should we stick to</td>
<td>only, and not only</td>
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<td>works, for which many</td>
<td>of God are made</td>
<td>8,850/25</td>
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<td>points that be no</td>
<td>, and yet must be</td>
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<td>, so provide that the</td>
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<td>whom he made his</td>
<td>and gave his assistance</td>
<td>8,1016/11</td>
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<tr>
<td>a breaker of the</td>
<td>which he hath made</td>
<td>8,1031/26</td>
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<tr>
<td>our ears and faithfully</td>
<td>, almost in every leaf</td>
<td>8,581/14</td>
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<tr>
<td>by which texts God</td>
<td>that good works cleanse</td>
<td>8,686/24</td>
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<tr>
<td>the church that he</td>
<td>. The very, true church</td>
<td>8,844/10</td>
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<tr>
<td>at his back and</td>
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<td>he would be more</td>
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<td>which that holy clergy</td>
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<td>be a sure, sufficient</td>
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<td>he hath about the</td>
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<td>laid forth for the</td>
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<td>he left all my</td>
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<td>any time in the</td>
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<td>wonderful miracles for the</td>
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<td>would stand for the</td>
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<td>unto you, for the</td>
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<td>think it a sufficient</td>
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<td>off, was by the</td>
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<td>a conclusion… toward the</td>
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<td>And yet if this</td>
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<td>Yes&quot;… with as much</td>
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<td>very scripture. For the</td>
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<td>by miracle any due</td>
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<td>pliable. For after that</td>
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<td>far incredible, without any</td>
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<td>words, and toward the</td>
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<td>he hath an inward</td>
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<td>therein believe him without</td>
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<td>findeth making toward a</td>
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<td>this world for the</td>
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<td>hath he toward the</td>
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<td>is then become the</td>
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<td>bring us forth good</td>
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<td>promises, that it shall ever</td>
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<td>promises therein contained and made</td>
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<td>promises of all that we</td>
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<td>promises of our Savior himself</td>
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<td>promises , and trust only in</td>
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<td>promises that be made therein</td>
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<td>promises made to them in</td>
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<td>promises that be made therein</td>
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<td>promises made in Christ's blood</td>
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<td>promises only: methink they that</td>
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<td>promises of Christ, I would</td>
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<td>promises … is a lesson learned</td>
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<td>promises only, and not only</td>
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<td>promises of God are made</td>
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<td>promises , and yet must be</td>
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<td>promises , so provide that the</td>
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<td>promises and gave his assistance</td>
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<td>promiseth . The very, true church</td>
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<td>prompteth him in his ear</td>
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<td>prone to punish than to</td>
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<td>pronounced and declared against Arius</td>
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<td>proof of deadly sinful minds</td>
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<td>proof of this point bestowed</td>
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<td>proof . Of all which things</td>
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<td>proof of my reason untouched</td>
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<td>proof . Now, these things being</td>
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<td>proof thereof. And on the</td>
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<td>proof of his doctrine unto</td>
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<td>proof of their doctrine, the</td>
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<td>proof that they come thereto</td>
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<td>proof and experience driven little</td>
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<td>proof whereof, as far as</td>
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<td>proof will not satisfy them</td>
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<td>proof in his &quot;Yes&quot; as</td>
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<td>proof whereof, we yet see</td>
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<td>proof that God hath so</td>
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<td>proof once made… let him</td>
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<td>proof at all… he proveth</td>
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<td>proof whereof he brought in</td>
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<td>proof whereof he brought</td>
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<td>proof and experience thereof, and</td>
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<td>proof ? Namely since we see</td>
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<td>proof of his &quot;feeling faith</td>
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<td>proof of Tyndale's purpose concerning</td>
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<td>proof , any more than only</td>
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<td>proof of Tyndale's tale that</td>
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<td>proof that they have spoken</td>
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feeling faith,” bringing no proof for his purpose, utterly for the final, special proof that this word "church" brought us no proof of their "feeling faith" yet brought us no proof of any church here … but of all that proof of his purpose… and proof ; but, spending a leaf proof of that purpose, I proof of his unknown church proof of the contrary; and proof of the known Catholic proof against all these fellows proof of the matter, if proof , and no fewer. Now proof . For he that did proof . And if the matter proof , which laws do speak proof thereof he allegeth the proof of his unknown holy proof that the common known proof of the common known proof , and bid us be proof of this point, I proof of the breach thereof proof of Scripture can serve proof of which second part proof of this will I proof that this common known proofs . Lo, this wise reason proofs . And therefore here end proofs . Howbeit, saving that it proofs be substantially confounded… and proofs will I shortly gather

a recapitulation and summary the truths touching the they say without any unknown. For the first dispensation nor no sufficient But yet, since no church of ours. The ours To the first But now, for the shall we peruse his for good and sufficient not meddle with my ever by plain outward any damnable error. These of natural honesty and come once to the man should have anything objections, touch in their likely to call his fair tale with a find once in its crepidam, “ had no very every sect in some shake off with a and refuted clearly, this he both twain as the thing that most I require you, how weeneth he jesteth as

proposition of Christian charity, forbidden proper places. Now, where he proper , of his own, but proper places the devilish doctrine proper scoff but a very proper example of the soul proper place, I should, I proper place; as though Master/Doctor proper place, and in its proper invention, as it seemeth proper , feat invention and evasion properly as if he would properly pertaineth unto the point properly the wise man assoileth properly as a camel danceth

necessity requireth for the witnesses sufficient for a have lacked half the for lack of sufficient those laws for the heretics; and for the forth for his special a recapitulation and summary the truths touching the they say without any unknown. For the first dispensation nor no sufficient But yet, since no church of ours. The ours To the first But now, for the shall we peruse his for good and sufficient not meddle with my ever by plain outward any damnable error. These of natural honesty and come once to the man should have anything objections, touch in their likely to call his fair tale with a find once in its crepidam, “ had no very every sect in some shake off with a and refuted clearly, this he both twain as the thing that most I require you, how weeneth he jesteth as

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opening under them… not that it is not true." Very well and prophet speaketh these words thereof"… and is not words very well and the wrong were done the matter pertained not elects, putteth only these people should by these all those reasons of his person were by the better, either by of Christ rehearsing the unto Christ. And this given unto thee by And then was that forth therewith, rehearsing the a new that was new which are all and all his apostles Baptist came, he was caused him to be it was of old old prophet God hath it was promised and prove that himself was it was by David Christ, of whom Moses that the prophet there Moses downward did all remember that the holy stirred them up a will say that every the heart witnesseth the these words of the Scripture that the holy them, and the chief is, to this new us by what old thither. For as the ever restored by one for such a new prove himself a true hath Tyndale made the the saying of the which words by the to you" would the elect and a holy Tyndale forgotten that the properly for unbelief, but nevertheless 8, 793/ 14 properly any point of the 8, 802/ 13 properly answered. Then will I 8, 802/ 27 properly of the word of 8, 881/ 14 properly meant by the preaching 8, 882/ 1 properly mean, saying, "Ye be 8, 931/ 16 properly to himself, he should 8, 948/ 30 properly to himself… he should 8, 948/ 32 properties : first, that they be 8, 847/ 36 prophecies know him and give 8, 650/ 24 prophecies , miracles, martyrs, and many 8, 749/ 21 prophecy foreknown and marked. For 8, 650/ 30 prophecy or by marvelous miracle 8, 651/ 23 prophecy "They shall be all 8, 754/ 11 prophecy that he now bringeth 8, 754/ 17 prophecy , with the laying of 8, 843/ 34 prophecy , with divers others which 8, 888/ 32 prophecy of Isaiah recited by 8, 998/ 7 prophesied to be a perpetual 8, 607/ 17 prophesied by Christ and his 8, 607/ 21 prophesied how they should beguile 8, 614/ 4 prophesied of before, because the 8, 650/ 23 prophesied of as the other 8, 651/ 11 prophesied by the mouth of 8, 651/ 14 prophesied that he would in 8, 651/ 19 prophesied that the church of 8, 670/ 10 prophesied upon to be the 8, 696/ 28 prophesied : "The stone which they 8, 1009/ 22 prophesied , saying, "A prophet of 8, 1016/ 18 prophesied in the person of 8, 881/ 17 prophesy of him, and that 8, 643/ 20 prophet David did so much 8, 595/ 10 prophet evermore, to call them 8, 609/ 19 prophet did not so, but 8, 611/ 17 prophet Jeremiah: "I shall write 8, 615/ 12 prophet be specially spoken for 8, 615/ 25 prophet David, by the counsel 8, 637/ 16 prophet , and the truest preacher 8, 643/ 22 prophet whom God hath now 8, 650/ 19 prophet God hath prophesied that 8, 651/ 18 prophet saith, "But if you 8, 668/ 17 prophet or other, let us 8, 691/ 12 prophet to teach us, he 8, 722/ 30 prophet , I shall upon reasonable 8, 723/ 7 prophet Isaiah and Saint Paul 8, 727/ 5 prophet Isaiah, "They shall be 8, 752/ 30 prophet were spoken of our 8, 752/ 31 prophet , ween you, have said 8, 786/ 34 prophet , and, as the Scripture 8, 791/ 24 prophet Moses himself, that spoke 8, 795/ 27
mouth of his holy

mouth also of the

live!" Likewise saith the

guile." And Zechariah the

men's hearts, as the

the authority of the

the mouth of the

of God wherefo'f the

And therefore: In the

not evident whether the

of the Scripture, the

the circumstances, that the

word, therefore, spoke the

the Father, writeth the

all this, if the

these words of the

shall be pigs. The

these words of the

Moses prophesied, saying, "A

foolish errors the holy

words, "Attendite a falsis

discipline of popes, patriarchs,

Aaron, and the holy

he reared up always

God sent so many

raised up so many

purpose of his hundred

and then sent his

Egypt... and the other

I say that those

heretics" be any such

Besides this, those old

Aaron, and the holy

the Law and the

stirred up a hundred

his assignment, by true

for all the false

sent the synagogue sundry

Moses, almost a hundred

vary nowadays, those old

more than a hundred

these holy doctors and

old holy doctors and

as Saint Paul saith, "

old holy doctors and

apostles, and the old

succeeded the patriarchs and

of the patriarchs and

John, and unto many

and his apostles, as

prophet Isaiah, "Be ye washed 8, 840/ 7

prophet Ezekiel, "Cast off from 8, 840/ 9

prophet David in the thirty-third 8, 840/ 15

prophet saith thus: "Turn to 8, 840/ 18

prophet witnesseth: "My word shall 8, 873/ 29

prophet Isaiah and of Saint 8, 880/ 18

prophet Isaiah, "My word shall 8, 880/ 28

prophet Isaiah there speaketh is 8, 880/ 33

And therefore: In the 8, 880/ 35

word, therefore, spoke the 8, 881/ 9

the Father, writeth the 8, 881/ 14

the circumstances, that the 8, 881/ 16

shall be pigs. The 8, 881/ 31

these words of the 8, 881/ 34

Moses prophesied, saying, "A 8, 881/ 35

foolish errors the holy 8, 882/ 4

words, "Attendite a falsis 8, 882/ 19

prophets, apostles, and our Savior 8, 882/ 20

prophets and patriarchs, and succeeded 8, 882/ 24

prophets in divers times, a 8, 882/ 25

prophets to preach, were not 8, 882/ 26

prophets to call the people 8, 882/ 27

prophets ? Also, God punished his 8, 882/ 30

prophets, not to make sedition 8, 882/ 31

prophets, judges, and priests after 8, 882/ 32

prophets agreed in their faith 8, 882/ 33

prophets sent us by God 8, 882/ 34

prophets proved themselves by miracles 8, 882/ 35

prophets and patriarchs" against the 8, 882/ 36

Prophets, by whose expositions they 8, 882/ 37

prophets And therefore, I am 8, 882/ 38

prophets, true preachers, and miracles 8, 882/ 39

prophets and false preachers that 8, 882/ 40

prophets, and Christ hastened to 8, 882/ 41

prophets. And surely he hath 8, 882/ 42

prophets and interpreters of the 8, 882/ 43

prophets whom he hath with 8, 882/ 44

prophets, we have the books 8, 882/ 45

prophets of every age and 8, 882/ 46

prophets upon Scripture") did consent 8, 882/ 47

prophets of every age... weening 8, 882/ 48

prophets too... whom we be 8, 882/ 49

prophets, and had the Scripture 8, 882/ 50

prophets, and rebuked the Pharisees 8, 882/ 51

prophets that went before him 8, 882/ 52

prophets now newly come to 8, 882/ 53
there, with his hundred
sort of those hundred
some such other holy
idolatry... as those other
saith that the hundred
Howbeit, of truth, holy
that of his hundred
Baptist, and unto many
Baptist knew, and other
and the other holy
and the other holy
and the other holy
fellows with the old
Baptist and the old
each of the other
the Jews and the
Saint John and the
Saint John and the
Saint John and those
birth, and the old
the Baptist and the
did, and the old
after, and his holy
when he sent his
by Moses and the
Moses and of the
of the apostles and
not beguiled by false
deceived with the false
heed, know these false
false, and themselves false
and reprove the false
of the apostles and
the writings that the
of the apostles and
upon the apostles and
of the apostles and
the writing that the
the writings of the
of the apostles and
church under judges, priests,
for them, and the
apostles, or the old
orders: first, apostles; secondly,
or three of the
apostles and prophets," what
so far above the
assembled, this matter were
this had been thus
if their purpose might
prophets that were sent between
prophets that in that meantime
prophets as God hath since
prophets were that he speaketh
prophets a hundred times called
prophets hath there been sent
prophets between Moses and Christ
prophets that went before him
prophets which God stirred up
prophets before him, know which
prophets before him knew the
prophets before him." Here ye
prophets and with Christ's apostles
prophets , each of the other
prophets in their time, had
prophets , as it is between
prophets could have made no
prophets be laid here to
prophets had other answers to
prophets fulfilled in him, and
prophets did, and as the
prophets and the apostles of
prophets have also written before
prophets of old, he was
prophets , by that it hath
prophets , were upon the part
prophets , " Here have you plainly
prophets that will come to
prophets of the false church
prophets by their fruits. For
prophets of some false church
prophets of all other churches
prophets , " Here have you plainly
prophets and apostles had written
prophets , " what prophets' writings that
prophets . For it is most
prophets ; that is to say
prophets and the apostles have
prophets and the apostles' then
prophets and from all that
prophets , and kings in the
prophets that he sent to
prophets in the Old Testament
prophets ; thirdly, doctors; and then
prophets speak, and let the
prophets' writings that they had
proportion of man's natural state
proposed , and there the same
proposed , it would have been
prosper ... and make all people
be sometimes suffered to  
will... and it shall  
will, and it shall  
cross. And he shall  
The gentleman is so  
forbidding him that foolish,  
the one side the  
Gamaliel: now, whereas the  
to laugh at his  
Scripture speaketh of these  
commend chastity... or the  
faithful, and show the  
scholar to prove a  
him but for a  
much better call them  
feel Tyndale for a  
hoarse Pharisee, in whose  
while make us a  
should therefore put no  
own... and with such  
cometh forth with a  
Lucifer and all his  
their head captain, Luther,  
his special patron, so  
in Which He Would  
long process labored to  
process labored much to  
say, that he can  
taketh upon him to  
they were able to  
with which these heretics  
heretics prove the one,  
falsely and foolishly taken,  
wisely taken and truly,  
taken upon him to  
hath gone about to  
Wherewith the Pope Would  
Second Book did after  
Scripture,.. by which I  
therefore, and his apostles,  
Tyndale, Huessgen, and Zwingli  
their evil doctrine clearly  
while he can never  
by number... I shall  
leaf, or line to  
living therefor. And to  
tell them, and well  
that is to wit,  
Baptist... he must first  
but if that he  
prosper in their malicious rage  
prosper in those things unto  
prosper in those things unto  
prosper that the holy sacraments  
prosper fashion of study and  
prosper Pharisee that despised the  
prosper Pharisee would have told  
prosper invented folly. And I  
prosper worldly folk that ween  
prosper preach against pride and  
prosper faithless heretics how far  
prosper fool. Now, on the  
prosper fool if he would  
prosper, presumptuous fools than might  
prosper fumbling fool. And that  
prosper heart the poor publicans  
prosper face. For lo, thus  
prosper trust in their merits  
prosper uncharitable manner and such  
prosper face upon all the  
prosper fellows out of heaven  
prospect rejecteth and shaketh off  
prospect maketh an end of  
Prove That the Known Catholic  
prove you that the church  
prove us... and hath in  
prove none other church he  
prove that the known Catholic  
prove the thing which  
prove the one, prove even  
prove even the other alike  
prove both the one and  
prove neither the one nor  
prove (all beside the purpose  
prove... touching the pope and  
Prove Himself the Church Are  
prove that the known Catholic  
prove at good length, through  
prove their departing to be  
prove their departing from the  
prove themselves messengers sent by  
prove it, will yet with  
prove you that in the  
prove us one word of  
prove that the Spirit of  
prove them, that himself alone  
prove them true and then  
prove us that the Catholic  
prove that all the old
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What do the words prove for Barnes' purpose? If he these words, he must prove words of Isaiah nothing yet would it not believe every spirit," but " say that ye can so go about to took upon him to he goeth about to For they not only for him... but also doctors do no more have proved you, clearly himself rehearseth and then by his plain words which thing he would boast that he will it that he would For as the laws by which we will church, or else to by which he would council I can nothing argument, what time, to of Christ which plainly Barnes another reason to would have seemed to against the Donatists to sin. But, now, to the Caelestians. And to for himself, laboring to partly told him there, Barnes boasteth himself to which, going about to in Saint Augustine to with plain words to weeneth, well and substantially so that though he provideth, yet will he ask me how I Catholic church: I will unknown holy church, to church of Christ, nor Saint Bernard should not Bernard should seem to folk... and so to Friar Barnes will anything here bringeth in to forth, but did also prove for Barnes' purpose? If prove us his purpose by prove us first that the prove the purpose of Friar prove that in every place prove the spirits, whether they prove that epistle false by prove every piece false by prove , must be a church prove it by two means prove nothing for him... but prove clear against him. And prove his purpose than do prove against him. His first prove they no piece of prove you. But first, for prove by this gloss of prove it by the very prove his purpose by the prove not his purpose, no prove the vow of chastity prove yourselves to be holy prove us that the church prove , because it is but prove that the freedom of prove the very church of prove that the very church prove it by the very prove against them that the prove you that Friar Barnes prove you farther, that Friar prove his heresy true by prove nothing his purpose. For prove by those words of prove us that the church prove his purpose plain, he prove Friar Barnes a fool prove , so that though he prove not his own that prove that it cannot be prove that these words of prove it by the words prove it a company of prove his own secret church prove Barnes' church... yet would prove the church to be prove that the known Catholic prove us by Saint Bernard prove that evil folk be prove them false, and the
parts both, and clearly
they would, every one,
point, that is to
church. Another reason to
never one could hitherto
hath gone about to
reason is there to
processes whereby they would
the Scripture doth not
the heretic, doth not
as goeth about to
things as may clearly
set together seem to
evident, they will never
of "universal" must needs
conclusion not only nothing
with which it is
that "the church" being
church may thiswise be
church may thiswise be
that he should have
his purpose that appeareth
in all, and fully
my Dialogue I had
not, in such wise
that I had so
have in my Dialogue
desire to have it
desire to have it
of Scripture so plenteously
this, those old prophets
saints whom God had
him that tale and
so answered and so
it might have been
when he would have
said and could have
before well and plainly
true, he neither hath
Now have we well
And this have I
1, "This have I
have, I say, themselves
so is it plainly
I have before plainly
known Catholic church is
readers, have I plainly
say, well and plainly
Luther's own words... and
prove you mine. First, good
prove the true church unknown
prove you that the very
prove you that the very
prove that the very church
prove it, but every one
prove it hath proved himself
prove that the very church
prove it unknown, and wherein
prove it. And that is
prove nor so much as
prove it by any one
prove the article as peradventure
prove meetly well the perpetuity
prove this point by Scripture
prove him a fool. For
prove us thereof, but hath
prove that the known Catholic
prove this common known Catholic
prove . More Lo, before, in
prove . He that hath no
prove that is to wit
prove in them all... but
prove altogether. Here endeth the
prove first that the church
prove there that Tyndale dare
prove it that Tyndale durst
prove by Scripture, last and
prove that the church or
prove that the church of
prove , but also among all
prove themselves by miracles to
prove his messengers by miracles
prove his tale true: yet
prove , he had been then
prove true, should and of
prove them this by Scripture
prove to them that the
prove it... in this wise
prove nor can prove while
prove you that in all
prove what say I, "This
prove "? nay, this have, I
prove , in that their head
prove false, all the foundation
prove , that the faith which
prove to be the very
prove you that Tyndale and
prove that this known Catholic
prove him that he may
hereafter, well and clearly
and clearly voided and
and may be clearly
answered it and clearly
and other open means,
 holy men. Which are
 for true, be plainly
book of my Dialogue,
 holy men… which are
 he find his opinions
 so surely therein see
 is plainly by Scripture
Wherein I have plainly
those outward reasons so
 wherein ye see Tyndale
 that it cannot be
 that it will be
 which nothing can be
 is by their books
 on his errand, that
which I have already
not one word yet
in every age been
again… as we see
hath all this while
as I have clearly
 yet is it not
 Church ever since, have
yet, since I have
words, lo. I have
his own words doubly
upon his own words
yet once again clearly
known Catholic church is
 as it hath hitherto
 ye shall see plainly
 faith. This is well
false. This may be
how hath he now
and how hath he
how perfectly he hath
all that he saith,
 church this may be
for anything by Barnes
 ye see so imperfectly
 also that if he
 if he have not
Church I have already
 which, as I have
not that word wisely
proved that their "church" be
proved far unlike; so that
proved . And lately have they
proved it naught, so shall
proved them for so good
proved none of theirs… partly
proved false. Then raileth he
proved already that Tyndale doth
proved none of theirs, partly
proved plain heresies. Or else
proved the thing that he
proved the very church… and
proved you, by Saint Augustine’s
proved true… for the outward
proved plain false) he cometh
proved … nor dare well deny
proved … as whether he said
proved … there is no remedy
proved, the doctrine of the
proved themselves by miracles; and
proved him much more often
proved true, saving where he
proved in sundry places of
proved by Tyndale, and Luther
proved , in such wise as
proved unto Tyndale in the
proved by Holy Scripture. And
proved and yet prove the
proved that if the child
proved him this point, good
proved that the known Catholic
proved you: that if he
proved you the common known
proved the very church… which
proved in every such country
proved , do make plain against
proved by your own law
proved by your own law
proved it? Take first out
proved us beside that there
proved his purpose. He promised
proved no general council fallen
proved by Chrysostom’s words, “”They
proved yet, that his word
proved that of all the
proved all that he saith
proved us his church at
proved you that all the
proved you, clearly prove against
proved ?Then see yet how

8, 680/ 32
8, 683/ 23
8, 684/ 32
8, 693/ 9
8, 694/ 14
8, 707/ 2
8, 710/ 15
8, 710/ 18
8, 712/ 4
8, 712/ 18
8, 739/ 25
8, 739/ 34
8, 740/ 34
8, 745/ 3
8, 745/ 22
8, 745/ 31
8, 745/ 32
8, 770/ 15
8, 771/ 27
8, 771/ 30
8, 779/ 29
8, 783/ 17
8, 788/ 3
8, 794/ 28
8, 801/ 11
8, 808/ 34
8, 809/ 4
8, 811/ 4
8, 823/ 6
8, 824/ 19
8, 827/ 18
8, 827/ 20
8, 828/ 17
8, 828/ 20
8, 832/ 13
8, 839/ 8
8, 861/ 29
8, 862/ 15
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8, 863/ 18
8, 864/ 23
8, 872/ 8
8, 874/ 17
8, 882/ 10
8, 883/ 21
8, 883/ 24
8, 905/ 24
8, 905/ 32
8, 906/ 10
8, 910/ 30

Thomas More Studies 12.2 (2017)
first: "This may be proved by your own law 8, 916/ 34
church; which may be proved by the words of 8, 928/ 24
words, is here well proved to be the church 8, 937/ 2
therefore it is well proved that all you do 8, 937/ 3
since they were then proved to be not the 8, 937/ 5
being made open be my part as well
is have I already means as I have
every complaint made and though he had clearly they not only nothing
but in conclusion clearly yet had it not be debated, argued, and
unknown. Which one point by which I have was by one Rosseus
thus have I once to prove it hath be a little better
may be meetly well that this article is themselves perceived it not
and I have already have I, good readers, readers, well and plainly
that I have already means openly declared and the scoff with the
all. For first he secret. More Here Tyndale
law is good, " He Papa"). More Here he Tyndale all this tale?
first reason. Which reason see yourselves that Tyndale the Maccabees, because it
for anything that himself Saint Cyprian by Scripture rather more strong and
as they could, " How Christ... and consequently thereby proof at all... he
of that sect and by what means he us ween that he
go any farther, how brought out fruit? How of the world. " What

**proved**
**by your own law** 8, 916/ 34
**by the words of** 8, 928/ 24
**to be the church** 8, 937/ 2
**that all you do** 8, 937/ 3
**to be not the** 8, 937/ 5
**after their doctrine not** 8, 937/ 10
**, and his as well** 8, 939/ 26
**in more places than** 8, 942/ 23
**it by... he dissembleth** 8, 942/ 28
**in the temporal court** 8, 946/ 20
**it, saith, "Here have** 8, 972/ 13
**for him, but in** 8, 983/ 13
**against him. And therefore** 8, 983/ 13
**for Barnes. Now, for** 8, 986/ 24
**in mine eight former** 8, 995/ 19
**alone, quite overthoweth all** 8, 1001/ 25
**it, and then, of** 8, 1002/ 16
**so foolish and so** 8, 1002/ 26
**you that the very** 8, 1003/ 10
**himself a fool, and** 8, 1003/ 17
**than he proveth his** 8, 1003/ 23
**by the plain Scripture** 8, 1005/ 38
**by Scripture, and therefore** 8, 1006/ 24
**by Scripture which hath** 8, 1006/ 28
**you that the known** 8, 1013/ 12
**again that the very** 8, 1015/ 24
**you by reason, by** 8, 1028/ 38
**that the very church** 8, 1029/ 25
**in their faces, to** 8, 1032/ 29
**of Apelles, "Ne sutor** 8, 947/ 22
**us that the pope** 8, 580/ 21
**us that no pope** 8, 584/ 31
**that they consent not** 8, 584/ 32
**us that the spirituality** 8, 587/ 34
**it any other but** 8, 610/ 13
**that himself and his** 8, 649/ 20
**this tale but by** 8, 656/ 17
**for purgatory and for** 8, 658/ 24
**... his words that he** 8, 660/ 6
**, greatly displeased with them** 8, 671/ 22
**it plain inexpugnable. But** 8, 676/ 8
**Tyndale this lie of** 8, 710/ 33
**Tyndale, that teacheth the** 8, 712/ 34
**it at the leastwise** 8, 723/ 11
**them that, like as** 8, 736/ 11
**it; or else, at** 8, 751/ 16
**us his "feeling faith** 8, 752/ 16
**Tyndale this piece of** 8, 759/ 1
**Tyndale this? What one** 8, 759/ 4
**Tyndale now with all** 8, 759/ 25
<table>
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<th>Confutation Part 2: Concordance of Major Terms 923</th>
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</table>
| **Judas never believed.** How tale withal. For how readers, how wisely Tyndale Samaritans... by which he shift himself aside he of and no piece thing that Saint Paul and by good reason story by which he By what old story that argument that clearly that he bringeth, plainly the world but he the world, for he hath yet brought, part and the more part he hath hitherto said thus, good readers, he again that Friar Barnes Friar Barnes farther, how church. And this he as for that example, Barnes' purpose. For it in Scripture. For it told you, it nothing telleth me the Scripture saith that the Scripture yet how wisely he meaneth by which Barnes spot or wrinkle he her. And this he which Saint Augustine plainly first that Saint Bernard neither nother of them better proved than he of Scripture, but only order, the plain Scripture through the Old Testament first, since everything that be this known church the very church (which in conclusion both to though God did not should in any wise his manifold promises, so God shall ever sufficiently for victuals... they may But because Christ would not without good reason to that purpose is

| **proveth** Tyndale that again? For | 8, 761/ 30 |
| **proveth** he now that their | 8, 762/ 18 |
| **proveth** his distinction of "historical | 8, 762/ 20 |
| **proveth** , as ye see, neither | 8, 762/ 22 |
| **proveth** us never a piece | 8, 763/ 2 |
| **proveth** of. For there may | 8, 764/ 12 |
| **proveth** for me, which saith | 8, 779/ 35 |
| **proveth** , that these heretics and | 8, 791/ 13 |
| **proveth** that fasting, and praying | 8, 807/ 27 |
| **proveth** he that folk should | 8, 807/ 30 |
| **proveth** the Catholic, known church | 8, 828/ 14 |
| **proveth** against him. Now consider | 8, 847/ 32 |
| **proveth** us not yet that | 8, 858/ 25 |
| **proveth** no such church at | 8, 858/ 26 |
| **proveth** nothing for him, and | 8, 858/ 33 |
| **proveth** clear against him. And | 8, 858/ 34 |
| **proveth** in that point, whereupon it… Barnes To this | 8, 859/ 2 |
| **proveth** nothing the church that | 8, 866/ 2 |
| **proveth** he that wheresoever we | 8, 880/ 4 |
| **proveth** , as ye have heard | 8, 880/ 17 |
| **proveth** not Barnes’ purpose. For | 8, 880/ 21 |
| **proveth** no farther but that | 8, 880/ 21 |
| **proveth** , ye wot well, not | 8, 881/ 7 |
| **proveth** the purpose of Friar | 8, 883/ 3 |
| **proveth** for her part… and | 8, 903/ 28 |
| **proveth** for your own part | 8, 903/ 29 |
| **proveth** that Lyra reproveth the | 8, 910/ 31 |
| **proveth** that the particular church | 8, 950/ 8 |
| **proveth** thus… Barnes Mark Saint | 8, 956/ 19 |
| **proveth** , as ye see, by | 8, 957/ 9 |
| **proveth** it false. I cannot | 8, 964/ 29 |
| **proveth** nothing for Friar Barnes | 8, 985/ 2 |
| **proveth** his own church, yet | 8, 993/ 11 |
| **proveth** his unknown church, but | 8, 1003/ 23 |
| **proveth** Helvidius a liar in | 8, 1005/ 13 |
| **proveth** them. And that this | 8, 1011/ 15 |
| **proveth** this matter… nor also | 8, 1016/ 23 |
| **proveth** Christ’s church to be | 8, 1029/ 13 |
| **proveth** it also to be | 8, 1029/ 13 |
| **proveth** , as I say, the | 8, 1030/ 9 |
| **provide** for the perpetual safeguard | 8, 608/ 31 |
| **provide** so fully for the | 8, 612/ 33 |
| **provide** that the priest which | 8, 637/ 7 |
| **provide** that the doctrine thereof | 8, 855/ 34 |
| **provide** you a true teacher | 8, 888/ 2 |
| **provide** at home and bring | 8, 922/ 17 |
| **provide** that all the whole | 8, 951/ 13 |
| **provided** … since it well appeared | 8, 590/ 25 |
| **provided** for well enough… though | 8, 591/ 32 |
in which he hath
dwell himself forever; yet
also; yet since he
the Church had not
it not that God
is by God's ordinance
ture teacher, as he
it by himself, God
say: that God hath
say that God hath
good faith, I had
and was by God
list, and no church
sufficiently... so his counsel
Jesus Christ through the
wretched will, unto the
God, in his eternal
indeed God careth and
his own that he
almost more than enough...
the plain of Salisbury...
among them all, every
whole church of the
and in its own
published throughout all the
but, as I say,
disprove the first reason
of the second reason
and Tyndale both, in
the Catholic Church, and
as a thing clearly
many old authentic stories
hath utterly failed of
for his purpose, always
will first fall from
the truth, through God's
specially by the politic the matter. For his
that are in dignity,
as doves," but also"
is written in the
exposition of the second
David in the thirty-third
again in the same
pattering and mumbling these
these psalms or that
and mumbling of these
these psalms and those
take him for a
Pharisee that despised the
provided and promised to dwell
provided he for it so
provided specially the clergy to
provided for gorbellied gluttons too
provided otherwise for us. For
provided for a way toward
provided Saint Peter for Centurio
provided that Saint Philip should
provided sufficient learning for all
provided surety of doctrine that
provided that if they list
provided to rest there and
provided of God to control
provided sufficiently. For when he
providence of God the Father
providence and predestination of God
providence , foreseeing the end of
provideth for the living of
provideth , yet will he prove
providing for sick men, children
providing that, for fear of
province might have their own
province . Now, where Lyra saith
province . But this catholic church
province ... so that that holy
provincial patriarchs, archbishops, or metropolitans
proving that the known Catholic
proving the known Catholic church
proving the known Catholic church
proving of his "feeling faith
proving that only the Catholic
proving their heresies false. Howbeit
proving his own secret church
proving against his purpose I
proving to preaching, so will
provision , for the profit of
provision and ordinance of our
provision might have been observed
provoke to rebellion the people
prudent and wise as serpents
psalm that God giveth the
Psalm . Now, if Tyndale, and
Psalm , "Decline from evil and
Psalm , "Keep thy tongue from
psalms or that psalms without
psalms without devotion. Briefly, all
psalms and those psalms without
psalms without devotion... as though
publican and a very paynim
publican , and on the other
take him for a publican and a very paynim 8, 763/ 32
be taken as a publican or a very paynim 8, 942/ 36
" This is the uttermost publican " And by and by 8, 1018/ 6
" that is to say publican " that is to say 8, 1026/ 3
be so great abomination publicans and sinners" But yet 8, 835/ 20

these heretics would now published throughout all the province 8, 991/ 16
never be able to puissantly … else is all his pudding stuffed so full of 8, 575/ 25
ripeth royally, and lieth pull the priest from the pull down… and that these 8, 673/ 13
would have the people pull down… that is to pull downTenterden Steeple, and 8, 776/ 10
never be able to pull down all the churches 8, 776/ 11
these heretics would now pull they never so many 8, 915/ 4
that men should therefore pull down Christ's church. Thus 8, 992/ 17
Sandwich Haven amend; and pulled down the church that 8, 665/ 10
puissantly puissantly away the very words 8, 958/ 13

rehearsed them falsely with pull down were setting up 8, 972/ 20
church… and, weening that pull and preach. For but 8, 651/ 22
step up into the pulpit . But forasmuch, good readers 8, 776/ 14
him down of the pulpit. But forasmuch, good readers 8, 651/ 22
that are ordained to standeth up in a pulpit and preach. For but 8, 651/ 22
more horrible torment to pulling the chief part away 8, 959/ 33
be more prone to pulling down were setting up 8, 972/ 20
again; and all they pull and preach. For but 8, 651/ 22
man, did yet pursue, pull and preach. For but 8, 651/ 22
such as pursue and pull and preach. For but 8, 651/ 22
that many times God pull and preach. For but 8, 651/ 22
for which they were pull and preach. For but 8, 651/ 22
hundred prophets? Also, God pull and preach. For but 8, 651/ 22
complain that heretics be pull and preach. For but 8, 651/ 22
of which they were pull and preach. For but 8, 651/ 22

Saint Paul saith), God pull and preach. For but 8, 651/ 22
heretics, and schismatics, he pull and preach. For but 8, 651/ 22
yet one sect there pull and preach. For but 8, 651/ 22
God, in persecuting and pull and preach. For but 8, 651/ 22
see that since the pull and preach. For but 8, 651/ 22
appeareth, proceeded to the pull and preach. For but 8, 651/ 22
the devil for the pull and preach. For but 8, 651/ 22
of heretics by temporal pull and preach. For but 8, 651/ 22
times sorer and sorer pull and preach. For but 8, 651/ 22
that we suffer less pull and preach. For but 8, 651/ 22
and labored for their pull and preach. For but 8, 651/ 22
<table>
<thead>
<tr>
<th>Term</th>
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<td>merciful</td>
<td>that, by the merciful punishment of God, many fell</td>
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<td>purpose</td>
<td>to wit, that the purpose, and of the purpose, and of purpose, and of purpose</td>
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<td>God, that is so</td>
<td>But whereby is she of God, that only such clean, church is, saith he, of God, and so that only such clean, church is, saith he, of God, and so</td>
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<td>assigneth is all</td>
<td>here assigneth is all but is also so is so clean and they be clean and so clean, and so be so clean and sin, so clean and not so clean and living… and that so assigneth, of only so parts thereof be so church that is so is such a fair, there is no such some people somewhere so and yet is she pureness she is also so clean and so congregation of people so for all that, very prove us a church &quot; bringeth us a church &quot; us a church not clean with them, but she is not yet when instead of one is here so holy, so clean, and so is made clean and chosen her, is cleansed people so clean and of that clean and members of the church members of his holy, so clean and so holy Friar Barnes appointeth: also, besides, so thoroughly but also be holy, others as be so were also so holy,</td>
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<td>Scripture is mingled</td>
<td>pure and clean, without spot pure and clean that people as he speaketh and clean, without spot and so clean that that not Saint Peter , without spot or wrinkle , without spot or wrinkle , without spot or wrinkle , without spot and wrinkle that Saint Peter could but that he feareth and so clean, without and so clean, that and clean church and a clean and clean church in and so clean, without and clean, without Mark Saint in that that she and so clean, without and clean, without and clean, without and clean, without and clean, without , in that that she and so clean, without and clean, without , in that that she and clean . . . without spot and clean,&quot; as he and clean with them and clean without them and clean without spot and clean without spot , and clean, without spot that there is not by acknowledging her sins and clean and cannot , without spot or wrinkle church of Friar Barnes and clean, without spot and clean, without spot and clean that they , and clean, without either and clean, without spot and clean that they pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot pure and clean, without spot</td>
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that they be holy, speaketh it, for only such as were so fidelium" men clean and error, and that be unknown church of folk wit, of only men of only holy people, a holy company so without sin, clean and Church is laid up good, holy, virtuous people, of only good folk so clean and so be laid up for so clean and so by laid up for by laid up for be laid up for up at last for forgiven and laid up exception, should pass hence foreknowledge and predestination always be, be laid up Christ that is so very best men thereof Christ, that is so saith is clean and a company all holy, and therefore is never coat he hath, so people unknown, clean and folk so good, so see, of plain and took flesh in the must needs be all corn, and sendeth it holy, virtuous man, so fire of purgatory be and her cleanness and claim of right his not by her own steadfast faith; by whose claim of right his his cleanness and his claim of right his pure... for then Christ's souls that be in that if there were that there is no pure , and clean and especially 8, 913/ 32 pure and clean holy men 8, 913/ 35 pure and clean that they 8, 914/ 7 pure without any spot or 8, 914/ 29 pure and clean without spot 8, 915/ 32 pure and clean, without any 8, 916/ 8 pure and clean, without spot 8, 916/ 33 pure and clean without spot 8, 916/ 17 pure and so clean, without 8, 916/ 19 pure ... for then Christ's pureness 8, 958/ 36 pure gold into the treasuries 8, 960/ 18 pure and clean without either 8, 963/ 9 pure that they neither had 8, 964/ 33 pure gold in the treasuries 8, 966/ 14 pure , without spot or wrinkle 8, 966/ 20 pure gold in the treasuries 8, 966/ 21 pure gold in God's treasuries 8, 966/ 34 pure gold in the treasuries 8, 967/ 3 pure gold in the treasuries 8, 970/ 7 pure gold in the treasuries 8, 970/ 16 pure and clean and forthwith 8, 970/ 19 pure and clean; whereas Saint 8, 970/ 27 pure gold in God's treasury 8, 970/ 32 pure and clean that she 8, 972/ 10 pure and clean always, without 8, 972/ 14 pure , without spot or wrinkle 8, 973/ 16 pure , and clean, without spot 8, 973/ 27 pure and clean, without spots 8, 973/ 31 pure and so clean, without 8, 974/ 2 pure , without spot or wrinkle 8, 974/ 6 pure , and so clean that 8, 974/ 13 pure truly refined first. Also, whereas pureness is before Christ only 8, 845/ 6 pureness for her own. For 8, 860/ 10 pureness . Wherefore, such a church 8, 860/ 36 pureness she is also pure 8, 861/ 19 pureness for her own and 8, 863/ 13 pureness that he hath fully 8, 865/ 24 pureness for her own; for 8, 956/ 26 pureness is ours, he saith 8, 958/ 36 purgatory . For though they be 8, 578/ 30 purgatory , some went from thence 8, 625/ 23 purgatory neither. Then, since they 8, 625/ 25
because it proveth for
sin seven years in
gross and fleshly imagined
of the belief of
in like wise of
believe that there were
faith alone, some for
our evangelical brethren, concerning
if there be a
the hot fire of
come the fire of
in that fire of
for the fire of
meant not to deny
he not only affirmeth
of the fire of
years hath believed, concerning
in the pains of
with Noah's flood, to
holy new Baptist, to
O ye sinners, and
the Church, they were
they be again cleansed,
shall first be well
us... it must be
be in such wise
God is cleansed and
God is cleansed and
God is cleansed and
that God cleanseth and
Baptist, to purge and
the precise cleanness and
sinned therein of plain,
Thomas of Kent." Such
at all. About this
of all his whole
laws too, if their
and "repentance," of very
he so did of
and such a malicious
as sufficeth to that
prove (all beside the
yet farther from the
which should be his
any piece of his
said anything to the
further down from his
he layeth for that
he might for that
findeth Tyndale for his
purgyatory and for the intercession
purgyatory (which is as hot
purgyatory, save thou must buy
purgyatory, . Now am I very
purgyatory, Tyndale cannot say nay
purgyatory, and that men should
purgyatory, and some against it
purgyatory, . For I doubt not
purgyatory, "Nor it will not
purgyatory, or by other men's
purgyatory, can find either nothing
purgyatory, till the venial sins
purgyatory, is more sharp than
purgyatory, there... but affirmeth it
purgyatory, against young Father Frith
purgyatory, be purely refined first
purgyatory, and that the very
purge, the filth therefrom... and
purge, and purify the people
purge, your hearts, O ye
purged, and cleansed from their
purged, , and made fair by
purged, ... and all the spots
purged, with that fire of
purged, in this world that
purified, by Christ for acknowledging
purified, by Christ for acknowledging
purified, by Christ, for acknowledging
purifiedth, his church for acknowledging
purify, the people, bid us
purity, "without spot or wrinkle
purpensed, malice. But yet this
purpensed, falsifying of books use
purpose, useth he now this
purpose, and his master Martin
purpose, might prosper... and make
purpose, to bring in his
purpose, ... I am content to
purpose, . Now, if he would
purpose, is provided for well
purpose, ) first that the pope
purpose, , that the pope and
purpose, that is to wit
purpose, that appeareth proved in
purpose, at all, I am
purpose, than ever he did
purpose, , because I had not
purpose, have begun at Adam
purpose, therein? Findeth he that
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<td>purpose</td>
<td>sufficiently resemble the Catholic</td>
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<td>were well worth a</td>
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<td>purpose</td>
<td>that I can perceive</td>
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<td>purpose</td>
<td>not to lose the</td>
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<td>purpose</td>
<td>he maketh all this</td>
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<td>purpose</td>
<td>Tyndale hath in this</td>
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<td>purpose</td>
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<td>purpose</td>
<td>, as every man may</td>
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<td>purpose</td>
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<td>purpose</td>
<td>with… but have truly</td>
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<td>purpose</td>
<td>many more)... but though</td>
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<td>purpose</td>
<td>than that one: yet</td>
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<td>purpose</td>
<td>to falsify, with erasing</td>
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<td>purpose</td>
<td>he so said, the</td>
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<td>purpose</td>
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<td>purpose</td>
<td>. And therefore if these</td>
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<td>purpose</td>
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<td>surely that see not</td>
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<td>purpose</td>
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<td>purpose</td>
<td>… I would very fain</td>
<td>8,709/5</td>
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<td>… let him take the</td>
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<td>purpose</td>
<td>. For in thus doing</td>
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<td>purpose</td>
<td>, but laid yet more</td>
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<td>purpose</td>
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<td>purpose</td>
<td>… And also, if it</td>
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<td>purpose</td>
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<td>purpose</td>
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<td>purpose</td>
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<td>purpose</td>
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<td>purpose</td>
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<td>purpose</td>
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<td>purpose</td>
<td>Saint Paul spoke these</td>
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<td>concerning his &quot;feeling faith&quot;</td>
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<td>purpose</td>
<td>, but of frailty; and</td>
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<td>purpose</td>
<td>: let us now consider</td>
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<td>purpose</td>
<td>that this faith in</td>
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<td>purpose</td>
<td>? Doth this prove that</td>
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<td>purpose</td>
<td>of all. For well</td>
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no proof for his purpose, utterly spent about naught 8,764/20
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anything at all to purpose. For well ye wot 8,768/8
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far from our present purpose, which is, as ye 8,776/16
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them all, as all
the Huessgenites and Zwinglians
seemeth that good men
pitieous man, did yet
prove all such as
his part, did plainly
elect. But when he
by because they be
let her maid have
the seventh chapter, then
Catholics, so every sect
own damnation himself, plainly
out at rovers and
out nor for obstinacy
yet did I never
I purposely forbore to
merits. And the significations
saint bid every man
the Church teacheth to
for us till he
his friar's coat and
have his whore, and
law with them to
of any state to
him... he not only
husband was fain to
feigning. And they had
the causes why they
him good leave to
but ere ever she
be left out or
left out and not
in, and that Christ
after him, would fain
Christ should succeed and
so gone out and
by power was after
Cain was by God
but were threatened and
this that Tyndale rehearseth,
we know and be
books that they have
of the saints have
or cause to be
whore hunters"... they have
Scripture. For the Lutherans
fire, so doth almsdeed
the belief wherein they
their need... the Pharisees
heart through Christ's blood-shedding,

pursue the Catholics, so every
pursue the Lutherans, as Luther
pursue them. But we shall
pursue, punish, and kill heretics
pursue and punish such heretics
pursue them, and labored for
pursued with the well-believing people
pursued not for justice, but
pursued and beaten her. And
pursueth he still upon the
pursueth other? For the Huessgenites
pursuing upon his own confession
push at every man that
put out; of which common
put the pope for part
put in the pope as
put out... he teacheth to
put himself wholly in his
put trust in vows and
put off his friar's coat
put on a frieze coat
put her away at his
put away their whores... the
put forth any railing books
put the man to death
put up his sphere and
put out the significations of
put that there is no
put out all our eyes
put in the water, stop
put in as the Church
put in, forasmuch as it
put water into it at
put out Saint James' epistle
put away the synagogue of
put out of this Catholic
put out, of the church
put out of the church
put in fear of oppression
put another piece or twain
put in surety which is
put forth, and in the
put out Saint Polycarp, that
put in print, as doth
put in this word sacerdotes
put certain words of their
put off sin." And this
put all the life is
put this gloss thereto out
put to, "Thou must first
justified. But the Pharisees never fail nor be as they say) shall first reason, he hath us. For they have feigned false books, and which Christ hath himself and saith, "They have that the Church hath again. For they never feigned false books and those books be falsely heresies. But now, to manner, if he would I need not to the old fashion, and Tyndale hath here himself who so will knit and soon as I had after that I had after that I had works thereof, and thereby Scripture saith that they like... do not thereby believing the Church, we we believe... but we with hope and charity which Tyndale hath there none other doth Tyndale I tell you, and man by possibility may us true) yet to and religious people be that men should therefore church of Christ do of God nor do with the poor, and depart out or be treason and so did so much as to chapter: "Let every man the soul... let us that thus tell us they... and those he thus be, ye may for their treason and neighbor's house? And to little; for we must fully be satisfied and therefore would he finally put out the significations, and put out of his church put us quite out of put forth four or five put the stories that should put them forth, some in put in our bread; such put the stories that should put away... and then tell put any away but such put them forth, some in put out in their names put this matter out of put his examples by some put you in mind that put off his knave's coat put these words of Saint put in against the plain put my finger in the put my finger therein. Of put my finger therein. Now put the Spirit out of put trust of victory, some put our trust in man put not, I say, our put our trust in God put him in state of put in to prove all put the example, but by put me to open shame put unto it, God doth put out all argument, I put out of their places put no proud trust in put their trust in the put no bold trust in put their dishes together in put out... no more than put him out, as the put some distinction between deadly put himself utterly in the put him again, for our put me in mind of put apace into his bosom put up again both your put out, they be still put doubts that some shall put that there were not put the less doubt therein put Friar Barnes in choice
yet may it be of God, he did may well and orderly council which I have such as I have council that I have For Saint Paul saith, "trial, pressing, nor stretching apostolic," wherefore it was Isaac, nor Jacob, were it is of necessity ordain? And finally, to a special light to always doth expel and they were expelled and there till they were catholic church, not being will of some few not... be to be the Apostle wrote to the Apostle bid them say that he was light. And therefore, to as would with babbling not upon charitable warning, and his partakers were also, in another place, "And when he is particular church, he is say, he shall be false churches, departed and by the heretics' means not fallen therefrom, nor them, the Church hath than the spirituality... but saving that Tyndale here is that, as he testament of Christ, and this point which Tyndale wot well that Tyndale the trust that he For other faith he words next ensuing, he good readers, that he articles of faith, he but because Tyndale so more kinds of faith feeling faith," since he church of Christ's elects, meaneth he falsely, and put and admitted, to consider put the case that God put the case, and suppose put and supposed in Saint , would never have ordained put as gathered in some Put away the evil man put unto them. Barnes leaveth put in, Friar Barnes will put to death... and yet put unto them... and men put out of all doubt put away the darkness within put out all such others put out of heaven and put thence, and so were put out for any obstinate put you in remembrance. What put out of "the church put that incestuous person "out put him? Was it not put out of an unknown put all such heretics to put down the good, virtuous put out of the catholic put out of heaven, according Put away the evil man put away by any particular put quite out of all put out of "the church put out of it and put to great trouble, and put out thereof for any put them out shortly, and putteth off his helmet and putteth us in remembrance, I putteth me well in mind putteth out both "penance," "priest putteth for the example, the putteth this "feeling faith" to putteth in the man that putteth none but such as putteth us in mind of putteth two kinds of faith putteth to be a believing putteth it, therefore I thus putteth he not but those putteth no more kinds of putteth only these properties: first putteth Saint Paul out of
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<td>some one of them,</td>
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<td>writing may be the</td>
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<td>sipping and sipping</td>
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<td>all his eggs, and</td>
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<td>his own fond imagination</td>
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<td>and catch him a</td>
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<td>in some places utterly</td>
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<td>out the significations, and</td>
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<td>saith, &quot;Like as water</td>
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<td>peradventure, made a second</td>
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<td>it be brought in</td>
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<td>title, he made his</td>
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<td>and his sect,,&quot; which</td>
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<td>as I say, his</td>
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<td>For setting aside the</td>
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<td>first in doubt and</td>
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<td>and heresies upon the</td>
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<td>point that is in</td>
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<td>themselves! Whereas indeed the</td>
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<td>heretics and us in</td>
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<td>brought that point in</td>
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<td>Hath not all our</td>
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<td>true church?&quot; In which</td>
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<td>is evermore included this</td>
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<td>heretics?&quot; considering that the</td>
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<td>true church standing in</td>
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<td>stand in the like</td>
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<td>church; and so this</td>
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<td>say nay: all the</td>
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<td>very sense is in</td>
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<tr>
<td>of all doubt and</td>
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Confutation Part 2: Concordance of Major Terms 935

Thomas More Studies 12.2 (2017)
the same things in being ye wot, your railing, he turneth the never ask Tyndale the thing that is in the contrary, nor the I say, that our point, and devise a For both is that may peradventure upon that that question arise another But therefore letting that unto Tyndale's disciple the of God?" To this I ask him one called him. Peradventure this I say, therefore, the For answer of this the contrary. To this say. Now, to this and the Church, the pray you? To this kill them?" to this much as ask a the very church in heresy forth still in brought in doubt and in that matter and upon earth. Finally, the Barnes and us, the which church is our of all doubt and heresy only (concerning the is, out of all we come to this these heretics bring in arise many. In this do seek in this church of Christ, what ceremonies in debate and began to rise that of heresy. And this meant he by that when that unto the demand him forthwith the and in doubt this the matter with two question that we have with question , where he seeth them question is decided. For he question is not whether God question from the whole Catholic question , nor make him no question , which against the Donatists question between us is not question between us was not question is not what thing question himself, as why he question not so directly to question arise another question, that question , that is whether the question pass for this present question that goeth next to question ye hear how Tyndale question or twain more: "Wherefore question will somewhat seem strange question to which his master question , Tyndale saith to his question Tyndale teacheth his scholar question Tyndale himself maketh an question is not, for the question Barnes answereth and saith question , if Barnes told him question among the congregation... but question , and out of knowledge question , and beguile here and question which of so many question of suing at the question that is between Friar question is whether the very question of the church of question that Saint Augustine abhorreth question "Which is the church question , this one, common, well-known question of the church. For question and in doubt this question they be loath to question is not the church question is there, then, but question , and labor to have question and contention, which of question whether he were Catholic question ? Did he, trow you question asked him whether he question . But when the heresies questionless and clear, undoubted church questions at once. For I
many men many more
the matter with two
he make us those
were these points the
in all doubts and
not away with other
these and twenty such
he perceived by those
cumber him with her
doubts of Scripture or
asked him these two
be living, quick and
against me for his
their dead images for
indeed, that taketh God's
for which they went
wax tender, soft, and
abide and persevere the
were also swallowed up
dead part in a
the men be living,
maketh it begin to
with trip and go
have answered him again
tongue, give it the
and concord, rest, and
the trouble of good
archdeacon shall freely and
lapis philosophorum, or to
thus, with this goodly
Christian folk... and Christ
they take away five
Frith would have out
say) shall put us
so is Tyndale shortly
ship, he draweth it
all the whole matter
one point proved alone,
church, he is put
a good woman." "Yea,"
saw that, "What, whoresons!"

law 24, q. 1, "

Augustine's work written to
forth but glosses? His
also cannot err" his
ey every side "Ye must,"
to an end, "Well,"
not all true. "Sir,"
but that." "Well, Webbe,

questions than one. For the
questions at once. Now is
questions more clear, either they
questions then between them (though
questions , every man must stand
questions from this point, and
questions more, Tyndale teacheth him
questions that I knew of
questions , which were likely to
questions of the Catholic faith
questions , he would have answered
quething , while they may speak

quicken lacking no more but
quick . But himself seemeth yet
quick saints for dead, against
quick under earth, and, as
quick , and with willing and
quick , lively members of Christ's
quick with the ground opening
quick body, and some soul
quick and quething, while they
quicken and look up, and
quickly and walk wondrous light
quickly , and tell him that

quickness and strength that he
quiet grown among Christian people
quiet people... and disturbing of
quietly have his whore, and
quinta essentia, which never man
quip against me for his
quick him thereafter, and shortly
quite , and leave the other
quite the Books of the
quite out of all doubt
quite overthrown therein, too. Also
quite under the water. For
quite against himself, and utterly
quite overthoweth all them. Secondly
quite out of all the
quod I, "but why art
quod he. "Ye stand still

Quodcumque ," where your gloss declareth
Quodcumque ," where your gloss declareth
Quodvultdeus . And therefore against that

quotation is in the margin
quotation is in the margin
quoth he, "learn and mark
quoth she to him as
quoth he, "if ye find
quoth I, "in faith, if
"Nay, sir," quoth he, "and ye find favor so foolishly." "Well," said he, "to my remembrance." "Well," then, neither." "Well, Webbe," said he, to him. "Marry, master," is alive!! "Ye beast," that she is! "Marry," was dead? "Yes, marry," told me so." "Why," thou thyself? "Yes, marry, master," Zwingli, and all the and all the whole this point all the living, all the whole heretics all the whole Zwingli, and all the Zwingli with all the Huessgen, and such a to excuse all the Zwinglians," or of which come, all the whole that Leah had been carried forth in the "fall in a new hear them rave and hear them rave and do but "rave and prosper in their malicious his frailty by the falleth forth in a he fell into this rashly in a sudden out in a mad and shall rule those out in more frantic in all their whole of the man to lawfully royally jest and bold to jest and he seeth his time, to scoff, jest, and lewd persons maliciously to and scoffing ween to not only jest and then come forth and give him leave to give him leave to he listeth here to he much amiss to fellow to jest and

<table>
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<tr>
<th>Word</th>
<th>Concordance</th>
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<tbody>
<tr>
<td>favor</td>
<td>8,815/4</td>
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<tr>
<td>to my remembrance</td>
<td>8,815/11</td>
</tr>
<tr>
<td>I, &quot;remember yourself well</td>
<td>8,815/14</td>
</tr>
<tr>
<td>let that pass</td>
<td>8,815/22</td>
</tr>
<tr>
<td>he, &quot;that letter saith</td>
<td>8,816/6</td>
</tr>
<tr>
<td>I, &quot;that she is</td>
<td>8,816/7</td>
</tr>
<tr>
<td>he, &quot;then I am</td>
<td>8,816/8</td>
</tr>
<tr>
<td>he; &quot;men of Worcester</td>
<td>8,816/11</td>
</tr>
<tr>
<td>I, &quot;thou false beast</td>
<td>8,816/11</td>
</tr>
<tr>
<td>he, &quot;so I was</td>
<td>8,816/13</td>
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<tr>
<td>of them follow their</td>
<td>8,816/13</td>
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<tr>
<td>such, that obstinately live</td>
<td>8,816/16</td>
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<tr>
<td>, and synagogues of Satan</td>
<td>8,816/16</td>
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<tr>
<td>of those elect and</td>
<td>8,816/25</td>
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<tr>
<td>of heretics under their</td>
<td>8,816/26</td>
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<tr>
<td>of wedded monks and</td>
<td>8,816/27</td>
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<td>, rather than to call</td>
<td>8,816/34</td>
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<tr>
<td>of all the remnant</td>
<td>8,816/20</td>
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<td>of you together, that</td>
<td>8,816/23</td>
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<tr>
<td>... or as his father</td>
<td>8,816/24</td>
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<tr>
<td>&quot;... but that a man</td>
<td>8,816/5</td>
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<tr>
<td>and gather themselves together</td>
<td>8,816/33</td>
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<tr>
<td>as madmen. And therefore</td>
<td>8,816/12</td>
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<tr>
<td>like madmen; but he</td>
<td>8,816/31</td>
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<tr>
<td>&quot;... but the men of</td>
<td>8,816/14</td>
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<tr>
<td>by some evil softness</td>
<td>8,816/4</td>
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<tr>
<td>of concupiscence reigning and</td>
<td>8,816/16</td>
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<tr>
<td>against all laws, and</td>
<td>8,816/17</td>
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<tr>
<td>... the fumes whereof ascended</td>
<td>8,816/6</td>
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<td>, every man a sundry</td>
<td>8,816/14</td>
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<tr>
<td>, and yet having an</td>
<td>8,816/26</td>
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<td>, rebellious schismatics with an</td>
<td>8,816/15</td>
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<td>, than may Friar Frantic</td>
<td>8,816/13</td>
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<tr>
<td>a little first. Tyndale</td>
<td>8,816/26</td>
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<tr>
<td>a little; yea, and</td>
<td>8,816/30</td>
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<tr>
<td>upon the clergy of</td>
<td>8,816/17</td>
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<tr>
<td>and jest upon them</td>
<td>8,816/29</td>
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<tr>
<td>upon them: so is</td>
<td>8,816/14</td>
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</tbody>
</table>
Confutation Part 2: Concordance of Major Terms 939

Thomas More Studies 12.2 (2017)
to write such filthy railing lies as honest ears 8, 764/ 33
to seek occasion of railing , he turneth the question 8, 765/ 18
Tyndale doth in this railing but prove himself a 8, 766/ 17
but by jesting and railing . God's messengers were wont 8, 771/ 32
in like manner of railing . And surely, notwithstanding that 8, 831/ 11
far outrun him in railing as he draggeth behind 8, 831/ 13
his jesting, and his railing ... I shall pass over 8, 832/ 15
to hear a ribaldrous railing of a lewd, seditious 8, 832/ 19
his heresies and his railing to make such confusion 8, 857/ 8
with the fellow's fond railing from the consideration of 8, 862/ 31
rings, and then his railing upon the holy ointment 8, 863/ 12
and a half in railing upon the clergy and 8, 876/ 2
not only by jesting, railing , and belying all those 8, 911/ 18
about like a layman, railing preaching into their unreasonable
And in all that railing will they forget the 8, 1010/ 33
for fear of a rain , the whole plain have 8, 1010/ 34
Spirit inhabiting in us, raise among many men many 8, 1011/ 17
and our Lord shall raise him up; and if 8, 924/ 15
some heretics began to raise a new brabbling... good 8, 1016/ 2
Lord God suscitate and raise up for you: him 8, 1033/ 20
all such as would these sects resuscitate and raise up again divers of 8, 1033/ 26
But, now, that God raised any such as Luther 8, 611/ 3
hath first unto you raised his Son, and 8, 840/ 26
of our Savior, that raised up his Son, and 8, 843/ 15
of man's hand, in raiseth his, shall, for the 8, 756/ 5
importunate malice of heretics raising of sedition, strife, debate 8, 608/ 20
the devil since he ran out of the Church 8, 839/ 35
pate, that the blood ran about his ears, and 8, 901/ 2
for weariness whereof he ran out of Saint Augustine's 8, 908/ 17
by their heresies, they ran out openly from the 8, 1032/ 11
hold of themselves, but ran headlong into the sea 8, 1032/ 14
death paid every man's ransom , and hath delivered us 8, 848/ 28
supping up of a rare rotten egg, without either 8, 687/ 33
miracles; and not such rascally ribalds as call themselves 8, 771/ 31
either to judge so rashly the repentance of other 8, 588/ 16
I am determined nothing rashly to believe that ye 8, 736/ 36
by, would run out rashly in a sudden rage 8, 994/ 14
made the book of Rationale divinorum... with which kind 8, 632/ 12
gorge to hear them rave and rage as madmen 8, 743/ 12
gorge to hear them rave and rage like madmen 8, 760/ 31
because they do but " rave and rage"... but the 8, 761/ 14
his head that he raved and wist not what 8, 921/ 7
or covetous men, or ravensers , or idolaters. For then 8, 1017/ 11
fornicators, the covetous men, ravensers , and idolaters, that be 8, 1017/ 21
sheep, and inwardly be ravenous wolves." To this would 8, 890/ 11
sheepish semblance outwardly, right ravenous wolves are they within 8, 891/ 18
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
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<tr>
<td>evil-tongued</td>
<td>Drunkaloo, or hungry or thirsty.</td>
<td>8, 1017/16</td>
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<td>ravished</td>
<td>With such folk do</td>
<td>8, 700/1</td>
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<td>reach</td>
<td>With the odor of</td>
<td>8, 778/15</td>
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<td>read</td>
<td>Thereto God helpeth forth</td>
<td>8, 593/33</td>
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<td>reason</td>
<td>In the Mass book</td>
<td>8, 598/15</td>
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<td>read</td>
<td>... in the making of</td>
<td>8, 601/35</td>
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<td>reason</td>
<td>But it well appeareth</td>
<td>8, 601/15</td>
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<tr>
<td>read</td>
<td>in other men's</td>
<td>8, 601/35</td>
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<td>read</td>
<td>and marked Saint Cyprian</td>
<td>8, 601/15</td>
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<td>read</td>
<td>that reason in my</td>
<td>8, 601/28</td>
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<td>read</td>
<td>his words here but</td>
<td>8, 660/28</td>
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<td>read</td>
<td>it, or thou that</td>
<td>8, 668/9</td>
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<tr>
<td>read</td>
<td>it at all? When</td>
<td>8, 668/10</td>
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<tr>
<td>read</td>
<td>, in authentic stories, that</td>
<td>8, 684/13</td>
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<tr>
<td>read</td>
<td>mine answer... and then</td>
<td>8, 693/10</td>
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<td>read</td>
<td>. For whereas he beginneth</td>
<td>8, 693/12</td>
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<td>read</td>
<td>it. As ye may</td>
<td>8, 707/36</td>
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<td>read</td>
<td>of some of Christ's</td>
<td>8, 711/24</td>
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<td>read</td>
<td>some commentators and holy</td>
<td>8, 724/17</td>
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<td>read</td>
<td>their books?To believe</td>
<td>8, 724/19</td>
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<td>read</td>
<td>over that book, when</td>
<td>8, 732/33</td>
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<td>read</td>
<td>it once over (or</td>
<td>8, 733/1</td>
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<td>read</td>
<td>unto us at that</td>
<td>8, 736/28</td>
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<tr>
<td>read</td>
<td>me the Gospel, and</td>
<td>8, 737/4</td>
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<tr>
<td>read</td>
<td>over pleasantly, with him</td>
<td>8, 743/22</td>
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<tr>
<td>read</td>
<td>it written in thine</td>
<td>8, 774/26</td>
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<tr>
<td>read</td>
<td>it... he goeth forth</td>
<td>8, 775/24</td>
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<td>read</td>
<td>it written in thine</td>
<td>8, 803/11</td>
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<tr>
<td>read</td>
<td>or preaching that he</td>
<td>8, 803/19</td>
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<td>read</td>
<td>them and feel them</td>
<td>8, 804/37</td>
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<tr>
<td>read</td>
<td>the letter to him</td>
<td>8, 816/6</td>
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<tr>
<td>read</td>
<td>nor heard many stories</td>
<td>8, 822/16</td>
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<tr>
<td>read</td>
<td>his whole process together</td>
<td>8, 838/33</td>
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<tr>
<td>read</td>
<td>over once, so were</td>
<td>8, 862/26</td>
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<tr>
<td>read</td>
<td>it once, should indifferently</td>
<td>8, 862/27</td>
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<tr>
<td>read</td>
<td>it and advise it</td>
<td>8, 862/27</td>
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<tr>
<td>read</td>
<td>in Tyndale's book, of</td>
<td>8, 863/22</td>
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<tr>
<td>read</td>
<td>over by herself in</td>
<td>8, 884/8</td>
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<tr>
<td>read</td>
<td>his book, wherein she</td>
<td>8, 884/21</td>
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<tr>
<td>read</td>
<td>English rebuke and confound</td>
<td>8, 896/24</td>
</tr>
<tr>
<td>read</td>
<td>. For what hath he</td>
<td>8, 896/29</td>
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<tr>
<td>read</td>
<td>? If his own secret</td>
<td>8, 896/30</td>
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<td>read</td>
<td>at all?&quot; what could</td>
<td>8, 897/7</td>
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<td>read</td>
<td>over not only 99</td>
<td>8, 908/37</td>
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<td>read</td>
<td>and considered. But upon</td>
<td>8, 910/17</td>
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<td>read</td>
<td>these words of Barnes</td>
<td>8, 917/1</td>
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<td>read</td>
<td>, I cannot tell, but</td>
<td>8, 931/8</td>
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<td>read</td>
<td>never one. And Saint</td>
<td>8, 931/10</td>
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<td>read</td>
<td>that work except he</td>
<td>8, 933/13</td>
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<tr>
<td>read</td>
<td>warily and with good</td>
<td>8, 934/13</td>
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<td>read</td>
<td>it no wiser almost</td>
<td>8, 952/18</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>that any man should</td>
<td>read it that should have</td>
<td>8, 952/ 20</td>
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<tr>
<td>much labor as to</td>
<td>read Saint Augustine's words again</td>
<td>8, 969/ 28</td>
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<td>Which words, when I</td>
<td>read, sounded unto mine understanding</td>
<td>8, 970/ 25</td>
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<td>that I know have</td>
<td>read them, that &quot;the church&quot;</td>
<td>8, 970/ 26</td>
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<tr>
<td>that is learned and</td>
<td>read that same sermon of</td>
<td>8, 987/ 20</td>
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<tr>
<td>whoso be learned and</td>
<td>read it shall see Barnes'</td>
<td>8, 988/ 6</td>
</tr>
<tr>
<td>the sun, that whoso</td>
<td>read them and consider them</td>
<td>8, 993/ 20</td>
</tr>
<tr>
<td>it to, they shall</td>
<td>read it and understand it</td>
<td>8, 998/ 12</td>
</tr>
<tr>
<td>More Now, good Christian</td>
<td>reader, this reason that Tyndale</td>
<td>8, 601/ 33</td>
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<tr>
<td>For remember now, good</td>
<td>reader, that the church of</td>
<td>8, 604/ 6</td>
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<tr>
<td>these things are, good</td>
<td>reader, not only in every</td>
<td>8, 606/ 28</td>
</tr>
<tr>
<td>thus… consider, good Christian</td>
<td>reader, how like these two</td>
<td>8, 606/ 32</td>
</tr>
<tr>
<td>More Tyndale here, good</td>
<td>reader, plainly confesseth himself that</td>
<td>8, 614/ 8</td>
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<tr>
<td>he without any other</td>
<td>reader have taken the books</td>
<td>8, 619/ 23</td>
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<td>truth&quot; is, good Christian</td>
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have already, good Christian readers, well seen and perceived 8, 575/ 6
ye wot, good Christian readers, that I (whose Dialogue 8, 576/ 23
may ye, good Christian readers, see that Tyndale, which 8, 577/ 24
ye see, good Christian readers, for what doctrine Tyndale 8, 583/ 28
blind and beguile the readers, with, would make Tyndale 8, 593/ 28
And now, good Christian readers, here have ye heard 8, 598/ 4
then you, good Christian readers, shall after discern and 8, 602/ 29
I now, good Christian readers, showed you so many 8, 607/ 29
shall find, good Christian readers, of all these faults 8, 638/ 9
More Lo, good Christian readers, here hath Tyndale once 8, 649/ 2
More Lo, good Christian readers, after long work, at 8, 654/ 13
men? Finally, good Christian readers, upon these things it 8, 659/ 36
ye see well, good readers, I might of his 8, 660/ 17
And thus, good Christian readers, have I plainly proved 8, 670/ 34
too. Now, good Christian readers, consider well, I require 8, 672/ 31
thus, lo, good Christian readers, here ye clearly see 8, 675/ 20
lies. More Lo, good readers, I told you ye 8, 683/ 30
Tyndale now, good Christian readers, considering this false, shameless 8, 685/ 23
thus, lo, good Christian readers, do these holy folk 8, 689/ 15
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thus ye see, good readers, that where Tyndale biddeth 8, 697/ 12
that ye may, good readers, the better perceive while 8, 701/ 1
And thus, good Christian readers, for conclusion of this 8, 702/ 39
starch." Lo, good Christian readers, here is the doctrine 8, 705/ 1
But yet remember, good readers, that in the conclusion 8, 705/ 19
More Now, good Christian readers, here have you heard 8, 707/ 15
he fain, good Christian readers, bring us all in 8, 712/ 6
otherwise determined." Lo, good readers, here are we come 8, 716/ 17
More Lo, good Christian readers, here may ye clearly 8, 718/ 19
Here ye see, good readers, for aught that ever 8, 721/ 7
ye see well, good readers, by this reason, that 8, 723/ 23
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false. Now, good Christian readers, here have I given 8, 743/ 20
heart? But yet, good readers, this way went Saint 8, 745/ 16
consider well, good Christian readers, we shall so set 8, 746/ 10
before. Now, good Christian readers, ye shall find that 8, 746/ 22
therein. Now, good Christian readers, by this tale Tyndale 8, 750/ 8
him." Lo, good Christian readers, here have ye first 8, 752/ 15
This is, good Christian readers, here have I somewhat 8, 756/ 32
thus ye see, good readers, the mind of Saint 8, 757/ 33
ye well, good Christian readers, how wisely Tyndale proveth 8, 762/ 20
More Ye see, good readers, that of all his 8, 762/ 35
readers, that these words weigh 8, 763/ 13
But, now, good Christian readers, I have declared you, 8,763/34

More Lo, good Christian readers, in these words Tyndale 8,767/31

ye wot, good Christian readers, that, as I have 8,768/8

More Now, good Christian readers, here have I given 8,775/2

not here, good Christian readers, as all this long 8,776/15

since ye see, good readers, a good lesson and 8,797/31

Ye wot, good Christian readers, as clear as the 8,800/27

than truth. Lo, good readers, this disciple of Tyndale 8,806/1

eye known, good Christian readers, well enough, those are 8,806/17

tongue. This is, good readers, the thing that this 8,806/33

answereth. But now, good readers, we must tell him 8,806/35

well ye wot, good readers, and so doth himself 8,809/9

thine heart. Lo, good readers, here ye see that 8,803/13

consider once again, good readers, ye may easily see 8,816/26

frail members. Now, good readers, that he putteth two 8,815/33

ye see now, good readers, let us begin at 8,818/17

him this point, good readers, to what point Tyndale 8,820/5

thus ye see, good readers, for because that upon 8,824/19

And now, good Christian readers, to what good purpose 8,828/8

yet ye see, good readers, that as he saith 8,827/3

consider well this, good readers, ye may easily see 8,827/23

And thus, good Christian readers, to make an end 8,828/11

first rehearse you, good readers, his own very words 8,833/19

himself therein. Lo, good readers, these are his own 8,833/21

is the church, good readers, that he must speak 8,834/4

of. Mark well, good readers, this point that the 8,836/34

More Lo, good Christian readers, here have ye read 8,838/33

that I have, good readers, opened unto you the 8,844/3

see ye well, good readers, that the church which 8,844/22

promises. Remember now, good readers, that if Friar Barnes 8,844/30

cannot fail. Now, good readers, if the very church 8,847/21

thus ye see, good readers, that Friar Barnes' unknown 8,847/27

Now consider also, good readers, that Friar Barnes, in 8,847/33

see ye well, good readers, that if none be 8,851/11

apostasy. But now, good readers, let us resort unto 8,851/19

Will ye see, good readers, that this is true 8,853/1

die also." Lo, good readers, these things, both of 8,854/25

And therefore, good Christian readers, here may ye plainly 8,855/20

And thus, good Christian readers, here have ye plainly 8,856/34

beside. Now, good Christian readers, whereas Friar Barnes allegeth 8,857/3

this long tale, good readers, Friar Barnes telleth us 8,858/10

all. For consider, good readers, that yet for his 8,858/27

him. More Lo, good readers, here may ye clearly 8,859/14

nowhere. And therefore, good readers, cutting off now for 8,859/30

them. Lo, thus, good readers, he proveth it... Barnes 8,860/1

Here have I, good readers, rehearsed you the full 8,862/24

for God's sake, good readers, how perfectly Friar Barnes 8,864/22
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<td>he would that the temporal law.&quot; Now, good</td>
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<td>other. And thus, good readers</td>
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*Confutation Part 2: Concordance of Major Terms 945*
wot well first, good
profession. Now, good Christian
Ye see well, good
by the way, good
holy. Moreover, good Christian
this have I, good
unknown. Consider now, good
unknown. But now, good
in heavens." Now, good
may see, good Christian
may see, good Christian
And so, good Christian
hearts." And therefore, good
Saint Paul, good Christian
ye may, good Christian
I have, good Christian
be heretics." Now, good
ye see well, good
child, almost, that advisedly
but consider what he
but only because he
faith by which he
other, that would so
they should easily and
a man in the
tell him whether by
thou wast moved by
tell him whether by
thou wast moved by
means of preaching and
whether it were by
whether by preaching or
the thing preached or
historical (for lack of
by the preaching or
by the preaching or
partly disliked, in the
which, as he was
place by chance in
he meddle with the
shrewdly spoken of; so
ceaseth not," but is
crying in desert, "Make
ours make a man
thereinto which is ever
that God is ever
that make a man
person would... he is
Christ, saith Friar Barnes,
but that he be
readers, that all the variance
readers, in conclusion, it appeareth
readers, that neither Tyndale nor
readers, that against this folly
readers, ye perceive very well
readers, proved again that the
readers, that they have no
readers, if it appear plain
readers, here ye see that
readers, that Saint John calleth
readers, that the church mingled
readers, ye see that the
readers, a man to afirm
readers, saith that heresies be
readers, well and clearly see
readers, well and plainly proved
readers, in what wise I
readers, that the Church could
readeth, it may well and
readeth, and examine it well
readeth, it written by the
readeth, written by the Spirit
readeth, now take for the
readily, be sure of the
reading, forget not himself with
reading, of books or hearing
reading, or preaching, as the
reading, of books or hearing
reading, or preaching, as the
reading, is the first means
reading, in books or hearing
reading, in books. To this
reading, it written... and this
reading, of stories), they must
reading, of the books of
reading, whereof he first came
reading, perceiving that he was
reading, in the Scripture and
reading, of Saint Augustine's works
reading, of the Scripture. For
ready, be lewd persons maliciously
ready, a good while to
ready, the way of our
ready, to cast his gorge
ready, in all such things
ready, but if we willingly
ready, to cast his gorge
ready, to give her his
ready, to give her his
ready, at the priest's commandment
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<td>ready</td>
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<td>realm</td>
<td>; in all which many</td>
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<td>upon great pain forbidden</td>
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<td>realm</td>
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<td>, both the evil folk</td>
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<td>have been indeed the</td>
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<td>realm</td>
<td>, which he so sore</td>
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<td>realm</td>
<td>standeth not so much</td>
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<td>that that ye labored</td>
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<td>reap</td>
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<td>reap</td>
<td>corruption. But whoso soweth</td>
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<td>everlasting life. Let us</td>
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<td>a wise man will</td>
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<tr>
<td>reason</td>
<td>. Now let us hear</td>
<td>8, 584/9</td>
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<td>reason</td>
<td>Tyndale Another reason is</td>
<td>8, 584/10</td>
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<td>reason</td>
<td>is, whosoever believe in</td>
<td>8, 584/12</td>
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<td>reason</td>
<td>, wherein he reproveth all</td>
<td>8, 587/14</td>
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<tr>
<td>reason</td>
<td>of his, I say</td>
<td>8, 587/19</td>
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<td>reason</td>
<td>Tyndale Thereto, all Christian</td>
<td>8, 587/21</td>
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<tr>
<td>reason</td>
<td>excuse our clergy from</td>
<td>8, 589/23</td>
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<td>reason</td>
<td>provided... since it well</td>
<td>8, 590/25</td>
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<tr>
<td>reason</td>
<td>Tyndale And Paul saith</td>
<td>8, 594/1</td>
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<td>reason</td>
<td>Tyndale And Paul chargeth</td>
<td>8, 595/33</td>
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<td>reason</td>
<td>stretch a little farther</td>
<td>8, 596/22</td>
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<td>reason</td>
<td>, and shameless open lies</td>
<td>8, 598/18</td>
</tr>
<tr>
<td>reason</td>
<td>proving that the known</td>
<td>8, 598/24</td>
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<td>reason</td>
<td>is that all the</td>
<td>8, 598/25</td>
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<tr>
<td>reason</td>
<td>, that he would were</td>
<td>8, 601/12</td>
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<tr>
<td>reason</td>
<td>somewhat better than all</td>
<td>8, 601/13</td>
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<td>reason</td>
<td>be good, then is</td>
<td>8, 601/30</td>
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</table>
good Christian reader, this
if he took the
shall understand that this
And among others, this
scorn calleth a "high"
Saint Augustine. And this
so shamefully shake his
and judge... whether the
he rehearseth, and the
fire. And so this
and barely rehearseth my
my proof of my
that he read that
while he liveth, the
if he make his
else, because all your
plain differences between Tyndale's
difference more between Tyndale's
of Christ, by the
therefore it is most
not with any good
well and with good
true, should and of
said not himself that
come once to some
teacheth men a certain
they by the same
busy with them by
rail out every man's
solution unto the first
the first reason. Which
it; contrary to which
declareth himself that of
thing far out of
beside to assoil the
one rush; but the
and invincible... as a
that by that one
defense of the second
of Christ. Which second
Defense of the Second
Tyndale Another like blind
at all. This wise
hundred years. More This
that he rehearse the
he liveth, although the
written. And in that
examine. Tyndale This wise
hundred years. More This
he saith "this wise
reason
that Tyndale so royally
8, 601/ 33
reason
but for mine alone
8, 602/ 2
reason
which Tyndale so scornfully
8, 602/ 8
reason
that Tyndale in scorn
8, 602/ 11
reason
... was made by that
8, 602/ 12
reason
that Tyndale now derideth
8, 602/ 19
reason
off. But I will
8, 602/ 25
reason
that he rehearseth, and
8, 602/ 30
reason
that he maketh by
8, 602/ 30
reason
that Tyndale here rehearseth
8, 603/ 8
reason
, dissembling, after his accustomed
8, 603/ 17
reason
untouched... he durst not
8, 603/ 27
reason
in my book... lest
8, 603/ 29
reason
, I am sure, is
8, 603/ 34
reason
like mine, make the
8, 604/ 13
reason
resteth in the roundness
8, 605/ 23
reason
and mine, which twain
8, 607/ 30
reason
and mine... which difference
8, 608/ 7
reason
that, being at years
8, 619/ 12
reason
in the construction of
8, 620/ 21
reason
have doubted but that
8, 621/ 28
reason
satisfied. Against which if
8, 622/ 8
reason
ought to have contented
8, 622/ 13
reason
would they should have
8, 629/ 35
reason
. For as for his
8, 634/ 29
reason
and justice: to deal
8, 636/ 18
reason
reject the remnant too
8, 639/ 15
reason
of their wrong understanding
8, 640/ 33
reason
save their own. For
8, 641/ 23
reason
 Which reason proveth that
8, 649/ 20
reason
proveth that himself and
8, 649/ 20
reason
, his solution here concluseth
8, 649/ 23
reason
the church must be
8, 667/ 32
reason
to have the very
8, 667/ 33
reason
and avoid it but
8, 670/ 29
reason
that he would have
8, 673/ 6
reason
before me made by
8, 673/ 7
reason
alone it is, I
8, 673/ 9
reason
proving the known Catholic
8, 675/ 3
reason
is that we know
8, 675/ 7
reason
Tyndale Another like blind
8, 675/ 10
reason
they have wherein is
8, 675/ 12
reason
is their sheet anchor
8, 675/ 23
reason
, good reader, which Tyndale
8, 675/ 28
reason
in such wise himself
8, 676/ 9
reason
had no more than
8, 676/ 11
reason
His Grace gave Luther
8, 677/ 6
reason
is their sheet anchor
8, 679/ 5
reason
Tyndale here makest very
8, 679/ 10
reason
is their sheet anchor
8, 679/ 25
their sheet anchor," this
well enough that the
Saint Augustine made that
again make this invincible
scolding at Saint Augustine's
Augustine hath by that
And now, since this
out. Tyndale And this
this day. And this
but even the selfsame
the defense of his
the assailing of his
now, and assailed his
would have assailed his
such thing against the
shake off Saint Augustine's
would answer Saint Augustine's
might lay the same
solution of the first
from all wit and
solution of the first
spiritual men: the first
you some strong, potent
justify. Now make this
good men, if that
solution to the first
solution, to the first
they may fail. But
I said, sometimes the
that is very good
and assailing all the
Tyndale Now make this
good men, if that
solution to the first
solution to the first
for Tyndale's tale the
and yet the same
Tyndale will avoid this
disciples to answer the
1. For whereas the
reader, this being the
whole answer to the
Saint Augustine maketh this
And then doth this
man... it were no
what a strength this
church... and that the
this Catholic church. "This
this answer is that
well might, and of
reason that he mocketh is
reason which he mocketh was
reason for, against such heretics
reason which now this worshipful
reason, he shall never while
reason alone, although he never
reason that Tyndale here setteth
reason do the Jews lay
reason doth chiefly blind them
reason that maintaineth them in
reason than the heretics had
reason, then might the heretics
reason in the selfsame fashion
reason with the Jews' argument
reason of Saint Augustine as
reason made against heretics to
reason by fearing him that
reason for them. But now
reason before... which solution I
reason assoiled, in my last
reason he said, ye wot
reason by Saint Cyprian, the
reason ... Tyndale And therefore look
reason unto John, and unto
reason be good. More Lo
reason. For there he told
reason that he and his
reason ruled by charity and
reason of the man, ruled
reason. " Now, to the end
reason in this wise... Tyndale
reason unto John the Baptist
reason be good. More This
reason, he hath put forth
reason, showed you many answers
reason of Saint Augustine that
reason being by the Catholic
reason for himself and his
reason thus... Tyndale Therefore thiswise
reason of Saint Augustine is
reason and purpose of holy
reason; for all the remnant
reason that we now talk
reason alone plainly and perfectly
reason to bid us believe
reason of holy Saint Augustine
reason that Saint Augustine made
reason, " saith Tyndale, "is nothing
reason of Saint Augustine avoided
reason must, have held themselves
worse Tyndale must of
good readers, by this
reckon not in their
answer unto Saint Augustine's
be known, that this
he thought should of
can ye not of
me know wherefore good
will show me any
God's word by the
believed... not by the
if a more glorious
the same give a
them should of good
which men attain by
be sometimes between the
senses and of the
his will and his
also for that very
causes as might of
he cannot avoid the
no persuasion of good
evil persuasion of counterfeited
is it, pardie, good
he feeleth it indeed...
this sufficiently by the
were worldly, move man's
baptism have use of
not this a substantial
Catholic church ought of
be ashamed of every
wherefore they should of
because he alloweth the
Magus believed by the
toward the understanding of
so toward things above
the bodily wits and
toward the inclination of
sufficient causes wherefore of
worketh well, and by
were three, against both
agreeeth Tyndale by this
and in this wise
so that by Tyndale's
farther, and by good
Magus believed by the
no matter touching Tyndale's
and by his wise
in subduing of his
calleth it a "beetle-blind"
as have age and to give any good
is it therefore good
him, tell us what
him... by the same
we should give a
it, therefore I thus
upon their part, by
of the use of
may by the same
faith, as the habitual
in the child very
cannot intend to speak
he mean that by
bound to person by
any place by the
stand in men by
spot. For by the
Donatists with this same
see her, nor fleshly
there… then must of
whole great regions, his
am to think with
only women using no
in her both by
in her, and by
than fair therein, by
But yet, like as
it not agree with
in men by the
he take this for
the church may, by
that upon Friar Barnes'
yet layeth Barnes another
spot. For by the
Donatists with this same
Augustine with the same
Saint Augustine with that
Donatists with the selfsame
her, nor the fleshly
be well agreed that
undone, for anything that
for the necessity that
he shall preach. This
a known church. Another
any money for. Another
not God," too. Another
ergo, by their own
been openly known. Another
standeth still the first
now against that unreasonable
take a color by
plainly proved you by
and against your own
able to give a
methinketh that before right
teacheth many good and
prophet, I shall upon
are such as every
tell us some cause
his heart, without any
the child hath no
Jew is truly and
me? Yet much more
he would not... but
this woman that might
reader, have I so
not in such wise
there to, since Saint James
cannot think upon any
it be not actual
draggeth behind him in
together, with very little
while without any more
will they fall from
answer and assoil the
will assoil all the
heard all his five
now, with his five
making of which five
One of their high
One of their high
one of their high
one of his high
how like these two
other great authorities and
Tyndale And such blind
himself... and saith the
fellows are such "blind
answer unto the "blind
himself to our "blind
Catholic Church both the
he disputed with blind
church by those outward
for it; but the
able to resist the
would for all those
same church... in the
laugh at all our
elects. For the true
reason of theirs of their
reason that evil men may
reason, by Scripture, and by
reason, and against your own
reason of his faith and
reasonable folk, he should have
reasonable rules... and yet can
reasonable warning unlaugh again it
reasonable man standing but indifferent
reasonable wherefore we should in
reasonable outward cause wherefore he
reasonable soul, because he cannot
reasonably answered. " And therefore may
reasonably and more circumspectly do
reasonably could he never say
reasonably satisfy her? In good
reasoned this point, of Saint
reasoned and disputed with them
reasoneth, disputeth, and defineth the
reasoning... and that therefore he
reasoning and making of syllogisms
reasoning... wherein with Tyndale Barnes
reasoning thereupon, except the fewer
reasoning , I say yet again
reasoning into preaching, and with
reasons with which it is
reasons of the other side
reasons... by which instead of
reasons that ye have read
reasons , a man may marvel
reasons is this. . . . More Lo
reasons is, The Church (say
reasons , " but "one of his
reasons , " if he took the
reasons are together Tyndale's, I
reasons , pressed him sore with
reasons as ours make against
reasons which we now make
reasons " as the Jews made
reasons " that the Jews made
reasons " that we make against
reasons be first brought forth
reasons of worldly wisdom against
reasons so proved true... for
reasons already made, and the
reasons with which they should
reasons of prophecies, miracles, martyrs
reasons which the same church
reasons . But this is a
reasons and effectual have only
William Tyndale himself! What reasons will he lay to the rest of those which by your own the rest of those summarily resume those two all the heretics that if he had not knoweth Christ... but if dissension and king of by railing, and ribaldry, in dignity, provoke to them... and after with number, may fall unto malice of heretics raising dispute, and war, among men's heads ere these faith, or for their of Solomon... with which a busy swarm of shall rule those rousing, the Philistines or the should at the least be so hardy to that the clergy doth be so hardy to such ribalds to the Tyndale will reprove and their false doctrine did true men as would and living thereof, and living thereof, and do John the Baptist did and living thereof, and he farther, "and we Zwingli in like wise in like manner to John the Baptist to meet to find and sent by God to and therefore unmeet to besides this, these folk when he saith they the Catholic Church and his fellows do now Baptist and Christ did Tyndale and Luther now it to preach and as this is... and or the covetous wretch words... and also did more but read English

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<td>reasons</td>
<td>will he lay to</td>
<td>8,770/28</td>
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<td>reasons</td>
<td>, and by Barnes' express</td>
<td>8,937/2</td>
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<td>reasons</td>
<td>and authorities, that I</td>
<td>8,995/28</td>
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<tr>
<td>reasons</td>
<td>which I have already</td>
<td>8,1030/11</td>
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<td>rebel</td>
<td>against it, nor all</td>
<td>8,807/6</td>
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<td>rebelled</td>
<td>, but endeavored himself for</td>
<td>8,622/8</td>
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<td>rebellion</td>
<td>be no pride, nor</td>
<td>8,726/23</td>
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<td>, the prince of pride</td>
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<td>, debate, and strife, by</td>
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<td>to beat, rob, despoil</td>
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<td>and persecute all the</td>
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<td>in divers regions, driven</td>
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<td>and unruley people... by</td>
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<td>behavior there neither is</td>
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<td>schisms with an iron</td>
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<td>rebels</td>
<td>that rose with Absalom</td>
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<td>rebound</td>
<td>back upon himself, but</td>
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<td>rebuke</td>
<td>him. For he is</td>
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<td>him. For he is</td>
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<td>of any state to</td>
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<td>rebuke</td>
<td>every king and prince</td>
<td>8,597/3</td>
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<td>: yet confesseth Tyndale himself</td>
<td>8,611/36</td>
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<td>and reprove them... and</td>
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<td>them in like manner</td>
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<td>the Catholic Church and</td>
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<td>rebuke</td>
<td>the Jews both for</td>
<td>8,652/34</td>
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<td>rebuke</td>
<td>faults... and also because</td>
<td>8,652/36</td>
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<td>rebuke</td>
<td>faults; whereas these men</td>
<td>8,652/37</td>
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<td>other men's faults... nor</td>
<td>8,653/1</td>
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<td>us not in like</td>
<td>8,653/10</td>
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<td>us after the same</td>
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<td>the doctrine of the</td>
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<td>the doctrine of the</td>
<td>8,697/4</td>
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<td>all that is good</td>
<td>8,705/16</td>
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<td>avarice and laud liberality</td>
<td>8,765/29</td>
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<td>rebuke</td>
<td>his apostles for that</td>
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<tr>
<td>rebuke</td>
<td>and confound Friar Barnes</td>
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which ye find and
their faces, to their
and worthy to be
deed, since they were
scripture wherewith they be
in another place he
his fellows would have
patriarchs and prophets, and
Saint John the Baptist
well worthy to be
Saint John the Baptist
from the synagogue and
Baptist and our Savior
somewhat of her poverty,
church of God"? and
and Pharisees rejected and
virtuous living; whereas these
the teaching whereof Tyndale
for what doctrine Tyndale
that this new Baptist
not the manner of

Book Which is a
confessor’s hand and humbly
of Smithfield, hell doth
such in honor, to
in honor, and to
these words also: "Whoso
me; and whatsoever city
by Christ’s word to
be reckoned unworthy to
should, but also to
which in like wise
whole Catholic Church doth
of us... so we
and say, "We neither
that every man may
the counterfeit, and to
the Scripture that we
liquid water, which will
liquid water, which will
which can no steps
water doth, of truth,
and were unconverted, so
they which come after,
as are baptized and
love... since Christian people
others which would not
to leave it and
of which these heretics
Scripture which they themselves

rebuke in her, be rife
rebuke and shame, but not
rebuked ... then may he well
rebuked by the preaching of
rebuked and also them that
rebuked the scribes and the
rebuked the Jews and have
rebuked the Pharisees. As thou
rebuked the synagogue of the
rebuked as ever was any
rebuked the vices of the
rebuked the doctrine of the
rebuked were holy men and
rebuked the rich folk for
rebuked such as did despise
rebuked , and saving for the
rebukers of our living live
rebuketh here the pope, hath
rebuketh the common Catholic church
rebuketh . And in like wise
rebuking that Saint John used

recapitulation and summary proof that
receive and fulfill such penance
receive them... where the wretches
receive the sacraments of them
receive the sacraments of them
receive you receiveth me; and
receive you not, Sodom and
receive them, hear them, and
receive , as Saint Paul saith
receive so much, by Tyndale’s
receive like exposition, by goodly
receive ; and so might they
receive the Scripture of them
receive the Scripture of you
receive the works of his
receive the one and reject
receive thereof, but the bottomless
receive no step. And yet
receive no step. And yet
receive ... and therefore received the
receive and keep no steps
receive and believe the Scripture
receive the Scripture of them
receive the Spirit of God
receive the spirit of filial
receive his disciples were threatened
receive some other language in
receive such as like them
receive : since the debate between
into the persons that have need, they may receive them... the First Epistle 8, 843/30
wise: "Every man shall receive his reward according to 8, 849/37
that same shall he of our Lord be 8, 850/3
her doctrine, and so receive or reject her doctrine 8, 871/1
these heretics that now receive them departed out of 8, 872/30
some men must needs receive it, and thereby be 8, 873/37
such as so do receive it; but Barnes must 8, 880/23
you and will not receive your doctrine, wipe off 8, 882/31
hell... and therefore do receive that beating nowhere but 8, 899/30
because they would not receive the grace of God 8, 967/33
this life can nothing receive or reject her doctrine 8, 968/7
of God, and himself receive of our Lord be 8, 969/3
written, because that Moses received and delivered the Law 8, 965/27
Law, whereof Christ neither received nor delivered any part 8, 965/28
the Scripture hath been received , and the people taught 8, 967/21
of the Catholic Church received the Scripture... and upon 8, 968/29
men enough to have received twice as much money 8, 702/2
church commanded to receive the man after his 8, 1021/21
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when he commanded to receive him? Was it not 8, 1021/23
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of God, was yet received and learned of Christ 8, 752/35
as were good men received their grace by the 8, 753/3
Romans, "Ye have not received again the spirit of 8, 756/22
our church, though we received many principles of our 8, 774/36
our church, though we received many principles of our 8, 805/36
matters and which had received the same dossier and 8, 813/25
the baptism, and be received to the font, in 8, 822/8
that thou hast not received... what gloriest thou as 8, 841/29
then if thou hast not and refused, that is received... it?" These things, lo 8, 841/30
though thou hadst not and upon them, and they received with thanks given. For 8, 843/6
and badge of Baptism and the Holy Ghost." Moreover received the Holy Ghost and 8, 843/24
by councils, but also received into his livery and 8, 853/14
well of the hearers and approved as part received , and also where we 8, 872/24
for this word is well of the hearers, and received into their hearts. The 8, 873/25
his hearers: "When you received of us the word 8, 874/3
God was preached... you received it not as the 8, 874/6
well of the hearers , and also where we received, of the hearers, and 8, 878/17
the King and openly received in the realm, which 8, 879/7
a bawd, because I received two nuns in by 8, 885/22
the Mass consecrated and received... but if he would 8, 902/36
blood which ye have received ; for, of a truth 8, 932/26

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<td>received</td>
<td>it in vain, treasuring</td>
<td>8,967/34</td>
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<td>received</td>
<td>the reward of the</td>
<td>8,976/30</td>
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<tr>
<td>received</td>
<td>. Therefore, if we will</td>
<td>8,977/26</td>
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<td>received</td>
<td>of the people there</td>
<td>8,990/10</td>
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<td>received</td>
<td>of God and believeth</td>
<td>8,1004/27</td>
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<td>received</td>
<td>into? If these folk</td>
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<td>received</td>
<td>into an unknown church</td>
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<td>receiver</td>
<td>, would ask him counsel</td>
<td>8,654/23</td>
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<td>receivers</td>
<td>of this word do</td>
<td>8,874/3</td>
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<td>receiveth</td>
<td>me; and whatsoever city</td>
<td>8,614/26</td>
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<td>receiveth</td>
<td>no footing, and stepping</td>
<td>8,725/15</td>
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<td>receiveth</td>
<td>shortly the steps of</td>
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<td>receiveth</td>
<td>in the baptism… for</td>
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<td>receiveth</td>
<td>sacrifice… and which only</td>
<td>8,976/19</td>
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<td>receiveth</td>
<td>no division. Break off</td>
<td>8,977/12</td>
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<td>no division in the</td>
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<td>receiving</td>
<td>them refuseth them, instead</td>
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<td>of sin is expelling</td>
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<td>of the Blessed Body</td>
<td>8,1017/26</td>
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<td>receiving</td>
<td>? And was it an</td>
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<td>recited</td>
<td>unto you the matter</td>
<td>8,756/32</td>
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<td>recited</td>
<td>by our Savior in</td>
<td>8,998/7</td>
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<td>recking</td>
<td>for nothing but only</td>
<td>8,664/32</td>
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<td>reckon</td>
<td>railing for reason, and</td>
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<td>reckon</td>
<td>and account the other</td>
<td>8,619/21</td>
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<td>reckon</td>
<td>him, for his living</td>
<td>8,695/8</td>
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<td>reckon</td>
<td>himself surely to know</td>
<td>8,720/31</td>
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<tr>
<td>reckon</td>
<td>not in their reason</td>
<td>8,725/35</td>
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<td>reckon</td>
<td>it for false, they</td>
<td>8,781/13</td>
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<td>reckon</td>
<td>him but for a</td>
<td>8,810/19</td>
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<td>reckon</td>
<td>himself the surer of</td>
<td>8,845/2</td>
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<td>reckon</td>
<td>that all their own</td>
<td>8,849/2</td>
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<td>reckon</td>
<td>ourselves sure of her</td>
<td>8,869/28</td>
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<td>reckon</td>
<td>that in this place</td>
<td>8,873/19</td>
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<td>reckon</td>
<td>that though some be</td>
<td>8,879/34</td>
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<td>reckon</td>
<td>sure that his doctrine</td>
<td>8,890/29</td>
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<td>reckon</td>
<td>all that ever shall</td>
<td>8,952/18</td>
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<td>reckoned</td>
<td>so light. And I</td>
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<td>not himself at that</td>
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<td>reckoned</td>
<td>every woman a priest</td>
<td>8,594/22</td>
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<td>surely to be the</td>
<td>8,720/32</td>
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<td>reckoned</td>
<td>them not so clean</td>
<td>8,852/31</td>
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<td>reckoning</td>
<td>. And surely as all</td>
<td>8,628/32</td>
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<td>neither upon God nor</td>
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<td>Term</td>
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<td>himself the more sure</td>
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<td>reclaim</td>
<td>and say that themselves</td>
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<td>recognize</td>
<td>and acknowledge the known</td>
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<td>recognize</td>
<td>and find in us</td>
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<td>recognized</td>
<td>and acknowledged the pope</td>
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<td>recognized</td>
<td>to any other outward</td>
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<td>recompense</td>
<td>, upon his part, with</td>
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<td>. But methinketh surely that</td>
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<td>of his wrongs. And</td>
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<td>for his wrong and</td>
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<td>record</td>
<td>and testify, neither health</td>
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<td>record</td>
<td>, that if she would</td>
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<td>unto our spirit, that</td>
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<td>records</td>
<td>, and many false likelihoods</td>
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<td>recourse</td>
<td>unto the pope, or</td>
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<td>recourse</td>
<td>to them, and enquired</td>
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<td>to feed her own</td>
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<td>unto... or else he</td>
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<td>recover</td>
<td>and get again</td>
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<td>recover</td>
<td>his own good again</td>
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<td>recta</td>
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<td>et in glossa.&quot; So</td>
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<td>gloves, ouches, and rings</td>
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<td>Milanese bonnet, and not</td>
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<td>of his false heresies</td>
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<td>redeem</td>
<td>his soul. &quot; He meaneth</td>
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<td>redeemed</td>
<td>with Christ's blood, and</td>
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<td>redeemed</td>
<td>with Christ's blood, and</td>
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<td>redeemed</td>
<td>by Christ's blood; fourthly</td>
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<td>Redeemer</td>
<td>, is offered up in</td>
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<td>Redeemer</td>
<td>the vows of thanks</td>
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<td>redemption</td>
<td>of man shall not</td>
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<td>redress</td>
<td>and recompense of his</td>
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<td>that wrong and that</td>
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<td>reduced</td>
<td>from their errors into</td>
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<td>refer</td>
<td>herself unto the merits</td>
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<td>refer</td>
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<td>refer</td>
<td>all unto the Scripture</td>
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</table>

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the more part, be
of purgatory be purely
nothing do for the
him, and have him
that will not be
infamy, dishonor, and dispraise
fall to my rude
should be by fear
whom she might have
bare, and lay thereto
all their hold, their
and all their whole
Christendom, nor no other
Christendom, nor no other
craft, not only to
it; whereas these heretics
cannot say that we
book him list, and
as like them, and
him... but if he
preach, "If any city
seemly in sight... and
choose the one and
for some will frowardly
though the Church should
church which all they
from Saint Peter, and
to be rejected and
instead of receiving them
that the Catholic Church
neither to him that
If Tyndale would now
avoided at length, and
to make any man
listeth not anything to
and others of you
show yourselves not to
unknown church. If they
God had so little
thereto, which means he
sore hath travailed to
commendable that every well-ordered
as be in this
as be in this
company of all Christian
only in whole great
raising rebellions in divers
but also that special
blame to bid him
scripture alone till he
referred and restrained all to
first. Also, whereas Saint
reformation and amendment thereof; and
reformed and revoke them and
reformed by "the church," Christ
restrain and restrain them from
restrain and sing him mine
, and by force repressed
, and well wist there
refrigerans Galeni, tend it well
refuge in flight, and chief
refuge , and chief stone in
refuge unto Christian men willing
refuge unto Christian men willing
refuse for Scripture some part
refuse and reject divers parts
refuse to hear that one
refuse for Scripture what book
refuse such as they list
refuse not only the doctrine
refuse you and will not
refuse all that the other
refuse the other as though
refuse to be made glorious
refuse all other words than
refuse . Let us go now
refuse him for head of
refused , that is received with
refuseth them, instead of hearing
refuseth . He cannot, for shame
refuseth the Scripture nor to
refute mine objection of the
refuted clearly, this proper, feat
regard himself that any respect
regard them, but also for
regard it not, nor nothing
regard the Body of our
regard not Saint Paul, yet
regarded his great promises in
regardeth not now, nor hath
regenerate again unto God in
region hath by plain laws
region , as many as be
region , as many as be
regions : that is to wit
regions , his reason might have
regions , driven of necessity to
rehearsal should then be made
rehearse them again, he hath
rehearse us some thereof... ever
Tyndale, albeit that he should tell us and example like... he must doth holy Saint Augustine I shall translate and better burn it than thereto, be fain to poor Kentishman which I purpose, I shall first as he hit them, say that he would Saint Paul: I shall and which do strangely that is to wit, in apostasy... I shall times it is honorably Tyndale should here have them again, he hath have truly and plainly words which I have which we have often readers, here have I as I have here leaven that I now I that Tyndale here God that Tyndale had therefore Saint Augustine, having Augustine which I have words that I have which Tyndale hath himself which Barnes hath himself as himself hath here and upon his name have I, good readers, bringing in I last effect, as I have persons that I have here be your names as ye have heard, Saint Augustine's own words that Barnes hath here sermon, as is also the words which Tyndale which Tyndale so scornfully the reason that he reason that Tyndale here cometh Tyndale and barely so surely as he no more than he all this that Tyndale rehearse the reason in such rehearse us some of those rehearse us a like sort rehearse and approve; whereby men rehearse you here Saint Augustine's rehearse it. Howbeit lest some rehearse you for an example rehearse in my Dialogue, concerning rehearse you, good readers, his rehearse them thus "Friar Luther rehearse you Saint Augustine's words rehearse you Saint Augustine's words rehearse and strangely declare Christ's rehearse him false and change rehearse you somewhat of the rehearse, and laid for a rehearse with what "constitutions" of rehearse them so often already rehearse them every one. By rehearse you. Howbeit, if he rehearse, and because he will rehearse you his long process rehearse you, was demanded and rehearse you, which Christ hath rehearse us what was the rehearse those manners and those rehearse before what things be rehearse you, and by his rehearse you, and examine a rehearse testify well and bear rehearse, only the church of rehearse you, this common church rehearse, might have known him rehearse you the full declaration rehearse you... ye see that rehearse you, that he called rehearse you what they would rehearse and your persons present rehearse them falsely with pulling rehearse you, well and duly rehearse you... from which I rehearse in the same law rehearse be no law at rehearse, and would seem to rehearse, and the reason that rehearse, I there lay forth rehearse my reason, dissembling, after rehearse it... nor never were rehearse yet doth the King's rehearse, put another piece or
excellently well marketh and
so precisely as he
in which Saint Augustine
martyr Saint Cyprian, and
never said, as Tyndale
Paul, as Barnes himself
words only which himself
him. For whereas he
the words which he
For there, as himself
his article as himself
other time… himself there
saith not as he
such wise as Barnes
the text as he
of God: Friar Barnes
Catholic faith as himself
of our Savior Christ,
but as Friar Barnes
all as Friar Barnes
indeed as Barnes falsely
words of our Savior
those words of Christ
of this word ecclesia,
hath played in the
he played in the
of his in false
help us forth therewith,
more manifold than necessary
from their very king,
till the days of
but also that they
out of earth, to
ground, hath he to
make as though they
his over whom he
the rage of concupiscence
list themselves. For so
by the same reason
these heretics refuse and
of his apostasy to
receive the one and
Barnes let not to
point) did evermore considerately
and so receive or
that albeit he was
nothing ought to be
baptism undefiled and not
none hold, but be
false scribes and Pharisees

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excellently well marketh and
so precisely as he
in which Saint Augustine
martyr Saint Cyprian, and
never said, as Tyndale
Paul, as Barnes himself
words only which himself
him. For whereas he
the words which he
For there, as himself
his article as himself
other time… himself there
saith not as he
such wise as Barnes
the text as he
of God: Friar Barnes
Catholic faith as himself
of our Savior Christ,
but as Friar Barnes
all as Friar Barnes
indeed as Barnes falsely
words of our Savior
those words of Christ
of this word ecclesia,
hath played in the
he played in the
of his in false
help us forth therewith,
more manifold than necessary
from their very king,
till the days of
but also that they
out of earth, to
ground, hath he to
make as though they
his over whom he
the rage of concupiscence
list themselves. For so
by the same reason
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of his apostasy to
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excellently well marketh and
so precisely as he
in which Saint Augustine
martyr Saint Cyprian, and
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Paul, as Barnes himself
words only which himself
him. For whereas he
the words which he
For there, as himself
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hath played in the
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help us forth therewith,
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from their very king,
till the days of
but also that they
out of earth, to
ground, hath he to
make as though they
his over whom he
the rage of concupiscence
list themselves. For so
by the same reason
these heretics refuse and
of his apostasy to
receive the one and
Barnes let not to
point) did evermore considerately
and so receive or
that albeit he was
nothing ought to be
baptism undefiled and not
none hold, but be
false scribes and Pharisees
the Jews reproved and rejected, and would not be 8, 1009/ 18
railing and scoffing, and rejecteth them and casteth them 8, 627/ 12
head captain, Luther, proudly rejecteth and shaketh off the 8, 659/ 7
cause to joy and rejoice in the Lord, whose 8, 885/ 13
good outward occasions, he rejoiced highly the meeting with 8, 889/ 4
boldness he boasteth and rejoiceth, and what a joy 8, 918/ 27
is now perjured by relapse into them all again 8, 832/ 32
his perjury, falling in relapse in heresy, and now 8, 851/ 17
perjured by relapse , and go in pilgrimages 8, 712/ 23
perjury, falling in relapse , and roiled about original sin and 8, 755/ 24
case that all the relics of original sin and relief necessary, that they there 8, 702/ 10
able to resist the relics and leavings of original relief of them that be 8, 967/ 29
that money upon, in relief of them that be 8, 702/ 10
their death. For in relief of them that be 8, 967/ 29
of healing, help and of relief necessary, that they there 8, 702/ 10
these things succor and relief the souls therein... but 8, 969/ 11
almsdeed and prayer may relieve the souls therein... but weening that he 8, 876/ 32
here doth help to relieve the souls in the 8, 1033/ 38
religion Privacy Barnes is run 8, 896/ 2
he runneth out of religion and out of rule 8, 896/ 4
five words religion , abjured of heresy, and 8, 925/ 19
he runneth out of religion and all the known 8, 925/ 21
also run out of religion and follow the flesh 8, 926/ 6
run out of his religion ... and the one wedded 8, 932/ 33
run both, out of religion to apostasy, breaking of 8, 951/ 27
adultery, running out of religion , and justifieth the faithful 8, 976/ 12
have run out of religion , and thought themselves in 8, 989/ 5
apostate run out of religion and corrupting the country 8, 989/ 13
break not only all religion but also all honest 8, 1026/ 8
such as will be religious and continue chaste, keepeth 8, 638/ 15
all hallows, and in religious lechery. Finally, for making 8, 639/ 10
vows, as is the religious house of Saint Gertrude 8, 659/ 23
one that ever called religious persons to the breach 8, 696/ 17
Maundy... but also those religious people be put out 8, 832/ 4
should finally rest and religious habit." And I dare 8, 926/ 26
in the Scripture do religious living. For in all 8, 953/ 10
therewith, so shall always religious folk that are apostates 8, 988/ 33
Church shall abide and remain in the very midst 8, 605/ 7
false and feigned stories and remain still and be preached 8, 633/ 2
us... but pardoned, and remain therewith after Tyndale, and 8, 652/ 23
all truth, and to remain and stand fast with 8, 669/ 23
we that live and remain and taken for Scripture 8, 711/ 4
an answer, that they remain as matter of our 8, 755/ 8
all your exterior cleanness, remain therewith (himself also) perpetually 8, 771/ 21
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remain still unanswered. And therefore 8, 800/ 22
remain in your filthiness of 8, 838/ 15
remain whole in the remnant 8, 856/ 24
no goodness except she remain in Christ by perfect 8, 861/29
construction, I shall always remain still in like doubt 8, 887/21
the same known church remain, , every person in every 8, 942/17
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the church" should not remain but in Africa. And 8, 962/29
and wrinkles that then remain shall be clean burned 8, 966/36
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church most specially then remained ... and the branches so 8, 669/20
as the very church remained in the smaller company 8, 671/23
would ensue if it remained in these few that 8, 671/30
malice is perceived: then remained unknown. For else ye 8, 891/32
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nor the flock that remained , as Saint Cyprian saith 8, 1008/22
that company that still remaineth how many branches soever 8, 617/5
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fruit of their sin remaining in them and breaking 8, 778/32
the fruit of sin remaining in their flesh and 8, 797/19
of all Christian nations remaining in his flesh and 8, 818/15
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is with us no remedy but send some of 8, 770/15
Since there is no remedy . For since we have 8, 797/17
there were none other remedy with us, but that 8, 797/34
help of her attain remedy . And when it were 8, 928/4
if for their utmost remedy he would send them 8, 1023/14
he list not to remedy that the holy prophet 8, 595/10
arguments were like. For remember now, good reader, that 8, 604/6
But now must Tyndale I began to say, remember , first, that though we 8, 652/30
remember, good reader, that whereas remember, good readers, that in 8, 658/5
we confound their lies, remember it still or have 8, 746/1
besides. And also I remember that Christ preached to 8, 761/18
we confound their lies. Remember ye not how in 8, 774/30
far as I can remember ye not how in 8, 790/18
remembrance." "Well," quoth I, "remember me now that he 8, 805/30
you dwell... and therefore remember ye not how in 8, 815/14
remember any old stories against 8, 808/7
remember yourself well, ye know 8, 815/14
remember whether ye were with 8, 815/16
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have seemed not to remember such a point since 8, 815/ 29
he made me therewith remember a like matter of 8, 815/ 30
only to the promises. Remember now, good readers, that 8, 844/ 30
for that is, ye remember well, the difference between 8, 866/ 25
should happen yet to remember himself a little further 8, 877/ 13
him further: "Yet I remember me now, Father Barnes 8, 895/ 9
And yet abide I remember, me, lo, Father Barnes 8, 901/ 18
Christ that cannot err pass. More Very well remember , by the way, good 8, 1014/ 6
no further than he remembered, lo. For there is 8, 608/ 6
But afterward he better remembered himself, and revoked that 8, 661/ 17
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to see whether he remembered the counsel so studiously 8, 816/ 19
words if myself had falleth to theft sometimes remembered in time... I would 8, 918/ 2
Jews or Saracens: he remembered very well. Remembered , lo. For there is 8, 608/ 6
new brabbling... good princes here putth us in remembereth himself at last, and 8, 801/ 14
fellow do by their "remembrance" the great harm and 8, 952/ 3
runneth straight to his "remembrance" , I had else almost 8, 608/ 8
him not, to his "remembrance" ." For if any heretic 8, 745/ 29
the salve of his remembrance ." and saith he said 8, 745/ 33
restrained all to his remembrance ," though it were in 8, 745/ 34
fews put you in remembrance made of them, prayer 8, 967/ 20
the more slack and remembrance . What meaneth our Lord 8, 1016/ 25
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in holy works for remission of sins and salvation 8, 580/ 23
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thou in Holy Church, remission of sins, and resurrection 8, 981/ 36
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am sure, of the remnant besides the twelve that 8, 612/ 29
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perceive well from the
name, and bestow the
Now is all the
reason; for all the
any of all the
lewd fellow in the
the same, and the
likewise as, though the
easily come to the
rable of all the
well against all the
I, "by likelihood the
angry with all the
or any of the
therefrom: yet remaineth the
joints yet were the
remain whole in the
that as all the
agreeth, all the whole
teacher of all the
one… and all the
heaven… and all the
and whereupon all the
and leave they the
few yet shall the
home again with the
vary from all the
and against all the
he disembeth all the
besides. But letting the
changed and amended the
forth down all the
speak, and let the
remnant judge." Now, these "
speaketh and all the
Cyprian and all the
sinful, and often have
of good reason can
one of you will
the blessed martyrs, to
these men teach and
that the Catholic Church
and justifieth the faithful,
to do for the
they have done amiss,
told them. The spirituality
Christian men, he saith,
the spirituality, he saith,
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repenteth , then he doth the 8, 899/ 32
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representation ... and saith that the 8, 924/ 2
representation , I may well and 8, 939/ 22
representative . For the universal church 8, 921/ 27

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Friar Barnes saith, "only representative," should yet have the assembly of certain parts representing the whole body should repress, them and amend them respective, to make other manner repressed, again. Besides all this reproved, and by pain punished reprosed, in such wise that repressing, of heretics by temporal reprobrate. And Moses, when he reprobate, and as many as reprobate, and our Savior himself reprobate, and damned without his reprobates, and very carnal flesh reprobates, But forthwith after that reprobates, and therefore had but reprobates, and he will haply reprobates, For if he had reprobates, For his elects he reproba tion... we spare and forbear reproof, of perjury, because I reproof, some false follies reproof, that at the word reproof, that the thunder of reproof, of their "catholic church reprove, and rebuke every king reprove, them... and teach the reprove, me of sin?" And reprove, such expositions thereof as reprove, the living of the reprove, the one part of reprove, them. And as he reprove, of the false prophets of reprove, bells for calling folk reprove, ? Moreover, if Christ here reprove, , and redress that wrong reprove, Barnes' false doctrine, saith reprove, when he speaketh of reproved, their living, they should reproved, the scribes' and the reproved, as evil some things reproved, in the doctrine of reproved, and our Savior himself reproved, the Church reproveth also reproved, so they might be reproved, you clearly Tyndale's false reproved, upon their false preachings reproved, another. That grace, our reproved, by the congregation, and reproved, ... but in the temporal
wrong, when he is reproved thereof, set not thereby 8,946/23
Saint Paul specially therefore reproved. And therefore Friar Barnes 8,947/17
may be so plainly reproved. Ye shall understand, good 8,964/10
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were in building have, here is it made 8,1009/23
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should be warned and reproved and avoided, and no 8,1032/33
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the things which Tyndale the doctrine of 8,697/22
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the faith which Tyndale reproveth in me, and calleth 8,796/5
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And finally, whereas Barnes reproveth the Church for persecuting 8,991/33
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and all their false, reprognant as they be each 8,663/32
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for so great that required if Christ had spoken 8,948/16
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far for matters that required but even a bare 8,868/29
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man, often thereunto instantly required thereto... and also by 8,955/36
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more than very necessity requirith mercy for them... therefore 8,860/18
of her sins, and requirith for the proof of 8,948/10
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Was it not well resembled to Christ and his 8, 694 / 22
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Pharisees to whom he resembled us, and as far 8, 642 / 8
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she strengthened, not in resisting thither, and there to 8, 693 / 9
give us leave to resisting thereto again. And for 8, 734 / 36
until in heart they
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<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Line Numbers</th>
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<tr>
<td>resort</td>
<td>again unto the gay</td>
<td>8,746/13</td>
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<tr>
<td>resort</td>
<td>unto the authorities of</td>
<td>8,851/19</td>
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<td>resort</td>
<td>up thither to them</td>
<td>8,903/2</td>
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<td>resort</td>
<td>, and as it is</td>
<td>8,1012/31</td>
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<tr>
<td>resorted</td>
<td>again unto her example</td>
<td>8,903/16</td>
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<tr>
<td>resorteth</td>
<td>ever up to this</td>
<td>8,707/30</td>
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<td>resorting</td>
<td>hither. But now let</td>
<td>8,866/15</td>
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<td>respect</td>
<td>to good works, use</td>
<td>8,583/31</td>
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<tr>
<td>respect</td>
<td>hath toward the praise</td>
<td>8,592/3</td>
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<td>respect</td>
<td>whosoever lacketh… no fear</td>
<td>8,592/4</td>
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<tr>
<td>respect</td>
<td>, and God had sent</td>
<td>8,618/2</td>
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<td>respect</td>
<td>thereof he set the</td>
<td>8,636/24</td>
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<td>respect</td>
<td>of the one compared</td>
<td>8,637/4</td>
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<td>respect</td>
<td>of lucre, leading in</td>
<td>8,638/5</td>
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<td>respect</td>
<td>of the remnant, called</td>
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<td>respect</td>
<td>of these noble eagles</td>
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<td>respect</td>
<td>of our state, the</td>
<td>8,756/19</td>
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<td>respect</td>
<td>in his belief thereunto</td>
<td>8,803/25</td>
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<td>respect</td>
<td>to any good works</td>
<td>8,826/15</td>
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<td>respect</td>
<td>still sanctified and by</td>
<td>8,853/16</td>
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<td>respect</td>
<td>unto other things, they</td>
<td>8,875/2</td>
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<td>respect</td>
<td>of them that will</td>
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<td>respect</td>
<td>unto other things, they</td>
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<td>rest</td>
<td>and wealth that we</td>
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<td>rest</td>
<td>and remain in the</td>
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<td>rest</td>
<td>and wealth, the third</td>
<td>8,626/6</td>
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<td>rest</td>
<td>unto the church… which</td>
<td>8,668/22</td>
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<td>rest</td>
<td>, since it well appeareth</td>
<td>8,669/8</td>
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<td>rest</td>
<td>within. For let us</td>
<td>8,746/12</td>
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<td>rest</td>
<td>which our Savior Jesus</td>
<td>8,774/5</td>
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<td>rest</td>
<td>which our Savior Jesus</td>
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<td>rest</td>
<td>which our Savior Jesus</td>
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<td>rest</td>
<td>that Christ is risen</td>
<td>8,796/12</td>
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<td>rest</td>
<td>only, but in the</td>
<td>8,796/13</td>
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<td>rest</td>
<td>&quot; that God is &quot;risen</td>
<td>8,797/24</td>
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<td>rest</td>
<td>and lean upon… as</td>
<td>8,847/4</td>
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<td>rest</td>
<td>upon, and the ground</td>
<td>8,847/8</td>
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<td>rest</td>
<td>and stand sure. And</td>
<td>8,847/13</td>
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<td>rest</td>
<td>upon… but that the</td>
<td>8,847/28</td>
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<td>rest</td>
<td>upon him; or else</td>
<td>8,882/21</td>
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<td>rest</td>
<td>there and spread no</td>
<td>8,909/15</td>
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<td>rest</td>
<td>unreproved. But of truth</td>
<td>8,948/25</td>
</tr>
<tr>
<td>rest</td>
<td>, and quiet grown among</td>
<td>8,954/35</td>
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<tr>
<td>rest</td>
<td>of those reasons and</td>
<td>8,995/28</td>
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<td>resteth</td>
<td>in the roundness of</td>
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<td>resteth</td>
<td>upon that point: consider</td>
<td>8,658/36</td>
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<tr>
<td>resteth</td>
<td>. And therefore these words</td>
<td>8,847/5</td>
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<tr>
<td>restitution</td>
<td>whereof should it serve</td>
<td>8,758/20</td>
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<tr>
<td>restitution</td>
<td>to the Church after</td>
<td>8,758/21</td>
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<tr>
<td>restore</td>
<td>again to their right</td>
<td>8,687/19</td>
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this goodly gloss, lo,
Scripture to light, and "
that should "come and
That is, he should
to light, and is
out, and the Scripture
to other have now
God and were ever
Huessgen, and Zwingli, have
things have they now
sins committed, be finally
faith well and fully
of little effect, in
and dispraise refrain and
purpose, if Friar Barnes
the church" if he
part, he referred and
the church is not
man's will is nothing
say, that excludeth none,
this exposition here... he
shall here again summarily
Lord had "after his
death, and of his
remission of sins, and
should believe also the
in us, raise and
I warn thee to
church. Also, these sects
of whom ye shall
retain, the sins be
the time of his
and but if they
help of grace willingly
your Lord God, but
My word shall not
My word shall not
of man shall not
else your peace shall
But now let us
saved, but if they
many by that means
doth his will, and
deadly sinned and yet
it his will, and
God, and of his
from the Father, and
that that holy man,
father's bed as did
still, by secret inspiration,
restore these men these texts
restore "it to the "true
restore althing." That is, he
restore the Scripture unto the
restored unto the true understanding
restored unto its right sense
restored unto its right sense
restored by one prophet or
restored again the right faith
restored and brought up again
restored unto grace again by
restored , and concord, rest, and
restoring the Corinthian again unto
restrain them from evil, and
restrain those words of Christ
restrained them thus as he
restrained all to his remembrance
restrained unto any one country
restrained nor the final effect
restraineth it not unto a
restraineth it only to the
resume those two reasons which
resurrection committed the feeding of
resurrection to life, and such
resurrection of the flesh?" we
resurrection of the flesh that
resuscitate to bliss: therefore are
resuscitate and stir up the
resuscitate and raise up again
retain , the sins be retained
restraineth ." So that ye may
Retractions it may become Tyndale
return to the Catholic Church
return thereto. Now, if Tyndale
return ye and live!" Likewise
return again to me frustrate
return again to me frustrate
return again to me void
return again unto yourself." In
return to consider the words
return unto the "catholic church
returned from their heresies unto
returned not again to God
returned to God again. We
returneth not to him void
returning again to his Father
returning again to the Father
returning by the places near
Reuben and Absalom out of
reveal and open unto his
the later opened and
fa... 8, 694/ 13
revealed
any further thing, he
revealed
and declared by God
revealed , and other than were
revealed
after, that can be
revealed
by himself before. And
revealed
by God for a
revelation
and an infusion of
revelation
if he give it
revelation
of our Lord Jesus
revelation
, and were as many
Revelation
. For not only in
Revelation
. Now, they and we
Revelation
is, in general, the
Revelation
. For we say that
revelation
to his church partly
revelation
since, nor never will
revelation
that himself hath had
revelation
inspired by the Spirit
revelations
of God still abide
revelations
without writing, and not
revelations
beside. Now, these things
revenge
the filthy stink of
reverence
the rather of one
reverence
and estimation, they have
reverence
to their own condemnation
reverence
, and especially the Blessed
reverence
thereto… yea, and unto
reverence
, and, finally, Christian men
reverend
father Saint Bernard, writing
reverend
father in God Albericus
reverend
father the bishop of
reverent
using of the priest’s
reverent
order, nor abide till
reverently
Saint Cyprian as any
revested
at the high altar
revived
it with the warm
revoke
them and abjure them
revoke
his first opinion, and
revoked
that heresy, and fell
revoked
his later heresy too
revoking
them that erred, setting
reward
of heaven but by
reward
us for them; and
reward
and bliss for his
reward
... and for their evil
reward
in heaven of the
reward
thereto, through the merits
reward
at all; and for
reward
in heaven, nor forbear
reward
our good works in
and then shall he come shortly, and my works were toward the man shall have any trust of, to come shortly, and my is with me, to and help, to merit things are given in therefore none received the of his goodness highly that grace too is that nothing shall be good work shall be worth nor shall be good works shall be of justice to be be in one glory and charity shall be he flieth, like Red prove it, yet the to show his royal sore busied about his letters after the rude prohibited and forbidden such he spendeth all upon suppose, to hear a will they forget the run out in his turn the world with saints, by railing, and to suffer any such eyes, they be stark shamefully shameless, unreasonable, railing and not such rascally of Abraham and the the gospel of the her poverty, rebuked the as an eagle, the holy, and ye be

reward every man according to 8, 687/ 2
reward every one of you 8, 687/ 8
reward is with me to 8, 687/ 11
reward in heaven, but that 8, 785/ 32
reward in heaven, and that 8, 806/ 3
reward in heaven. By what 8, 807/ 29
reward of good works and 8, 809/ 14
reward all wrought in vain 8, 820/ 1
reward in heaven, or to 8, 826/ 22
reward cometh of God's mere 8, 841/ 9
reward unto God's mere liberal 8, 841/ 24
reward in heaven, but that 8, 842/ 1
reward in heaven for his 8, 849/ 9
reward in heaven therefor. For 8, 849/ 28
reward according to his labor 8, 849/ 37
reward is with me, to 8, 850/ 14
reward every man after his 8, 850/ 15
reward in heaven by good 8, 867/ 1
reward , as things consequent and 8, 968/ 1
reward of the penny but 8, 976/ 30
rewardable in heaven and meritorious 8, 640/ 9
rewardable with glory, but if 8, 768/ 18
rewarded but only faith, nor 8, 687/ 24
rewarded in heaven, and that 8, 802/ 29
rewarded in heaven; and feeling 8, 804/ 30
rewarded in heaven, and that 8, 806/ 19
rewarded and crowned therefor. Now 8, 849/ 20
rewarded with them that for 8, 978/ 17
rewarded in heaven, and that 8, 1033/ 34
Reynard the Fox, for his 8, 746/ 4
Reynard trusteth to lie safe 8, 746/ 6
rhetoric … and to contend with 8, 839/ 23
rhetoric that it is no 8, 846/ 11
rymeless running of a Scottish 8, 839/ 16
ribaldrous behavior… although they were 8, 590/ 22
ribaldrous railing, so shameful and 8, 764/ 28
ribaldrous railing of a lewd 8, 832/ 19
ribaldrous heads of their own 8, 1010/ 35
ribaldry at large and say 8, 580/ 2
ribaldry from sin. To this 8, 717/ 22
ribaldry, rebellion, debate, and strife 8, 729/ 33
ribalds to the rebuke of 8, 592/ 27
ribalds all. And agreement in 8, 695/ 14
ribalds , be men full unmeet 8, 717/ 20
ribalds as call themselves apostles 8, 771/ 31
rich glutton and Lazarus, in 8, 583/ 11
rich glutton and Lazarus. And 8, 626/ 3
rich folk for offering too 8, 702/ 7
rich , royal king of all 8, 723/ 18
rich in Jesus Christ in 8, 854/ 1
all together, nor the
in common, but the
sellsame wily folly in
at Bristol to attach
case set out, as "
no man but Barnes "
learneth at Oxford" for "
also: "A man's own
There is no greater
Aneling. For which to
a surer way, and
But Tyndale hath already
should look for some
any other than by
himself with only Tyndale's
dark with some such
this church, though you
rebuke in her, be
the heresies were so
Heretic, and many such
there been popes, again,
think that it were
wonder at them: surely
the matter touch a
that some man may
not every man such
that they be the
them is in the
that they be the
clergy so calleth the
them all "in the
are out of the
Wherefore they be the
likewise dispute. First the
high priests were the
are yet in the
brought them unto the
any space in the
them home into the
there of every sort
therein besides. And the
lead out of the
led out of the
to show them the
of Scripture, and the
lead out of the
them out of the
Scripture, and blinded the
Scripture" and "blinded the
clergy" hath "blinded the
rich
is not content to
rich
man will eat of
Richard
Webbe. This Webbe, while
Richard
Webbe. Whereupon, after sureties
Richard
learneth Robert," yet saith
Richard
learneth at Oxford" for
Richard
teacheth at Oxford." But
riches
do redeem his soul
richesse
, no greater treasures, no
rid
themselves of both the
rid
himself with only Tyndale's
ridden
so many shrewd courses
riddle
) openly revested at the
riddles
that he had read
riddles
of "sinning and yet
riddles
as Tyndale doth, and
ride
with a thousand spiritual
rife
and well-known in yourselves
rife
lest he should negligently
 riffraff
more. Of all which
right
holy men saints, and
right
naught worth at all
right
seldom haps it that
right
mean person. And all
right
well have the cure
right
as the prince would
right
church… and cannot err
right
way, and that they
right
church! Now, when Tyndale
right
church of Christ… and
right
way," but that they
right
way... when he wotteth
right
church, and the others
right
church was under Moses
right
church, and Christ and
right
way, and we in
right
faith again. And Moses
right
faith. And against the
right
way again." Be it
right
good folk also. And
right
faith was learned nowhere
right
way all them that
right
way into errors and
right
understanding of Scripture, and
right
way, by any such
right
way all them that
right
way far wrong This
right
way, with their own
right
way." Howbeit, he may
right
way" with "dumb ceremonies

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8, 813/11
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8, 618/5
8, 618/7
8, 618/8
8, 630/7
8, 630/11
8, 630/36
8, 631/7
8, 631/36
altogether, and kept himself right

to hell be the right

with him upon the right

they... methinkest that before right

testify who is the right

were heretics, unto the right

thought themselves in the right

the world to the right

right belief and the right

which was once the right

the true sense and the right

them, hath of a right

the true faith and therein... and the old, one calleth itself the right

that they be the right

such mistaking of the right

Scripture restored unto its right

with juggling away the right

now restored unto its right

restore again to their right

the good works were right

of Scripture unto the right

the Scripture unto the right

Catholic Church to the right

to keep in the right

Spirit inspiring them the right

yet the Church teacheth right

voluntary," the Church teacheth right

they had destroyed the right

have come unto the right

they have destroyed the right

they have "destroyed the right

Let us, concerning the right

varied together upon the right

hath given us the right

these things, lo, many at that day a right

and knew that church right

the true sense and enter our journey the right

man that hath upon the right

same Spirit, a right

faith", but being understood right

time been of the right

the faith of a right

which are in the right

testify unto them the right

and show them the right

naught, nor durst not 8, 635/ 5

way to heaven. Now 8, 638/ 20

understanding of the Scripture 8, 642/ 33

reasonable folk, he should 8, 642/ 35

church. More Who heard 8, 644/ 30

sense of the Scripture 8, 648/ 9

way. "And he shall 8, 648/ 17

belief and the right 8, 650/ 20

living again: that is 8, 650/ 20

way and make a 8, 651/ 26

church that is to 8, 655/ 17

understanding. For as for 8, 658/ 15

godly zeal given us 8, 663/ 27

living, and for a 8, 667/ 20

manner of interpretation of 8, 670/ 3

church, be, some at 8, 670/ 13

church, that cannot err 8, 675/ 22

sense and understanding thereof 8, 680/ 9

sense again. But here 8, 686/ 4

understanding, and which texts 8, 686/ 11

sense again. Thus he 8, 686/ 14

sense and understanding that 8, 687/ 20

naught worth at all 8, 687/ 23

sense again. Then when 8, 687/ 37

sense again... which the 8, 691/ 19

faith from which it 8, 695/ 25

faith, and call home 8, 695/ 36

sense of Scripture, and 8, 696/ 2

. For it teacheth plain 8, 700/ 9

... as appeareth well by 8, 703/ 3

sense of it for 8, 706/ 23

understanding of it... as 8, 709/ 11

sense of it with 8, 706/ 29

sense of the Scripture 8, 715/ 31

understanding of the Scripture 8, 721/ 18

and true understanding thereof 8, 721/ 27

honest men reckon not 8, 725/ 35

fair visage of very 8, 732/ 20

well, not for a 8, 734/ 32

understanding of the Scripture 8, 743/ 29

way toward God... we 8, 746/ 26

small occasion turned to 8, 748/ 17

rule left by God 8, 753/ 21

, with the words going 8, 757/ 37

belief? "Well," will Tyndale 8, 762/ 9

good man, and a 8, 764/ 15

faith thereof, and abiding 8, 766/ 28

way. More Lo, good 8, 767/ 29

way." And so he 8, 771/ 17
the Catholic Church the Catholic church from the teach the world the were to learn the fain would find the show the world the manner abominations) have the between good and evil, of Noah was the manner abominations) have the abominations, is not the too... and that the frail members, fall into abomination is a very as it is, both belief alone is very this is not the lest he that believeth and is therefore no Christian faith. For the a very faith, and say, almost less than men call them by call them by their have restored again the up in London the so far against the Scripture, but upon the faith Tyndale calleth the hath by baptism the there, again, therein many by faith claim of and were witted but long her nose stood by faith claim of be both conveyed the then God a-merci for eternal glory on my years, out of the their sheepish semblance outwardly, expoundeth and declareth it learn of her the purpose, to learn the causeless... to be taught that have been taught them because they say but if we believe sure to understand it nor were not my rulers being of a right way. But as I right faith, that he should right way did agree in right way of them, that right way toward the town right way they were ever right faith of Christ or right and wrong, godly and right figure thereof, that had right faith of Christ or right faith of Christ nor right faith is only in right horrible deeds... and that right faith and a true right and true... yet is right faith and belief... is right faith of Christ.” I right in all the articles right faith nor no Christian right faith is wrought and right and true, for so right naught what doth he right but Ishmaels, and Esau right names and tell what right faith in all these right order in teaching of right sense of them to right sentence and understanding of right faith than the child right faith, and the faith right virtuous folk, and such right his pureness for her right meanly yet if he right . For by him, though right his pureness for her right way and also go right naught! For now am right hand, one equal God right way, we new preachers right ravenous wolves are they right .” Now would Friar Barnes right understanding of the Scripture right way to heaven... would right , and suffer some whom right , make much of them right , and those that have right , and then tell us right ... and yet say that right mother indeed... but that right second sort, yet would right
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<th>Term</th>
<th>Definition</th>
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<td>right</td>
<td>... but we that is</td>
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</tr>
<tr>
<td>right</td>
<td>, but also be holy</td>
<td>8, 913/ 13</td>
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<tr>
<td>right</td>
<td>and hath the true</td>
<td>8, 913/ 30</td>
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<tr>
<td>right</td>
<td>faith, and ye be</td>
<td>8, 928/ 7</td>
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<tr>
<td>right</td>
<td>excellent, wise, and well-learned</td>
<td>8, 939/ 18</td>
</tr>
<tr>
<td>right</td>
<td>great amends namely since</td>
<td>8, 946/ 28</td>
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<tr>
<td>right</td>
<td>faith well and fully</td>
<td>8, 954/ 35</td>
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<tr>
<td>right</td>
<td>faith… rather, for fear</td>
<td>8, 955/ 23</td>
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<tr>
<td>right</td>
<td>his pureness for her</td>
<td>8, 956/ 26</td>
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<tr>
<td>right</td>
<td>faith, and trust to</td>
<td>8, 957/ 26</td>
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<tr>
<td>right</td>
<td>heavy hearing that ever</td>
<td>8, 958/ 9</td>
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<tr>
<td>right</td>
<td>little to burn.</td>
<td>8, 968/ 29</td>
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<tr>
<td>right</td>
<td>great grief and heaviness</td>
<td>8, 979/ 18</td>
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<tr>
<td>right</td>
<td>in God and therefore</td>
<td>8, 982/ 4</td>
</tr>
<tr>
<td>right</td>
<td>in God because none</td>
<td>8, 982/ 12</td>
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<tr>
<td>right</td>
<td>church, nor God shall</td>
<td>8, 982/ 14</td>
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<td>right</td>
<td>belief, to the</td>
<td>8, 982/ 25</td>
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<td>right</td>
<td>faith, and to live</td>
<td>8, 999/ 9</td>
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<td>right</td>
<td>under the hance… tied</td>
<td>8, 1021/ 33</td>
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<td>right</td>
<td>way, but lead us</td>
<td>8, 1023/ 21</td>
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<tr>
<td>right</td>
<td>faith hath yet honest</td>
<td>8, 1026/ 4</td>
</tr>
<tr>
<td>right</td>
<td>faith were by the</td>
<td>8, 1027/ 11</td>
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<tr>
<td>right-faithful</td>
<td>, Christian church was universally</td>
<td>8, 1027/ 1</td>
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<tr>
<td>righteous</td>
<td>, and prepare the Lord</td>
<td>8, 648/ 21</td>
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<tr>
<td>righteous</td>
<td>; and with those fathers</td>
<td>8, 648/ 25</td>
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<tr>
<td>righteous</td>
<td>man.&quot; For the Sacrament</td>
<td>8, 843/ 20</td>
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<tr>
<td>righteous</td>
<td>man and shall arise</td>
<td>8, 844/ 37</td>
</tr>
<tr>
<td>righteous</td>
<td>judge, shall yield me</td>
<td>8, 849/ 16</td>
</tr>
<tr>
<td>righteous</td>
<td>, all the whole company</td>
<td>8, 853/ 24</td>
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<tr>
<td>righteous</td>
<td>) that he hath no</td>
<td>8, 859/ 11</td>
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<tr>
<td>righteous</td>
<td>folk, crowneth martyrs, giveth</td>
<td>8, 976/ 13</td>
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<td>, and laudable. And therefore</td>
<td>8, 977/ 36</td>
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<td>rightfully</td>
<td>, after Christ's word and</td>
<td>8, 943/ 12</td>
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<tr>
<td>rightfully</td>
<td>, after Christ's word and</td>
<td>8, 943/ 33</td>
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<td>rightfully</td>
<td>, after the word of</td>
<td>8, 949/ 34</td>
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<td>rightously</td>
<td>in God.&quot; And then</td>
<td>8, 980/ 20</td>
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<td>rightously</td>
<td>in God&quot;; that is</td>
<td>8, 980/ 24</td>
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<td>righteousness</td>
<td>of their own, and</td>
<td>8, 648/ 23</td>
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<td>righteousness</td>
<td>of faith, shall he</td>
<td>8, 648/ 24</td>
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<tr>
<td>righteousness</td>
<td>, and to forsake their</td>
<td>8, 648/ 27</td>
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<td>righteousness'</td>
<td>sake yet we may</td>
<td>8, 978/ 3</td>
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<tr>
<td>rightfully</td>
<td>ought to be chief</td>
<td>8, 594/ 9</td>
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<td>rightfully</td>
<td>condemn you in that</td>
<td>8, 927/ 32</td>
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<tr>
<td>rightwisely</td>
<td>in God,&quot; etc. Hear</td>
<td>8, 861/ 31</td>
</tr>
<tr>
<td>rightwisely</td>
<td>in God&quot;; that is</td>
<td>8, 861/ 32</td>
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<tr>
<td>rings</td>
<td>, your holy anointed fingers</td>
<td>8, 861/ 8</td>
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<tr>
<td>rings</td>
<td>, and then his railing</td>
<td>8, 863/ 11</td>
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<td>riot</td>
<td>without any bond or</td>
<td>8, 585/ 28</td>
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<td>riot</td>
<td>, be the governor as</td>
<td>8, 592/ 16</td>
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<tr>
<td>riot</td>
<td>at their governor, and</td>
<td>8, 596/ 7</td>
</tr>
</tbody>
</table>

*Confutation Part 2: Concordance of Major Terms 976*
doubts determined, which doubts
be suffered once to
that never shall there
if they fall, then
For himself shall gloriously
concerning such doubts as
among them began to
the leastwise ever hitherto
that had seen him
our Savior Jesus is
our Savior Jesus is
that had seen him
our Savior Jesus is
rest that Christ is
rest" that God is "
risen of naught, but
the sense that immediately
for the more part,
between them and us
it another way... now
world (for "from the
doctrine, his death, his
world (for "from the
one faith, from the
mows at the holy
bud. Cut away a
drying up of the
to make his rude
of the way and
lead them wrong and
shall tarry behind to
with rebellion to beat,
manslaughter no wrath, nor
chapter? And as for
to St. Catherine's, to
I, "when saw ye
Webbe was bewrayed by
have known him for
out, as "Richard learneth
also another friar, called
had told me that "
that a tale of
teach a tale of
not a tale of
teach a tale of
that bishops wear white
and apes, and the
crowns, and gowns, and
shall stand upon a
is set upon a
rise upon their law and
rise ... all the mischief will
rise so many misbelievers but
rise again by Penance... and
rise again from death, and
rise upon any necessary points
rise that question and contention
risen , not upon the scripture
risen from death again. And
risen unto. And therefore let
risen unto. And therefore let
risen . But to the intent
risen unto." But now hath
risen to, but is therein
risen " to, he telleth us
risen upon the entire unity
riseth upon the letter... which
riseth , or hath at the
riseth upon the surety of
riseth the doubt for him
rising of the sun till
rising again, and his miracles
rising of the sun till
rising up of the sun
rites and ceremonies, and many
river from the head, and
river that is cut off
roaring ... nor a fond ape
rob them, and kill them
rob them, and kill them
rob his neighbor's house? And
rob , despoil, and kill them
robbery no covetousness, nor slugging
robbing of any man's house
Robert Necton, to whom he
Robert Necton, then?" "Now, by
Robert Necton: so is Tyndale
Robert Barnes, and yet not
Robert ," yet saith no man
Robert Barnes, that misliked it
Robin Hood" had been the
Robin Hood had been Holy
Robin Hood to be the
Robin Hood, but the books
Robin Hood for the true
rochets . And when he hath
rochets to smocks, then he
rochets , and vicious living, all
rock "; and, soon after, "I
rock to behold God's figure
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*Romans* 13), "Let every soul

*Romans* 8), "The Spirit beareth

*Romans* 8), "The Spirit beareth

*Romans* , where he saith, "The

*Romans* , "Ye have not received

*Romans* 9) that "not all

*Romans* , "Not the hearers of

*Romans* , and the Corinthians, the

*Romans* , or the Corinthians, or

*Rome* , but as the successor

*Rome* set up a stews

*Rome* , in his own see

*Rome* to seek and search

*Rome* a stews of twenty

*Rome* church for to err

*Rome* church to err… and

*Rome* to err, and "Lyra

*Rome* hath erred, nor Lyra

*Rome* is the whole church

*Rome* … no more than the

*Rome* alone. And therefore that

*Rome* . And therefore this law

*roof* of a church is

*roof* set upon it; for

*room* . Therefore would some man

*rooms* sat the scribes and

*rooms* . This point (make these

*rose* again; even likewise accursed

*rose* with Absalom marry, fie

*Rosseus* proved so foolish and

*rot* and shaken into the

*rot* that they supped of

*rotten* heresies which those holy

*rotten* egg, without either bread

*rotten* joint of his body

*rotten* joints yet were the

*rotten* and false, and themselves

*rotten* member cast out in

*rotten* and fall away from

*rough* smooth." Which is also

*rough* that no man could

*rough* smooth. Which is also
the Scripture "crooked" and " 
Antichrist, and make the
make some man's hands
he neither wist nor
penny by them, I
water and the earth
being each in a
side of the whole
whorl, and it is
one because both were
get them into a
reason resteth in the
to run out at
and now running at
to run out at
else all run at
and run out at
of his successors, by
an eagle, the rich,
again, good reader, that
see that of Tyndale's
but to show his
sight of his own
he well and lawfully
to the show... he
reason that Tyndale so
scoldeth strongly, and raileth
lordly and rail so
claw his head and
of God, and to
those words in the
string, fall to my
he meeteth... nor a
ass to make his
by letters after the
is borne up from
itself fall into the
alderman to govern or
to give a certain
of heretics under their
same Spirit, a right
indeed, had I the
Antichrist himself, and shall
to see any good
every time a general
Augustine, out of whose
religion and out of
out of Saint Augustine's
country bear as much
Church bear as much
rough , "wresting" it with false
smooth and the crooked
, with turning the Book
at whom... but lighted
ne'er though there came
about on every side
compass over other... the
world, the higher, and
as the world is
: her husband was fain
, turning them back to
of the world come
and push at every
in apostasy. But now
as far beyond Tyndale
and nothing be certain
, as Friar Barnes doth
. But we shall not
king of all birds
end of his railing
tale there is not
rhetoric... and to contend
process in which he
jest and rail upon
raileth out at large
scoffeth out with a
, and lieth puissantly... else
upon all the laws
his forehead, and said
her eyes and shake
"Ex dictis Bonifacii martyris
refrain and sing him
ass to make his
roaring... nor a fond
rhythmless running of a
and falling by the
of damnable error, but
the commoners, nor yet
that (as they say
... he shall find, by
left by God, teaching
of her but if
those rageous, rebellious schismatics
... and that they vow
"For though he were
and religion Friar Barnes
now. But when Barnes
. But first shall I
as the king, so
as the pope whom
compare yourselves to this rule of Saint Augustine… and
himself whose order and may fail. But reason of the man, woman and must be woman, and must be him, and not be he would the chief their hearts toward their and jest upon their that are also the Pharisees and scribes and whether any of the ought to be no the dignity of the if there were no kept yea, and the but by princes and be, will they be be will they be be, will they be that they were any naughty folk and evil under any such certain many good and reasonable though we learned certain though we learned certain she may make new belief… and in the writhe wrinkles against the truth of doctrine in of concupiscence reigning and there is any such such seed of evil which he hath to of railing, but may the pope were all a frieze coat, and as to let all speech be suffered to such, to go and monks and friars should mad wild bull to course that he had but they will rather point Barnes seemeth to knowing that he were religion Friar Barnes is more bragging boasts, nor

rules of Saint Augustine… and
Friar Barnes professed, and
, but very plain, open
by charity and devotion
with charity and devotion
by her husband; yea
by her husband… and
by him, and so
or minister should be
and governors, whom they
. And so, forasmuch as
; and therefore it is
of the people too
or Pharisees do believe
at all in Christendom
as it standeth by
to see them kept
being of a right
against murderers and thieves
of the Church… as
of churches, and so
of the Church deacons
in the Church, but
that be of it
but that sometimes they
… and yet can no
and principles of them
and principles of them
and new laws at
of living… though their
which they profess, and
of living and necessary
his weak, sickly members
abroad, and to be
among the people against
he standeth still at
out in his ribaldry
out of reason though
out of his order
at riot without any
at riot, be the
at riot at their
out and wed nuns
out at rovers and
… when he reckoned of
to the devil in
out at rovers as
out of religion… but
away… but his new
out in more frantic
but was himself also
he may now therefore
them why they be
firm, or else all
church because they be
break their vows, and
off their habits and
cloister because they cannot
else would fain have
not, for all that,
one Henry, an apostate
for all that, go
they sit by, would
their other sicknesses... they
churches the friars that
whores of nuns and
say nay. But now
railing that on he
such a man... he
Luther, after whom he
the purpose that he
after the rude rhymeless
in heresy, and now
doctrine that fornication, adultery,
the common known word
the rather of one
he setteth not a
is not worth one
is not worth a
a knot in a
is not worth a
except the Lord of
except the Lord of
put in this word
penance enjoined. For the
Christ in the Blessed
that blasphemeth the Blessed
in honor of the
instead of the Blessed
he be by the
further blasphemeth the Blessed
himself, in the Blessed
Christ in the Blessed
nor set by no
think that the Blessed
that matrimony were no
calleth it a great
Christ out of the
said of the Blessed
sect that in the
run out of religion, abjured
run out of his religion
run, both, out of religion
run at rovers and nothing
run away for fear of
run in apostasy, and set
run out at rovers, as
run out of their cloister
run out of religion, and
run out, for the very
run out of religion and
run out of this known
run out rashly in a
run out in a mad
run in apostasy and make
run will they forth all
runneth he forth and raieth
runneth therewith, and saith... Tyndale
runneth straight to his "remembrance
runneth out of religion and
runneth forth still in this
runneth of a Scottish geste
running at rovers in apostasy
running out of religion to
running in every man's mouth
rush for their holy consecration
rush by them all, but
rush ; but the reason that
rush . But now let us
rush . For come they must
runneth he forth and raileth
runneth therewith, and saith... Tyndale
runneth straight to his "remembrance
runneth out of religion and
runneth forth still in this
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runneth out of religion and
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runneth of a Scottish geste
running out of religion to
running in every man's mouth

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believet matrimony is a
himself make such another
We believe that the
Scripture that in the
of God, whose holy
Christ in the Blessed
place also for the
heresy against the Blessed
now: that in the
holdeth: that in the
is in the Blessed
and Blood in the
hath therein for the
them. As in the
good son." In the
it is a "great
head. In the Blessed
Body in the Blessed
to do any. The
make as good a
such holy folk. The
him "good son." The
the sick man. The
forehead. The holy, blessed
and especially the Blessed
Body out of the
to honor the Blessed
faith infounded in the
feeleth that the Blessed
of grace, nor the
is in the Blessed
feareth to mock the
and the Blessed
that in the Blessed
of Christ in the
Christ in the Blessed
that in the Blessed
and for the Blessed
speak anything of the
thereof... as though the
by God with the
honor unto the Blessed
righteous man." For the
Ghost. " Moreover, for the
This is a great
to wit, by the
the intent that the
without his death, the
hath he by the
and charity with the

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again by the blessed sacrament and against all the doth but mock the filthy, till by the of God, and the said nor the Blessed as, by the blessed these heretics at the and believing in the Christ is in the ceremonies, and of the the Church, and the proud that the holy and also the seven his heresies against the nuns, and that the honor, to receive the and to receive the that all the seven and peculiar laws and all the ceremonies and God's holy words and to preach unto, nor Penance, against the other heresies against the blessed the significations of the the work of the the signification" from the more significations of the no significations of the the significations of the that all the seven have us take the ween that for the take all the seven away the significations of teeming. Now, touching the be great and holy worth, and that the the Assertion of the him. Then concerning the served us. For our for believing that the believed in the same teaching good works and should have Christ's holy shall he believe the own hearts that the process of images, pilgrimage, sacrament of Penance of those Sacrament of Penance. And therefore Sacrament of Penance... and because Sacrament of Baptism, at their Sacrament of Baptism and after Sacrament of Penance, and other Sacrament in the Mass consecrated sacrament of Holy Orders, were Sacrament of Orders never so Sacrament of the Altar, and Sacrament of the Altar, and sacraments ordained at the beginning sacraments ... against which prick he sacraments must be his waiting-servants sacraments too; make mocks at sacraments . Which while he so sacraments be but bare tokens sacraments of them, to hear sacraments of them, and to sacraments be but bare signs sacraments and ceremonies an end sacraments of the Old Testament sacraments unto the people: it sacraments administered by any man sacraments , against vows; against holy sacraments . And as for avarice sacraments to make us believe sacraments , first, whereby they might sacraments . Yet I ask Tyndale sacraments in the books of sacraments at all. We will sacraments ... whether were those significations sacraments were by God given sacraments for nothing else but sacraments we were never the sacraments and cast them clean sacraments , and making of false sacraments , whereof they say the sacraments ; Tyndale saith we find sacraments be graceless and but Sacraments , strained Luther so sore sacraments , all such as themselves sacraments were once but signs sacraments be not bare signs sacraments that we do, and sacraments , and keeping of holy sacraments in reverence, and especially sacraments ... and go to shrift sacraments be (as Tyndale saith sacraments , and ceremonies. In all
in all the other
and almost all the
sects, which call the
and many of the
as concerning the holy
clergy and ceremonies and
Church, concerning the seven
diversely some for the
men believe that dumb
Penance, and other holy
well using of the
spots with the blessed
charity, and without the
unreverently both the holy
communication of faith and
of the Altar, the
both broken their holy,
at the Mass no
Secrets, without Oblation, without
temple serving for the
make him a daily
and with the wholesome
the time of the
made that the same
oblation of that holy
the Mass is a
our Lord gladly receiveth
Lord commanded of the
of the ceremonies and
Israel before, whose fleshly
serve the devil in
in way toward adultery,
heresies, and the abominable
their bridles, in their
disguising," of golden spurs,
sects, as Pharisees and
therein he seeth himself
Reynard trusteth to lie
folk that ween themselves
charity, and so were
he made the matter
sinner and all is
mother, then are we
may ween they walk
saving for the King's
books with him. Which
in tarrying after the
provide for the perpetual
the Fox, for his
in but for the

sacraments, his calling of Christ's
sacraments, used in the known
sacraments, but only bare signs
sacraments, used in the Catholic
sacraments, ... of Aneling thus writeth
sacraments, of the Church, therewith
sacraments, and praying to saints
sacraments, and some against them
sacraments, and ceremonies, and good
sacraments, taking their effect, strength
sacraments, shall be fully forgiven
sacraments, and stretching out his
sacraments, of the same... such
sacraments, and ministers of the
sacraments, members of Christ's Mystical
Sacred, Body of our Savior
sacred, vows... and stubbornly defend
sacrifice, nor nor obligation, nor
Sacrifice, without the Body or
sacrifice, he might still have
sacrifice of their own beastly
Sacrifice, and with alms that
Sacrifice, in their place and
Sacrifice is offered up for
Sacrifice, offered for them in
sacrifice and an obligation to
Sacrifice ... and which only may
sacrifice of the paschal lamb
sacrifices, and teaching to believe
sacrifices were too feeble of
sacrilege, and make him a
sacrilege, or murder so he
sacrilege of friars' and nuns'
saddles, and in their spurs
saddles, and bridles? If there
Sadducees, and scribes and Levites
safe, For though the whole
safe, because he thinketh no
safe, enough by worldly strength
safe, enough and needed no
safe, and sure there... then
safe, And then may "the
safe, and sure. For then
safe, enough. Then descend we
safe-conduct, should have stood in
safe-conduct, because it was granted
safe-conduct and visiting the congregation
safeguard of his Catholic church
safeguard into his Maupertuis of
safeguard of heretics and impunity

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<td>safely</td>
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<td>since he may not</td>
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<td>Saint Cyprian so much dishonor</td>
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unworthy to receive, as
made. But yet saw
is even angry with
allegories at all. Holy
doth that holy doctor
seemeth, that blessed, holy
that the glorious apostle
this wise to gloss
words and say that
the hard places of
teach us them, because
Barnes saith plainly that
that therefore was sent
in like manner as
upon that matter with
then, to this new
that is to say,
I wot well when
at the coming of
send this new Baptist,
therefore if this young
as the other, old
now for a new
as of the old
is to say that
say that Saint Luther,
Saint Luther, Saint Hutchins,
Hutchins, Saint Huessgen, and
the Catholic Church as
us as it might
in like manner. For
as evil as we.
it. This was not
not Saint John's manner.
preached with his word.
manner of rebuking that
the same manner that
wed nuns. But holy
himself. And this blessed
their writings. Thus writeth
if it be because
would fain put out
the religious house of
which pride is, as
When thou speakest with
church... which is, as
that glorious martyr holy
yet was God, as
whom Mt 3:7
not God, against whom

| Saint | Paul saith, the double | 8, 630/ 26 |
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| Saint | Zwingli in like wise | 8, 652/ 27 |
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| Saint | John showed another manner | 8, 653/ 23 |
| Saint | John therefore lived in | 8, 653/ 27 |
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| Saint | John did the Jews | 8, 654/ 2 |
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| Saint | John called the "generation | 8, 672/ 6 |
| Saint | John the Evangelist wrote | 8, 672/ 21 |
champion, the invincible martyr, the time of holy thereunto. This saying of calleth the Epistle of whole matter. For since in those words, both appeareth plainly that both setteth so little by little by Saint Thomas, Saint Thomas, Saint Bonaventure, Saint Bonaventure, Saint Bernard, by the holy doctor the things that holy did that holy doctor his goodly scoffing at avoid it but that it seem nay, that after confesseth, made by pity it was that from Christendom! But surely it after, Howbeit, if heretics well have mocked so have said unto which is the Scripture" learning can devise, could And farther then might against the reason of of Saint Augustine as he would shake off of the Epistle of saints have put out call in their calendar " the Latin text of which is ascribed unto cunning bishop Theophylactus upon it not. And holy in the Gospel of by the mouth of belief. And therefore saith of his blessed apostle other plain words that sore words also wherewith priesthood, the words of Sacrament of Matrimony, whereas Luther, and saith that in this... not only wherewith he would answer the first reason by Cyprian, the second by Pharisees, and synagogues, and

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<td>\textit{Augustine and Luther affirm}</td>
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<td>\textit{Thomas, Saint Bonaventure, Saint Bonaventure, Saint Bernard, Saint}</td>
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other holy heretics, unto
and his apostles, and
had so prayed for
the only which, as
his apostles and to
and his apostles, with
them he resembleth to
then who was Luther's
of sundry times, as
times, as Saint Ignatius,
Saint Ignatius, Saint Polycarp,
Saint Polycarp, Saint Cyprian,
Saint Cyprian, Saint Basil,
Saint Basil, Saint Chrysostom,
Saint Chrysostom, Saint Leo,
Saint Leo, Saint Hilary,
Saint Hilary, Saint Jerome,
Jerome, Saint Ambrose, and
take no more but
the doctrine thereof as
that ere he prove
like the living of
in like manner as
taught the doctrine that
then picketh out specially
the Catholic Church unto
that the persons of
are the things that
The Church saith as
neither the Church nor
all the whole world.
Pharisees taught wrong, whom
either to God… or
folk nay. But holy
sort be far from
those whom this new
doctors… and among others,
come as a new
lo, that this new
the bishop’s hand… and
this new Baptist… not
you many answers that
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and purpose of holy
in the Gospel of
it partly appeareth by
knoweth and discerneth (as
as that holy doctor
in taking for a
the legend of any
was written for any "
in the name of
in the name of
in the name of
name of Saint Cyprian,
as a book of
for a book of
the book in which
the very book of
upon that holy doctor
in heaven this glorious
a thousand like" unto
though he meant but
meant but Saint Bernard,
Saint Bernard, Saint Bonaventure,
of Tyndale likewise as
and pay it." And
part: the words of
us the exposition of
of Saint Thomas, or
or Saint Anselm, or
or Saint Bonaventure, or
for my part holy
holy Saint Gregory, holy
holy Saint Augustine, holy
Saint Ambrose, and holy
this reason of holy
that the reason that
no more than did
same means by which
is that reason of
thing is true which
And as that holy
that is to say,
do, Tyndale will be
promise you: that if
between the Jews and
them; if that then
therefore these examples of
it had so been...
one of them… and
his fellows, and holy
by this reason, that
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, the Church discerneth if 8, 711/ 22
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inspiration? For he alloweth received the step of the prophet Isaiah and that seed find ye find ye Saint Ignatius, Saint Ignatius, Saint Polycarp, Saint Polycarp, Saint Dionysius, Saint Dionysius, Saint Cyriacus, Saint Cyriacus, Saint Chrysostom, Saint Chrysostom, Saint Basil, Saint Gregory Nazianzen, Gregory Nazianzen, Saint Irenaeus, Saint Irenaeus, Saint Eusebius, Saint Eusebius, Saint Athanasius, Saint Athanasius, Saint Hilary, Saint Hilary, Saint Cyril, Saint Cyril, Saint Sixtus, Saint Sixtus, Saint Leo, Saint Leo, Saint Jerome, Saint Jerome, Saint Ambrose, Saint Ambrose, Saint Gregory the Pope, the Pope, Saint Bede, Saint Bede, Saint Bernard, Saint Bernard, Saint Thomas, Saint Thomas, Saint Bonaventure, Saint Bonaventure, Saint Anselm, Saint Anselm, and many a by God himself... as the very scripture... as Tyndale's third answer unto reason was taken of Tyndale If they allege in a false sense. is the authority that told us true that said here true of was in it... as at the last that Church that was in the Church, for which might thereby perceive whether for any furtherance of and win us in readers, a book which heretics do now. But he will, in which therefore, since Tyndale alloweth no more but believe reasoned this point, of Church doth falsely take put these words of Saint Augustine's saying... and denieth Saint Peter so deep that Saint Paul, and our Savior Saint Ignatius, Saint Polycarp, Saint Polycarp, Saint Dionysius, Saint Dionysius, Saint Cyriacus, Saint Cyriacus, Saint Chrysostom, Saint Chrysostom, Saint Basil, Saint Gregory Nazianzen, Saint Gregory Nazianzen, Saint Irenaeus, Saint Irenaeus, Saint Eusebius, Saint Eusebius, Saint Athanasius, Saint Athanasius, Saint Hilary, Saint Hilary, Saint Cyril, Saint Cyril, Saint Sixtus, Saint Sixtus, Saint Leo, Saint Leo, Saint Jerome, Saint Jerome, Saint Ambrose, Saint Ambrose, Saint Gregory the Pope, Saint Gregory the Pope, Saint Bede, Saint Bede, Saint Bernard, Saint Bernard, Saint Thomas, Saint Thomas, Saint Bonaventure, Saint Bonaventure, Saint Anselm, and Saint Anselm, and many a Saint John the Baptist and Saint John the Baptist did Saint Augustine's reason. But now Saint Augustine, because he would Saint Augustine, which saith, "I Saint Augustine, before he was Saint Augustine meant. But if Saint Augustine meant as he Saint Augustine's mind, that he Saint Peter counseled the Christian Saint Augustine was none of Saint Augustine's time. First, as Saint Augustine did (as Tyndale) Saint Augustine, if he were Saint Augustine's faith. And therefore Saint Augustine, that should be Saint Augustine writeth against heretics Saint Augustine, albeit he could Saint Augustine rehearseth the virtues Saint Augustine and the virtues Saint Augustine... and then shall Saint Augustine's words, as though Saint Augustine and contrary to Saint Augustine for example how
or Tyndale expoundeth here
that the cause why
it appeareth plainly by
in the place where
allegeth that holy martyr
a great house, as
These words of holy
Saint Cyprian doth holy holy
well perceive that both
both Saint Cyprian and
one thing did both
both Saint Cyprian and
head this evasion that
heretic of whose sect
in the see of
of his sheep," saith
saith Saint Augustine, "from
These causes, lo, laid
and what firm credence
and rehearse you here
Manichaeus. In which place
the Scripture. And therefore
is telling us that
appeareth, I say, by
them. For neither doth
fail... the argument of
world shall stand. For
miracles with which, as
by that place in
mind and intent of
intent and meaning of
epistles, 148). In which
the same church approved.
the known Catholic church.
we would not believe
now have ye heard
glosseth the words of
plainly proved you, by
abuse the saying of
wise as they do
that the mind of
I before showed you,
of Christ, and that
therefore, as I say,
expressly declaring it, as
readers, this way went
avoid the reason of
neither with examples of
with false glossing of
Father draw him." And

Saint Augustine more truly... and
Saint Augustine did believe the
Saint Jerome that there were
Saint Augustine writeth those words
Saint Cyprian, and rehearseth his
Saint Paul saith to Timothy
Saint Cyprian doth holy Saint
Saint Augustine rehearse and approve
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Saint Augustine too did take
Saint Cyprian and Saint Augustine
Saint Augustine say: that of
Saint Augustine believed not the
Saint Augustine had been once
Saint Peter, to whom our
Saint Augustine, "from Saint Peter's
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Saint Augustine, as it plainly
Saint Augustine plainly sheweth that
Saint Augustine also, in his
Saint Augustine also in his
Saint Augustine nor any of
Saint Augustine... whom if Tyndale
Saint Augustine, that saith he
Saint Augustine's words, Tyndale's words
Saint Augustine. And therefore, since
Saint Augustine... while ye plainly
Saint Augustine was (and is
Saint Augustine, albeit that without
Saint Augustine either had no
Saint Augustine laid them not
Saint Augustine showeth, and also
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<td>Thomas of India, &quot;Will&quot;</td>
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<td>8,747/34</td>
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<tr>
<td>Augustine saith, &quot;In vain&quot;</td>
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<tr>
<td>Saint</td>
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<td>Augustine and the good</td>
<td>8,750/20</td>
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<tr>
<td>Saint</td>
<td>8,750/22</td>
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<td>Augustine believed the Church</td>
<td>8,750/22</td>
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<td>Saint</td>
<td>8,750/32</td>
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<tr>
<td>Augustine and the good</td>
<td>8,750/32</td>
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<tr>
<td>Saint</td>
<td>8,751/29</td>
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<tr>
<td>Augustine… and plainly confesseth</td>
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<tr>
<td>Saint</td>
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<tr>
<td>Augustine spoke of that</td>
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<td>8,754/24</td>
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<td>Paul in the eighth</td>
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<td>Saint</td>
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<td>Paul, after that he</td>
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<td>Paul, and it is</td>
<td>8,756/7</td>
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<td>Saint</td>
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<td>Paul, &quot;be led by&quot;</td>
<td>8,756/12</td>
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<td>8,756/21</td>
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<td>Paul farther unto the</td>
<td>8,756/21</td>
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<td>8,756/33</td>
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<td>Paul spoke these words</td>
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<td>Paul is this: that</td>
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<td>Paul saith to the</td>
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<tr>
<td>Saint</td>
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<td>Paul saith, manifest and</td>
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<td>Paul that this Spirit</td>
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<td>Saint</td>
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<td>Paul, as ye may</td>
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<tr>
<td>Paul, giving good warning</td>
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<td>Saint</td>
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<td>Paul openly confounded and</td>
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<td>John… laboring to make</td>
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<tr>
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<td>Paul here written many</td>
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<td>Saint</td>
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<tr>
<td>Augustine in believing the</td>
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<tr>
<td>Saint</td>
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<td>Augustine, in believing the</td>
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<tr>
<td>Saint</td>
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<td>Augustine saith that himself</td>
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<tr>
<td>Saint</td>
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<tr>
<td>Augustine that he knoweth</td>
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<tr>
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<td>Paul saith, &quot;faith, hope&quot;</td>
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<td>Paul and Saint James</td>
<td>8,780/27</td>
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<tr>
<td>Saint</td>
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<tr>
<td>James labored so much</td>
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<td>Paul saith, we help</td>
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<td>Paul did speak thereof</td>
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<tr>
<td>James, both: that is</td>
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<td>Paul and Saint James</td>
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<tr>
<td>Saint</td>
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<td>James and many other</td>
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<td>James saith, &quot;The devils&quot;</td>
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<td>James speaketh of; because</td>
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<td>Saint</td>
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<td>James saith, out of</td>
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<td>Saint</td>
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<tr>
<td>Paul &quot;complained&quot; that he</td>
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<td>Saint</td>
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<tr>
<td>Paul also, when he</td>
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<td>Saint</td>
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<td>Augustine the question, which</td>
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<tr>
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<tr>
<td>Augustine farther, and by</td>
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<td>Saint</td>
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<td>Paul saith, &quot;Then we&quot;</td>
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<td>Saint</td>
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<tr>
<td>Augustine… as his words</td>
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<tr>
<td>Saint</td>
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<tr>
<td>Augustine too, because both</td>
<td>8,796/20</td>
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<tr>
<td>Saint</td>
<td>8,796/27</td>
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<tr>
<td>Peter bade him do</td>
<td>8,796/27</td>
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<tr>
<td>Saint</td>
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<tr>
<td>Peter found with Simon</td>
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<tr>
<td>Saint</td>
<td>8,797/32</td>
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<tr>
<td>Peter answered not Simon</td>
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</table>
me witness... as holy thereto." Which saying of known Catholic church, as a more perfect than more perfect belief than any such thing as any more perfect than his own mind that Church, as well as scholar's faith better than much virtue, as were as were Saint Augustine, Saint Augustine, Saint Jerome, Saint Jerome, Saint Basil, Saint Basil, Saint Cyprian, Saint Cyprian, Saint Chrysostom, Saint Chrysostom, Saint Gregory, Saint Gregory, Saint Ambrose, with many such well not have believed could not but believe by the mouth of This thing God by gone the counsel of so. And therefore, leaving at the preaching of and be saved... witnessing must Tyndale say that by the words of he answereth nothing to he feel better than Augustine felt, else while Catholic Church still, as a better faith than the self thing that in the New Testament, good people and bad good, and which church also, the church which For them only doth is the church that Which one place of church of the which is the church that clean. And therefore saith outward disguisings. This doth made fair," etc. Here bringeth forth, and of of Scripture and of by the mouth of back from his wickedness." salvation." And the apostle Saint Augustine hath already done 8, 800/ 17 Saint Augustine ye see yourselves 8, 800/ 21 Saint Augustine said that he 8, 802/ 21 Saint Augustine had after that 8, 803/ 32 Saint Augustine in any such 8, 804/ 2 Saint Augustine and he believed 8, 804/ 3 Saint Augustine's was, but believe 8, 804/ 6 Saint Augustine in any true 8, 804/ 7 Saint Augustine did still when 8, 804/ 10 Saint Augustine's... his answer that 8, 804/ 22 Saint Augustine, Saint Jerome, Saint 8, 805/ 16 Saint Jerome, Saint Basil, Saint 8, 805/ 16 Saint Basil, Saint Cyprian, Saint 8, 805/ 16 Saint Cyprian, Saint Chrysostom, Saint 8, 805/ 17 Saint Chrysostom, Saint Gregory, Saint 8, 805/ 17 Saint Gregory, Saint Ambrose, with 8, 805/ 17 Saint Ambrose, with many such 8, 805/ 17 Saint Paul. If he say 8, 809/ 31 Saint Paul, because God wrought 8, 809/ 32 Saint Paul said so... but 8, 809/ 38 Saint Paul did tell," as 8, 810/ 8 Saint Paul did write"? And 8, 810/ 9 Saint Peter that we should 8, 812/ 24 Saint Peter's way... let every 8, 812/ 26 Saint Peter, as appeareth in 8, 820/ 24 Saint Paul that "without faith 8, 822/ 4 Saint Paul said untrue in 8, 823/ 20 Saint Paul plainly appeareth. And 8, 825/ 34 Saint Augustine. For except he 8, 827/ 4 Saint Augustine felt, else while 8, 827/ 5 Saint Augustine confessed against the 8, 827/ 5 Saint Augustine did. And on 8, 827/ 10 Saint Augustine felt... in the 8, 827/ 12 Saint Augustine did then believe 8, 827/ 12 Saint Paul to the Corinthians 8, 833/ 30 Saint Paul, I say, calleth 8, 834/ 15 Saint Paul therefore despised not 8, 834/ 21 Saint Paul wrote unto, among 8, 835/ 3 Saint Paul there call "the 8, 835/ 9 Saint Paul himself calleth "the 8, 835/ 32 Saint Paul, of Barnes' own 8, 835/ 33 Saint Paul speaketh "You men 8, 837/ 6 Saint Paul, "He gave himself 8, 837/ 18 Saint Augustine well prove, saying 8, 837/ 28 Saint Augustine saith that Christ 8, 837/ 30 Saint Augustine also... there is 8, 839/ 4 Saint Augustine, as ye shall 8, 839/ 7 Saint Peter, "God hath first 8, 840/ 25 Saint Paul writeth also, to 8, 840/ 28 Saint James saith, "Draw ye 8, 840/ 33
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and all. For as
in the Gospel of
holy and blessed apostle
themselves. For so saith
by the words of
writeth the blessed apostle
that is to wit, wit, Saint Peter and
and open words of
In the First Epistle,
he allegeth here of
of Saint Paul and
lawful no, not for
so pure that not
spot or wrinkle, that
rehearsing the words of
all congregations." As though
cause" he saith that "
err, but is, as
therefore these words of
that the church which
therefore this text of
so far forth that
he falsely, and putteth
in the Gospel of
in the Gospel of
the everlasting tabernacles." Moreover,
by the mouth of
the last point, that
spot and wrinkle, that
the Scripture and of
is the words of
purpose in these words?
in spirit? Surely (as
And this meant there
clean and pure that
I wot well: that
the First Epistle of
household "the church" doth
heart did, I say,
spot or wrinkle, that
cannot tell you what
But well I wot
of the other, doth
ye plainly see that
those churches to whom
others under them, as
us divers places of
spot or wrinkle, that
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<td>8, 861/ 10</td>
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<tr>
<td>Saint</td>
<td>John, where our Master</td>
<td>8, 861/ 25</td>
</tr>
<tr>
<td>Saint</td>
<td>John saith, the &quot;inward&quot;</td>
<td>8, 862/ 5</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter may find no</td>
<td>8, 863/ 8</td>
</tr>
<tr>
<td>Saint</td>
<td>Thomas with jesting upon</td>
<td>8, 863/ 14</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter may find no</td>
<td>8, 863/ 20</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter might find no</td>
<td>8, 864/ 12</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter to spy. And</td>
<td>8, 865/ 2</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter to find any</td>
<td>8, 865/ 3</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter to say true</td>
<td>8, 865/ 5</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter may not be</td>
<td>8, 865/ 10</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul saith, &quot;who shall</td>
<td>8, 865/ 26</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter should be afeard</td>
<td>8, 865/ 33</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter afeard to call</td>
<td>8, 866/ 5</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter while himself was</td>
<td>8, 866/ 7</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter may not be</td>
<td>8, 866/ 32</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine spoke… yet he</td>
<td>8, 867/ 29</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine meant. For Saint</td>
<td>8, 867/ 30</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine in divers other</td>
<td>8, 867/ 30</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine would a sinner</td>
<td>8, 868/ 13</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine doth in one</td>
<td>8, 868/ 21</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine meant in that</td>
<td>8, 868/ 22</td>
</tr>
<tr>
<td>Saint</td>
<td>John saith, that teacheth</td>
<td>8, 869/ 25</td>
</tr>
<tr>
<td>Saint</td>
<td>Peter may find no</td>
<td>8, 871/ 30</td>
</tr>
<tr>
<td>Saint</td>
<td>Augustine and other holy</td>
<td>8, 873/ 2</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul saith, &quot;Faith cometh</td>
<td>8, 873/ 33</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul declareth of his</td>
<td>8, 874/ 4</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul witneseth the same</td>
<td>8, 875/ 13</td>
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<tr>
<td>Saint</td>
<td>Augustine saith, she learned</td>
<td>8, 875/ 27</td>
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<tr>
<td>Saint</td>
<td>Paul, and by the</td>
<td>8, 880/ 18</td>
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<tr>
<td>Saint</td>
<td>Peter in the tenth</td>
<td>8, 880/ 18</td>
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<tr>
<td>Saint</td>
<td>Peter the Holy Ghost</td>
<td>8, 880/ 19</td>
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<tr>
<td>Saint</td>
<td>John saith, &quot;In the</td>
<td>8, 880/ 36</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul where he saith</td>
<td>8, 883/ 2</td>
</tr>
<tr>
<td>Saint</td>
<td>James, much more each</td>
<td>8, 886/ 8</td>
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<tr>
<td>Saint</td>
<td>Peter for Centurio,&quot; she</td>
<td>8, 888/ 3</td>
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<tr>
<td>Saint</td>
<td>John. For as our</td>
<td>8, 888/ 9</td>
</tr>
<tr>
<td>Saint</td>
<td>Philip should go by</td>
<td>8, 888/ 15</td>
</tr>
<tr>
<td>Saint</td>
<td>Philip and him. And</td>
<td>8, 888/ 31</td>
</tr>
<tr>
<td>Saint</td>
<td>Philip, that can in</td>
<td>8, 889/ 8</td>
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</tbody>
</table>
open to me as
in the constructions that
that the Epistle of
false by words of
doubt as well of
Saint Paul as of
epistle were written of
that the Epistle of
only his old master
them and say, "By
and tell them that
spot or wrinkle, that
be these words of
fair." Upon these words
sermon any word wherein
say, these words of
otherwise by them than
for that saith not
therefore this place of
by other places of
see the mind of
be as weary of
he was weary of
he ran out of
those other places of
The next place of
readers, this text of
these words throughout all
chance in reading of
known Catholic church. For
own foolish fantasy. But
the nineteenth chapter of
as he playeth with
be made preachers else
for the place of
you… ye see that
with their faith. But
letting other places of
even the beginning of
you, good readers? Doth
in them? As though
Lo, good readers… if
so those words of
so… but meaneth as
Barnes' false glossing of
unto us what thing
men." For surely neither
the words of holy
the First Epistle of
my Fourth Book), holy

Saint Philip did unto Eunuchus 8, 889/ 9
Saint Philip made Eunuchus. "And
Saint James is not Holy 8, 895/ 12
Saint Paul… and then were 8, 895/ 14
Saint Paul as of Saint 8, 895/ 15
Saint James. For why should
Saint James or not yet 8, 895/ 18
Saint James hath been always 8, 895/ 31
Saint Augustine, out of whose
Saint Malkin, Father Barnes, all 8, 896/ 34
Saint Paul wist full well 8, 902/ 22
Saint Peter may find no 8, 905/ 30
Saint Augustine in his fiftieth 8, 906/ 12
Saint Augustine none other meaneth 8, 906/ 16
Saint Augustine saith that whosoever 8, 906/ 28
Saint Augustine, meaning none otherwise 8, 908/ 8
Saint Augustine meant in them 8, 908/ 9
Saint Augustine. And therefore this 8, 908/ 12
Saint Augustine nothing helpeth him 8, 908/ 13
Saint Augustine which I shall 8, 908/ 14
Saint Augustine so plainly declared 8, 908/ 15
Saint Augustine's words as ever 8, 908/ 16
Saint Augustine's works… for weariness 8, 908/ 17
Saint Augustine's rule. But first 8, 908/ 18
Saint Augustine which Friar Barnes 8, 908/ 19
Saint Augustine that he bringeth 8, 908/ 20
Saint Augustine hath Friar Barnes 8, 908/ 31
Saint Augustine's works were a 8, 909/ 2
Saint Augustine's works… we will 8, 909/ 7
Saint Augustine doth in those 8, 909/ 10
Saint Augustine, as I say 8, 909/ 18
Saint Matthew. But I have 8, 910/ 11
Saint Augustine in the place 8, 910/ 14
Saint Augustine, whom Barnes bringeth 8, 911/ 37
Saint Augustine which of Barnes' 8, 912/ 3
Saint Augustine saith in them 8, 912/ 4
Saint Augustine meaneth not that 8, 912/ 27
Saint Augustine alone for the 8, 912/ 32
Saint Augustine's words as Barnes 8, 912/ 36
Saint Augustine here mean by 8, 913/ 4
Saint Augustine would say to 8, 913/ 9
Saint Augustine meant as Barnes 8, 913/ 21
Saint Augustine nothing make for 8, 913/ 35
Saint Augustine meant in his 8, 914/ 9
Saint Augustine's words, and openeth 8, 914/ 25
Saint Augustine meant in this 8, 914/ 26
Saint Augustine nor that gloss 8, 914/ 27
Saint Jerome… wherein he confuteth 8, 917/ 28
Saint John, which false exposition 8, 917/ 35
Saint Jerome doth at good 8, 917/ 36
them. For there saith Saint Jerome the selfsame things 8, 918/ 4
For the holy evangelist by the way." And Saint Mark saith of our 8, 919/ 34
must he consider that it could not be. Saint Paul writeth unto the 8, 919/ 37
it could not be. Saint Paul himself used either 8, 920/ 10
the time in which Saint Paul also commanded the 8, 920/ 16
hundred years ago. And Saint Gregory was pope; for 8, 925/ 6
devilish doctrine? There would Saint Gregory was a good 8, 925/ 7
list; to this would Saint Gregory have used those 8, 926/ 17
be the very church." Saint Gregory soon have answered 8, 927/ 19
by the words of Saint Gregory would have lacked 8, 928/ 12
not in Scripture. Also Saint Chrysostom, which be these 8, 928/ 25
unto her... which, as Saint Paul witnesseth the same 8, 929/ 25
suffereth persecutions (for as Saint Augustine saith, she learned 8, 930/ 1
in that general council... Saint Augustine... and let us 8, 930/ 7
him that as touching Saint Paul, he spoke not 8, 930/ 29
by other words of Saint Paul himself, where he 8, 930/ 35
peradventure have marveled if Saint Gregory would peradventure have 8, 931/ 11
himself; and so might Saint Paul would have said 8, 931/ 12
And this exposition of Saint Paul in those words 8, 931/ 15
Friar Barnes so taketh Saint Paul's words to the 8, 931/ 23
the Ephesians... as though Saint Paul's words there unto 8, 931/ 28
there have said unto Saint Paul had said unto 8, 931/ 29
in every man's heart!) Saint Gregory all those words 8, 932/ 3
were of one sort... Saint Gregory would soon find 8, 932/ 11
them. But yet would Saint Gregory would agree them 8, 932/ 14
cloth. But then would Saint Gregory tell him that 8, 932/ 16
To the words of To the words of Saint Chrysostom Saint Gregory would 8, 933/ 1
words of Saint Chrysostom Saint Gregory, "They that 8, 933/ 1
upon the Gospel of Saint Matthew," which was first 8, 933/ 4
some writers entitled unto Saint Chrysostom, and the same 8, 933/ 6
ascribeth that work to Saint Chrysostom. For albeit the 8, 933/ 11
Barnes would himself. But Saint Chrysostom himself, in his 8, 933/ 18
his seventy-sixth sermon upon Saint Matthew, hath not such 8, 933/ 21
in the name of Saint Chrysostom), forasmuch as by 8, 933/ 23
Trinity. And therefore would Saint Gregory have told Friar 8, 934/ 12
that it was not Saint Chrysostom, but some man 8, 934/ 12
against the Epistle of Saint James... and would needs 8, 934/ 17
have it taken for Saint Chrysostom's then would Saint Chrysostom's then would 8, 934/ 18
forth (whom he calleth Saint Gregory have told Friar 8, 934/ 23
Moreover, these words of Saint Chrysostom) saith no more 8, 934/ 33
known... and therefore would Saint Chrysostom, if they were 8, 934/ 35
where in those words fly to the Scripture, Saint Gregory tell Friar Barnes 8, 935/ 6
Friar Barnes that since Saint Chrysostom sendeth us to 8, 935/ 13
may be known. And Saint Gregory could, I wot 8, 935/ 19
church of Christ. Also Saint Gregory would have told 8, 935/ 19
Friar Barnes that when that true church: thereupon would those words taken for for his... then would he will have them appeared it plain (would the same words, that of Christ: then would Go to, therefore," would were all, then would among them say unto scattered out thereof, as put and supposed in some one year of holy fathers (for in brothers evil. For as at the law alleging paynim judges, which thing unto her... which, as fear of persecution. But all these things is and kill them. For from among yourselves." For allegeth the words of More Whoso consider well themselves. For yet in ye perceive here by harm, insomuch that holy the soul into hell. set you in. But alone, but so was proveth thus... Barnes Mark her. And therefore saith as ye see, by though Christ hath, as glorious" yet meant not layeth us falsely forth and telleth us that Jesus." But by holy their sins beside. But shall be damned, For evil Christian man falsifieth I will bring you he would rehearse you in the rehearsing of his false handling of intent, in handling of I shall rehearse you his own words were

Saint Chrysostom (if those words 8, 935/19
Saint Gregory yet again conclude 8, 935/35
Saint Chrysostom if they were 8, 935/36
Saint Chrysostom's or no. If 8, 936/2
Saint Gregory bid him go 8, 936/3
Saint Chrysostom's words, then appeared 8, 936/6
Saint Gregory say), by the 8, 936/7
Saint Chrysostom, in the selfsame 8, 936/7
Saint Gregory have said at 8, 936/12
Saint Gregory say to some 8, 936/20
Saint Gregory have said, "What 8, 936/27
Saint Gregory, and to that 8, 937/14
Saint Cyprian saith, but, being 8, 938/8
Saint Gregory's days, the heresies 8, 939/37
Saint Gregory's papacy... but also 8, 940/25
Saint Cyprian's time was there 8, 943/21
Saint Paul saith, "If one 8, 944/19
Saint Augustine for me for 8, 945/13
Saint Paul specially therefore reproved 8, 947/17
Saint Augustine saith, she learned 8, 952/27
Saint Augustine saith not that 8, 952/35
Saint Augustine, whom he bringeth 8, 953/10
Saint Paul saith, "Put away 8, 953/18
Saint Augustine, whom he bringeth 8, 953/20
Saint Hilary written against the 8, 954/3
Saint Hilary's words shall find 8, 954/19
Saint Hilary's days the true 8, 954/24
Saint Hilary's words... when they 8, 954/26
Saint Augustine was first of 8, 955/11
Saint Augustine in this point 8, 955/33
Saint Augustine was not in 8, 956/4
Saint Jerome, and many other 8, 956/5
Saint Paul's words: "Christ hath 8, 956/21
Saint Paul, "There is no 8, 956/36
Saint Paul saying, "There is 8, 957/9
Saint Paul saith unto the 8, 957/12
Saint Paul that every man 8, 957/13
Saint Paul, and telleth us 8, 958/6
Saint Paul saith there is 8, 958/7
Saint Paul and holy Christ 8, 958/8
Saint Paul, to reprove Barnes' 8, 958/19
Saint Paul saith plainly, "If 8, 958/26
Saint Paul's words, to the 8, 959/5
Saint Augustine's words, the which 8, 959/15
Saint Augustine's words to the 8, 959/29
Saint Paul's words that is 8, 959/32
Saint Augustine, and his false 8, 959/35
Saint Paul: I shall rehearse 8, 960/1
Saint Augustine's words a little 8, 960/1
Saint Augustine's. But thus saith 8, 960/5
Augustine's. But thus saith Saint Augustine, lo... "The whole 8, 960/ 6 which "vexed," saith he, Saint Augustine had spoken those 8, 961/ 31 did the Donatists vex Saint Augustine with the same 8, 961/ 32 laid against him, nor Saint Augustine made not that 8, 961/ 36 for them, they vexed Saint Augustine with this heresy 8, 961/ 37 the Donatists did vex Saint Augustine. Now, if Barnes 8, 962/ 14 the Donatists vexed not Saint Augustine with the same 8, 962/ 15 like for that. For Saint Augustine called the successor 8, 962/ 35 called the successor of between the Donatists and Saint Augustine. For between Barnes 8, 963/ 6 this point were both Saint Augustine and the Donatists 8, 963/ 11 where he saith that Saint Augustine were of the 8, 963/ 18 were then... and that Saint Augustine made not that 8, 963/ 36 make us ween that Saint Augustine therefore wrote those 8, 963/ 22 understand, good readers, that Saint Augustine spoke those words 8, 964/ 27 which Friar Barnes beginneth... Saint Augustine wrote not those 8, 964/ 4 ye see clearly that Saint Augustine write those words 8, 964/ 26 in the end of a very truth... doth Saint Augustine write those words 8, 964/ 28 by the authority of Saint Augustine, with the selfsame 8, 964/ 29 selfsame words by which Saint Augustine plainly proveth it 8, 964/ 29 had spot nor wrinkle... Saint Augustine saith, as ye 8, 964/ 34 sin. And then goeth Saint Augustine further and saith 8, 965/ 6 will not commit. Whereby Saint Augustine teacheth us against 8, 965/ 25 church in hell. For in such wise as Saint Augustine here declareth that 8, 966/ 9 he shall be, saith Saint Augustine, forgiven. And when 8, 966/ 13 I have before of Saint Augustine meaneth not that 8, 966/ 16 seem, by misrehearsing of Saint Augustine's own words rehearsed 8, 966/ 22 of God. And that Saint Augustine's words... but he 8, 966/ 35 the less doubt thereof... Saint Augustine meaneth here none 8, 967/ 4 may clearly see, by Saint Augustine meaneth not that 8, 967/ 7 In which few words Saint Augustine shall himself declare 8, 967/ 7 avoiding of perpetual, since Saint Augustine's words here, that 8, 969/ 1 pro invicem, ut salvemini." Saint Augustine witnesseth against more 8, 969/ 7 labor as to read Saint James saith, "Orate pro 8, 969/ 19 see, taken pieces of Saint Augustine affirmed here also 8, 969/ 21 of all, by which Saint Augustine's words again in 8, 969/ 28 refined first. Also, whereas Saint Augustine and patched them 8, 969/ 33 such wise as though Saint Augustine excepteth them from 8, 970/ 1 in deadly sin; whereof Saint Augustine, having his whole 8, 970/ 10 pure and clean; whereas Saint Augustine had said that 8, 970/ 17 also these words of Saint Augustine in these words 8, 970/ 20 death. These words of Saint Augustine saith nor meaneth 8, 970/ 28 book against Barnes, of Saint Augustine: that God is 8, 970/ 35 wrinkle." Which words of Saint Augustine which Barnes here 8, 971/ 3 nothing his purpose. For Saint Paul's words that Barnes 8, 971/ 6
or wrinkle. But, as
or wrinkle... as against
that place, endeth now
as though they were
But letting pass that
the very words of
otherwise meant, neither, by
and then what saith
see what saith Friar
bringeth in for him
he would bring in
seemeth rather to bring
spot or wrinkle, that
him by both... and
by the words of
being professed friar of
therefore, the words of
divine presence. "'Dissever," saith
good Christian readers, how
that if he believe
holy fathers (for in
that ye perceive by
By these words of
all the country. For
readers, ye see that
scattered about the world
confuted Friar Barnes by
the selvesame place of
good Christian readers, that
such stranger, according as
in the Gospel of
of a sermon of
the self place where
selfsame place, I say,
may plainly perceive that
doubt and question that
be an unknown church...
see how he handleth
let us see what
How think you by
preach these words of
he hath ended with
it should seem that
or wrinkle. Howbeit, though
would Friar Barnes that
Friar Barnes farther, that
good readers, first that
Friar Barnes playeth with
him before play with
Saint Augustine, and with
<p>| Saint | John the Evangelist that | 8,985/ 7 |
| Saint | Bernard not in this | 8,985/ 10 |
| Saint | Bernard said here all | 8,985/ 13 |
| Saint | Bernard, he must show | 8,985/ 21 |
| Saint | Bernard saith that such | 8,985/ 22 |
| Saint | Bernard, and many another | 8,985/ 24 |
| Saint | Bernard say that they | 8,986/ 13 |
| Saint | Bernard had said indeed | 8,986/ 22 |
| Saint | Bernard's words. For letting | 8,986/ 26 |
| Saint | Bernard, that wrote it | 8,986/ 32 |
| Saint | Bernard saith thus &quot;Ministri | 8,986/ 33 |
| Saint | Bernard saith that though | 8,987/ 1 |
| Saint | Bernard said not that | 8,987/ 4 |
| Saint | Bernard saith, &quot;Pro huiusmodi | 8,987/ 5 |
| Saint | Bernard said not that | 8,987/ 11 |
| Saint | Bernard to make him | 8,987/ 13 |
| Saint | Bernard saith that you | 8,987/ 15 |
| Saint | Bernard saith by plain | 8,987/ 16 |
| Saint | Bernard Friar Barnes hath | 8,987/ 18 |
| Saint | Bernard shall there evidently | 8,987/ 20 |
| Saint | Bernard calleth the very | 8,987/ 21 |
| Saint | Bernard there bringeth in | 8,987/ 25 |
| Saint | Bernard whom Barnes here | 8,988/ 7 |
| Saint | Bernard calleth all the | 8,988/ 14 |
| Saint | Bernard did as himself | 8,988/ 16 |
| Saint | Bernard said the same | 8,988/ 23 |
| Saint | Bernard was from the | 8,988/ 29 |
| Saint | Bernard likeneth apostates unto | 8,988/ 28 |
| Saint | Bernard ye may, good | 8,989/ 1 |
| Saint | Bernard's time among all | 8,989/ 4 |
| Saint | Bernard also, detesting such | 8,989/ 9 |
| Saint | Bernard in this matter | 8,989/ 15 |
| Saint | Bernard. &quot;In the parts | 8,989/ 22 |
| Saint | Bernard, writing of him | 8,989/ 31 |
| Saint | Bernard instructed and strengthened | 8,990/ 18 |
| Saint | Bernard, God was in | 8,990/ 29 |
| Saint | Bernard, nothing doubting of | 8,991/ 10 |
| Saint | Bernard with whose words | 8,991/ 20 |
| Saint | Bernard were his special | 8,991/ 21 |
| Saint | Bernard which Barnes bringeth | 8,991/ 26 |
| Saint | Bernard also was very | 8,991/ 29 |
| Saint | Bernard, whom Barnes so | 8,991/ 34 |
| Saint | Bernard, in the selfsame | 8,992/ 1 |
| Saint | Paul as be confessed | 8,997/ 15 |
| Saint | Peter, and therefore hard | 8,997/ 35 |
| Saint | Peter feed his sheep | 8,998/ 30 |
| Saint | Jerome, which for that | 8,1005/ 10 |
| Saint | Paul saith), God punished | 8,1007/ 37 |
| Saint | Cyprian saith, the very | 8,1008/ 23 |
| Saint | Peter for his successor | 8,1010/ 18 |</p>
<table>
<thead>
<tr>
<th>Saint</th>
<th>Peter, and refuse him</th>
<th>8, 1010/37</th>
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<tbody>
<tr>
<td>Saint</td>
<td>Peter for the chief</td>
<td>8, 1011/4</td>
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<tr>
<td>Saint</td>
<td>Peter with others, and</td>
<td>8, 1011/6</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul said of these</td>
<td>8, 1012/10</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul: then shall at</td>
<td>8, 1012/16</td>
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<tr>
<td>Saint</td>
<td>Peter, &quot;Peter, if thou</td>
<td>8, 1012/18</td>
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<tr>
<td>Saint</td>
<td>Peter shepherd… not the</td>
<td>8, 1012/20</td>
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<tr>
<td>Saint</td>
<td>Paul, which writeth to</td>
<td>8, 1014/12</td>
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<tr>
<td>Saint</td>
<td>Paul to call these</td>
<td>8, 1014/29</td>
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<tr>
<td>Saint</td>
<td>Peter were alive again</td>
<td>8, 1014/37</td>
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<tr>
<td>Saint</td>
<td>Augustine say. For he</td>
<td>8, 1015/18</td>
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<tr>
<td>Saint</td>
<td>Matthew, by him that</td>
<td>8, 1016/35</td>
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<tr>
<td>Saint</td>
<td>Paul said unto the</td>
<td>8, 1017/7</td>
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<tr>
<td>Saint</td>
<td>Paul maketh a clear</td>
<td>8, 1017/20</td>
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<td>Saint</td>
<td>Paul, writing to the</td>
<td>8, 1017/24</td>
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<tr>
<td>Saint</td>
<td>Paul write this? Was</td>
<td>8, 1017/29</td>
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<tr>
<td>Saint</td>
<td>Paul, &quot;We that are</td>
<td>8, 1017/36</td>
</tr>
<tr>
<td>Saint</td>
<td>John: &quot;Of whom that</td>
<td>8, 1018/15</td>
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<tr>
<td>Saint</td>
<td>Peter, which deadly denied</td>
<td>8, 1019/32</td>
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<tr>
<td>Saint</td>
<td>John the Baptist calleth</td>
<td>8, 1019/30</td>
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<tr>
<td>Saint</td>
<td>John speaketh of Christ</td>
<td>8, 1019/31</td>
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<tr>
<td>Saint</td>
<td>John calleth the church</td>
<td>8, 1019/35</td>
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<tr>
<td>Saint</td>
<td>Matthew, where our Savior</td>
<td>8, 1020/5</td>
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<tr>
<td>Saint</td>
<td>Cyprian saith, &quot;if we</td>
<td>8, 1020/34</td>
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<tr>
<td>Saint</td>
<td>Paul saith that God</td>
<td>8, 1021/34</td>
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<tr>
<td>Saint</td>
<td>Paul saith also, &quot;Let</td>
<td>8, 1022/8</td>
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<tr>
<td>Saint</td>
<td>Paul showeth us well</td>
<td>8, 1022/16</td>
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<tr>
<td>Saint</td>
<td>Paul also biddeth the</td>
<td>8, 1022/18</td>
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<tr>
<td>Saint</td>
<td>Paul's mind was far</td>
<td>8, 1022/23</td>
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<tr>
<td>Saint</td>
<td>Paul also saith unto</td>
<td>8, 1022/26</td>
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<tr>
<td>Saint</td>
<td>Paul, that he meaneth</td>
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<td>Saint</td>
<td>Paul, yet at the</td>
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<td>Saint</td>
<td>Paul also saith, &quot;I</td>
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<tr>
<td>Saint</td>
<td>Paul in the same</td>
<td>8, 1023/34</td>
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<td>Paul saith, &quot;The works</td>
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<td>John, not so much</td>
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<td>Saint</td>
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<td>Saint</td>
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<td>Saint</td>
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<td>Saint</td>
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<td>Saint</td>
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legend, as though every
babble he never so
speak they never so
again, right holy men
livers in earth unto
much better pray the
when we meet the
mows at the blessed
that taketh God's quick
gay Kendal green; set
all the old holy
doctrine of all the
of the old holy
of the old holy
doctrine, the old holy
old holy doctors and
the holy doctors and
should because they be
say by no more
to blaspheme against God's
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so do all holy
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that the old holy
for the intercession of
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fall to blaspheming of
old holy doctors and
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old holy doctors and
the books of holy
old holy doctors and
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the calendar of the
old holy doctors and
and his holy dead
unto the poor living
perceived them after for
were holy men and

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legend were part of
give any man any
... yet if their living
, and martyrs too and
in heaven... and findeth
pray for me that
, and talk with any
in heaven. He blameth
for dead, against Christ's
at naught, and all
unto their own days
whom God had proved
of every age brought
is with the Catholic
, and call them "fathers
whom we call the
against their heresies cometh
have their doctrine the
but those that were
and his miracles, and
... we know that the
, and the miracles of
, marketh him from the
doth mark these men
, mark him for a
than I shall find
, mark him for a
, mark this man for
, mark him for a
from Christ's time to
from Christ unto our
, too, from Christ's days
had lost it too
of every age agreed
. And now seemeth Tyndale
, of every age since
with his sleeve, like
to take away their
are against us with
agreeing with us in
fully record and testify
of every age well
, as I have often
in heaven), whose faithful
have put out Saint
, such as they either
than unto the poor
. And when God had
, and had them in
. For else saith Tyndale
were holy doctors and saints , of every age since 8,697/10
God and his holy saints dead, than unto the 8,697/37
unto the poor living saints ." Lo, good reader, here 8,697/37
God and his holy saints dead, than unto the 8,698/18
unto the poor living saints "… but the doctrine of 8,698/18
to God and his saints is well done, and 8,700/11
to God or to saints , and likewise building of 8,700/21
which he calleth the saints that are departed "dead" 8,702/31
to God or his saints … albeit that there were 8,702/32
old holy doctors and saints that are been in 8,703/16
the holy doctors and saints that have been all 8,703/29
all the old holy saints and teach his own 8,705/9
lives almost of all saints .They have feigned false 8,706/37
diverse times, as the saints in diverse times lived 8,711/10
that the legends of saints testify their holy living 8,711/30
be true, all holy saints agree against himself that 8,712/22
do well to honor saints and their relics, and 8,712/23
all the old holy saints as the seven hundred 8,714/11
name holy doctors and saints , some of a thousand 8,716/33
the whole doctors and saints , no more but even 8,717/1
for elect and chosen saints , by railing, and ribaldry 8,729/32
by the old holy saints of every age since 8,771/26
one of so many saints as since the apostles' 8,809/19
old holy doctors and saints , ever since the same 8,812/6
all the old holy saints this fifteen hundred years 8,816/31
days, nor honor any saints , nor pray for their 8,826/27
and pray to the saints also, that are his 8,867/21
sacraments, and praying to saints , and praying for souls 8,884/1
Lady and all the saints in heaven, if there 8,886/10
them both, because the saints be all departed hence 8,886/11
as yourselves confess for saints … and among all your 8,904/8
as all those holy saints abhorred and had in 8,904/10
that the old holy saints say for his part 8,906/6
honor from all the saints in heaven. Suppose me 8,925/24
of holy doctors and saints that construed the Scripture 8,928/19
and the fellowship of saints the which addition was 8,943/20
of only such holy saints as were without any 8,963/24
believe the communion of saints in another manner besides 8,975/22
and fellowship of the saints that are before departed 8,975/26
The fellowship of the saints , that is to say 8,977/24
of hope, with those saints which are deceased in 8,977/5
have fellowship with the saints which are in the everlasting life 8,977/27
the torments which the saints suffered even to the 8,977/31
the fellowship of the saints , if we labor to 8,978/4
communion, or fellowship, of saints ).Whereby Friar Barnes may 8,978/26
communion and fellowship of saints the which addition was 8,978/33
plainly show that the saints which are already in 8,980/1
secret church of only saints unknown. Nor he hath 8,983/9
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<td>of all old holy</td>
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<td>for the Church, he</td>
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<td>alone&quot;… but &quot;Ye shall,&quot;</td>
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<td>and therein indeed he</td>
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<td>waiting-servants. For now he</td>
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<td>because they make, he</td>
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<td>For which cause Wycliffe</td>
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<td>but the spirituality, he</td>
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<td>elects, which can, he</td>
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<td>the shaven clergy shameless,</td>
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<td>he goeth farther, and</td>
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<td>it, be as he</td>
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to him as Tyndale
mine... which two Tyndale
mine, which twain he
in words," as Paul
of all this? "Yea,"
which were, as Tyndale
after. And also, Tyndale
as where Saint Paul
own good endeavor, Christ
In which place he
Paul subscribeth where he
is, as Saint Paul
Tyndale lieth and falsely
crept up," as Tyndale
and, as Saint Paul
the same. For he
And where Saint Peter
spied. Also where he
which is, as himself
them, in which he
for that that Tyndale
fox. For since he
our Savior himself, which
whose "nature" is, he
other. Now, where he
another man is. "Nay,"
not as Saint Paul
things. For they be,"
receive, as Saint Paul
as Tyndale's fellow Brightwell
shall yet hereafter. Then
word after, where he
of Tyndale, since he
not only perilous, he
clean away? which he
wed." Now, where he
beside. And where he
for example, our Lord
and understanding therein... he
him. And our Savior
our Savior himself... and
place that the one
one thing, the other
is a sacrament; Tyndale
blood of Christ; Tyndale
he believe as he
them, because Saint Paul
ground of truth." "Nay,"
findeth... the other party
is showed, yet he

saith to me, "I will
saith be not only like
saith be both one... that
saith (1 Corinthians 4), "but
saith Tyndale, "but he reared
saith, "crept up into the
saith himself that between the
saith, "Faith is made by
saith, "Be thou not an
saith, speaking of the church
saith that no man can
saith, the "pillar" and the
saith it is, yet unto
saith, "by succession" into the
saith, "prophets upon Scripture") did
saith that those false, lying
saith that many men shall
saith that by them "the
saith, both the way and
saith that the judgment "ceaseth
saith, that the clergy, creeping
saith they come into the
saith to his apostles themselves
saith, to "get him a
saith that the clergy do
saith Tyndale. "For they govern
saith sow spiritual things. For
saith Tyndale, "false teachers, and
saith, the double advantage that
saith (whom some folk call
saith he that "the clergy
saith that "the church" hath
saith that the clergy hath
saith, for the thing in
saith, in more places than
saith that the clergy useth
saith that there is none
saith in the Book of
saith, "Careth God aught for
saith himself, "Look ye upon
saith the reasons which we
saith is plain for one
saith is plain for the
saith he can himself make
saith it is but wine
saith ) that friars may wed
saith that "the church" is
saith Tyndale, "it shall not
saith is not there; and
saith he seeth it not
and holy sacraments; Tyndale saith which articles Tyndale all. Yet where he Scripture. For Friar Barnes his. And Friar Luther only those, that he that were (as he fathers. And so he his apostles. And he is departed (as he Catholic Church, which he people. Now, where Tyndale matrimony. And where he own, to which he themselves some new. Then used. And therefore Tyndale saith untrue when he lo, sir, thus he now, that where he but that Tyndale so that when Tyndale so were fallen frantic, and may hold him; but and then again he forasmuch as it hath ( therefore they should, he Saint James' epistle, and apostolic spirit, because it the "true" scripture... and all at once, and false English when he king, as the Scripture is, as Saint Augustine true that Tyndale here it is (as he other false shrews, and well and clearly know, not"... and as Tyndale plainly that he both of them all, but he useth where he the very church. "Yes," known. Now when he For as the prophet is, as Saint Paul martyr holy Saint Cyprian for "the Church hath," of man it followeth, things which the Church For since Saint Augustine we find it not be false and no "such general articles as plainly that Saint James' the same, and setteth he findeth there himself ) all waxen naught... and that himself and his that they therefore go ) from the true church be heretics, are the..., to make up his he goeth from us they go now, and he further, "and we untrue when he saith they rebuke us after ...Tyndale And as they that the Catholic Church . But then see we, he lieth. For ye now this, now that sometimes that the water that it ought to he) an evil signification , sing Mass and consecrate it hath no smack that faith waxeth dead that from the Catholic the Scripture is plain... the church of heretics , over all the children , the very mother of , that the church which ) come away from the true in that point Tyndale, that all they , "When thou speakest with and meaneth as I generally that they which , "They that go from Tyndale. "Thou shalt always know , "Thou shalt always know , "But if you believe , the "pillar and sure , "Out of us be Luther, "according to the His Grace, that those is the word of , and Luther also confesseth we find it not be false and no "such general articles as plainly that Saint James' the same, and setteth he findeth there himself ) all waxen naught... and that himself and his that they therefore go ) from the true church be heretics, are the..., to make up his he goeth from us they go now, and he further, "and we untrue when he saith they rebuke us after ...Tyndale And as they that the Catholic Church . But then see we, he lieth. For ye now this, now that sometimes that the water that it ought to he) an evil signification , sing Mass and consecrate it hath no smack that faith waxeth dead that from the Catholic the Scripture is plain... the church of heretics , over all the children , the very mother of , that the church which ) come away from the true in that point Tyndale, that all they , "When thou speakest with and meaneth as I generally that they which , "They that go from Tyndale. "Thou shalt always know , "Thou shalt always know , "But if you believe , the "pillar and sure , "Out of us be Luther, "according to the His Grace, that those is the word of , and Luther also confesseth
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<td>the contrary thereof… and saith that the Pharisees taught 8,700/10</td>
<td></td>
</tr>
<tr>
<td>that, as the Gospel saith , many offered much. And 8,702/8</td>
<td></td>
</tr>
<tr>
<td>sacrament of wedlock, he saith , is such that he 8,704/22</td>
<td></td>
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<tr>
<td>jesteth thereon himself, and saith that it is nothing 8,704/36</td>
<td></td>
</tr>
<tr>
<td>the Catholic Church, and saith that they have &quot;destroyed 8,709/11</td>
<td></td>
</tr>
<tr>
<td>he forth on and saith &quot;they destroy daily the 8,709/31</td>
<td></td>
</tr>
<tr>
<td>he further on and saith ,&quot;They keep the Scripture 8,710/16</td>
<td></td>
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<tr>
<td>in his lies and saith ,&quot;They have put the 8,710/30</td>
<td></td>
</tr>
<tr>
<td>against the Church and saith ,&quot;They have corrupted the 8,711/9</td>
<td></td>
</tr>
<tr>
<td>discerneth (as Saint Augustine saith , and Luther himself alloweth 8,711/17</td>
<td></td>
</tr>
<tr>
<td>holy doctor Saint Thomas saith ) to err and be 8,711/19</td>
<td></td>
</tr>
<tr>
<td>so corrupted, but he saith &quot;almost&quot; all. In which 8,711/35</td>
<td></td>
</tr>
<tr>
<td>In which word he saith enough for us against 8,711/35</td>
<td></td>
</tr>
<tr>
<td>against the Church and saith ,&quot;They have feigned false 8,712/1</td>
<td></td>
</tr>
<tr>
<td>he raileth on and saith that likewise as the 8,713/1</td>
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<tr>
<td>hath &quot;set up,&quot; he saith ,&quot;their dunce their Thomas 8,713/3</td>
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Confutation Part 2: Concordance of Major Terms 1009

hell. But since he
therefore, lo, thus he
made since. And he
findeth not one that
he thinketh, or else
wed a nun; Tyndale
then again to marriage,
their former faith. Tyndale
draft. But then he
the Church when he
Catholic church. "This reason,"
we that are elect,"
church, do know, he
his own master Luther
ture which Saint Augustine
as that holy saint
Tyndale, "I learned not,"
we. "Of no man,"
God himself" "and so,"
of himself as Tyndale
and holy Saint Augustine
it true that he
high spiritual process, and
forgetfulness. For whereas he
he runneth therewith, and
left them, as he
this flock which Tyndale
his railing, where he
since God (as he
every man, as Luther
allege Saint Augustine, which
Christ is but foolishness,
holy conversation. And Paul
Augustine meant as he
Tyndale still overthrown. "Yea,"
Christendom. But if we,"
Augustine did (as Tyndale
reader, forasmuch as Tyndale
like manner as he
be very glad he
God where either part
then, that where Tyndale
house, as Saint Paul
feeding of his sheep,
the very name, he
therein, lo, thus he
Saint Augustine, where he
which, as Saint Augustine
the epistle of Parmenian,
in order the forty-eighth)
saith "a thousand like" unto
saith ... Tyndale And if a
saith that against all holy
saith contrary to this. Howbeit
saith all this but for
saith we say wrong, and
saith that they had their
saith we construe the Scripture
saith, again, that when he
saith we will believe no
saith Tyndale, "is nothing worth
he, "and therefore are
saith, which is the Gospel
saith that this Catholic, known
saith : that he had not
saith of himself... so may
saith he, "of the Catholic
saith he, "but even God
saith he, "do all my
saith of himself and his
saith the contrary of himself
saith of himself that he
saith , "Even so, the children
saith now that all the
saith ... Tyndale Christ's sheep hear
saith , with which the God
saith that the Lord of
saith that the Lord of
saith ) teacheth his elects himself
saith, believeth for himself, and
saith , "I had not believed
saith Paul (1 Corinthians 1
saith , "How knowest thou, Christian
saith here he did, and
saith Tyndale, "that is true
saith Tyndale, "should not believe
saith here he did, and
saith Tyndale, "is nothing worth
saith he would not believe
saith , they that believe not
saith in plain words that
saith in this wise expressly

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Thomas More Studies 12.2 (2017)
is decided. For he
of Saint Augustine, that
And therefore, since he
the example, the Church
before. Lo, thus he
as madmen. And therefore
because the pope so
without him, as himself
causes for which he
the Scripture (as he
to his "remembrance" and
Christ wittneseth, where he
can, as Saint Paul
himself showeth where he
hundred. As where he
mind false that Tyndale
for as Saint Augustine
other part, wherein he
truth. But our Lord
faith," which is, he
now doth Tyndale, he
Scripture; and therefore he
the Romans, where he
therefore are we debtors,
shall live. "For whoso,"
fear and bondage therefore
are, as Saint Paul
be, as Saint Paul
drunkenness, banquetings therefore
he cannot do it (But this "faith," he
any more than only
Against him that nothing
of Gomorrah both. "Yea,"
then the Spirit wrought,"
Samaritans, the plain text
the woman." But Tyndale
Tyndale saith nay... and
Gospel by plain words
own person, "which preached,"
is fallen now? "Nay,"
commentators expound these verses,
one, agreeable mind." Here
there true that he
he proceedeth forth and
saith... Tyndale The Scripture
because the pope so
him so; and that,
of whom the Scripture
the church. For "whoso,"

saith
as we say: that
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saith
he believed not the
8, 740/ 32

saith
that they misconstrue and
8, 740/ 38

saith
true and himself lieth
8, 741/ 2

saith
... Tyndale And when they
8, 741/ 10

saith
the Scripture, "Accursed is
8, 743/ 13

saith
; and so forth, throughout
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"Without me, nothing can
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that he believed the
8, 744/ 28

saith
), and no longer by
8, 745/ 27

saith
he said it not
8, 745/ 34

saith
"No man can come
8, 746/ 33

saith
, say "Lord Jesus" but
8, 747/ 5

saith
, "I stand at the
8, 747/ 8

saith
,"Woe be thou, Capernaum
8, 747/ 11

saith
that the "historical faith
8, 747/ 23

saith
", "In vain soundeth at
8, 747/ 35

saith
that if there come
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saith
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saith
, that belief and faith
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saith
, believe the truth, that
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saith
... Of the feeling faith
8, 752/ 4

saith
, "The Spirit beareth witness
8, 754/ 25

saith
Saint Paul, and it
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saith
Saint Paul, "be led
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saith
Saint Paul farther unto
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saith
to the Galatians, charity
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saith
, manifest and open... that
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saith
Saint Paul that this
8, 757/ 17

saith
Tyndale) of purpose, but
8, 758/ 10

saith
, that those men had
8, 758/ 35

saith
so? And why may
8, 759/ 5

saith
, why may we not
8, 759/ 6

saith
Tyndale, "but yet was
8, 759/ 19

saith
Tyndale, "and made them
8, 759/ 21

saith
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8, 760/ 4

saith
nay... and saith it
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saith
it was no belief
8, 760/ 5

saith
they believed and himself
8, 760/ 7

saith
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8, 760/ 29

saith
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8, 761/ 30

saith
of him himself, "If
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saith
our Savior of him
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saith
that is to wit
8, 762/ 25

saith
... Tyndale The Scripture saith
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saith
"Accursed is he that
8, 763/ 6

saith
; and so forth, throughout
8, 763/ 10

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he, is a thing
8, 763/ 17

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that they put trust
8, 763/ 24

saith
our Savior, "will not
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Scripture (as Saint Augustine saith) that himself did) then 8, 770/ 2

Church hath, he saith, the knowledge and discerning 8, 770/ 23

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that God hath, he saith, written in the hearts 8, 775/ 7

The one is, he saith, the faith of Christ 8, 775/ 8

sacraments be (as Tyndale saith) but bare signs and 8, 775/ 11

they can sufficiently "judge," he, "between good and 8, 775/ 15

which long sermon he at length nothing but 8, 775/ 28

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That Tyndale thus plainly it is. For we 8, 780/ 7

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bound to believe. "Yet," Tyndale, "but that is 8, 780/ 22

For as Saint Paul it is. For we 8, 781/ 9

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still. For our Savior Tyndale, "those three be 8, 782/ 11

will. For our Savior Tyndale, "those three be 8, 782/ 18

For as Saint Paul true, saving where he Tyndale, "those three be 8, 782/ 20

works. For our Savior Tyndale, "those three be 8, 782/ 22

Abraham. But ye be," he, "the children of 8, 783/ 24

his Babylonica, where he expressly that a Christian 8, 784/ 7

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For as Saint James for dread"... "but thou" ( The devils do both 8, 785/ 17

for his "feeling faith" he to Tyndale and he to Tyndale and 8, 785/ 19

no faith (as he that he is so 8, 785/ 20

it? And when he ) can save a soul 8, 785/ 25

than fruit... for he good works be nothing 8, 785/ 30

shrift or penance, and they shall never have 8, 785/ 32

but such as he that shrift is the 8, 786/ 1

of Solomon, where he is, as Saint James is fruitless; and then 8, 786/ 11

again!" And where he "Turn again, thou Shulammite 8, 786/ 31

hatchet? Now, where he also, "Turn to me 8, 786/ 33

is, as Saint James also, "Turn you to 8, 786/ 35

correcting her maid... and not that if she 8, 791/ 11

and, as the Scripture, for the Scripture, not so. For the 8, 793/ 2

Of whom Saint Paul "Then we that live 8, 794/ 20

Tyndale useth none... but it is sin to 8, 797/ 9

faith is, as he "the devil's faith" therefore 8, 797/ 23

the Manicheans, where he "I would not believe 8, 800/ 19

ture because "the church" that God's word were 8, 800/ 29
were true (for so
lo, sir, thus he
your own master's master,
because the Catholic Church
of this question, Tyndale
maketh an answer, and
see well. For he
the falsehood that he
things. These things he
years lost (as Tyndale
speaketh of, which he
brought asleep," wherewith he
they reigned. "We allege,"
First, when Tyndale here
Besides this, whereas Tyndale
written and, as Luther
in this that he
false. But when he
No, in faith, sir,"
quoth he, "that letter
there indeed, as he
be (as he there
their hearts, as Tyndale
the "feeling" faith, he
faith... and since he
Tyndale say yes... then
the man can himself, worshipful master Martin Luther
believe. For nothing, be
all other sins, he
a giant. And Tyndale
himself... but faith, he
salvation; "but that is,"
deeds, because, as Tyndale
elects... and then he
his fellows, which he
heretics. But whereas Tyndale
the "historical faith," he
readers: that as he
Spirit of God so
Spirit of God. Now
true in that he
these causes, lo, he
he will not, he
question Barnes answereth and
the church." For himself
doeth, as Friar Barnes
bawds therein, which he
her clean. And therefore

saith
not... the church of
...Tyndale And therefore when
that he doth: I
so: I will therefore
to his scholar, "Tell
... Concerning outward teaching... we
that they allege for
they took of the
that the Church had
). These things have they
the Church "had brought
that Luther, and Tyndale
Tyndale, "for us the
"we"... I would wit
that they allege for
, evidently written in Scripture
he allegeth Scripture he
that the "historical faith
that he feeleth it
he, "but if I
, methink, that my wife
he doth... then he
) the very church; and
, by the hand of
is that faith that
it can neither endure
he somewhat more for
Tyndale, no more do
expressly that no Christian
, can damn him but
, be supped up and
himself, in his Answer
, is sufficient though it
Tyndale, "none but the
by the feeling faith
that the elects, having
are departed out thereof
he "feeleth" that whosoever
he knoweth now which
he believeth not now
he that in like
Tyndale not nay but
he believeth no longer
they be as far
, "greatly" vouchsafe to speak
... Barnes For in this
, "Of those that be
, signify, in those places
men know not... while
Saint Paul, "He gave

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8, 801/ 19
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8, 832/ 1
8, 834/ 23
8, 834/ 25
8, 835/ 10
8, 835/ 12
8, 836/ 3
8, 837/ 18
etc. Here Saint Augustine

As where our Lord

of him that dieth,

ye and live!" Likewise
And Zechariah the prophet

thus: "Turn to me,

will turn to you,
to him." Moreover, God

the apostle Saint James

mind." Moreover, where he

grace. For as Christ

For as Saint Paul

is, as the Scripture
to say as Christ

For as Saint Paul

And our Savior himself

yourselves." Now, where he

of themselves. For so

Saint Paul where he

First Epistle, Saint Paul

affirming the same... he

very, true church is,

For as the Scripture

thereto answereth Barnes, and

also Friar Barnes, and

is invisible whereof he

know it, because, he

Richard learneth Robert," yet

be noted: that he

for this cause" he

consider that no man

is, as Saint Paul

before. Now, where he

heaven therefor. For Christ

the Ephesians thus he

In the Apocalypse thus

fifth point, where he

the point that he

the Ephesians, where he

Surely (as Saint Paul

them. And as he

now, like as he

Ye be such"... so

them. Lo, thus he

to err... and Lyra

to roll in. Then

he showeth that Lyra

it as logicians feign ( intention. Which is, he

forgiven her. And therefore

saith that Christ hath made

by the mouth of

your Lord God, but

the prophet David in

thus: "Turn to me

the Lord God of

the Lord God of

by the mouth of

"Draw ye near to

men be not washed

, no man "cometh to

, the passions of this

, "like a foul spotted

in the Gospel: that

, "what hast thou that

in the Gospel of

that all the blessings

Saint Paul: "We be

, "Every creature of God

thus: "Despise not the

in this wise: "I

he, pure and clean

, "Seven times falleth the

, "This church is a

, "I say not that

we may see every

, it is spiritual. For

no man but Barnes

after that this church

that "Saint Paul calleth

that the Church hath

, the pillar and ground

fourthly that all that

in the Gospel of

: "What good deed soever

God by the mouth

that they that are

every man of the

, "You men, love your

) to the intent that

there to the "church

there unto the church

he even there also

... Barnes This is the

plain that many popes

he by the authority

"the church" standeth not

he) the second intention

, nowhere. And therefore, good

Saint Paul, "There is
these: "The whole Church saith "Forgive us our sins 8, 860/ 25
as our Master, Christ, saith ... and because she hath 8, 862/ 5
hath , as Saint John saith , the "inward ointment" of 8, 862/ 5
and clean," as he saith , with spots and wrinkles 8, 864/ 26
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seem. The cause, he saith , ever spots and wrinkles 8, 866/ 19
this world... is, he saith , because God hath chosen 8, 866/ 20
And therefore where he saith that "the church" is 8, 867/ 27
falsa paenitentia, where he saith in this wise: "Therefore 8, 867/ 35
neither. For sometimes he saith that it must needs 8, 869/ 15
at all. For he saith she is clean "so 8, 869/ 21
his. And therefore he saith that she cannot err 8, 869/ 24
may trust her, and God, as Saint John saith , that she teacheth her all 8, 869/ 26
against Barnes. For Tyndale saith she is but a 8, 869/ 32
that can (as Tyndale saith ) never fail nor depart 8, 870/ 19
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it may be, he saith , that they have not 8, 871/ 24
fall from God, he saith , and leave the leaning 8, 871/ 33
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there, as Barnes here saith here, that we cannot 8, 879/ 10
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works, they be, he saith wheresoever I find these 8, 879/ 35
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and each of you saith that a man may 8, 899/ 22
other lieth... and she saith that the Scripture proveth 8, 903/ 28
word wherein Saint Augustine saith also that other lieth 8, 903/ 30

that is (as he saith) so fair that it is not Saint Augustine. And nor wrinkle; for that Barnes, "for here ye to err... and Lyra saith not Saint Augustine. And to err, and "Lyra double folly. First he saith that many popes reproveth the gloss. He saith that the gloss and Lyra saith that the gloss hath erred, nor Lyra province. Now, where Lyra his blessed verity," what Barnes bringeth for him, see that Saint Augustine In which words he 24, A recta) which where that the gloss For as our Savior Dis. 2, "Si"), that gloss that Barnes bringeth be true that he it false that he of the law, that best fashion for it, saith not as Barnes or wrinkle but it had said as he And yet whereas Barnes fashion in that he him. For that law for them. For there as he better could! lords about him and and murderers, as Christ all general councils... and excommunicamus, excommunicamus." For he holy evangelist Saint Mark to Timothy thus he wife. For thus he in this heat he sore upon him, he indeed. For thus he in another place Barnes now, because Friar Barnes way of representation... and Christ, and confesseth and the contrary, where he any such, as Barnes have said as he

| saith | 8,908/10 |
| saith | 8,908/11 |
| saith | 8,909/29 |
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which, as Saint Augustine, saith, she learned of our
for as Saint Paul saith, "They that will live
once say as Christ saith, And as for your
the Corinthians, where he saith, "No man can lay
he calleth Saint Chrysostom) saith, no more but that
that work were his) saith that to know which
thereof, as Saint Cyprian saith, but, being in it
but, as Friar Barnes saith, "only representative," should yet
And whereas Friar Barnes saith that the general councils
home. And whereas he saith that men must examine
Holy Church. More Here saith Friar Barnes four things
point... Friar Barnes here saith... in that for the
such evil doth or For as Saint Paul saith, "If one member taketh
of Christ where he saith, "If he hear thee
again thy brother." He saith, "Then hast thou
the thing which he saith, Barnes, "because that in
the church." And thereto saith Barnes, "I answer that
that answer that himself why so, now? "Marry,
namely since our Lord no more than Barnes
the thing that himself the church," Friar Barnes saith as he doth. Yet
For "the very church," which, as Saint Augustine persecution. But Saint Augustine
them. For Saint Paul saith, "Put away the evil
bodies, too. But yet no wise. For he
forgiven her. And therefore ye see that he
hath, as Saint Paul saith, that this church hath
us that Saint Paul saith there is no damnation
reprove Barnes’ false doctrine, Christ Jesus, but he
damned. For Saint Paul saith, "If ye live
that Friar Barnes here saith in these words that
pureness is ours, he saith, as all things be
these: "The whole Church Saint Augustine’s. But thus
The whole Church, lo, such there. For man
in the Church, which as the apostle John
the Donatists, which "vexed," see that Friar Barnes
this point where he saith...
Barnes beginneth... Saint Augustine
nor wrinkle... Saint Augustine
their sins. And therefore
Saint Augustine further and
all these ways he
with. For then he
cross. And yet he
sins Christian men, he
hell. For Saint Augustine
then he shall be,
Apostle, lo, thus he
in another place he
of which the Apostle
it plainly, since he
perpetual, since Saint James
whole words well understood,
clean; whereas Saint Augustine
which words Barnes there
purpose. For Saint Paul
make her such... and
truth (for he would,
But, as Saint Augustine
had clearly proved it,
end, lo, thus he
pass that Saint Augustine
see, then, first what
Barnes, and then what
Friar Barnes boasteth and
now what Friar Barnes
he boasteth, when he
it is that he
church is it, he
since we see what
us now see what
Saint Augustine Barnes. He
or wrinkle... but he
of. And therefore he
As the common Creed
heavenly mysteries. And therefore
the Catholic Church... therefore
the divine presence. "Dissever,"
the clergy, as he
holy fathers," that Barnes
upon these words and
other man" but he
words. And therefore he
and not a stranger
made them before), he
place where Saint Augustine
could he, as he

saith thus: "Ubi es tu 8, 964/ 2
saith, as ye have heard 8, 964/ 34
saith he that those heretics 8, 965/ 3
saith that such as be 8, 965/ 6
saith that the sins be 8, 965/ 12
saith that as God hath 8, 965/ 13
saith, for all this, that 8, 965/ 16
saith, that have "a good 8, 965/ 24
saith here, as ye have 8, 966/ 3
saith Saint Augustine, forgiven. And 8, 966/ 13
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saith thus: "What thing soever 8, 967/ 8
saith that "the work shall 8, 968/ 11
saith there is no doubt 8, 969/ 3
saith, "Orate pro invicem, ut 8, 969/ 20
saith no more but that 8, 970/ 11
saith nor meaneth no more 8, 970/ 28
saith, "Here have you, lo 8, 971/ 12
saith there but that Christ 8, 971/ 16
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saith here, though at their 8, 972/ 4
saith, "Here have you, lo 8, 972/ 13
saith: ""And therefore here do 8, 972/ 22
saith not that the whole 8, 972/ 28
saith here Friar Barnes, and 8, 972/ 35
saith Saint Friar Augustine Barnes 8, 972/ 35
saith, "Here have you clearly 8, 972/ 37
saith, and of which church 8, 973/ 13
saith, "Here you see clearly 8, 973/ 14
saith is clean and pure 8, 973/ 15
saith, that cannot err. Now 8, 973/ 19
saith Friar Barnes let us 8, 973/ 19
saith Friar Saint Augustine Barnes 8, 973/ 20
saith, ye wot well, that 8, 973/ 20
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saith ... Barnes Such a church 8, 974/ 13
saith, that is daily sung 8, 975/ 13
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saith after in another place 8, 978/ 30
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saith himself to his true 8, 981/ 8
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saith unto them thus: "Whereas 8, 981/ 35
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saith also, a little before 8, 982/ 29
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accursed be he that
see what Saint Bernard
he speak when he
game-players' disguising... and he
that? And then he
not Christ. And who
who saith nay? Who
show where Saint Bernard
wife. Nor he that
beginning, where Saint Bernard
that whereas Saint Bernard
end, whereas Saint Bernard
the Church, but only
lieth out loud, and
himself, "Lo, Saint Bernard
ye see, Saint Bernard
out, of whom he
Now, whereas Barnes also
Toulouse, among other things
assigneth a cause, and
church and which he
no one man that
deceived, as Saint Paul
remained, as Saint Cyprian
the same church. This
saith Friar Barnes, this
this saith Tyndale, this
Friar Huessgen, and this
far forth that he
Augustine say. For he
be accused... and then
he is accused that
is he accused that
church? Where our Savior
sick." Our Savior also
not thereby neither; then," and by our Lord
things, as our Savior
say (as Tyndale already
good again (as Barnes
deathly sin (as Tyndale
and bad together." This
This saith Tyndale; this
as holy Saint Cyprian
the fruit." The Apostle
for swerving Saint Paul
known church. Saint Paul
When Saint Paul also
hatred." Saint Paul also

saith
 plainly, as I showed
the church of Christ
on you: "They call
"bishops and archbishops"? What
that you are neither
also that all such
nay? Who saith the
evil folk serve
that such as are
a drunken wife "is
thus "Ministri Christi sunt
that though they serve
, "Pro huiusmodi volunt esse
that they would be
unto them himself, "Lo
that you be neither
by plain words the
those words that Barnes
that Saint Bernard calleth
, "Everywhere, almost, where he
that though the very
cannot be known may
it speaketh of any
), God punished it and
, the very church in
Friar Barnes, this saith
Tyndale, this saith Friar
Friar Huessgen, and this
lhed Luther, too so
that if Saint Peter
that all that so
a little farther besides
Christ was not known
the church is not
that at the Day
, "If thy brother offend
our Savior, "tell the
, "I tell you truth
in the twentieth chapter
) that this is meant
; or that they never
: we lay against these
Tyndale; this saith Barnes
Barnes; this say they
, "if we see cockle
in his epistle that
that God hath ordained
also, "Let two or
unto the Corinthians, "Do
, "I know nothing in
place warneth us, and sayeth, "Do not ye, therefore"
unknown? Moreover, Saint Paul saith, "The works of the
Paul, good Christian readers, that heresies be such
of Saint Paul, that "That man that is
perverted"; and as he also, in another place
talking, wherein every man of a heretic, "This
it. For Saint Augustine, in his book against
which only sort is, Tyndale, the catholic church
which only sort is, Barnes, the catholic church
but truth... and he, as ye wot well
be heretics. For he that there may go
of Saint John, that of the heretics departing
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the very church: so, Tyndale, since this common
this while false, "we,"
mark that Saint Paul he, "that in the
believeth, and, as Tyndale not, "dispute with him
require you for God's sake once again consider his
it for their lucre
this once, for Tyndale's sake
adversity for their doctrine's
through Christ, for whose sake
Consider now, for God's sake
so much for God's sake
through Christ, for whose sake
of men for righteousness'
that for our Lord's sake
do, then, for Barnes' sake
much martyrdom for Christ's sake
but also for their sake
it was for our sake
that for our Lord's sake
Salisbury... providing that, for fear
up himself without any salt
without either bread or salt
the fraternity, after solemn salutations
remission of sins and salvation... as in the works
remission of sins and salvation." Is not here a
in things necessary to salvation, or perilous toward damnation
taken away necessary to salvation, or not. If they
complaineth being necessary for salvation to be known... were
instruction necessary for man's salvation... in such wise, at
suffer, in matter of salvation or damnation, the Catholic
in things necessary for salvation... which is the very
we walk toward our salvation; toward which we can
the means of man's salvation, might well discern all
the means of man's salvation, toward the belief whereof
unto the state of salvation... as the men of
is not sufficient for salvation but if it have
seek the way to salvation the corrupt nature of
be no furtherance toward salvation, and therefore can in
for a way toward salvation though the way be not far enough to salvation, in that it, being alone was enough for salvation … as Tyndale’s master Martin salvation, and without which, he salvation sufficient enough. And surely salvation, left their carcasses in salvation, standing his frantic heresies salvation of any determinate person salvation; yea, and though it salvation, being the great, high salvation (all those that there salvation, which is, by Tyndale salvation but only that same salvation; “but that is,” saith salvation, are yet no less salvation.” And the apostle Saint saw convenient, unto final salvation and endless felicity… or salvation, and yet must we salvation, as Tyndale doth also salvation by the only election salvation, the true understanding of salvation (according to his pestilent salvation for only acknowledging of salvation. In these things both salvation ; so that, the corps salvation of his remembrance. For salvation .” Saint Augustine affirmeth here of the woman of Samaria whom many men of Samaria had any such feeling Samaria were elects, and must Samaria yea, and believed as Samaria must needs have the Samaria did, even face to unto the woman of Samaria, saying, “You worship ye John 4) of the and many of theists, “Many of the the example of the or preaching, as the or preaching, as the he heard, as the you see for a but rather, for a our Lord said to words of the Creed " understandeth and expoundeth both " also that these words " words of the Creed," the Mass also "unam sanctam ecclesiam catholicam" be understood sanctam ecclesiam catholicam" (the holy sanctam ecclesiam catholicam," by which sanctam ecclesiam catholicam.” Of which sanctam et apostolicam ecclesiam”… so
are washed, you are sanctified, you are justified in
that congregation that is given. For it is sanctified in spirit, redeemed with
that congregation that is fair by God, and sanctified in spirit, and redeemed
sixthly, that they be sanctified in spirit; and finally the very church is sanctified in spirit that is
so the continual being sanctified is not verified in
say, that be so Barnes appointeth us, so sanctified in spirit... and yet
faith, hope, and charity, sanctified in spirit, redeemed with 8, 838/ 29
Christ, and calleth them sanctified in spirit, redeemed with 8, 844/ 19
be washed, ye be sanctified, ye be justified in 8, 853/ 21
call them washed and sanctified , ye be justified in
and whereby they were sanctified as persons specially dedicated
by that respect still sanctified in spirit that it
Scripture calleth the priest " sanctified in spirit, and redeemed 8, 844/ 28
cleansed, and ye be sanctified and justified in the
all that he hath sanctified unto God" by his
yet in the same " sanctified and holy, and ye
her that he might sanctify her, and cleanse her
himself that he might sanctify her; that he might
her that he might sanctify her and cleanse her
her that he might sanctify her and cleanse her
catholic church) and also " sanctify her and cleanse her
divinity that these words " sanctify her and cleanse her
added in the Creed " sanctify her and cleanse her
as to pollute the in Baptism. But likewise
in my Dialogue, concerning very destruction both of
Steeple, and so should sanctified in spirit, and redeemed
fallen upon Ananias and sanctified in spirit, and redeemed
writeth of Ananias and sanctified in spirit, and redeemed
Turk, I trow , nor sanctified in spirit, and redeemed
Jews, and Turks, and ye Turks and ye
ye Turks and ye sanctified in spirit, and redeemed
than the Jews or sanctified in spirit, and redeemed
are there Jews and sanctified in spirit, and redeemed
As for Jews and sanctified in spirit, and redeemed
and of Jews and sanctified in spirit, and redeemed
that though Jews and sanctified in spirit, and redeemed
dwelling among Turks or sanctified in spirit, and redeemed
as Jews, Turks, and sanctified in spirit, and redeemed
Christ unto Turks and sanctified in spirit, and redeemed
too, and all ye sanctified in spirit, and redeemed
naught. And he commendeth sanctified in spirit, and redeemed
the same country, called forth, in whose rooms
again as ever they sanctified in spirit, and redeemed
himself that when they
rabble, and synagogues of Satan, and very churches of 8, 673/ 15
little sorrow sufficeth, and satisfaction too, need none at 8, 653/ 20
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Christ with his Passion satisfied for all men's sins 8, 867/ 13
have tarried, be somewhat satisfied , and also have used 8, 884/ 23
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it cannot be understood save his life and by 8, 699/ 27
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as he saith) can save wedding of folk that 8, 734/ 10
faith," no repentance can save a soul but it 8, 785/ 25
prayer of faith shall save us, be we never 8, 797/ 12
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that was come to save your holy laws... and 8, 875/ 6
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not wrestle with to

tell; saving that to

he cannot be but

no faith to be

believeth not to be

believeth not to be

never believe to be

meseceth, as I be

he spared him and

they might therein be

believing always to be

holy works to be

of the Hosts hath

of the Hosts hath

were after Christ's Passion

but were all finally

that thou shalt be

sorted, and the good

bad (as none were

and ye shall be

that thou shalt be

that he shall be

Christendom should he be

should he not be

God's favor and be

child never the rather

no man shall be

God, and shall be

if they will be

church, nor may be

them that will be

if we will be

without any other satisfaction

say, "that shall be

hath elected shall be

all folk should be

sure they shall be

the spirit may be

and trust to be

shall amend and be

in Christ to be

hope, looking to be

would every man were

in her to be

every man should be

all this babbling, be

though he might be

nor never can be

the Catholic faith, which

with God in heaven

save

them spite of their

tell; saving themselves, they will, I

... and that he so

through Christ, is not

through Christ. For he

through Christ" because he

through Christ. And I

through Christ, if Tyndale

his life and, being

and enter heaven when

well enough with such

by, as if they

him seed, and hath

him seed, and hath

: yet was that aid

This must Tyndale show

through Christ, and of

and the bad cast

left out of Noah's

" like as, if man

through Christ, and of

through Christ. For both

with such "historical" faith

If Tyndale say yes

... witnessing Saint Paul that

in case he died

for the faith that

every one, as many

... and because they let

, that hath any trust

For the equality and

, stick fast unto the

, as be all the

, shall attain the salvation

... and shall, as our

and come to the

what need they to

in the day of

, too... and yet, by

... so may it be

by Christ... and yet

with damnable devilish living

(which is to wit

, and of her by

and come to the

, and shall be an

by the belief of

, but if they return

sinful men, and giveth

that he believeth that
with my proofs. Howbeit, and mine… which difference, other senses taken away, all their living alone, every one, up again… hard part to defend… lightly no fast else… while very well agreed… doubt as we were… under any one church, and where they be, of an old net… or five times before… over his foolish railing, folk that knew them… is to say, that words of our Savior, believe the Gospel itself is weak. And surely, devil durst teach it… but I say that open of itself that, word yet proved true, following after upon it… earth, and hell too, that in the beginning, I very well perceived), all manner of learning the word of God rejected and rebuked, and I may find her, people that Barnes deviseth... all manner of learning I wot ne’er who, used none other defense… as I gladly would, them agreeth with another, faith, I cannot tell; should damn their heresies, prophets, apostles, and our itself, and our blessed that is, concerning our God fore-remembered, whichsoever our all that except our the words of our indited it, and our upon him. And our open words of our apostles and of our the person of our

giving that it had been

giving that Tyndale here putteth

giving the literal sense alone

giving for a harlot taken

giving fasting, lo. For that

giving only for one thing

giving breakfast, and eat fast

giving that Luther of late

giving where they should prove

giving only that as the

giving only that always some

giving only when friars wed

giving that he giveth always

giving that it seemeth necessary

giving that the Spirit of

giving for this Catholic church

giving for seeking of occasion

giving for the authority of

giving that in that chapter

giving that in the end

giving for the credence given

giving for the importunate babbling

giving where he saith that

giving that in the words

giving these heretics only, which

giving for the Catholic Church

giving the salve of his

giving Holy Scripture. Wherefore, see

giving the Scripture only; and

giving for the King’s safe-conduct

giving that ye bid me

giving for lack of all

giving Holy Scripture. Wherefore, see

giving that an Arian he

giving the sword of the

giving that it would ask

giving that as each of

giving that to save themselves

giving that they take a

giving himself and all. For

giving himself. They teach, saith

giving with his apostles going

giving said unto his whole

giving himself, there is none

giving himself, which saith to

giving himself sometimes spoke his

giving saith himself, "Look ye

giving Christ himself? For where

giving himself, and with jesting

giving himself… and saith the
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<td>Savior</td>
<td>signifieth, his net that</td>
<td>8, 777/ 9</td>
</tr>
<tr>
<td>Savior</td>
<td>Jesus even with the</td>
<td>8, 778/ 27</td>
</tr>
<tr>
<td>Savior</td>
<td>spoke where he saith</td>
<td>8, 780/ 7</td>
</tr>
<tr>
<td>Savior</td>
<td>saith, &quot;Without me can</td>
<td>8, 781/ 25</td>
</tr>
<tr>
<td>Savior</td>
<td>saith, &quot;No man can</td>
<td>8, 782/ 11</td>
</tr>
<tr>
<td>Savior</td>
<td>saith, &quot;If ye be</td>
<td>8, 783/ 22</td>
</tr>
<tr>
<td>Savior</td>
<td>saying himself that &quot;the</td>
<td>8, 785/ 10</td>
</tr>
<tr>
<td>Savior</td>
<td>himself also, while the</td>
<td>8, 789/ 19</td>
</tr>
<tr>
<td>Savior</td>
<td>, that he shall tell</td>
<td>8, 789/ 26</td>
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<tr>
<td>Savior</td>
<td>Jesus is risen unto</td>
<td>8, 792/ 7</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
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<tr>
<td>marvel somewhat</td>
<td>wherefore our Savior himself used those means</td>
<td>8, 792/21</td>
</tr>
<tr>
<td>the rest which</td>
<td>our Savior Jesus is risen unto</td>
<td>8, 795/26</td>
</tr>
<tr>
<td>them, or yet our</td>
<td>Savior either. But now that</td>
<td>8, 797/6</td>
</tr>
<tr>
<td>Church... against</td>
<td>which our Savior hath himself promised that</td>
<td>8, 807/6</td>
</tr>
<tr>
<td>which our</td>
<td>Savior hath in like wise</td>
<td>8, 807/12</td>
</tr>
<tr>
<td>the faith which our</td>
<td>Savior himself clearly contained in</td>
<td>8, 828/26</td>
</tr>
<tr>
<td>our</td>
<td>Savior himself, whom they blasphemed</td>
<td>8, 833/25</td>
</tr>
<tr>
<td>plain promises of</td>
<td>Savior himself saith in the</td>
<td>8, 842/13</td>
</tr>
<tr>
<td>our</td>
<td>Savior himself, whose Mystical Body</td>
<td>8, 850/3</td>
</tr>
<tr>
<td>old Pharisees, with</td>
<td>Savior (the sore, cankered members</td>
<td>8, 855/12</td>
</tr>
<tr>
<td>our</td>
<td>Savior said of hypocritical heretics</td>
<td>8, 870/6</td>
</tr>
<tr>
<td>be justified.&quot; And</td>
<td>Savior, &quot;can ye do but</td>
<td>8, 879/16</td>
</tr>
<tr>
<td>our</td>
<td>For when our Savior where he saith to</td>
<td>8, 882/18</td>
</tr>
<tr>
<td>head thereof, our</td>
<td>Savior showeth us that if</td>
<td>8, 882/23</td>
</tr>
<tr>
<td>religious</td>
<td>Savior said also to those</td>
<td>8, 882/29</td>
</tr>
<tr>
<td>doth and shall our</td>
<td>Savior when himself went his</td>
<td>8, 884/36</td>
</tr>
<tr>
<td>no more,&quot; said our</td>
<td>Savior saith, first by himself and</td>
<td>8, 885/3</td>
</tr>
<tr>
<td>not.</td>
<td>Savior say that such as</td>
<td>8, 889/18</td>
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<tr>
<td>the words of our</td>
<td>Savior saith, if we take</td>
<td>8, 891/12</td>
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<tr>
<td>yourself.&quot; In which</td>
<td>Savior saith, be but a</td>
<td>8, 897/26</td>
</tr>
<tr>
<td>our</td>
<td>Savior to his apostles where</td>
<td>8, 907/4</td>
</tr>
<tr>
<td>For which cause our</td>
<td>Savior Christ himself. And therefore</td>
<td>8, 908/7</td>
</tr>
<tr>
<td>he would, as our</td>
<td>Savior saith, &quot;The city that</td>
<td>8, 915/8</td>
</tr>
<tr>
<td>true faith that our</td>
<td>Savior thus: &quot;He commanded his</td>
<td>8, 919/35</td>
</tr>
<tr>
<td>And therefore, though</td>
<td>Savior shall say to them</td>
<td>8, 920/29</td>
</tr>
<tr>
<td>our</td>
<td>Savior himself use an excommunicamus</td>
<td>8, 920/34</td>
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<tr>
<td>sley... by which our</td>
<td>Savior himself; and so might</td>
<td>8, 931/14</td>
</tr>
<tr>
<td>especially built upon</td>
<td>Savior commandeth that whoso find</td>
<td>8, 942/30</td>
</tr>
<tr>
<td>our</td>
<td>Savior, like as he spoke</td>
<td>8, 948/26</td>
</tr>
<tr>
<td>such manner spoke our</td>
<td>Savior bade him go to</td>
<td>8, 951/16</td>
</tr>
<tr>
<td>principal head thereof,</td>
<td>Savior Christ, rehearse them not</td>
<td>8, 980/33</td>
</tr>
<tr>
<td>our</td>
<td>Savior himself, &quot;I am a</td>
<td>8, 986/2</td>
</tr>
<tr>
<td>hidden. For as our</td>
<td>Savior said not, &quot;No man</td>
<td>8, 986/9</td>
</tr>
<tr>
<td>Mark saith of our</td>
<td>Savior in the Gospel of</td>
<td>8, 998/8</td>
</tr>
<tr>
<td>Day of Judgment our</td>
<td>Savior witnesseth himself unto the</td>
<td>8, 1008/33</td>
</tr>
<tr>
<td>angels.&quot; Here shall</td>
<td>Savior Christ, God and man</td>
<td>8, 1009/13</td>
</tr>
<tr>
<td>our</td>
<td>Savior Christ himself. And therefore</td>
<td>8, 1012/14</td>
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<tr>
<td>especially built upon</td>
<td>Savior did set the known</td>
<td>8, 1012/16</td>
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<tr>
<td>our</td>
<td>Savior himself overthrow such antichrists</td>
<td>8, 1012/23</td>
</tr>
<tr>
<td>ecclesiae&quot;... by which</td>
<td>Savior did set those known</td>
<td>8, 1012/23</td>
</tr>
<tr>
<td>our</td>
<td>Savior Christ none holy church</td>
<td>8, 1015/10</td>
</tr>
<tr>
<td>But of truth, our</td>
<td>Savior Christ, of whom Moses</td>
<td>8, 1016/17</td>
</tr>
<tr>
<td>sley... therefore our</td>
<td>Savior saith that at the</td>
<td>8, 1017/1</td>
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<tr>
<td>the words of our</td>
<td>Savior as also saith, &quot;If thy</td>
<td>8, 1018/1</td>
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<tr>
<td>the person of our</td>
<td>Savior, &quot;tell the church. And</td>
<td>8, 1018/4</td>
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<tr>
<td>too. And therefore our</td>
<td>Savior saith in the twentieth</td>
<td>8, 1018/14</td>
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<tr>
<td>Isaiah recited by our</td>
<td>Savior himself or his apostles</td>
<td>8, 1019/21</td>
</tr>
<tr>
<td>were therein, as our</td>
<td>Savior in the thirteenth chapter</td>
<td>8, 1020/5</td>
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<tr>
<td>perfect person of our</td>
<td>Savior likeneth the church unto</td>
<td>8, 1020/6</td>
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<tr>
<td>the flock wherupon our</td>
<td>Savior likeneth his church unto</td>
<td>8, 1020/9</td>
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<tr>
<td>at the leastwise our</td>
<td>Savior likeneth the church unto</td>
<td>8, 1020/11</td>
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<td>flock) upon which our</td>
<td>his church? Where our Savior feebler and sick.&quot; Our</td>
<td>8, 1020/11</td>
</tr>
<tr>
<td>that either had our</td>
<td>neither: then,&quot; saith our</td>
<td>8, 1020/11</td>
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<tr>
<td>the sending of our</td>
<td>such things, as our</td>
<td>8, 1020/11</td>
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<tr>
<td>his church? Where our</td>
<td>in which either our</td>
<td>8, 1020/11</td>
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<tr>
<td>feeble and sick.&quot; Our</td>
<td>the parable of our</td>
<td>8, 1020/11</td>
</tr>
<tr>
<td>neither; then,&quot; saith</td>
<td>in which either our</td>
<td>8, 1020/11</td>
</tr>
<tr>
<td>our</td>
<td>Savior likeneth his church unto</td>
<td>8, 1020/9</td>
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<tr>
<td>evil men (as our</td>
<td>Savior likeneth the church unto</td>
<td>8, 1020/6</td>
</tr>
<tr>
<td>Saint Matthew, where</td>
<td>Savior likeneth his church unto</td>
<td>8, 1020/9</td>
</tr>
<tr>
<td>our</td>
<td>Savior likeneth the church unto</td>
<td>8, 1020/6</td>
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<tr>
<td>Term</td>
<td>Concordance of Major Terms 1027</td>
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<tr>
<td>all these parables our Savior calleth his church mingled</td>
<td>8, 1020/12</td>
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<tr>
<td>consider, then, when our Savior commanded himself that, upon</td>
<td>8, 1023/8</td>
<td></td>
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<tr>
<td>may see that our Savior himself said unto his</td>
<td>8, 1024/20</td>
<td></td>
</tr>
<tr>
<td>nor unknown, if our Savior say truth himself... which</td>
<td>8, 1029/2</td>
<td></td>
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<tr>
<td>lieth than that our Savior would so far break</td>
<td>8, 1031/36</td>
<td></td>
</tr>
<tr>
<td>the merits of our Savior's Passion; and that yet</td>
<td>8, 634/2</td>
<td></td>
</tr>
<tr>
<td>the church of our Savior's own apostles was not</td>
<td>8, 1020/18</td>
<td></td>
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<tr>
<td>they supped of the savor ); now to come forth</td>
<td>8, 600/30</td>
<td></td>
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<tr>
<td>his wit's end, and saw not what to say</td>
<td>8, 603/26</td>
<td></td>
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<tr>
<td>generation of them that saw the miracles of God</td>
<td>8, 609/16</td>
<td></td>
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<tr>
<td>them yet when he saw himself deceived, and his</td>
<td>8, 623/35</td>
<td></td>
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<tr>
<td>here that albeit he saw gold great plenty in</td>
<td>8, 628/17</td>
<td></td>
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<tr>
<td>as his high wisdom saw that diverse good fruit</td>
<td>8, 636/4</td>
<td></td>
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<tr>
<td>hath made. But yet saw Saint Paul that God</td>
<td>8, 637/3</td>
<td></td>
</tr>
<tr>
<td>me God, if I saw it I would myself</td>
<td>8, 655/33</td>
<td></td>
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<tr>
<td>Saint Augustine, good man, saw not so far. For</td>
<td>8, 681/13</td>
<td></td>
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<tr>
<td>conversation that he then saw therein. Yet was at</td>
<td>8, 731/1</td>
<td></td>
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<tr>
<td>to wit, that he saw &quot;the succession continued&quot; in</td>
<td>8, 735/22</td>
<td></td>
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<tr>
<td>such a thing or saw such a man... he</td>
<td>8, 745/33</td>
<td></td>
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<tr>
<td>said it not, or saw him not, to his</td>
<td>8, 745/34</td>
<td></td>
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<tr>
<td>though the whole town saw them together and heard</td>
<td>8, 745/36</td>
<td></td>
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<tr>
<td>the miracles which he saw Philip work, bid us</td>
<td>8, 796/26</td>
<td></td>
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<tr>
<td>had all done, and saw that I found no</td>
<td>8, 814/7</td>
<td></td>
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<tr>
<td>the last time he saw him was at Bristol</td>
<td>8, 814/23</td>
<td></td>
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<tr>
<td>Well,&quot; quothe I,&quot; when saw ye Robert Necton, then</td>
<td>8, 815/11</td>
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<tr>
<td>upon mine oath, Isaw him not this half</td>
<td>8, 815/13</td>
<td></td>
</tr>
<tr>
<td>his own infinite wisdom saw convenient, unto final salvation</td>
<td>8, 848/13</td>
<td></td>
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<tr>
<td>the wit, when he saw the matter in the</td>
<td>8, 863/24</td>
<td></td>
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<tr>
<td>showed himself that he saw it... whereas Barnes had</td>
<td>8, 863/32</td>
<td></td>
</tr>
<tr>
<td>But for because he saw that Tyndale, when he</td>
<td>8, 864/2</td>
<td></td>
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<tr>
<td>he now lived, and saw the bawdry and fornication</td>
<td>8, 875/9</td>
<td></td>
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<tr>
<td>it seemeth that ye saw this yourself full well</td>
<td>8, 893/13</td>
<td></td>
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<tr>
<td>would so do, he saw ere he made them</td>
<td>8, 898/23</td>
<td></td>
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<tr>
<td>And anon as he saw that, &quot;What, whoresons!&quot; quod</td>
<td>8, 900/34</td>
<td></td>
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<tr>
<td>he now lived, and saw the bawdry and fornication</td>
<td>8, 929/21</td>
<td></td>
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<tr>
<td>foolishly, that I never saw the like in all</td>
<td>8, 959/12</td>
<td></td>
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<tr>
<td>good Christian readers, where saw you ever any man</td>
<td>8, 973/24</td>
<td></td>
</tr>
<tr>
<td>any such fashion in Saxony, that their priests, their</td>
<td>8, 629/25</td>
<td></td>
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<tr>
<td>in Bohemia, and in Saxony, and in some other</td>
<td>8, 662/30</td>
<td></td>
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<tr>
<td>their living! Then in Saxony, and some parts of</td>
<td>8, 663/21</td>
<td></td>
</tr>
<tr>
<td>as much, too in Saxony, and Switzerland, and some</td>
<td>8, 731/30</td>
<td></td>
</tr>
<tr>
<td>as in Switzerland and Saxony they do? What will</td>
<td>8, 790/1</td>
<td></td>
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<tr>
<td>deadly sin. This, I say, ye have already seen</td>
<td>8, 575/22</td>
<td></td>
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<tr>
<td>in faith seeing, I say, that he can prove</td>
<td>8, 576/1</td>
<td></td>
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<tr>
<td>yet pretending, as I say, that he will assoil</td>
<td>8, 576/13</td>
<td></td>
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<tr>
<td>pope... but, as I say, provincial patriarchs, archbishops, or</td>
<td>8, 577/13</td>
<td></td>
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<tr>
<td>he made, as I say, his question of &quot;the&quot;</td>
<td>8, 578/14</td>
<td></td>
</tr>
<tr>
<td>man would here peradventure say to Tyndale that he</td>
<td>8, 579/35</td>
<td></td>
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<tr>
<td>ribaldry at large and say that all the whole</td>
<td>8, 580/3</td>
<td></td>
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<tr>
<td>some man think, I say, that Tyndale's railing here</td>
<td>8, 580/9</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>dare be bold to say</td>
<td>for Tyndale myself that</td>
<td>8, 582/ 27</td>
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<tr>
<td>through Christ. And I say</td>
<td>meseemeth, as I be</td>
<td>8, 584/ 6</td>
</tr>
<tr>
<td>lie out aloud and say</td>
<td>that the pope hath</td>
<td>8, 586/ 30</td>
</tr>
<tr>
<td>reason of, I say</td>
<td>, every wise man seeth</td>
<td>8, 587/ 19</td>
</tr>
<tr>
<td>and then must he say</td>
<td>that by some sinful</td>
<td>8, 588/ 24</td>
</tr>
<tr>
<td>For I dare boldly yet this will I say</td>
<td>that except some such</td>
<td>8, 588/ 31</td>
</tr>
<tr>
<td>no good ground to say</td>
<td>the while for our</td>
<td>8, 589/ 15</td>
</tr>
<tr>
<td>if a man would say</td>
<td>that the persecution is</td>
<td>8, 589/ 16</td>
</tr>
<tr>
<td>to the best, and say</td>
<td>that great men cannot</td>
<td>8, 591/ 1</td>
</tr>
<tr>
<td>And all this I say</td>
<td>to their master that</td>
<td>8, 592/ 12</td>
</tr>
<tr>
<td>and as able to say</td>
<td>yet... as though I</td>
<td>8, 592/ 32</td>
</tr>
<tr>
<td>or hath power to say</td>
<td>Mass as ever was</td>
<td>8, 594/ 23</td>
</tr>
<tr>
<td>own parish church... I say</td>
<td>Mass, but if he</td>
<td>8, 594/ 31</td>
</tr>
<tr>
<td>say not hear, but</td>
<td>her own self, and</td>
<td>8, 594/ 38</td>
</tr>
<tr>
<td>altar she saith, I say</td>
<td>, herself, and singeth too</td>
<td>8, 595/ 2</td>
</tr>
<tr>
<td>alike; that is to say</td>
<td>, falsely and foolishly taken</td>
<td>8, 595/ 29</td>
</tr>
<tr>
<td>to believe all they say</td>
<td>... and yet they will</td>
<td>8, 596/ 4</td>
</tr>
<tr>
<td>us see whether they say</td>
<td>truth or no. And</td>
<td>8, 596/ 5</td>
</tr>
<tr>
<td>all that they say</td>
<td>&quot;: this is a very</td>
<td>8, 596/ 29</td>
</tr>
<tr>
<td>For if the priest say</td>
<td>false, and preach heresies</td>
<td>8, 597/ 9</td>
</tr>
<tr>
<td>as if he would see whether the priest</td>
<td>that all the seven</td>
<td>8, 597/ 10</td>
</tr>
<tr>
<td>he is, as I say</td>
<td>well or no. If</td>
<td>8, 597/ 25</td>
</tr>
<tr>
<td>sort, that is to say</td>
<td>, brought unto examination, to</td>
<td>8, 597/ 26</td>
</tr>
<tr>
<td>reasons is, The Church ( else he would not</td>
<td>they) was before the</td>
<td>8, 601/ 17</td>
</tr>
<tr>
<td>saw not what to say</td>
<td>&quot;one of their high</td>
<td>8, 601/ 36</td>
</tr>
<tr>
<td>and, as we might say</td>
<td>unto it? And because</td>
<td>8, 603/ 26</td>
</tr>
<tr>
<td>but what she might say</td>
<td>, in the womb; and</td>
<td>8, 604/ 28</td>
</tr>
<tr>
<td>yet he will not say</td>
<td>to the contrary. And</td>
<td>8, 605/ 18</td>
</tr>
<tr>
<td>Then if he will sheep... that is to say</td>
<td>that they be both</td>
<td>8, 607/ 33</td>
</tr>
<tr>
<td>priests and princes: I say</td>
<td>that every prophet did</td>
<td>8, 611/ 17</td>
</tr>
<tr>
<td>and yet, as I not, I say</td>
<td>, they did call upon</td>
<td>8, 611/ 19</td>
</tr>
<tr>
<td>that no man can say</td>
<td>that those prophets agreed</td>
<td>8, 611/ 21</td>
</tr>
<tr>
<td>Now, these things, I say</td>
<td>, till himself did set</td>
<td>8, 613/ 16</td>
</tr>
<tr>
<td>people: it must, I say</td>
<td>nay but that while</td>
<td>8, 614/ 11</td>
</tr>
<tr>
<td>he is fallen, I say</td>
<td>and confess our Lord</td>
<td>8, 615/ 32</td>
</tr>
<tr>
<td>if Tyndale will peradventure ever be true to</td>
<td>and &quot;the church&quot; is</td>
<td>8, 617/ 16</td>
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<tr>
<td>ground&quot; that is to say</td>
<td>the sure strength or</td>
<td>8, 617/ 18</td>
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<tr>
<td>hap. And thus I say</td>
<td>that neither can Tyndale</td>
<td>8, 617/ 29</td>
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<tr>
<td>And thus, as I say</td>
<td>upon Tyndale's confession needs</td>
<td>8, 616/ 8</td>
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<tr>
<td>Then if Tyndale will say</td>
<td>into the malediction and</td>
<td>8, 616/ 21</td>
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<tr>
<td>whom they preach, may</td>
<td>that it is in</td>
<td>8, 616/ 30</td>
</tr>
<tr>
<td>whereas he cannot himself miracles; that is to say</td>
<td>that &quot;the church&quot; is</td>
<td>8, 617/ 16</td>
</tr>
<tr>
<td>here deny me and say</td>
<td>that there were no</td>
<td>8, 621/ 35</td>
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hear what I shall say more unto him. But 8, 622/ 1
and belief thereof. Now say I, then, that since 8, 622/ 12
if it were, I say, come in the Catholic 8, 622/ 28
perceived?” will some man say. Surely well, and plainly 8, 623/ 1
church, I dare well say many more than a 8, 623/ 4
by this mark, I say, might it be perceived 8, 623/ 22
many let us, I say, consider but this mark 8, 623/ 26
himself that they cannot say, nay themselves but that 8, 624/ 9
manner they jest and say in their sermons: "Men 8, 624/ 16
if they should so say, by no more saints 8, 625/ 18
they let not to say, the same utterly of 8, 625/ 19
they should before, I say, be driven to confess 8, 625/ 36
with the body... they say, for the while that 8, 626/ 1
miracles they blaspheme, and say, the devil doth all 8, 626/ 10
against them: he cannot say, nay but that besides 8, 626/ 24
as come thence... unasked say, they do, and commonly 8, 629/ 27
nothing else, because they say, not, "Take away the 8, 629/ 32
not, for very shame, say nay. But now runneth 8, 630/ 32
way." Howbeit, he may say, that I am to 8, 631/ 7
and which ceremonies? I say, that in this point 8, 631/ 38
left unwritten. If he say, that more than have 8, 632/ 8
as Luther and he say, both, and that in 8, 635/ 27
as though he would say, nay. And yet indeed 8, 636/ 30
Finally, I dare well say that the allegories written 8, 637/ 33
very fruitful, whatsoever Tyndale say... and else would God 8, 637/ 34
the sacraments, whereof they say, the Church hath taken 8, 638/ 34
signify: that is to say, , the grace invisible that 8, 638/ 36
sacrament himself Luther, I say, , leteth not in this 8, 639/ 24
Saint Paul's words and say, that Saint Paul peradventure 8, 639/ 25
the Apostle teacheth... and say he said that but 8, 639/ 29
is as much to say as "This signifieth my 8, 640/ 26
this dare I boldly say : that as sick and 8, 642/ 7
had no more to say, for himself than Tyndale 8, 642/ 12
fellows have now to say, for themselves, he had 8, 642/ 13
his been able to say, as Christ said: "Which 8, 642/ 24
whether Tyndale would so say to the Jews or 8, 643/ 11
Father such deeds, I say, , as none could do 8, 643/ 32
seeth it, let him say, it, for surely I 8, 644/ 36
will not let to say, we lie all, and 8, 646/ 16
that is if he say, that he meaneth all 8, 647/ 14
himself: that is to say, that he meaneth by 8, 647/ 15
as though he might say, "Will ye know which 8, 647/ 28
again: that is to say, , Saint Luther, the foregoer 8, 650/ 21
manner”; that is to say, that Saint Luther, Saint 8, 652/ 27
church: that is to say, , as many as depart 8, 654/ 15
bad"... "Marry," would Tyndale say again, "for that shall 8, 654/ 28
heretics" that is to say, , the counterfeit, false church 8, 655/ 11
Now if Tyndale will say that he hath already 8, 655/ 15
be; that is to say, , the church of Christ 8, 655/ 21
could) but as I say, if he make this 8, 655/ 35

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matter. Then consider, I say, now, that where he well, and so we say again and we say, again and dumb ceremonies” that neither our part. And yet as I began to reader, that whereas we faiths the faith, I the scriptures; and they thereof; that is to have I proved what nay, this have, I his side though they so shameless as to places.) Let them, I Tyndale’s own tale, I by these examples, I church that is to God, all those that void, and they that one, that were to any farther shift, and well what he will he might devise to For if he would this can he not so shameless as to in his heart to manner of speech, I lie and change, and Scripture which of them there neither is, I nuns! These things, I it is impossible, I is, I dare boldly him, since Luther cannot and understood might, I that he may never but if Tyndale will nor where, will yet good man, I dare down… that is to Against those heretics, I he never had, I had no more to the heretics had to that the Jews might answer the Jew and heretic, as we may say, now, that where he say, again and say therein say, therein very true, that say, nor signify), and that say, we also that we say, , remember, good reader, that say, that in the great say, , of the Catholic Church say, nay, and affirm that say, nay: all the question say, , not whether the words say, I, ”This have I say, , themselves proved, in that say, all the contrary. And say, yet still that the say, , among all the old say, , with these things set say, , Tyndale may well perceive say, , if it be true say, the baptizing of children say, that there ought to say, there is no God say, that I mistake his say, , and not be so say, that he meant. For say, that he meant not say, that he meant… for say, that he meant none say, thus, this will be say, , that excluded none, restraineth say, he believeth otherwise than say, best for their faith say, , nor can be among say, , being thus that the say, , for Tyndale or all say, , well and plainly proved say, nay but that he say, , be contained and kept say, nay, for shame, but say, "Yes" and when he say, still "Yes," and nothing say, , will think them fully say, , that God teacheth his say, , and with them against say, , made more for that say, to the Jews for say, to him in the say, the same to the say, , ”We neither receive the say, to this heretic, that
his name, ye cannot
And therefore may we
Tynedale that he cannot
heretics. For Tynedale cannot
He cannot, for shame,
sacerdotes, that is to
ture but because they
do Luther and Tynedale
is as much to
be as much to
Tynedale saith that we
man so mad to
But this indeed we
not. And that we
substantial witness. And we
Tynedale and Luther both
church. And so we
he saith that we
as the Scripture" we
the Catholic Church to
itself (that is to
confesseth, and Tynedale cannot
they cannot, for shame,
he show if he
Now if Tynedale dare
himself meaneth these... then
For if Tynedale dare
Finally, if he will
forasmuch as himself cannot
man that is to
not always true to
But God, as I
like. And therefore I
rule that (as they
 therein, lo, thus they
thus they say; "Offering,"
for me. And therefore
not now that we
not lawful. For we
surely if these folk
have and yet thereto
And then dare I
of purgatory Tynedale cannot
far under them, might
all their sects, can
what Tynedale can here
then what Christ can
never so plain, but
falsifying the Scripture... and
will not hear; or
say
but that the Jew
say
to Tynedale that he
say, for the maintenance of
say that the church of
say it; whereas these heretics
say, "priests." And even as
say so and admit it
say that the Catholic Church
say as "This is bread
say as "This is nothing
say that the authority of
say so; for the Scripture
say: that the Church hath
say true in this... not
say that thereupon followeth it
say nay, that the same
say yet again that Tynedale
say that everything that the
say that God shall never
say but the truth... because
say, the stock that standeth
say nay, God hath given
say that ever they showed
say ought to purpose. And
say that himself meaneth these
say we that none of
say that his doctrine and
say as he meaneth here
say nay but that many
say, in some poverty as
say that I must help
say, the thank that he
say that though the Pharisees
say ) shall put us quite
say : "Offering," say they, "to
say they, "to God or
say not now that we
say that the voluntary things
say no more but that
say well... then Mary Magdalene
say some of these folk
say that he would have
say nay. For I have
say for themselves against the
say for themselves against the
say for himself. After all
say more for himself and
say it cannot be understood
say that it cannot be
say, "The Church hath otherwise

dependeth that credence, I say, resorteth ever up to 8, 707/ 30
Luther could not himself say nay thereto, notwithstanding that 8, 708/ 12
himself too, though he say, nay, that this doctrine 8, 709/ 22
meal; that is to say, of that leaven with 8, 709/ 25
let him prove, I say, by them, that all 8, 712/ 20
like. Let Tyndale, I say, find us the contrary 8, 712/ 26
will not hear; or say, "The Church hath otherwise 8, 714/ 18
not hear" him, or say, "The Church hath otherwise 8, 714/ 31
thus do... Tyndale cannot say that we refuse to 8, 715/ 16
us see now... We say that it is abominable 8, 715/ 34
nun; Tyndale saith we say, wrong, and that a 8, 715/ 35
than to burn." We say he construeth wrong. If 8, 716/ 8
it our Talmud, and say they were all but 8, 716/ 12
or else we will say that "the Church hath 8, 716/ 15
gloss him out nor say the Church hath determined 8, 716/ 20
it, and will not say, "The Church hath otherwise 8, 716/ 24
least let Tyndale, I say, for his part in 8, 716/ 26
sufficient: that is to say, there is special dissimilitude 8, 720/ 5
In this point I say, no more answer Tyndale 8, 720/ 15
not here, as I say of himself: that by 8, 720/ 30
may every man well say we. "Of no man 8, 721/ 1
Of what man, then?" say, Saint John the Baptist 8, 721/ 5
be: that is to say, if the Jews had 8, 722/ 15
time; that is to say, so of himself as 8, 722/ 34
see none other man say, without any learning of 8, 723/ 19
chicken must needs, I say that Luther therein lieth 8, 724/ 2
Church but if Tyndale say nay but they condemn 8, 724/ 27
nun. Wherein he cannot say we in our time 8, 726/ 35
time. And so even say that I say false 8, 727/ 30
Wherein if Tyndale dare say false... I shall yet 8, 727/ 30
dare say that I say, that the Catholic Church 8, 729/ 9
contrary; that is to say that himself is one 8, 729/ 23
should be bold to say nay but that in 8, 732/ 23
albeit he could not say, will I gladly give 8, 733/ 2
( time) and this, I say Matins and Mass after 8, 733/ 16
his crown again, and say we, then, that where 8, 734/ 5
other expoundeth wrong. Now say that in the place 8, 734/ 11
had vowed chastity... I say : But yet this one 8, 734/ 33
they still, whatever Tyndale Cyprian and Saint Augustine say : that of all that 8, 734/ 35
say, "universal," gave toward the Catholic," that is to 8, 735/ 26
these he laid, I say, for the authority of 8, 735/ 35
to bow down and say "Amen." Thus beginneth the 8, 736/ 29
that ye can either say or do. Ye promised 8, 737/ 2
what could ye then say for Manichaeus, to him 8, 737/ 7
to him that would say unto you, "I believe 8, 737/ 7
side, if ye would say to me, "Believe not 8, 737/ 17
if ye would then say to me, "Thou didst 8, 737/ 21
it well appeareth, I say, by Saint Augustine’s own 8, 738/ 24
hath. And thus I say, good readers, ye may, 8,739/9
he saith as we say, that the common Catholic faith. Howbeit, he will say, that now he neither, 8,740/24
arm," that is to say, , his strength. And even but because men so say, Accursed were he that, 8,743/15
than that I so say, And even so accursed themselves his matches, and say, that they were inspired, 8,744/30
And therefore, as I say, , Saint Augustine laid them as Saint Paul saith, say, "Lord Jesus" but in, 8,747/5
faith," that is to say, , the faith acquirete and telling the contrary I say, that this patch is, 8,748/9
the better. But I say, that except obstinacy and the other might frowardly say, he would not... but reasonably could he never say, why he should not thing as he will say, that he feeleth himself, 8,751/18
Now, therefore, as I say, , Tyndale must prove us it that church, I say, , may soon be perceived, 8,753/36
he then for shame say, that it was spoken, 8,754/19 Scripture; after this, I say, , touched in the seventh to damn it, I say, , and destroy it, by allegeth; that is to say, , "The same Spirit beareth As though he would say, thus: "The Spirit of may not we then say, again the contrary? Against why may we not say, that upon the woman's nothing why he should say, otherwise, but only that altogether that is to say, , that those men of for; that is to say, , such a feeling faith too"; if Tyndale, I say, , look by this to belief? "Well," will Tyndale say, , "but yet had he arm," that is to say, , his strength. And even but because men so say, Accursed were he that than that I so say, And even so accursed we put not, I say, , our trust in the men might hap to say, that I misreport him can in no wise say nay thereto... they blaspheme And then cannot himself say nay but that in fault. And if he say, that himself agreeeth with therein, do preach and say, the truth, and call tale of themselves, and say, that God moveth them But Tyndale will haply say to me therein as to them? He will say, , by likelihood, "O all the known Catholic church say so; for they be anything that they can say unto you? But I ye shall believe. I say ye shall believe me unto thy soul. And might be ashamed to say it... or, finally, so him to jest and elders only", but I of God. But I say, that saving for the Spirit of God": I say, that the very thing
very thing that I say of "faith alone" that 8, 778/ 28
up at sot's-hof. I say to Tyndale yet again 8, 779/ 19
a true. But I say that though it be 8, 779/ 22
faith that is to say, faith not alone, but 8, 779/ 26
alone that is to say, belief alone is very 8, 779/ 28
often, I dare well say, than himself hath said 8, 779/ 30
about it. And to say the truth, the thing 8, 779/ 32
faith of Christ." I say yes... for as far 8, 780/ 12
faith that is to say, to the only belief 8, 780/ 12
tale? Who did ever say nay to that? But 8, 780/ 16
false, they will, I say, every historical belief and 8, 781/ 7
believe the contrary. I say further that it is 8, 781/ 16
forth with God. I say also that after that 8, 782/ 20
faith, that is to say, belief alone... and sometimes 8, 782/ 31
more, too. For I say farther that all be 8, 783/ 20
Well," will Tyndale yet say, "Since it is so 8, 783/ 26
incredulity," that is to say, lack of belief. For 8, 784/ 9
But yet will Tyndale say, "Since I do now 8, 784/ 17
besides him which yet say, still as Luther did 8, 784/ 26
father that is to say, almost less than right 8, 785/ 27
God, Christ would not say, "Without me ye can 8, 787/ 2
do: he teacheth, I say, by these two things 8, 787/ 15
majesty of God: I say that Tyndale's "feeling faith 8, 787/ 20
all such miracles, and say the devil fleeth from 8, 788/ 9
the devil, I dare say, believeth, and so layeth 8, 788/ 14
it that is to say, for a schism, in 8, 791/ 15
against us? For we say not but that he 8, 793/ 26
more. But this I say, for all that, yet 8, 793/ 29
here no farther to say, in that I can 8, 794/ 36
he do more than say it... we will not 8, 795/ 6
will not let to say again that with as 8, 795/ 6
heart." We might here say that the fault which 8, 796/ 31
agreed thereupon, but I say written and unwritten, and 8, 800/ 9
very scripture. And then say I that the certainty 8, 800/ 13
Church. And that I say truth in this point 8, 800/ 15
see well, as I say, that our question is 8, 800/ 34
assail: that is to say, the argument by which 8, 801/ 27
Tyndale's disciple, since ye say that which is the 8, 802/ 19
ear in this wise: " Say thou believest it because 8, 802/ 26
unto thy soul. And say though at the beginning 8, 803/ 8
not advise him to say that he fleeth himself 8, 804/ 1
and yet dare I say, and Tyndale, I suppose 8, 804/ 14
I suppose, dare not I say the contrary, but that 8, 804/ 15
shall ask him, I say, therefore, the question to 8, 804/ 33
faith; that is to say, the historical faith of 8, 804/ 36
he be fain to say that by the preaching 8, 805/ 7
to make answer and say that he believed them 8, 805/ 23
for them?" shall I say. Now, to this question 8, 805/ 24
them the Scripture... we say that some things there 8, 808/ 26
of. If he will say that they be at
Saint Paul. If he say that he could not
did so. If he say yes, he felt it
still... and will therefore say that so may himself
Huessgen, and Zwingli, can say that the old holy
teacheth his disciple to say that they allege, "elder"
sheet anchor teacheth him, say that he believeth it
he can no further say but that he feeleth
what he list, and say he feeleth it written
God's own hand. Men say that he which hath
a door therefore... but say what he list, and
each of them should say therein when they were
be so mad to say as I do, and
another? Didst not thou say she was dead?" "Yes
be saved? If Tyndale say yes... then saith he
before. Now, if he say nay... then since the
point. Now, if Tyndale say that in all such
impediment of sin: then say I that thereby confesseth
in the dust. I say also that it should
shall find enough. I say also that if to
state: then is, I say , lost and destroyed the
to make him somewhat say therein... we shall in
then followeth it, I say , that every man of
come unto baptism, and say there may be some
whereabout I go, will say that in the baptism
faith... that is to say , into his only elects
and he will haply say that it is agreed
now will Tyndale peradventure say that the habit of
by the same reason say that the child hath
or else must Tyndale say that Saint Paul said
it is, as I say , no "story faith"... and
it clearly followeth, I say , by him, that the
people, that is to say , the known Catholic church
other side, if he say that himself feeleth a
I be bold to say that every man and
known Catholic church. Now say I, therefore, that, granting
that, granting him to say well and true in
in like wise, I say , the very, true church
and beheld him would say the man were blind
liberty without peril to say what he would, was
those his judges, I say that there were some
I will, as I say , leave off this fellow's
bad Saint Paul, I say , calleth "the church of
ecclesia (that is to say , "church" in English) doth
yet will Friar Barnes say that though Jews and
not for Peter... to say that they be unclean
purpose that is to say , that only such clean
understood; that is to say , that no man can
teacheth every man to say as Christ saith in
great sacrament... but I say in Christ and in

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for Saint Peter to say that they be unclean 8, 844/ 17
Barnes, and saith, "I say not that they be 8, 845/ 10
for the trees. To say that the whole thing 8, 845/ 24
For if he would say that every faithful person 8, 850/ 18
Catholic church. But to say that no man is 8, 850/ 21
points that is to say, that be so sanctified 8, 851/ 12
doth Saint Paul, I say, Saint Paul mean therefore 8, 853/ 21
own heart did, I say "we" as one should 8, 857/ 21
but I do not say "we that be here 8, 857/ 21
we" as one should church that is to say, in this city, as 8, 857/ 23
lords, what will you say to Lyra? I have 8, 858/ 2
men must of truth say "Forgive us our trespasses 8, 859/ 10
And if any man say (be he never so 8, 859/ 11
what he will now say better upon this better 8, 859/ 32
sin and must needs say "Dimitte mihi debita." The 8, 860/ 13
she needed not to say if she had none 8, 860/ 14
book; take out, I say, of his tale all 8, 863/ 17
had he not, I say, , the wit well to 8, 863/ 25
for Saint Peter to say true, and to call 8, 865/ 5
in the meanwhile, I say, , till God hath so 8, 865/ 23
of God?" (as who say, no man can), else 8, 865/ 27
unlawful for him, to say for the time the 8, 865/ 34
cannot let him to say true, for any fear 8, 866/ 13
it appeareth well, I say, , therefore, that though he 8, 868/ 20
as though he would say, "Sometimes, peradventure, she doth 8, 869/ 35
branches); since Barnes, I say, repugnant not only to 8, 871/ 9
she, " that is to say, the whole entire church 8, 871/ 10
since Friar Barnes, I say, , telleth us, in effect 8, 871/ 21
now, since, as I say, the points of the 8, 872/ 23
mountains"; that is to say, they that be in 8, 874/ 19
to be merchants and say they were going thitherward 8, 877/ 2
if Friar Barnes would say to this man, "Ye 8, 877/ 6
step in again and say, "But Master Merchant, I 8, 877/ 15
then would the man say, "Marry, sir, then I 8, 877/ 27
God that is to say, , declare us that same 8, 878/ 12
company why should Barnes say, , as he saith here 8, 879/ 9
As though he would say, "My Word that is 8, 881/ 18
prophet that is to say, , of the Son of 8, 881/ 31
soever ye enter, first say ye, "Peace be to 8, 882/ 20
And this would he say for the comfort of 8, 886/ 16
likely that she might say that the Scripture is 8, 886/ 30
were she likely to say that he might haply 8, 887/ 2
it or seemed to say against. And therefore would 8, 887/ 7
she were likely to say, "Father Barnes, this same 8, 887/ 14
Barnes here likely to say to this woman that 8, 887/ 34
good faith, I cannot say, taking an unknown church 8, 887/ 35
For if he would say, "Good daughter, the goodness 8, 887/ 36
If Friar Barnes would say, "Whenceover the true preacher 8, 888/ 6
as he doth will say that he construeth it 8, 889/ 15
therefore, though our Savior say that such as are 8, 889/ 1
this would Friar Barnes say, "Forsooth, dear daughter in 8, 890/ 12
she well likely to say again, "Verily, Father Barnes 8, 890/ 22
agree, as I hear say. And therefore this true 8, 890/ 37
when all the others say nay and be all 8, 891/ 6
Father Barnes," will she say, "I like it well 8, 891/ 8
will not suffer to say damningly false, we may 8, 891/ 26
be we," would she say, "such as be thus 8, 892/ 18
peradventure answer her and say, "Therefore have I showed 8, 893/ 29
were she likely to say again, "Yea, verily, Father 8, 893/ 32
utterly vain! For ye say I shall never know 8, 895/ 3
what hath he to say more to this woman 8, 895/ 6
find more yet to say to him. For she 8, 895/ 8
him. For she may say to him further: "Yet 8, 895/ 8
of Scripture? For you say plainly that the Epistle 8, 895/ 12
Scripture; and other men say yes. And ye 8, 895/ 13
apostles? For though ye say that ye can prove 8, 895/ 17
And then as ye say now by that piece 8, 895/ 22
there another come and say by another piece... and 8, 895/ 23
wheresoever any seem to say anything which the words 8, 895/ 24
strive thereupon... whereas ye say I shall by the 8, 895/ 26
wot well, Friar Barnes say. For this saith not 8, 896/ 1
may therefore (would she say ) that take that church for 8, 896/ 16
what hath he to say to a poor woman 8, 896/ 29
forth among them and say, "By Saint Malkin, Father 8, 896/ 34
in only whom ye say is the true faith 8, 897/ 4
what could Friar Barnes say to his hostess here 8, 897/ 8
of God's election, and say (as he signifieth and 8, 897/ 10
speak it out and say ) that when they come 8, 897/ 11
every man," will Barnes say, "that shall be saved 8, 897/ 22
preachers whom you dispraise say better. For they tell 8, 898/ 18
cherish them because they say right, and those that 8, 899/ 2
beat them because they say wrong. In good faith 8, 899/ 4
as these common preachers say : that God hath provided 8, 899/ 6
our brethren answer and say : that when he repenteth 8, 899/ 32
that these common preachers say well in that point 8, 900/ 1
that point, that they say that God hath provided 8, 900/ 1
doctrine that is to say , of true preaching the 8, 900/ 2
it right... and yet say that God will damn 8, 900/ 10
would his halting hostess say , ye seem now, by 8, 901/ 6
another thing," would she say ; "that if ye bring 8, 901/ 19
getting whereof themselves, ye say , can nothing do), shall 8, 901/ 26
some sorrow," would she say , "have I had for 8, 902/ 34
once a doctor, can say no better for it 8, 903/ 10
But, now, since ye say the true church is 8, 904/ 28
seek, that is to say , some unknown church: yet 8, 904/ 36
seek her... and ye say she is somewhere abroad 8, 905/ 7
hop forth again and say , "Marry, sir, that it 8, 905/ 10
the old holy saints say for his part: I 8, 906/ 6

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albeit that some will say there was a shrewd
the Church may well say of itself the words
And therefore, as I say, these words of Saint
but I do not say "we" as one should
we" as one should say "we that be here
church that is to say, in this city, as
Saint Augustine, as I say, showeth in those words
church; that is to say, the universal multitude of
Catholic church doth not say that the church is
lords, what will ye say to Lyra? I have
which dispute against him, say the same thing myself
Christ that is to say, the common, Catholic faith
faithful that is to say, agreeing together in the
but I do not say "we" as one should
we" as one should say "we that be here
though Saint Augustine would say to his audience in
we that is to say, you and I that
But yet, when I say "we" be the Church
holy men that will say of themselves that they
fidelium"; that is to say, the church of all
Catholic church, as I say, and not of any
such a church so say I too. For I
I too. For I say plainly that the church
see him so boldly say thereupon, "These words be
been Esau. But I say not this for that
of old, that I say there against this new
glosses only. And I say also that then he
all this may you say and yet lie. And
their councils, because they say mandamus, mandamus, praecipimus
therefore will Friar Barnes say that there was none
Judgment our Savior shall say to them that will
to them shall he say, "Go, ye accursed wretches
It cannot help to say that the council cannot
living, would reclaim and say that themselves would not
he seemeth before to say the contrary, where he
Barnes would, as I say, pretend that all they
time that these folk say the Church was led
heretic dare for shame say the contrary. Now, let
so mad as to say they did well, because
you what they would say thereto. And thereupon Luther
his beastly marriage, and say that vows of chastity
And I dare boldly say that all that whole
be good men and say as they think, and
or else, if they say as they think and
men; or else they say one thing and think
neither; or, finally, they say true and be evil
you in that they say true. And therefore either
not have letted to say, "Marry, we with Luther's
mountains"; that is to say, they that be in
compel every man to say as you say, and
to say as you say, and you will not say as Christ saith. And 8, 930/ 16
you will not once say, ye be built upon 8, 931/ 17
prophets; that is to say that the church may 8, 935/ 12
confound Friar Barnes... and say no further but that 8, 936/ 4
his book again and say the decree of that 8, 936/ 10
plain (would Saint Gregory say that the very church 8, 936/ 17
have stuck still, and say to some officer there 8, 936/ 21
fain in conclusion to say unto Saint Gregory 8, 937/ 14
therefore," would Saint Gregory say that there may 8, 938/ 30
Friar Barnes will here say that with all this 8, 938/ 33
that if he so can see but to say that in that general 8, 939/ 36
neither, can for shame say the contrary... but that 8, 940/ 16
For I dare well say not only that they 8, 940/ 23
that send them... I say that princes give their 8, 941/ 15
well or wrong: I say that the council in 8, 941/ 21
Now shall I further say that whatsoever all Christian 8, 941/ 28
it wrong. For I say that though Christ doth 8, 944/ 5
it. And therefore I say that Christ here plainly 8, 944/ 9
therein. This man, I say, if he be good 8, 944/ 16
his neighbor him, I say, sendeth Christ unto "the 8, 944/ 24
all these judiciaries, that And therefore, whatsoever Barnes 8, 945/ 1
himself; whoso, as I say, of good affection complain 8, 947/ 7
will be hard to say nay. Then to which 8, 949/ 17
wronged whereto doth Barnes say that Christ speaketh plainly 8, 949/ 22
so mad as to say that of a whole 8, 952/ 10
sin, and must needs say "Dimitte mihi debita" the 8, 956/ 29
she needed not to say if she had none 8, 956/ 29
before, and yet I say again, that though Christ 8, 957/ 11
you heard Friar Barnes say that he would rehearse 8, 959/ 28
sins every man, I say, of such manner of 8, 960/ 14
of a truth, ye say Amen. Ye know what 8, 960/ 28
forgiven us. Confession, I say, maketh us whole, as 8, 961/ 20
But, now, though I say we cannot here be 8, 961/ 24
that heresy. For we say that the church is 8, 962/ 4
Now, if Barnes will say that though it be 8, 962/ 15
what can we other say than that for the 8, 962/ 17
known Catholic church... then say we that there shall 8, 962/ 27
if Friar Barnes will say that it is like 8, 962/ 32
now... that is to say, that "the church" in 8, 964/ 14
those heretics lie that say the whole very church 8, 965/ 3
remitted that is to say, that hath not then 8, 966/ 5
declareth that is to say, in confession and acknowledging 8, 966/ 10
only such men, I say, as have so lived 8, 967/ 27
But some man will say, "I force not how 8, 968/ 33
life." Let no man say thus, my most well-beloved 8, 968/ 35
sin; that is to say, them that do die 8, 970/ 3
saints, that is to say. Let us hold ourselves 8, 977/ 24
sake. But I dare say they were none such, universal, since very holiness, Saint Augustine declareth that that the ceremonies used that Christ was not: that if the best such a word... and in a sermon that a woman that therefore though Saint Bernard make him seem to yet ye shall, I might be known and of Revelation. For we believe. But of this the contrary. For they without writing) yet they stand. And this they a packstaff. For they themselves at home, and and say that we sorts the one is (he will teach, they he do not, I And did he not come and agree. Well, own fault, whatsoever they they consent also. Then conclusion to condescend. Then necessary truth they, I adversaries: that all they such as be (they on the other side, deny my deduction, and church, which church themselves of all those that which deny it and Tyndale and Barnes. Then also, as all you known? What shall they unto the Scripture cannot folk agree which yet to believe. He cannot they will answer and I was about to well they will not) any more reasoning, I offended both (both, I these folk now to cause have they to say that they serve Antichrist so... then he lieth , see that neither of still, for all that that God hath made they the contrary. For that God, albeit that that the evangelists and without any proof, and that there is no that we say truth therein, and that they) the number of , because he hath chosen, command all folk, elect , "He that heareth you we then, whosoever so .Then ask we them we farther that forasmuch we farther that it , cannot damnably err in that this church is ) both good and bad that the very, true that the cause why cannot err, some cause that the same known it is unknown, yet we thus unto them , that it cannot be to this, trow we that any man can the very church is , "By the Scripture." For that by the Scripture, if these folk will hereafter, in time to yet again that since, in breach of God's that he will have that any of the 8, 979/ 8 8, 982/ 13 8, 982/ 16 8, 983/ 30 8, 984/ 8 8, 985/ 25 8, 985/ 26 8, 985/ 30 8, 986/ 13 8, 987/ 14 8, 993/ 11 8, 995/ 2 8, 996/ 16 8, 996/ 24 8, 996/ 24 8, 996/ 28 8, 996/ 33 8, 997/ 9 8, 998/ 5 8, 998/ 5 8, 998/ 13 8, 998/ 15 8, 998/ 24 8, 998/ 31 8, 998/ 33 8, 998/ 36 8, 999/ 18 8, 999/ 25 8, 999/ 31 8, 1000/ 13 8, 1000/ 17 8, 1000/ 23 8, 1002/ 14 8, 1002/ 19 8, 1003/ 14 8, 1003/ 30 8, 1003/ 37 8, 1004/ 5 8, 1004/ 8 8, 1004/ 30 8, 1005/ 7 8, 1005/ 9 8, 1005/ 27 8, 1006/ 22 8, 1006/ 23 8, 1007/ 27 8, 1007/ 35 8, 1009/ 35 8, 1010/ 4
which is, they will say, none but Christ. To say, "of the unknown church say, nay but that yet say, nay. Then conclude I say, that Christ did ordain say, ) the secret, unknown church say, , the flock) upon which say, , his church), we must say, yea, then go they say, , farther, that his church say, that Christ hath in say, therefore that the known say, that Christ hath here say, that Christ hath two say, , is Christ's very church say, I that of the say, , that either had our say, . And that himself was say, . And that he was say, , I shall not need say, . For he saith that say, be accursed... and then say, , by plain Scripture appear say, (as Tyndale already saith say, they then thereto: "We say, they, "but there is say, they all. This is say, that this is not say, , in Christ's flour there say, but that it is say, that he was put say, they go in and say, , he shall be put say, , that so complaineth to say, , "This is a good say, he would not have say, nay. But when that say, truth himself... which is say, but truth... and he say, I to them thus say, , the first point also say, that the church that say, besides, for this present say, nay himself, but that say, one thing," and also say, , this being from the say, , be heresies, and all say, ... There can be no saying, "Though the pope sin saying, "Though the pope sin
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<th>Term</th>
<th>Meaning</th>
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<td>scribes and the Pharisees,</td>
<td>of an old saint's</td>
<td>8,609/37</td>
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<td>made they against Christ,</td>
<td>excuse his folly with</td>
<td>8,624/7</td>
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<td>compelled him thereunto.</td>
<td>Lutheran, &quot;according to the</td>
<td>8,641/29</td>
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<td>he alloweth Saint Augustine's</td>
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<td>As they abuse that</td>
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<td>Church doth abuse the</td>
<td>believed because of the</td>
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<td>now because of thy</td>
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<td>him.&quot; And Saint Paul,</td>
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<td>our Savior rehearsing the</td>
<td>now because of thy</td>
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<td>pen as (our Savior</td>
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<td>moved me thereto.&quot; Which</td>
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<td>married in England and</td>
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<td>no fault in that</td>
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<td>the church of God,&quot;</td>
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<td>Saint Augustine well prove,</td>
<td>too, to make his</td>
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<td>to the Galatians, thus</td>
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<td>with Lyra for so</td>
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<td>Paul witnesseth the same,</td>
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<td>words of our Lord,</td>
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<td>find I no such</td>
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<td>8,815/32</td>
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<td>of Ananias and Sapphira,</td>
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<td>Paul witnesseth the same,</td>
<td>well and properly mean,</td>
<td>8,834/15</td>
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<td>see, by Saint Paul</td>
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<td>of the paschal lamb,</td>
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<td>also, according to the</td>
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<td>the woman of Samaria,</td>
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<td>For this is his</td>
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<td>of whom Moses prophesied,</td>
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<td>of Moses called holy,</td>
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<td>John speaketh of Christ,</td>
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<td>8,926/18</td>
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<td>hang still thereon, as</td>
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<td>the plain statute De</td>
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<td>touched in few words,</td>
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<td>very young and yet</td>
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<td>paths so beset, that</td>
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<td>faith, that Tyndale shall</td>
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<td>works... the Catholic Church</td>
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<td>8,1015/21</td>
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<td>unlearned? Thou that canst</td>
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<td>not yet full-feathered, but</td>
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<td>false and blasphemous as</td>
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<td>&quot;Abraham is our father</td>
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<td>of Saint Augustine, Luther</td>
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<td>&quot;God is thy father</td>
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<td>saying                      , but because we have</td>
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<td>saying                      , &quot;We be not sufficient</td>
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<td>saying                      ... but because we have</td>
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<td>saying                      of Saint Augustine ye</td>
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<td>saying                      when he was after</td>
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<td>saying                      , &quot;Despise you the church</td>
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<td>saying                      , &quot;Of Christ is the</td>
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<td>saying                      true. But peradventure he</td>
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<td>saying                      : &quot;Whatsoever a man soweth</td>
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<td>saying                      ... but we find fault</td>
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<td>saying                      . And therefore of likelihood</td>
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<td>saying                      , &quot;Ananias vowed his money</td>
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<td>saying                      , &quot;There is no damnation</td>
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<td>saying                      , &quot;Ye shall eat it</td>
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<td>saying                      of the Apostle, &quot;exhibit</td>
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<td>saying                      , &quot;You worship ye wot</td>
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<td>saying                      , Io: that like as</td>
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<td>saying                      , &quot;A prophet of your</td>
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<td>saying                      , &quot;Thou art a people</td>
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<td>saying                      that &quot;he hath his</td>
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<td>scabs                       and botches upon the</td>
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<td>scandalis                   magnatum sore and straitly</td>
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<td>scant                       spending four lines therein</td>
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<td>scant                       they either, which be</td>
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<td>scant                       he could after lurk</td>
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<td>scantly                     find anyone so shameless</td>
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<td>scantly                     teacheth so bold trust</td>
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<td>scantly                     read it, or thou</td>
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<td>scantly                     come out of the</td>
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<td>scantly                     the devil durst teach</td>
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<td>scantly</td>
<td>can all suffice. But</td>
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<td>scarcity</td>
<td>either of faith or</td>
<td>8,617/7</td>
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<td>congregation unknown to all</td>
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<td>among the Church and</td>
<td>8,668/33</td>
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<td>flock of his &quot;unknown&quot;</td>
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<td>through all the church</td>
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<td>far and long… in</td>
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<td>far and long… in</td>
<td>8,930/3</td>
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<td>persons unknown, here one</td>
<td>8,934/29</td>
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<td>out thereof, as Saint</td>
<td>8,938/8</td>
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<td>, unknown church, and yet</td>
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<td>throughout the world; wherefore</td>
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<td>far and long… in</td>
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<td>about the world Saint</td>
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<td>sects of heretics and</td>
<td>8,1028/36</td>
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<td>schism</td>
<td>&quot;,&quot; for both signify a</td>
<td>8,578/9</td>
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<td>schism</td>
<td>, in gathering together with</td>
<td>8,793/15</td>
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<td>schism</td>
<td>or heresy. For whether</td>
<td>8,1028/15</td>
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<tr>
<td>schismatic</td>
<td>sects, were it that</td>
<td>8,732/13</td>
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<td>schismatical</td>
<td>heretics do now) that</td>
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<tr>
<td>schisms</td>
<td>in and before his</td>
<td>8,602/14</td>
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<tr>
<td>schisms</td>
<td>; if from the faith</td>
<td>8,669/14</td>
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<tr>
<td>schisms</td>
<td>have arisen, either have</td>
<td>8,669/17</td>
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<tr>
<td>schisms</td>
<td>and very churches of</td>
<td>8,670/32</td>
<td></td>
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<tr>
<td>schisms</td>
<td>and bent away from</td>
<td>8,671/13</td>
<td></td>
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<tr>
<td>schisms</td>
<td>, be they never so</td>
<td>8,671/34</td>
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<tr>
<td>schisms</td>
<td>, in great number, among</td>
<td>8,791/27</td>
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<td>schisms</td>
<td>to be Ishmaels, Esau</td>
<td>8,791/30</td>
<td></td>
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<td>schisms</td>
<td>with an iron rod</td>
<td>8,794/15</td>
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<td>schisms</td>
<td>, upon the other part</td>
<td>8,912/23</td>
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<td>agree in the profession</td>
<td>8,914/12</td>
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<td>, which by plain profession</td>
<td>8,924/28</td>
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<td>out of heaven, as</td>
<td>8,1007/9</td>
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<td>here, as it always</td>
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<td>, he punished them and</td>
<td>8,1008/15</td>
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<td>do depart. Wherefore, since</td>
<td>8,1028/36</td>
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<td>and sects as from</td>
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<td>and heresies, and clearly</td>
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<td>among you, but all</td>
<td>8,1032/16</td>
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<td>to Friar Huessgen which</td>
<td>8,705/3</td>
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<td>scholar</td>
<td>of Tyndale whether he</td>
<td>8,803/30</td>
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<td>to prove a proud</td>
<td>8,804/4</td>
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<td>of Tyndale, since it</td>
<td>8,804/24</td>
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<td>scholar</td>
<td>&quot;Tell him whether it</td>
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<td>scholar</td>
<td>to make answer and</td>
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</table>

Tyndale, otherwise called Hutchins,
therefore ask this good
master of such a
articles ask this good
Tyndale saith to his
question Tyndale teacheth his
thing that this good
Tyndale, that is his
if he prove his
shall be all the
delight of the new
late master of Paul's
call many children to
courage and boldness to
saints' writings... and they
substantial answer Tyndale can
to call his proper
sleeveless answer. And the
you, both jesteth and
that Tyndale so royally
bread... and jesteth and
as he blasphemeth and
wild goose so comely
all his railing and
with jesting, mocking, and
souls, but jesting and
for all his goodly
were in such fond
not all to the
his tale his pleasant
to brawl, chide, and
he brawleth bigly, and
spirits" in mock and
reason that Tyndale in
known Catholic church to
mockery, knavish derision, and
himself doth mock and
Barnes in mockage and
so comely scoffeth and
mean here by his
reason which Tyndale so
and the new translation
in Wales, in Ireland,
the least, as the
rhymeless running of a
him not in a
such heretics, as God's
the world cannot now
Gregory bid him go
feeleth it scribbled and
then he feeleth it
whose rooms sat the
left them: wherefore the
coming of Christ, the
place he rebuked the
false glosses of the

| scholar | of Tyndale by the | 8, 806/ 33 |
| scholar | , not deny but | 8, 824/ 12 |
| scholar's | faith better than Saint | 8, 804/ 21 |
| scholars | of God, and I | 8, 615/ 16 |
| school | matters, neglected the old | 8, 623/ 33 |
| School | , brought up in London | 8, 806/ 31 |
| school | , and when he had | 8, 898/ 32 |
| scoff | jest, and rail, either | 8, 590/ 19 |
| scoff | at them that against | 8, 624/ 15 |
| scoff | it out. Tyndale And | 8, 681/ 2 |
| scoff | but a very cold | 8, 779/ 17 |
| scoff | with the proverb of | 8, 947/ 22 |
| scoffeth | upon the Precious Body | 8, 583/ 25 |
| scoffeth | out with a "like" | 8, 601/ 34 |
| scoffeth | upon it, and disputeth | 8, 661/ 35 |
| scoffeth | to be resembled unto | 8, 671/ 1 |
| scoffeth | and scorneth... by which | 8, 680/ 23 |
| scoffing | , and rejecteth them and | 8, 627/ 11 |
| scoffing | ween to rail out | 8, 641/ 22 |
| scoffing | that "God is a | 8, 664/ 27 |
| scoffing | at Saint Augustine's reason | 8, 680/ 24 |
| scoffing | peerless, yet doth Friar | 8, 831/ 12 |
| scoffing | , and suffer him to | 8, 862/ 30 |
| scoffing | upon miters and cross-staffs | 8, 863/ 10 |
| scorn | ; nor no newely the | 8, 833/ 12 |
| scoldeth | strongly, and raieth royally | 8, 764/ 25 |
| scorn | ... all Christian nations besides | 8, 578/ 16 |
| scorn | calleth a "high" reason | 8, 602/ 12 |
| scorn | : if Tyndale come to | 8, 619/ 5 |
| scorn | . And surely that word | 8, 702/ 30 |
| scorn | all hallowing of copes | 8, 988/ 16 |
| scorn | accounteth among other, profane | 8, 988/ 19 |
| scornth | ... by which, for all | 8, 680/ 24 |
| scornful | name of "spirits" only | 8, 578/ 18 |
| scornfully | rehearseth, and would seem | 8, 602/ 9 |
| scortatores | , which signifieth in English | 8, 683/ 4 |
| Scotland | , France, and Spain. And | 8, 584/ 21 |
| Scots | do for a skirmish | 8, 922/ 19 |
| Scottish | geste, be washed and | 8, 839/ 17 |
| Scottish | geste by letter. For | 8, 839/ 29 |
| scourge | , suffered to work | 8, 608/ 29 |
| scrape | it out, no more | 8, 752/ 20 |
| scrape | that authority out of | 8, 936/ 3 |
| scraped | in his heart by | 8, 817/ 2 |
| scribbled | and scraped in his | 8, 817/ 2 |
| scribes | and Pharisees and high | 8, 601/ 24 |
| scribes | , Pharisees, and high priests | 8, 601/ 26 |
| scribes | , Pharisees, Caiaphas, Annas, and | 8, 609/ 22 |
| scribes | and the Pharisees, saying | 8, 609/ 36 |
| scribes | and Pharisees, Caiaphas, Annas | 8, 611/ 32 |
confess further that neither
the Pharisees or false
doctrine of the naughty
evil Pharisees (for good
suffered not those naughty
it was in the
the one to the
point that whereas the
Christ's church to the
Jews' synagogue, with the
Pharisees and Sadducees, and
Master Tyndale, of the
many, yet Pharisees and
his apostles" as the
Catholic Church to the
his similitude of the
the Jews... and the
evil as then the
synagogue, the Jews, the
the synagogue and the
the clergy to the
than verily represent the
mother's belly, and those
all heretics, and the
same tale of the
his resembling of the
the doctrine of the
us that of those
the doctrine of the
you of the synagogue,
all heretics, and the
for themselves against the
John believe that the
of God by the
matter is unto the
and not as the
Tyndale, "not as the
as, for example, the
continually, against the false
means of the false
he had reproved the
destroy the body. The
them; and through the
trust therein than the
many places doth the
other? And when the
all? Or because the
contrary... both by the
before forbidden by the
sin persecute both the

scribes nor Pharisees, nor priest 8, 612/ 3
scribes began, truly construed and 8, 612/ 18
scribes and evil Pharisees (for 8, 612/ 20
scribes were there, and good 8, 612/ 21
scribes and false Pharisees to 8, 613/ 6
scribes and Pharisees in Christ's 8, 616/ 31
scribes and Pharisees of the 8, 617/ 32
scribes and Pharisees had been 8, 618/ 1
scribes and Pharisees of the 8, 618/ 15
scribes and the Pharisees, to 8, 619/ 7
scribes and Levites, and priests 8, 619/ 16
scribes and the Pharisees the 8, 620/ 18
scribes and rulers of the 8, 620/ 25
scribes and Pharisees were at 8, 623/ 11
scribes and Pharisees that then 8, 626/ 31
scribes and Pharisees and synagogue 8, 641/ 24
scribes and Pharisees that were 8, 642/ 1
scribes were, and as false 8, 642/ 9
scribes , and the Pharisees, that 8, 649/ 4
scribes and the Pharisees. And 8, 649/ 13
scribes and the Pharisees I 8, 650/ 1
scribes and Pharisees whom Mt 8, 672/ 5
scribes and Pharisees did by 8, 672/ 8
scribes and Pharisees good men 8, 692/ 28
scribes , and Pharisees, and synagogues 8, 692/ 34
scribes and Pharisees and synagogue 8, 692/ 36
scribes and Pharisees: he must 8, 697/ 5
scribes and Pharisees which taught 8, 697/ 5
scribes and Pharisees and the 8, 697/ 21
scribes , and Pharisees such a 8, 705/ 4
scribes and Pharisees good men 8, 705/ 26
scribes and Pharisees... which things 8, 706/ 1
scribes , Pharisees, and priests were 8, 717/ 33
scribes and Pharisees and the 8, 719/ 1
scribes and the Pharisees and 8, 719/ 23
scribes and Pharisees preached, and 8, 743/ 11
scribes and Pharisees did, nor 8, 760/ 30
scribes and Pharisees. And some 8, 761/ 20
scribes and Pharisees and the 8, 811/ 25
scribes and Pharisees rejected and 8, 885/ 24
scribes' and the Pharisees' doctrine 8, 642/ 28
Scripture biddeth us watch and 8, 581/ 4
Scripture ... thus crieth God in 8, 581/ 13
Scripture doth itself, and our 8, 582/ 4
Scripture exhort each of us 8, 582/ 11
Scripture saith that the diligent 8, 582/ 12
Scripture so commendeth the prayer 8, 582/ 15
scripture in the Gospel of 8, 583/ 9
Scripture . For which cause Wycliffe 8, 585/ 36
scripture wherewith they be rebuked 8, 587/ 25
holy translation of the Scripture, in which himself hath declared by the very all the places of my Dialogue proved by lineally, and had the and had corrupted the concerning the glossing of the expositions of the sundry places of Holy many plain places of age to age the the right understanding of that he construeth the clergy falsely construeth the Law and in the the construction of the Law and in the in part of our and interpreters of the those that expound the false doctrine, and the contrary, and construe the doctrine and exposition of their false expositions of old, true declaration of Paul saith, "prophets upon heaven... and that the their expositions construe the have they corrupted the Church hath "corrupted the also by the very be written in the were never written in special significations written in so will the very have patched to the literal sense” of the plenteous Spirit indited the allegation the text of be written in the the text of Holy and will take for than to construe the plain places of Holy Scripture , in which himself hath 8, 589/ 9 Scripture : he must, pardie, by 8, 589/ 23 Scripture is full, Tyndale in 8, 595/ 21 scripture of God, in such 8, 597/ 13 Scripture ... by which I prove 8, 603/ 9 Scripture itself. Whereof I there 8, 603/ 12 Scripture that he layeth for 8, 603/ 14 Scripture , last and continue forever 8, 604/ 8 Scripture so plenteously proved, but 8, 606/ 29 scripture of God, but even 8, 609/ 25 Scripture with false glosses. As 8, 609/ 33 Scripture in plain places... and 8, 610/ 3 Scripture , by the old, virtuous 8, 612/ 16 Scripture by the Jews that 8, 612/ 25 Scripture as where Saint Paul 8, 615/ 6 Scripture ) none but the clergy 8, 616/ 6 Scripture hath been received, and 8, 617/ 21 Scripture , and the right way 8, 618/ 8 Scripture wrong and teacheth the 8, 618/ 30 Scripture , and all the temporality 8, 618/ 36 Scripture , and that are also 8, 620/ 20 Scripture , and the faith and 8, 620/ 21 Scripture , as the best of 8, 620/ 26 scripture , we have many of 8, 620/ 36 Scripture were of the mind 8, 621/ 5 Scripture on their part, for 8, 621/ 16 Scripture adulterated and vitiated with 8, 622/ 22 Scripture otherwise. "Whereby should it agree with those old 8, 623/ 13 Scripture whereupon the false doctrine 8, 623/ 19 Scripture ... in which those old 8, 623/ 20 Scripture ) did consent and agree 8, 623/ 22 Scripture , whatsoever all they said 8, 624/ 5 Scripture wrong the devil hath 8, 626/ 13 Scripture , and blinded the right 8, 630/ 35 Scripture " and "blinded the right 8, 631/ 6 Scripture itself, as I partly 8, 631/ 34 Scripture do remain still and 8, 633/ 2 Scripture . And then falsifieth himself 8, 633/ 5 Scripture be not necessary: therein 8, 633/ 9 Scripture , too, by which it 8, 633/ 11 Scripture in plain places to 8, 634/ 21 Scripture with "false," "feigned" allegories 8, 635/ 23 Scripture , foresaw full well himself 8, 635/ 33 Scripture that the holy prophet 8, 637/ 15 Scripture rather for the fruit 8, 637/ 26 Scripture be very fruitful, whatsoever 8, 637/ 34 Scripture but what they list 8, 639/ 13 Scripture in earth, that is 8, 639/ 27 Scripture by which they be 8, 640/ 5
many plain places of
wrong understanding of the
the understanding of the
that know not the
even by the very
proved them this by
right understanding of the
the construction of the
words... Tyndale Wherefore, the
thou findest in the
must follow that the
where he said "the
that thou findest in
we find in the
find in very plain
think we find in
thou findest in the
books be the true
take not all for
that he meaneth by "
Scripture well understood" the
he calleth "found in
prophets, and had the
right sense of the
true interpreting of the
apostles and have their
them unto the true
faith examined by the
Church unto the "true
them unto the true
that we have the
us to have, the
to seek the "true"
scripture? Taketh he the
apostles for a false
call that the true
and he some other
calleth here the true
sure that by our
here confesseth for the
by that same "true"
words, none of Christ's
as he confesseth, the
lay forth some new
he calleth the "true"
can prove their newfound
more true than the
wit, that the pure
risen, not upon the
the words were Holy

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<th>as utterly condemn to</th>
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<tr>
<td>Scripture</td>
<td>... which I liked not</td>
<td>8, 640/ 34</td>
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<td>? he never learned of</td>
<td>8, 641/ 30</td>
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<td>Scripture</td>
<td>believe in him; look</td>
<td>8, 641/ 32</td>
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<td>Scripture</td>
<td>itself, and by Christ's</td>
<td>8, 642/ 15</td>
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<td>, they would peradventure have</td>
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<td>. Wherein if he would</td>
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<td>than he, and would</td>
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<td>truly understood, after the</td>
<td>8, 644/ 27</td>
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<td>, and the examples that</td>
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<td>and the articles of</td>
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<td>truly understood&quot; have they</td>
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<td>.&quot; Which &quot;thou&quot;? To whom</td>
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<td>that in the Sacrament</td>
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<td>that men are bound</td>
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<td>,&quot; he must tell us</td>
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<td>. For Friar Barnes saith</td>
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<td>8, 647/ 16</td>
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<td>so understood as himself</td>
<td>8, 647/ 16</td>
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<td>&quot; all those articles, and</td>
<td>8, 647/ 20</td>
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<td>of them... yet they</td>
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<td>make such a spiritual</td>
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<td>... yet they be fallen</td>
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<td>, and by their profession</td>
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<td>of &quot;Christ and his</td>
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<td>? Taketh he the scripture</td>
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<td>of Christ and his</td>
<td>8, 651/ 37</td>
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<td>? He will of likelihood</td>
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<td>! Or else hath Luther</td>
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<td>in close, which he</td>
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<td>scripture</td>
<td>. And surely so it</td>
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<td>, which himself here confesseth</td>
<td>8, 652/ 7</td>
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<td>nor of his apostles'</td>
<td>8, 652/ 13</td>
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<td>of Christ and his</td>
<td>8, 652/ 15</td>
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<td>of their own, to</td>
<td>8, 652/ 18</td>
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<td>we will then ask</td>
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<td>is mingled and watered</td>
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<td>itself, but upon the</td>
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no, that were for
what was of that
was holy and authentic
insinuation of some other
his apostles’... which other
to call the "true"
confesseth to have the
now to the "true"
his other, new, true
glossing of the true
once, and saith the
ever so construed the
is king, as the
faith examined by the
faith examined by the
they be, and the
God, and by the
him, and agree with
their faith examined by
either agreeeth with the
some faith after the
faith examined by the
faith examined by the
and judge by the
them dispute upon the
living, and exposition of
of interpretation of the
their interpretations of Holy
teacheth us with the
the Scripture, or without
as Saint Cyprian by
not which is the
so we receive the
that it is the
which is the very
man taken for the
great harm. But the
wrong declaration of the
writing for the true
and exposition of the
it discerneth the very
man ever took the
Catholic Church received the
some part of the
mistaking of the very
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knowing which is the
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you nor know the
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never a book of
rather, every book of
which is the true
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or believed beside the
that he took the
learned to know the
discern and know the
spiris first falsify the
only to refuse for
part of the very
confess for the very
one piece of Holy
books of the Holy
the very text of
have handled the holy
expound and declare the
name of "falsifying the
the sentence of the
Tyndale And when the
is greater than the
the Scripture, and the
great authority as the
in misconstruing of the
spied out, and the
of those texts of
all those texts of
you."
And where the
all such texts of
many plain places of
men these texts of
cast out as no
texts as in the
holy vows, where the
holy folk bring the
is greater than the
Scripture"... and that "the
say so; for the
which is the very
great authority as the
in the understanding of
by the understanding of
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unto the examples of
he should restore the
be understood of the
to know the very
the right sense of
them did construe the
by plain and evident

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our hypocrites that the
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faith, and unto the
lies through falsifying the
as they do the
of discerning the very
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right sense of the
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knowing which is the Scripture or in the true
right understanding of the Scripture, God both preventeth us
knew and believed the Scripture by the Catholic Church
belief of the very scripture; and then doth the Scripture, being by that outward
and then doth the Scripture expressly declaring it, as
manifold texts of the scripture to a church, and
which is his true of faith unto the Scripture ... granting that himself and
of faith onto the Scripture (as he saith), and
knoweth and believeth the Scripture, being by that outward
by clear texts of the Scripture, being by that outward
the Gospels were Holy
which was the true Hood for the true
none that know the his "feeling faith" by
Hood had been Holy which is the true
which was the true
none that know the
his "feeling faith" by
which is the true
the motions of the
these two texts of the Scripture
the third place of the Scripture and saith...Tyndale The
thing accursed in the Scripture. A little before, Tyndale
But I suppose the Scripture speaketh of these proud
men; of whom the Scripture saith that they put
Augustine, in believing the Scripture also confirmeth the same
yet by the same itself and of the Scripture and of every part
Testament be the true Scripture of God, as the
the New Testament for the Scripture (as Saint Augustine saith
of God, to preach the true Scripture among them and make
that he knoweth the Scripture of God... but believe
books be the very Moses, of which the Scripture testifieth that they believed
Acts 8). Nevertheless, the Scripture testifieth that six hundred
we allege for us Scripture elder than any church
books be the true scripture of God. But I
other places of Holy Scripture of God, But I
against both reason and against both reason and Scripture, would he mock unlearned
prophet, and, as the Scripture, saith, a most mild
Moses, of which the Scripture testifieth that they believed
Acts 8). Nevertheless, the Scripture testifieth that six hundred
which is the very Scripture, the better for the
that he belieith the Scripture, for the not so. For the
the Scripture, for the not so. For the
we believed either the which is the very
which is the true which is the very
knoweth which is the Scripture, by the Catholic Church
knoweth which is the Scripture, by the Catholic Church
knoweth which is the Scripture, by the Catholic Church.
knoweth which is the Scripture, by the Catholic Church.
knoweth which is the Scripture, by the Catholic Church.
knoweth which is the Scripture, by the Catholic Church.
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which is the very evangelists be the very evangelists be very, true not now believe the knowledge of the very we allege for us for their heresies the we, then, to the Tyndale, "for us the of them layeth the we doth but walk the that is written, that is written, the their alleging of the for, to leave both which is the true the books of the knowledge which was the Scripture, nor believeth the to be the true is the very, true the believing of the and for the very since that originally the learned by none other by that the true scripture, ye know not by scripture of God? To this scripture of God, he believeth scripture still for the authority scripture, which is our principal scripture elder than any church Scripture and old, ancient stories Scripture. For therein they make scripture elder than any church Scripture as well against all Scripture ... we say that some Scripture, too... as I have Scripture, but such as he Scripture. And therefore must he Scripture. Howbeit, in this that he doth but walk Scripture, but upon the right Scripture. Now do we lay Scripture. ... they can never avoid Scripture before Luther's days, that Scripture in such wise that Scripture: First, for such points Scripture, as the article of Scripture; for in Scripture it scripture it is not spoken Scripture, of which these heretics Scripture which they themselves receive scripture of the New Testament scripture of the Old Testament scripture of Christ contrary to scripture of Christ contrary to Scripture did ever expound it scripture of Christ approveth it scripture which Tyndale here teacheth scripture written, agreeth with the Scripture is not worth a a scripture and all... and when scripture of God, because he scripture because the Church so Scripture ... so came he first Scripture by the teaching of Scripture, nor believeth the Scripture to be the true scripture for the teaching of scripture ... so is the known Scripture, and by whose teaching scripture the same church is Scripture is known, as Tyndale scripture. And thus, good Christian scripture is known by the
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Doctrine nor of the Scripture itself; and on the 8, 828/ 30
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in those places of Scripture which himself allegeth, the 8, 835/ 12
for the places of Scripture that he bringeth forth 8, 839/ 3
the same places of Scripture and of Saint Augustine 8, 839/ 7
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that is not in Scripture , at her will? Nay 8, 862/ 10
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is open in Holy Scripture that when Peter spoke 8, 873/ 35
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be much written in Scripture , though that of that 8, 881/ 4
is open in Holy Scripture. For it proveth, ye 8, 881/ 7
in the books of the Scripture. For that is the 8, 881/ 9
leastwise to keep the Scripture or not. But, now 8, 881/ 13
might say that the Scripture , the prophet speaketh these 8, 881/ 13
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would construe me the
do teach besides the
God written in Holy
the necessary exposition of
doctrine agreeth well with
can be by the
good ground, of Holy
the selfsame ground of
taught to understand the
that are commended in
wit, works according to
is to wit, the
in the understanding of
right understanding of the
the true declaration of
the very books of
James is not Holy
true construction of the
me the very, true
and accepted for Holy
that they be Holy
knoweth which is the
it be written in
and false expounders of
the true preaching of
good living after the
that it is in
that it is in
plain false, if the
also that the same
all. For if that
that but by the
Scripture, and then the
she telleth me the
you saith that the
of you declare the
I see that the
means one by the
all the places of
forth certain words of
fellow might construe the
may appear by the
in the construction of
him that by the
For we have the
that, "And since the
that ye understand the
see further in the
saints that construed the
be tried by the
Scripture
now, namely construing it
Scripture
damnable dreams of men
Scripture
convict and reprove."To
Scripture
; not for his own
Scripture
for I cannot know
Scripture
sure, of so many
Scripture
, both our very mother
Scripture
, by their false handling
Scripture
. Which till we do
Scripture
because that, though it
Scripture
) as also the other
Scripture
truly declared, without any
Scripture
already... and these be
Scripture
because she is our
Scripture
. But how shall I
Scripture
? For you say plainly
Scripture
; and other men say
Scripture
perceive where be some
Scripture
?" To this when Friar
Scripture
, of those may she
Scripture
... for "God giveth his
Scripture
is not any unknown
Scripture
: she may therefore (would
Scripture
, till Father Barnes can
Scripture
and the good living
Scripture
? How can I get
Scripture
that God would all
Scripture
that the bondservant which
scripture
be true that saith
scripture
maketh much against our
scripture
be as they preach
Scripture
, and then the Scripture
Scripture
cannot be so learned
Scripture
proveth for her part
Scripture
proveth for your own
Scripture
truly and which untruly
scripture
which each of you
Scripture
, and another by the
Scripture
that he hath brought
Scripture
construed after their own
Scripture
as himself list, and
Scripture
itself. For the holy
Scripture
. Now think I that
Scripture
he might lawfully do
Scripture
for us... by which
Scripture
is on our part
Scripture
wrong and not only
Scripture
than all they to
Scripture
against your heresies before
Scripture
; for that is the
of learning saving Holy
  heresies, but not in
and founded of Holy
  that be not in
place precisely of the
  authority from all the
good places enough in
as they found in
condemned and abhorred in
false expounding of Holy
  must fly to the
sendeth us to the
meaneth that by the
written in the plain
the church by the
  them only to the
understanding of the same
the readers of the
true exposition of the
and all doubts of
general councils by the
list to misconstrue the
the texts of Holy
one of open, plain
necessary understanding of the
  it by the very
glosses with falsifying the
strangely declare Christ's Catholic
in false rehearsing the
one text of Holy
beastly folk in Holy
in his church, in
expositions of the old
that, the corps of
will believe but the
many doubts upon the
true understanding of the
allthing is in the
taken and understood the
that the book of
lay also that the
God will open the
either by declaration of
necessity that reason and
the necessary understanding of
anything be necessary beside
there be beside the
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themselves be by the
be sure by the
surely taught in the
hereafter find in the
are there in the
proved by the plain
since no proof of
prove this point by
be spoken of in
article is proved by
they perceive by the
it not proved by
since it appeareth by
very order, the plain
church" is used in
you by the very
I say, by plain
is nothing in the
that looketh in the
the whole corps of
plain texts of the
all the places of
and interpretations of the
of these places of
always by plain, open
Scripture; for by the
truth be by the
you by reason, by
saints, interpreters of the
against the plain, open
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showed him the plain
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and commentaries upon our

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Christ, but only by scriptures … for if they have 8, 875/ 1
he know but by scriptures , that will know the 8, 875/ 10
other thing but unto scriptures , which, as I have 8, 906/ 10
he sendeth men to scriptures . Wherefore commandeth he that 8, 928/ 29
he brought of the scriptures ? For in that time 8, 928/ 33
them give themselves to scriptures of God. Before, by 8, 928/ 34
of faith, but the scriptures . By works first was 8, 928/ 35
Christ, but only by scriptures only? Wherefore our Lord 8, 929/ 9
he know but by scriptures … for if they have 8, 929/ 13
other thing but unto scriptures , that will know the 8, 929/ 22
he sendeth men to scriptures. Wherefore commandeth he that 8, 929/ 29
treacle mixed with one scriptures ? For in that time 8, 928/ 30
as ye have heard, scriptures of God. Before, by 8, 928/ 34
in acquaintance beyond the scriptures . By works first was 8, 928/ 35
that out of the scriptures only? Wherefore our Lord 8, 929/ 9
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his passage over the scriptures , that will know the 8, 929/ 22
as be beyond the scriptures of this world there 8, 1020/ 6
net cast into the scriptures : now, being the perpetual 8, 1032/ 14
ran headlong into the sea and out like 8, 801/ 32
money otherwise, seek and sea with some of our 8, 628/ 30
treacle mixed with one search about whether he may 8, 701/ 12
as be beyond the sea gathereth and bringeth to 8, 834/ 8
as be beyond the sea, as many as be 8, 857/ 24
his passage over the sea, again, longed sore to 8, 884/ 11
as be beyond the sea, as many as be 8, 908/ 27
net cast into the sea, that gathered both good 8, 1020/ 6
Christ's net in the sea of this world there 8, 1020/ 24
ran headlong into the sea, that gathered both good 8, 1020/ 6
money otherwise, seek and
bound to seek and
voluntary, to seek and
Rome to seek and
that all the elects
would have sought and
the same Book and
of... sent in shorter
yet in the mean
the leastwise for the
crept up into the
crept up into the
crept up into the
earth come into the
into the place and"
crept up into the
clergy, creeping into the
brought before the judgment
be, peradventure, made a
let us hear his
hear his second. The
And consider that his
the Blessed Sacrament this
I then in the
length, through all the
he cometh to my
printer had left the
first fell to the
in defense of the
curch of Christ. Which
The Defense of the
by Saint Cyprian, the
it again upon the
destroyed. Now is the
come and teach the
final solution of the
or starch. And the
Spirit of God. The
his exposition of the
we shall in the
as appeareth in the
have heard already. The
to Timothy, and the
thee." And in the
thereof. As for the
Saint Paul in the
that epistle, and the
feign (saith he) the
into their hearts. The
he mean on the
dedicated unto Christ. The
search and be sure thereof
search out such necessary whether
search out some poor man
search out and follow the
searched, she might have found
searching therefor also, have taken
season, to call home again
season, since I see none
season; which whentsoever it shall
seat of Moses, Aaron, and
seat of Christ and his
seat of Christ and his
seat of Christ and his
seat of Moses," did in
seat of Christ and his
seat of Christ, that every
second question after that: whether
Second. The Second Reason Tyndale
Second Reason Tyndale Another reason
second reason, wherein he reprouveth
second reason of his, I
Second Book did after prove
second chapter, that such as
Second Book, goeth from the
second unprinted. Is not this
second heresy, that was of
second reason proving the known
second reason is that we
Second Reason Tyndale Another like
second by Saint Augustine. And
second man telling the contrary
second part his "feeling faith
second. For in the first
second argument made for the
second conclusion is the love
second, that though he came
second Psalm. Now, if Tyndale
second part of his division
second chapter of the Acts
second shall be Friar Barnes
Second, both, do plainly prove
Second Epistle, affirming the same
second point, is verificed in
second chapter of his epistle
Second Epistle too. In which
second intention. Which is, he
second token is that the
second manner that by these
second, that there is in
being of a right
that hath wrong. The
biddeth him at the
us now to the
to the second. The
the witnesses at the
the first or the
Barnes. Now, for the
which each knew other.
came himself down, the
come in with the
he. And unto the
make you plain the
The proof of which
a known church. The
working within... and the
also for dread. And
definition, the very church.
they be God's elects;
Friar Barnes rehearseth them.
were never of it;
quite overthroweth all them.
of orders: first, apostles;
to wit, a certain
they bide not always
Apostle find out another,
Tyndale to make a
long be they a
to wit, by the
his prey, by the
please him, by some
do but by the
his prey by the
so that the inward,
that inward cause, the
by their own sure,
What a great, high,
and fell in a
no more than a
household is by his
so subtle and so
the house of his
read? If his own
as him listeth, a
be sure, by the
Father Barnes, taking your
more but that very
not only all false
folk with all the
are they not your

second sort, yet would the
second , that because he that
second monition (if the first
second . The second point is
second point is, ye wot
second time being called thereto
second warning, eschew and flee
second point, ye shall understand
second was his church of
Second Person of the Trinity
second , and say that Christ
second I dare well say
second ; that is to wit
second part not only followeth
Second Point: that is to
secondary , the occasions outwardly given
secondly is his "feeling" faith
Secondly, now, consider well this
secondly, that they be washed
Secondly shall I show you
secondly, by heretics, which were
Secondly I will prove you
secondly , prophets; thirdly, doctors; and
secret scattered congregation unknown to
secret More Here Tyndale proveth
secret sense therein... and that
secret insinuation of some other
secret , unknown sect but they
secret , inward teaching of the
secret , inward motion and instinct
secret inspiration teachTyndale, and
secret instinct of his excellent
secret instinct of nature. Consider
secret cause working with us
secret help of God that
secret feeling, such as they
secret mystery this man teacheth
secret agreement with him what
secret traitor in a king's
secret treason straight out of
secret ) may be oftentimes deceived
secret hostess at the Sign
secret hostess, the goodwife of
secret privy knowledge of such
secret inspiration, that they be
secret , unknown, spiritual church... ye
secret sort of faithful folk
secret heretics openly professing the
secret unfaithful folk that then
secret church of good men

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so none of your
yet none of your
very church was a
young being open or
own imagination of a
of proving his own
amend by his own
amend neither at thy
private matter, against a
bad, and with the
catholic church were a
nor prove his own
in earth, is no
at great length the
have ye heard the
can never be but
Spirit do still, by
belief grown in the
will they say) the
they always said, the
one, is only his
would neither amend by
of whom in such
should go seek the
that not in corners
done to him as
of the Catholic Church
and cleanliness they should
of the evangelical fraternity,
Barnes' book. After which
of God shall be
traitors that went about
the Christian faith and
among that company and
be for that time
of every man that
man hearing him and
own master; yea, and
shouldst first warn him
the Canon, without the
the Pope and His
the Pope and His
the pope and his
Tyndale calleth the pope's
all the body a "
the pope and his
sort of all this
the pope and his "
heretics and a damnable
things as the one

secret

church of good men

8, 927/ 30

8, 927/ 32

8, 936/ 17

is not the thing

8, 937/ 7

, scattered, unknown church, and

8, 939/ 33

church... and therefore he

8, 942/ 26

monition or else at

8, 942/ 32

warning nor at thy

8, 948/ 2

and an unproved truth

8, 950/ 15

, unknown church of only

8, 951/ 20

, unknown church scattered about

8, 980/ 6

church of only saints

8, 983/ 9

, unknown church, as Friar

8, 992/ 6

, unknown church devised by

8, 993/ 7

, unknown church framed and

8, 993/ 8

in this world where

8, 995/ 3

inspiration, reveal and open

8, 996/ 21

revelation inspired by the

8, 1006/ 17

, unknown church whereof only

8, 1011/ 29

, unknown sort of only

8, 1012/ 35

church unknown when they

8, 1013/ 23

warning nor by warning

8, 1023/ 9

things we must needs

8, 1023/ 33

unknown church of elects

8, 1024/ 4

, but look on whoso

8, 594/ 36

to cut his garment

8, 595/ 19

grown to consent by

8, 715/ 12

sow and set forth

8, 879/ 21

brought unto her Friar

8, 884/ 7

read over by herself

8, 884/ 8

moved and taught inwardly

8, 897/ 13

to betray him all

8, 907/ 11

muttering the contrary, of

8, 924/ 25

agreed with them in

8, 927/ 17

a good man. And

8, 936/ 35

findeth his brother (that

8, 944/ 10

reproving him... and thereby

8, 949/ 12

sometimes, against his own

8, 986/ 8

And if that cannot

8, 1018/ 3

, without Oblation, without Sacrifice

8, 594/ 26

Be Christ's Church or

8, 576/ 21

Be Christ's Church or

8, 577/ 26

" which question, as I

8, 578/ 3

(by which name he

8, 578/ 5

"! Which he might as

8, 578/ 8

" here he turneth it

8, 578/ 15

would not only have

8, 585/ 20

" and after, yet farther

8, 598/ 8

. And so the Jews

8, 601/ 28

did reckon and account

8, 619/ 20
told Luther and his sect that in the Sacrament 8, 641/ 7
since not only no sect agreeeth with other, but 8, 647/ 8
he nameth no one sect of them all, but 8, 666/ 8
nor of any known sect, they cannot be suffered 8, 668/ 30
they a secret, unknown sect but they neither be 8, 668/ 36
to be a known sect and a false known 8, 669/ 3
their fellows, made a sect of schismatics and bent 8, 671/ 13
and all their whole sect such a sure fall 8, 677/ 7
than ever had any sect of heretics any continuance 8, 680/ 20
texts himself and his sect that is to wit 8, 686/ 12
shameless harlots of their sect, do shamefully misconstrue the 8, 717/ 11
living of their own sect … by which we may 8, 732/ 19
the heretic of whose sect Saint Augustine had been 8, 735/ 11
obtained that whereas every sect of heretics would fain 8, 735/ 30
the heretics of that sect and proveth them that 8, 736/ 11
for favor of the sect, , cannot but seem very 8, 743/ 23
now… followed the false sect of some such as 8, 784/ 4
the Catholics, so every sect pursueth other? For the 8, 790/ 28
Manichaeans, from whose false sect God had called him 8, 803/ 34
punished here… yet one sect there punisheth and killeth 8, 817/ 24
belief, to which the sect of Luther giveth all 8, 825/ 32
and in none other sect . But whatsoever "hope" those 8, 825/ 37
Church hath, and no sect of all these heretics 8, 826/ 10
Church for them… some sect of which both Tyndale 8, 872/ 31
sistren of the evangelical sect, methought they were in 8, 903/ 8
all which as no sect agreeeth with other… so 8, 912/ 24
have been, their own sect taken for the very 8, 933/ 27
same shameful sensual, beastly sect would have been condemned 8, 940/ 32
and gotten into their sect great princes, used their 8, 954/ 27
But afterward, when that sect was by the goodness 8, 954/ 34
he were of the sect of the Donatists. And 8, 962/ 3
ty were contained every sect in some proper place 8, 976/ 4
God shall suffer no sect of heresy to spread 8, 982/ 15
person of their ungracious sect, , in so far forth 8, 1027/ 19
of those whose whole sect was accursed, would, ere 8, 1027/ 23
Arians and every other sect of heretics since. And 8, 1033/ 16
other. For no one sect of them all do 8, 1033/ 24
that none of these sects of heretics be. And 8, 576/ 12
is that all the sects of heretics do come 8, 598/ 25
say, among all the sects of heretics, but that 8, 600/ 23
none of all the sects of heretics, because all 8, 603/ 2
Manichaeus, with forty such sects more. All whom the 8, 607/ 24
to make sedition and sects among his people, but 8, 611/ 10
them divers sorts and sects, as Pharisees and Sadducees 8, 619/ 16
there, because the sundry sects abode still together… but 8, 621/ 32
Luther and all their sects for the very plain 8, 623/ 29
himself and all their sects be against all the 8, 626/ 22
and all their other sects, clearly would give a 8, 627/ 3
the bringers-in of damnable sects . Whereby it well appeareth 8, 627/ 22
brought a hundred sundry sects of heresies, erroneous, false 8, 627/ 29
rable of all the sects of heretics. But, now 8, 643/ 9
the Church and his sects it is not fully 8, 646/ 30
indeed; and so the sects take not all for 8, 646/ 34
as there be sundry sects of heretics. And since 8, 647/ 7
church not only diverse sects , but also diverse men 8, 647/ 12
consented in, against the sects of these heretics. Which 8, 650/ 13
part, against all their sects , all the old holy 8, 659/ 29
follow that all the sects which are sprung in 8, 662/ 30
so that all those sects be the true church 8, 662/ 34
know that all the sects that are sprung from 8, 663/ 10
there of sundry manner sects , as well in articles 8, 663/ 22
church then, since the sects that are departed out 8, 665/ 7
not that all the sects that go out of 8, 666/ 3
those other churches and sects neither, because they believe 8, 666/ 26
Church and the divers sects , and neither live nor 8, 668/ 33
all other churches and sects , of which every one 8, 670/ 12
these churches of these sects be arisen and gone 8, 670/ 27
all the churches of sects at sundry times gone 8, 670/ 31
and all these sundry sects , nor yet any one 8, 670/ 35
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likewise do all these sects of heretics, which in 8, 672/ 4
all these accursed serpentine sects of heretics both with 8, 672/ 11
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of his false, schismatic sects , were it that should 8, 732/ 13
of all shameful shameless sects that the devil can 8, 767/ 8
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be almost as many sects as men, and never 8, 772/ 16
masters of these new sects ... not without a cause 8, 806/ 7
remnant of those hundred sects , of which never one 8, 808/ 21
the remnant of the sects , as against the Catholic 8, 808/ 23
church, yet their contrary sects so vary between themselves 8, 817/ 21
or Zwinglians, with many sects more, would one bite 8, 817/ 23
brethren of his hundred sects would have been ashamed 8, 832/ 36
archheretics of all their sects , are the chief whoremasters 8, 836/ 11
sisters of these heretical sects ... there is, I trust 8, 836/ 21
of his many sundry sects , which call the sacraments 8, 842/ 31
all the other hundred sects of heretics, and wherein 8, 872/ 18
sped man in the sects , and tell her she 8, 887/ 1
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as all sorts of sects agree, as I hear 8, 890/ 37
sure, of so many sects of contrary construers, which 8, 891/ 5
of all their hundred sects should be well able 8, 902/ 18
the favor of the sects … and so hath my 8, 902/ 34
great or so many sects of heretics arisen and 8, 934/ 25
which of so many sects , or of some few 8, 934/ 26
faith and abominable, beastly sects , by your own beastly 8, 936/ 29
some parts of Almaine, sects dissiwered and departed from 8, 951/ 32
as had brought up sects and schisms in the 8, 952/ 4
Donatists, but against other sects of heretics, called the 8, 963/ 28
understand that those two sects , between them, brought up 8, 964/ 12
against all these new sects , that good works be 8, 969/ 12
all the manifold open sects of heretics. As the 8, 975/ 12
none of all the sects of heretics can be 8, 982/ 13
of so manifold diverse sects of heretics. By which 8, 982/ 23
many sundry schisms and sects as from the beginning 8, 992/ 11
heretics, as all the sects of heretics have been 8, 1026/ 31
church from all the sects of heretics was even 8, 1026/ 37
had gotten into their sects the strength of great 8, 1027/ 6
the known several scattered sects of heretics and schismatics 8, 1028/ 36
from which all the sects of heresies be sprung 8, 1030/ 18
out of which all sects of heretics have gone 8, 1030/ 21
was before all the sects of heretics, and out 8, 1030/ 27
not that all the sects of heretics have gone 8, 1030/ 32
their dissonant and contrary-believing sects to dwell and abide 8, 1032/ 3
but if all the sects together do succeed and 8, 1033/ 22
to their dissonant and contrary-believing sects each contrarieth other. For 8, 1033/ 23
old church. Also, these sects resuscitate and raise up 8, 1033/ 26
the spiritual power or sects dignity. For many princes 8, 857/ 34
in spiritual power or secular dignity, but in confession 8, 858/ 20
of spiritual power or secular dignity… for many princes 8, 910/ 6
written both unto the secular powers, whom he exhorted 8, 953/ 23
temporal pain, or any secular power, until the heretics 8, 954/ 22
his own writing, the secular powers thereto… and he 8, 955/ 21
addressed unto such noble sects men as he required 8, 955/ 36
Barnes mocketh, to intentio sects , for that will be 8, 1003/ 22
our logicians do intentionem secunda that is, a thing 8, 859/ 7
hand, in raising of serious, strife, debate, and war 8, 608/ 20
prophets, not to make sedition and sects among his 8, 611/ 10
and strife, wrath, contentions, seditions , heresies, envy, manslaughter, drunkenness 8, 757/ 16
and strife; wrath, contentions, seditions , heresies, envy, manslaughter, drunkenness 8, 1025/ 1
sowing of dissension and sectious schisms go about to 8, 672/ 13
railing of a lewd, seditious heretic upon all the 8, 832/ 20
up, too, such pestilent, seditious persons as not only 8, 911/ 17
false heretics, and all sectious schismatics, upon the other 8, 912/ 23
that shall you after see . Let us now go 8, 576/ 15
even a world to see . For first he maketh 8, 576/ 18
ye, good Christian readers, see that Tyndale, which in 8, 577/ 24
that every child may see how loath he is 8, 579/ 1
once, lo, than 1 see the world wont to 8, 580/ 33
aught that I can see, so to preserve the
leaf. And now ye see Tyndale, that preacheth so
wise man will soon see that since the punishment
neither hear us nor see us, but lie still
And now that ye see, good Christian readers, for
And thus ye may see that the shrewd sort
is it good to see what law so specially
their patrimony. Whereof, ye see
Rome, in his own as far as I will not let us
as I will not let us see Tyndale, that preacheth so
him and his fellows see whether they say truth
cometh forth, as ye see whether the priest say
by degrees, as ye see now, with his five
his apostles let us see, that one reason somewhat
I trust ye shall see that the shrewd sort
me even sorry to see, that further he shall
now shall you further see, how Tyndale goeth forth
glosses. As thou mayest see in the Gospel, how
the remnant, ye shall see Tyndale fall ever deeper
alone with them... and see whether he have any
we can no more see whereabout he walketh than
it; for surely I see it not. And yet
then shall ye well see that they shall (as
as every man may see that list to turn
would advise him to see well that he took
no more but ever see surely to one thing
so saith. But then see we well, and so
he lieth. For ye see yourselves that Tyndale proveth
they list. Howbeit, I see not greatly why Luther
Christ. And here, ye see well, good readers, I
For every child may see, pardie, that these two
another and so ye see well they do. And
And so ye may see that Tyndale affirmeth now
known well enough, ye see now very well that
reader, that when ye see you, good readers, that
the apostles damned. So see that the same things
shall easily perceive and see with what substantial answer
since: let us now see that Tyndale's example and
readers, here ye clearly see him do anon; but
And so ye shall see to his hands: I
candle and let you see for a sample some
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<td>the same. And now see ye well that for 8, 690/ 27</td>
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<td>Whereof let us now see whether Tyndale, speaking so 8, 690/ 35</td>
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<td>by which ye may see that Tyndale doth nothing 8, 692/ 31</td>
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<td>that now live... we see well at our own 8, 695/ 14</td>
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<td>own. And thus ye see, good readers, that where 8, 697/ 12</td>
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<td>thus may we soon see that these new sects 8, 702/ 23</td>
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<td>point, ye may clearly see that concerning offerings to 8, 703/ 1</td>
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<td>very glad that ye see so clearly that those 8, 703/ 14</td>
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<td>their Masses. And now see you plainly that Tyndale 8, 703/ 25</td>
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<td>the purpose, surely that see not I. For whereas 8, 707/ 16</td>
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<td>it. As ye may see how they juggle with 8, 710/ 17</td>
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<td>that they should not see whether Tyndale speak here 8, 715/ 28</td>
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<td>that every man may see now... We say that 8, 715/ 33</td>
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<td>him heretic. Let us see now how courteously I 8, 716/ 18</td>
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<td>point; where you shall see what I shall yet 8, 716/ 26</td>
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<td>God. This, lo, ye see well, Tyndale must grant 8, 717/ 15</td>
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<td>both such as ye see . But now shall ye 8, 717/ 24</td>
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<td>before him.&quot; Here ye see, good readers, for aught 8, 721/ 7</td>
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<td>and then shall ye see for lack of other 8, 724/ 28</td>
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<td>mother. And so I see well Tyndale meaneth for 8, 725/ 6</td>
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<td>himself so wise, to see such a foolish forgetfulness 8, 725/ 27</td>
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<td>hear... and eyes to see that the blind leaders 8, 727/ 1</td>
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<td>of the blind cannot see ... and a heart to 8, 727/ 1</td>
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<td>hear, and eyes to see that the blind leaders 8, 728/ 24</td>
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<td>of the blind cannot see , and a heart to 8, 728/ 24</td>
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<td>Church neither can hear, see , nor understand, nor know 8, 729/ 10</td>
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<td>he saith... &quot;Let us see , therefore, what Manichaeus teacheth 8, 736/ 25</td>
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<td>the very church... ye</td>
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<td>proclamation; and thereby I</td>
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<td>way. Howbeit, since I</td>
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<td>up... and though I</td>
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<td>perceive. But then I</td>
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<td>of her. And I</td>
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<td>for anger. And I</td>
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<td>much worse. And I</td>
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<td>in yourselves. And I</td>
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<td>and nuns. And I</td>
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<td>forth after, ye shall</td>
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<td>for here ye may</td>
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<td>word wisely proved? Then</td>
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<td>were no rulers to</td>
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<td>last rehearsed you... ye</td>
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<td>I should, I ween,</td>
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<td>And therefore ye may</td>
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<td>err.&quot; And yet ye</td>
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<td>him... and then to</td>
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<td>two laws... shall soon</td>
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<td>ever preserved in the</td>
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<td>therefore this law, ye</td>
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<td>now a world to</td>
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<td>excommunicamus. These words I</td>
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<td>thus Friar Barnes may</td>
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<td>with oxyrrhodin. Here ye</td>
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<td>other let I can</td>
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<td>is, that ye may</td>
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<td>needs have come, ye</td>
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<td>believe that you few</td>
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<td>saving Holy Scripture. Wherefore,</td>
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<td>Augustine... and let us</td>
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<td>and therefore must you</td>
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<td>people. And thus ye</td>
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<td>purpose fail, as ye</td>
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<td>shift that I can</td>
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<td>by the Scripture, to</td>
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<td>too. And thus ye</td>
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<td>a better change to</td>
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<td>to the church&quot;: ye</td>
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<td>And therefore ye may</td>
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<td>more than shame to</td>
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<td>And yet, as ye</td>
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<td>before. But now ye</td>
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<td>he proveth, as ye</td>
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<td>And thus may ye</td>
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seeing or feeling, as we 8, 974/ 18
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say, every wise man
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up upon him, so
though all the world
all the whole world
will, when his wisdom
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the church? He that
yet he saith he
dazeth, and weeneth he
he seeth that he
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in her hiss. Tyndale
eight hundred years he
third answer, because he
Church…since every man
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and clear that he
before. For therein he
every man here well
his fellows, when he
false heresies, because he
forth unproved that he
the thing that he
written in Scripture. Then
again, each of you
church of Christ, himself
for something that himself
general council, Friar Barnes
and sin that he
These words, every man
fool…especially since he
mind, namely while he
known church, every man
of the Scripture. Now
said to Samuel, "man
at them: surely right
he shall be sure
of it, and very
but say her own
I think mine own
Augustine felt…in the
be of it…one
he writeth unto one

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that by Barnes, one
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heard that, in the
teach and renew the
points we have the
of God. Finally, the
man built thereupon the
Christendom... but even the
his reason in the
manner thing but the
but tell us the
and even by the
let us consider the
it. Also, in the
done since, for the
Any other than the
faith alone" for the
whether they were the
well ye wot, the
writing preserved, by the
against him by the
came to controlment the
but also by the
perceive and understand the
the church" in the
were the remnant the
man still, and the
mothers, out of the
that then held the
saith Saint Jerome the
and plain by the
own sermon upon the
Friar Barnes, that the
Saint Chrysostom, in the
and should have the
the Donatists with the
Augustine himself in the
Saint Augustine, with the
confute him by the
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did preach against the
Saint Bernard, in the
our Lord, in the
and used continually to
offer their poison to
him such books to
matter that, save for
that ye your own
all you your own
self congregation, "Ye be very
self man is of "the
self good ground, of Holy
self place where Saint Augustine
self old, rotten heresies which
self faith that Christ and
self words of Luther, as
self building that the Catholic
self reason that maintaineth them
self fashion; and so would
self tale again... and yet
self tale that he told
self shall he find his
self book that ye call
self gospel of the Samaritans
self cause because he will
self persons that came out
self mind and intent of
self Spirit that indited the
self ? And when he can
self wily folly in Richard
self place that Friar Barnes
self places of Scripture that
self epistles out of which
self man still, and the
self soul should still remain
self ground of Scripture, by
self heresies that Tyndale holdeth
self things against those other
self councils that Friar Barnes
self words of the Gospel
self words by which he
self few words which Barnes
self authority, full and whole
self reason that himself is
self sermon. For in all
self words by which Saint
self place of Saint Augustine
self place, I say, Saint
self heresies that Barnes now
self process out of which
self chapter of Saint Matthew
sell , many of these heretics'
sell , they would of their
sell , but he would none
selling of mine ale and
selves be the very church
selves so fully affirm that
ye confess your own
for all their sheepish
clean, and let Tyndale
to heresy? Did God
specially spoken: “I shall
these words promised to
infidelity, before that day
likelihood, when he would
that God would ever
and that he would
choose out specially and
fully minded rather to
unmeet for God to
unto the Church to
wit, that he would
if we would any
is no remedy but
wedding of nuns! Well,
well, then let us
God hath promised to
should not need to
was wont always to
wont to reserve or
God always soon after
among you? Let him
unto which I did
me... for I will
thitherward,” and then would
the inn that ye
the place that I
the which I did
went his way did
further consolation, make and
for this cause to
such as ye would
words were his) doth
princes may themselves that
such things as they
more, but would only
case doth Christ there
church”... he seemeth to
For Christ would not
For did he not
fatherless; but I will
uttermost remedy he would
the Church? Also, he
us not wither... and
fifteen hundred years, and
the Church? Also, he
that since Saint Chrysostom
it is none of
outwardly, right ravenous wolves
his women priests about
any such? If he
you the Holy Ghost
his Spirit, not into
men into pain: therefore
this new Baptist, Saint
any such abominable beast
the Holy Ghost therein
forth on his errand
us all to Rome
on his message... in
his Holy Spirit into
the Holy Ghost to
thither to preach the
some of Tyndale's elects
Luther, then. Howbeit, that
so good a man
his Holy Spirit into
any such cole-prophets as
honest men on his
to teach the world
down some good Moses
for the priests of
it." Also, Saint Paul
you to an inn
him to a certain
me to, where I
thee to, many such
"What do the
his Holy Spirit to
them over some new
us to an unknown
me to seek, that
us to seek the
them... I say that
them for, to do
him that had wrong
him that without any
him for the redress
him where he should
his apostles and his
you another Comforter, that
them to a church
men to scriptures, that
us to seek, and
not lightly any such
men to scriptures, that
us to the Scripture
it appeareth, since he sendeth them to seek it
neighbor him, I say, sendeth Christ unto "the church
churches to which he sendeth the man to complain
other men whom he sendeth, his flock heareth his
cocket good corn, and it pure and clean
good man by whose sending he should now be
unknown church. By which promising and performed the it plain that Christ
twain, and by the yet as well the great promise of the
and "penance" to "congregation," 
"to destroy the literal up a false, feigned to "destroy the literal nor leteth the literal sense... but the literal there is none allegory away, saving the literal letter had none other also, though the literal further thing therein. Which thereby than by the nonce that such other find out another, secret sense therein... and that of God intended this heretics, unto the right that scripture the true the learned, the very of wrongly taking the points the very, true mistaking of the right restored unto its right restored unto its right such exposition the true juggle from their true again to their right Scripture unto the right Scripture unto the right them unto a false inspiring them the right had destroyed the right have destroyed the right Talmud, to destroy the have "destroyed the right Talmud, "to destroy the or corrupting the true even in a false

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which is the very sense and the true understanding of them to bring,
and the true sense and right understanding of the sense of the bodily
reason and the bodily service of the bodily known by our exterior
without some such outward, thereof, and fully and
and upon his own people... that same shameful
begun his heresies, and Be it that he
and against which God his people... and then
be any such prophets miracles to be messengers
to show themselves messengers clearly prove themselves messengers
undoubted way to heaven,
but if he be respect, and God had together, without any man unto them, "I have
preach and be not would seem to be
and that therefore was whom God hath now their new apostles, now because he was specially
faults... nor be not or living, but specially according to his promise,
hundred prophets that were this fifteen hundred years,
that he speaketh of... manner means prove himself men whom God hath
if these be now prophets hath there been John the Baptist is that he so hath
all this while been Lord of Hosts also, flock to him, and his faith, whom he
that Christ promised and him his apostle and that God hath now

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**sent** always now and then 8, 728/ 19
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<td>them only to the</td>
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<td>them very far for</td>
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<tr>
<td>sent</td>
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<td>8, 949/9</td>
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<tr>
<td>sent</td>
<td>to them. And finally</td>
<td>8, 1016/16</td>
</tr>
<tr>
<td>sent</td>
<td>by himself to teach</td>
<td>8, 1031/29</td>
</tr>
<tr>
<td>sentence</td>
<td>be good, and the</td>
<td>8, 636/20</td>
</tr>
<tr>
<td>sentence</td>
<td>were not sufficiently perceived</td>
<td>8, 677/26</td>
</tr>
<tr>
<td>sentence</td>
<td>for the true, must</td>
<td>8, 677/34</td>
</tr>
<tr>
<td>sentence</td>
<td>of the Scripture... Tyndale</td>
<td>8, 685/28</td>
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<tr>
<td>sentence</td>
<td>shortly, and said, &quot;He&quot;</td>
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<td>sentence</td>
<td>upon heretics, whatsoever they</td>
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<td>sentence</td>
<td>of the same, with</td>
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<td>sentence</td>
<td>and understanding of the</td>
<td>8, 809/12</td>
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<td>&quot;... if Tyndale were a&quot;</td>
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<td>&quot;... wherein not only the&quot;</td>
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<td>sentence</td>
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<td>sentence</td>
<td>, for his purpose, clean</td>
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<td>sentence</td>
<td>of excommunication, the pilgrimage</td>
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<td>. And John called them</td>
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<td>, goodly process, in his</td>
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<td>. In which when he</td>
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<td>&quot;... Tyndale... his elect know&quot;</td>
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<td>. But as though he</td>
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<td>sermon</td>
<td>he saith at length</td>
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<td>sermon</td>
<td>with... he concluded against</td>
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<td>, and gaspeth a little</td>
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<td>of his goeth far</td>
<td>8, 776/15</td>
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<td>do specially pertain to</td>
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<tr>
<td>sermon</td>
<td>made upon the words</td>
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</table>

*Thomas More Studies 12.2 (2017)*
not in all that

to be in his

De tempore; in which

over not only 99

likelihood in the same

people present at his

his audience in his

as, being at my

himself, in his own

which is his seventy-sixth

work in his nineteenth

Augustine made not that

himself in the selfsame

in all that whole

the beginning of this

For in the thirty-second

taken out of a

their baptism. In which

before in the same

would say in a

and read that same

Sarlat, where, after his

and say in their

same and other two

too, and all the

do all these accursed

generation of vipers and

as the young viper

prudent and wise as

Now, if these slippery

husband, took yet his

man may have a

was in his said

of bread to the

Savior himself, as his

he calleth you the

the church, but the

therefore they be no

believe in them and

be but superstitious and

help of such haps

may those words well

make it seem to

evasion that can well

they professed before to

themselves from henceforth to

church for whom they

blind us shall nothing

and so could nothing

both may and must

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<th>any word wherein Saint</th>
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<td>99 that he made</td>
<td>8, 908/ 32</td>
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<td>I find it not</td>
<td>8, 908/ 33</td>
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<td>Sermon</td>
<td>, which he assigneth, but</td>
<td>8, 908/ 38</td>
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<td>, that would mar all</td>
<td>8, 909/ 6</td>
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<td>, nor only those Christian</td>
<td>8, 912/ 6</td>
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<td>in this wise: &quot;Will</td>
<td>8, 913/ 10</td>
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<td>, be such holy men</td>
<td>8, 913/ 17</td>
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<td>upon the selfsame words</td>
<td>8, 933/ 19</td>
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<td>upon Saint Matthew, hath</td>
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<td>sermon</td>
<td>, that he writeth upon</td>
<td>8, 934/ 3</td>
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<td>sermon</td>
<td>against them. First, as</td>
<td>8, 961/ 37</td>
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<td>sermon</td>
<td>. For in all that</td>
<td>8, 963/ 33</td>
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<td>sermon</td>
<td>is there not only</td>
<td>8, 963/ 33</td>
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<td>and also in the</td>
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<td>of the words of</td>
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<td>of Saint Augustine which</td>
<td>8, 981/ 31</td>
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<td>sermon</td>
<td>, among many other things</td>
<td>8, 981/ 33</td>
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<td>, as is also rehearsed</td>
<td>8, 982/ 29</td>
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<td>sermon</td>
<td>that a monk that</td>
<td>8, 985/ 26</td>
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<td>sermon</td>
<td>of Saint Bernard shall</td>
<td>8, 987/ 20</td>
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<td>sermon</td>
<td>finished, they brought many</td>
<td>8, 990/ 34</td>
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<td>: &quot;Men lay forth nowadays</td>
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<td>seed that is descended</td>
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<td>serpents</td>
<td>Of John the angel</td>
<td>8, 648/ 13</td>
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<td>serpents</td>
<td>gnaw out their mother's</td>
<td>8, 672/ 7</td>
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<td>serpents</td>
<td>,&quot; his inward unction will</td>
<td>8, 890/ 4</td>
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<td>serpents</td>
<td>will say (as Tyndale</td>
<td>8, 1018/ 20</td>
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<td>servant</td>
<td>besides... &quot;Now, in good</td>
<td>8, 790/ 11</td>
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<td>servant</td>
<td>whom he giveth meat</td>
<td>8, 986/ 6</td>
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<td>servant</td>
<td>glorified by many miracles</td>
<td>8, 990/ 29</td>
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<td>servant</td>
<td>of God (as he</td>
<td>8, 990/ 35</td>
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<td>servants</td>
<td>and instruments... abusing their</td>
<td>8, 727/ 6</td>
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<tr>
<td>servants</td>
<td>of Antichrist... and your</td>
<td>8, 984/ 3</td>
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<tr>
<td>servants</td>
<td>of Christ, nor be</td>
<td>8, 986/ 15</td>
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<tr>
<td>serve</td>
<td>them. And a thousand</td>
<td>8, 579/ 29</td>
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<td>serve</td>
<td>of naught, but be</td>
<td>8, 583/ 18</td>
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<td>serve</td>
<td>their confessors and counselors</td>
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<td>serve</td>
<td>for this purpose also</td>
<td>8, 615/ 29</td>
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<td>serve</td>
<td>anything for them yet</td>
<td>8, 624/ 8</td>
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<td>serve</td>
<td>him... but only one</td>
<td>8, 647/ 13</td>
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<td>serve</td>
<td>God in chastity, so</td>
<td>8, 666/ 17</td>
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<td>serve</td>
<td>the devil in sacrilege</td>
<td>8, 666/ 18</td>
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<td>... and as much of</td>
<td>8, 682/ 29</td>
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<td>serve</td>
<td>for his purpose... let</td>
<td>8, 712/ 15</td>
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<tr>
<td>serve</td>
<td>you that ye should</td>
<td>8, 738/ 5</td>
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<td>for the known Catholic</td>
<td>8, 738/ 29</td>
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</table>
it better, shall never serve him here. For albeit
restitution whereof should it serve, if after his restitution
is enough, and may serve for altogether: that he
feeling faith," only, to serve for salvation, and without
to make his tale anything for his purpose
none other might sufficiently serve ... or else such other
as was able to serve them to salvation (all
of such as should serve God in spiritual cleanness
said hitherto able to serve of naught... but that
sin if that may serve for altogether: that he
but wither away and serve but for the fire
Church both these tokens serve but for cunning folk
of these tokens can serve such beginners as I
that gloss can nothing forth holy fruit to serve the devil at his
merit for us and serve us when we be
of Christ, but they serve Antichrist. They go gorgeously
as so be... do serve Antichrist and not Christ
saith the evil folk serve God well? Doth not
by their deadly sins serve Antichrist=") Barnes hath translated
said, "No man can Bernard say that they serve Antichrist, and that they
Antichrist, and that they serve Antichrist and not Christ
of Christ, and they serve Antichrist." So that whereas
of Christ, but they serve Antichrist, yet they be
saith that though they serve them, by Luther's rule
proof of Scripture can serve two masters," for if
And if that cannot serve
work... as ours have served us. For our sacraments
sought out ever and served , and every man's necessity
told you twice... and served you with a Jack
your leisure would have served you. For, now, of
he did not... whereof served you with a Jack
purpose concerning the matter
now that all this served you with a Jack
is not one syllable served you with a Jack
have twain, "while he served the one, he shall
and to do us , and not that we
ceremonies used in God's served the one, he shall
he use both the Service , and also the seven
the soul toward the service of the bodily senses
his reason into the service of the faith... adding
his understanding to the service of the faith of
dedicated unto God's holy service of God, that is
may invent a new Service of God, that is
calling folk to God's Service ... nor vestments, candles, Books
to come to God's Service on Whitsunday than upon
day in the Divine Service as they be the
to some other more Service than to his own
church about the Divine Service ... which kind of hallowed
especially at the Divine
honorable to God nor
pool of the temple
Ministri Christi sunt, et
and upon all the
and before the next
have such a price
of naught, but be
in gay Kendal green;
Marian? But then to
pope hath in Rome
amerced yearly, and fines
would have all consecrations
althing so far forth
the same tale, and
whole body, it would
with scriptures as he
much dishonor as to
say, till himself did
swerve from them, and
the Blessed Sacrament, nor
than wine and cakebread
literal sense, for to
apostles even then, and
foresee, and more did
in respect thereof he
to follow Tyndale may
thus... this will soon
is, them that had
of money, and were
say, with these things
busily gone about to
day of February, and
works, by which they
that every friar may
Lord hath illustrated and
as the Jews have
even so have ours
not to reject and
as the Jews had"
so the Church hath"
fool if he should
according to God's promise),
readers, we shall so
about him, and then
his holy hand inwardly
he may, so obstinately
see before my face
therewith not content, but
nor never can he

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<td>serviceable</td>
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<td>Antichristo&quot; (that is, &quot;They</td>
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<td>of peace kept within</td>
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<td>, come sit as fast</td>
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<td>upon it save through</td>
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<td>up a stews of</td>
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<td>set</td>
<td>in in his place</td>
<td>8, 684/ 24</td>
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<td>so little, God setteth</td>
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<td>up their dunce their</td>
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<td>8, 782/ 9</td>
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</table>
the Catholic Church and
with its accusative case
fees paid, and themselves
instruct it, and they
them, as Saint Paul
should secretly sow and
by some false teacher,
had them there, then
the foul parts do
The city that is
May he so boldly
have a fair roof
made it, broken and
curch, that I have
his answer there, is
he is reproved thereof,
run in apostasy, and
length, I would here
driven of necessity to
order, would seem to
be seen. Moses is
seem to despise and
of the Church, were
unknown church framed and
their own wits, and
breach thereof these things
as though God had
sheep whereupon Christ did
For he did not
whereupon our Savior did
which our Savior did
as if they would
labor to have them
Christ himself should not
be hidden that is
church first and principally
a thousand such superstitiousnesses
saith the same, and
all against him, he
is... which while he
reason that Tyndale here
set so little, God
manner of temples Tyndale
Barnes doth here, that
also for their sakes
heresies that Barnes now
these great gifts, specially
a wise tale. For
Let us now, then,
works of their own

set it at so light
set out, as "Richard learneth
set on free foot and
set others under them, as
set Timothy so God hath
set forth false heresies, contrary
set me now, before your
set divers ushers under him
set out the fair, and
set upon a mountain cannot
set them all at naught
set upon it; for less
set at naught, but that
set out, spiritual, and no
set together, it amounteth to
set not thereby, is, ye
set naught by perjury, and
set you in. But Saint
set in sundry times sorer
set much by him. Lo
set upon a rock to
set at naught all holy
set at naught. In this
set up by Friar Barnes
set up their churches so
set together seem to prove
set a known head unto
set the known shepherds was
set shepherds upon the devil's
set the known shepherds were
set those known shepherds was
set up a gate in
set at light. And therefore
set us in the right
set upon a hill, " meaning
set upon himself, cannot be

setteth he before us instead
setteth not much thereby though
setteth not a rush by
setteth so little by Saint
setteth so light was, as
setteth so much by... that
setteth not a straw) what
setteth it aside for naught
setteth at naught the whole
setteth forth, but did also
setteth them out to the
setting aside the question whether
setting for the while all
setting up afterward... More Now
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<td>Augustine's words, Tyndale's words</td>
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<td>Are ye not now</td>
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<td>Friar Barnes overseeth himself</td>
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| readers considering this false, there yet. Miracles as himself, and all the if he be so themselves, being so shamefully abominable beasts the most that of all shameful continually used order, as of purgatory is more words "sanctorum communionem" do and then will he had failed him), he came in with, and suffer themselves to be as they be all all the clergy be why be all the preacheth: either hath Tyndale as any that was whole clergy, being "all though he be not
<p>| sharp              | shameless                          | 8,695/16 |
| sharply            | shameless                          | 8,717/11 |
| prick the clergy, as| shameless                          | 8,717/16 |
| shave              | shameless                          | 8,767/1  |
| shaved             | shameless                          | 8,767/8  |
| than any pain that | shameless                          | 8,1011/17|
| prick the clergy, as| shameless                          | 8,968/36 |
| his crown again, and| shameless                          | 8,978/29 |
| his beard and went  | shameless                          | 8,978/29 |
| his beard and went  | shameless                          | 8,978/29 |
| . For in this wise  | shameless                          | 8,985/36 |
| so they be all     | shameless                          | 8,885/29 |
| so they be all     | shameless                          | 8,600/3  |
| clergy shameless, saith Tyndale| shameless    | 8,600/8  |
| his crown again, or| shameless                          | 8,600/15 |
| this seven years! But| shameless                          | 8,600/16 |
| &quot;there is &quot;not one| shameless                          | 8,600/18 |
| , but have his hair | shameless                          | 8,600/34 |</p>
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<td>hear the voice of</td>
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<td>anchor teacheth him, say</td>
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<td>shell</td>
<td>... nor so high-flickered in</td>
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<td>shells</td>
<td>.Then as for trust</td>
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<td>shepherd</td>
<td>... or else that, the</td>
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<td>shepherd</td>
<td>. And so long as</td>
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<td>shepherd</td>
<td>cannot be false. This</td>
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<td>shepherd</td>
<td>, and &quot;because she hath</td>
<td>8, 869/ 24</td>
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<td>shepherd</td>
<td>. And so long as</td>
<td>8, 869/ 34</td>
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<td>shepherd</td>
<td>.Therefore must you needs</td>
<td>8, 919/ 7</td>
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<td>Shepherd</td>
<td>, Christ. And therefore they</td>
<td>8, 981/ 17</td>
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<td>shepherd</td>
<td>upon such a flock</td>
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<td>shepherd</td>
<td>to feed and govern</td>
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<td>shepherd</td>
<td>over all his flock</td>
<td>8, 1011/ 5</td>
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<td>shepherd</td>
<td>should know his flock</td>
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<td>. Now, after their first</td>
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<td>, nor alderman to govern</td>
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<td>shift</td>
<td>, and say that I</td>
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<td>shift</td>
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<td>but, since ye have</td>
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<td>he so bleareth our</td>
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<td>, that no man said</td>
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<td>, that Tyndale bringeth in</td>
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<td>light of one faith</td>
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<td>, and that is the</td>
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<td>ship</td>
<td>, and hath never a</td>
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<td>ship</td>
<td>, he draweth it quite</td>
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<td>of Noah the known</td>
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<td>ship</td>
<td>nor they that God</td>
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<td>he reserved in the</td>
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<td>penance in ashes and</td>
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<td>another man's old clouted</td>
<td>and your holy golden</td>
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<td>bring us to the</td>
<td>bring him into the</td>
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<td>other of those good</td>
<td>upon, with &quot;shaven&quot; and &quot;</td>
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<td>threes</td>
<td>of hair.&quot; And also</td>
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<td>shoes</td>
<td>, with all the holy</td>
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<td>, whose shoe was, I</td>
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<td>was, I am sure</td>
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<td>. And yet the mark</td>
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<td>yea, take also to</td>
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<td>shops</td>
<td>and there lay us</td>
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<td>shops</td>
<td>, and there lay him</td>
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<td>shops</td>
<td>where shall never be</td>
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<td>shirts</td>
<td>&quot; and &quot;oiled,&quot; and &quot;wagging</td>
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*Thomas More Studies 12.2 (2017)*
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<td>shortly</td>
<td>and so shamefully shake</td>
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<td>shortly</td>
<td>cease all the strife</td>
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<td>quite overthrown therein, too</td>
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<td>, and said, &quot;He were&quot;</td>
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<td>sent shameful death, and</td>
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<td>upon their birth... they</td>
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<td>tell him that he</td>
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<td>gather together, and in</td>
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<td>show</td>
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<td>show</td>
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<td>might and power to</td>
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<td>Jews. This must he</td>
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<td>yet such must he</td>
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<td>but Saint John, to</td>
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<td>set out unto the</td>
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<td>and is able to</td>
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<td>Wherefore, if ye will</td>
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<td>God. &quot; And then, to</td>
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<td>him in anything, nor</td>
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<td>mind unto him, and</td>
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<td>words nothing else but</td>
<td>8,909/11</td>
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<tr>
<td>That shall I shortly</td>
<td>8,913/12</td>
<td></td>
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<tr>
<td>no more but to</td>
<td>8,914/21</td>
<td></td>
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<tr>
<td>not hold but somewhat</td>
<td>8,934/3</td>
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<tr>
<td>fashion… plainly declare and</td>
<td>8,973/29</td>
<td></td>
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<tr>
<td>these words doth plainly</td>
<td>8,980/1</td>
<td></td>
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<tr>
<td>Church. But I shall</td>
<td>8,985/1</td>
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</tbody>
</table>
them. Secondly shall I show you that Friar Barnes sweet. Finally shall I show you that Saint Bernard, he must of ignorance, I will much as appear and if I should farther of that I shall things yet shall I show that fashion. Also we which thing I will ours. Thirdly will I theirs. Fourthly will I show them out to the question, as I have my First Book I now, good Christian readers, which power to be people: I have already miracles… whereof these men so many, very oftentimes and for whom God our adversaries he never for whom he never since they be not of God wrought and I partly have already other at naught… and have I therefore now the Pharisees' doctrine, and and when it is apostles. And there I Christ. Whereof I have is, as I have John's manner. Saint John here in few words already well and sufficiently in that he hath meaneth as I have others, as I have Thus he should have first, and then have say that ever they life, besides miracles many to the first reason, and miracles that God thus much have I brought this process, and such as I have of God by being appeareth he hath himself show you that Friar Barnes show you that Saint Bernard show where Saint Bernard saith show you but one place show themselves. Howbeit, though that show you, as I gladly show you here. Howbeit, some show you, good readers, in show them that when of show you, first, that it show you that if it show you by what marks show . Whereupon it followeth that showed you, he framed far showed you, both jesteth and showed you so many plain showed for them by God's showed him the plain scriptures showed none at all, and showed in every age for showed many great miracles, and showed one. And in their showed none. "For as for showed to declare the truth showed by them for the showed , and partly shall yet showed that God meant thereby showed even the very bottom showed that they both taught showed , yet he saith he showed upon all parts some showed him the contrary, but showed , the very cause wherefore showed another manner of penance showed you which is the showed who be heretics, in showed which was once the showed you… and thereupon that showed you, that departed from showed us first, and then showed us after what the showed any. So that these showed for him when he showed you many answers that showed for them… whereof we showed you rather to tell showed us here two solutions showed you in my Sixth showed it by the Catholic showed us, in his other
<table>
<thead>
<tr>
<th>Confutation Part 2: Concordance of Major Terms 1094</th>
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<tbody>
<tr>
<td>follow, as I have showed you, that the very 8,733/25</td>
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<tr>
<td>the miracles that were showed therein... and thereupon 8,735/16</td>
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<tr>
<td>than I have already showed you in the end 8,743/25</td>
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<tr>
<td>therefore, as I before showed you, Saint Augustine, albeit 8,744/22</td>
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<td>and the things already showed , for the faith, are 8,749/8</td>
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<td>it him and so showed it him now, that 8,751/4</td>
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<td>have at length already showed you that he doth 8,752/25</td>
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<td>doth... and have also showed you what is meant 8,752/26</td>
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<td>had they causes enough showed them why they should 8,770/3</td>
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<td>And Tyndale hath also showed us that concerning the 8,798/12</td>
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<tr>
<td>cause he had himself showed me all that ever 8,814/12</td>
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<tr>
<td>his remembrance. Whereupon I showed him that if I 8,814/14</td>
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<tr>
<td>sir, as I have showed Your Lordship upon mine 8,815/12</td>
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<tr>
<td>come that shall be showed in us.&quot; And the 8,841/13</td>
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<td>at the leastwise he showed himself that he saw 8,863/32</td>
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<tr>
<td>had in his book showed it him. Howbeit, peradventure 8,863/34</td>
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<td>presence, and not be showed by a messenger, nor 8,868/4</td>
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<td>many ways was it showed which was the church 8,874/25</td>
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<td>And yet have I showed you also that if 8,883/24</td>
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<tr>
<td>say, &quot;Therefore have I showed you, lo, by what 8,893/30</td>
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<tr>
<td>many ways was it showed which was the church 8,928/34</td>
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<tr>
<td>which I have myself showed some already and more 8,935/15</td>
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<td>saith plainly, as I showed you before, against Tyndale 8,982/36</td>
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<td>church. Thus have I showed you, good readers, that 8,993/15</td>
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<td>And further have I showed you both Luther's church 8,1030/25</td>
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<td>as I said, have asoill, as I have showed you in my Sixth 8,993/15</td>
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<td>law. Wherein Tyndale plainly showed his plain, open falsehood 8,593/30</td>
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<td>well that his writing showed in what wrong way 8,601/6</td>
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<td>without which Saint Paul showed that they cannot ordinarily 8,615/20</td>
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<td>true church. And then showed he certain marks by 8,649/18</td>
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<td>matter up... and shortly showed in the end of 8,654/3</td>
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<td>the church that was, showed the heretics that be 8,655/20</td>
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<td>of man... Luther well showed himself such as he 8,678/12</td>
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<td>repugnant; let him that showed any further thing than 8,695/5</td>
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<td>yet. Also, because he showed no miracles... he must 8,696/32</td>
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<td>Maximus... by which he showed that men may not 8,734/20</td>
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<td>which Saint Augustine plainly showed that the known Catholic 8,739/33</td>
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<td>it, as Saint Augustine showed that God, giving the 8,745/11</td>
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<td>for that very reason showed where he saith, &quot;I 8,747/7</td>
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<td>we willingly withdraw... himself showed that they may. And 8,758/4</td>
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<td>when they do, plainly showed nothing why he should 8,760/7</td>
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<td>they believed and himself showed us that God ever 8,771/14</td>
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<td>of his chapter, and showed , every man must needs 8,786/9</td>
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<td>and without which, he showed us that we can 8,786/27</td>
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<td>own example whereby he showed and declareth that good 8,791/6</td>
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<td>now in Almaine) plainly showed Saint Augustine farther, and 8,791/12</td>
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<td>beaten her. And yet showed that many of them 8,793/2</td>
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<td>so. For the Scripture showed himself not to perceive 8,834/31</td>
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it was? Then he showeth that Lyra saith "the" 8, 858/ 19
them always-repentants... and yet showeth that sometimes they repent 8, 869/ 11
the very text plainly showeth, upon all the circumstances 8, 881/ 16
In which our Savior us that if a 8, 882/ 23
Augustine, as I say, in those words that 8, 909/ 18
law... and then he that he speaketh not 8, 910/ 28
of false, abominable heresies, himself naught, cannot be 8, 936/ 34
so forth, and also
and negligence. And then
of the church! He
in earth. Now, then
writing to the Corinthians,
Christ, for which he
but that Saint Paul
which words Saint John
Abraham's days unto Christ's,
not to grant it,
is, in general, the
so fully without that
already ridden so many
may see that the
translated of such a
give them a very
yet hath it a
age some such a
but also a great,
conversation, being by some
say there was a
be sure to be
But now was he shrewdly beguiled... for yet ere 8, 813/ 35
them calleth other false shrews , and saith true in 8, 662/ 36
and though the false shrews conspire and agree together 8, 817/ 20
fellows that were false shrews and yet seemed as 8, 877/ 1
as he... which false shrews would feign themselves to 8, 877/ 2
sometimes some such false shrews as I told you 8, 877/ 19
because it had such shrews in it yet was 8, 907/ 15
good works, use no shrews nor penance, beware of 8, 583/ 32
declare themselves repentant by shrift and confession of their 8, 588/ 20
sacraments... and go to shrift , which he now calleth 8, 733/ 9
he teacheth "repentance" without shrift or penance, and saith 8, 785/ 37
penance, and saith that shrift is the invention of 8, 786/ 1
keeping us both from shrift and thrift and satisfaction 8, 797/ 13
whereas he "feeleth" that shrift is the invention of 8, 826/ 20
his deadly sins by shrift and confession, and do 8, 867/ 32
judgment of God, by shrift. For our Lord commanded 8, 868/ 1
is to wit, by shrift, or, contrition, and satisfaction... not 8, 868/ 15
a shotten herring hath shrimps in her tail. For 8, 601/ 2
to, "Thou must first strive thyself to us, of 8, 692/ 2
on Whitsunday than upon Shrove Tuesday... on which day 8, 953/ 3
saith, "Turn again, thou Shulammite! Turn again!" And where

shut them fast in and

shut up the kingdom of

shut it up? Verily, with

shut from the babies of

shut it. But when we

shut against them when the

shuttheth and then doth no

Si Papa"). More Here he

Si Papa"). "There are orders

Si Papa"; like him that

Si, that saith, "The Whole

Si, " in glossa" for these

Si " that law durst he

sick men, children, old men

sick and as feeble as

sick soever it be, and

sick and sore parts of

sick that without that ointment

sick man. The Sacrament of

sick and sore in other

sick among you? Let him

sick person, and our Lord

sick therefore, and many of

sick members (by many great

sick and may not come

sick ; which also christeneth those

sick folk after that they

sick man that should eat

sick folk shall find help

sick people, by the tasting

sick and many died among

sick, according to the counsel

sick ". Our Savior also saith

sickly members, than he letteth

sicknesses... they run out in

reasons of the other

side of so many as

side, their own clergy, and

side "Ye must," quoth he

side, like as it should

side from our feet, it

side, to go outward from

side of the whole round

side, and this hole through

side, in the contrary sign

side, Luther, Tyndale, Huessgen, and

side and another of the

side the proud Pharisee that

side Gamaliel: now, whereas the

side, though not so many
| men of the other side                      | brought in this new                          | 8, 621/ 7 |
| brought out on every side                 | , utterly thrown down and                    | 8, 623/ 37 |
| And on the other side                    | , if they were so                            | 8, 632/ 34 |
| that, on the other side                  | , his sight rather dazeth                    | 8, 646/ 3 |
| is plain upon his side                   | though they say all                          | 8, 659/ 12 |
| now, on the other side                   | , if he cannot bring                         | 8, 717/ 5 |
| so, on the other side                    | , the Manichaeans because they               | 8, 736/ 14 |
| Then, on the other side                  | , if ye would say                            | 8, 737/ 17 |
| And on the other side                    | , if ye found for                            | 8, 738/ 9 |
| will unto the worse side                 | that no persuasion of                       | 8, 748/ 24 |
| then on the other side                   | , whensoever we wax untoward                 | 8, 757/ 26 |
| But on the other side                    | , unto all good Christian                    | 8, 768/ 35 |
| belief on either other side              | . Finally, those few folk                    | 8, 772/ 12 |
| if, on the other side                    | , man could nothing at                       | 8, 787/ 3 |
| and on the other side                    | , therefore, all they that                   | 8, 789/ 1 |
| fellows to the left side                 | will alter and change                        | 8, 790/ 3 |
| Now, on the other side                   | , if he confess that                         | 8, 804/ 5 |
| And on the other side                    | , if he say that                             | 8, 827/ 11 |
| and on the other side                    | , if they should grant                        | 8, 828/ 30 |
| fallen to the wrong side                 | but that she stood                           | 8, 884/ 4 |
| consent of the one side                  | or the other, in                             | 8, 889/ 29 |
| And on the other side                    | , those whose destiny shall                  | 8, 901/ 34 |
| so fully upon one side                  | that there were not                          | 8, 922/ 28 |
| whosoever, on the other side             | , complain and sue of                        | 8, 947/ 4 |
| we, on the other side                    | , say that the very                          | 8, 1000/ 23 |
| upon which both the sides                | walls, of the Jews                           | 8, 1009/ 20 |
| from it, upon all sides                 | , toward the heaven, as                      | 8, 604/ 29 |
| their wills on all sides                 | unto the will of                             | 8, 886/ 3 |
| that joineth both the sides              | in one." And this                           | 8, 931/ 22 |
| if in Tyre and Sidon                     | had been wrought the                         | 8, 747/ 12 |
| home water in a sieve                    | and spill never a                            | 8, 654/ 33 |
| when she brought the sieve               | to the water, to                             | 8, 654/ 34 |
| that went about to sift                  | it out of his                               | 8, 807/ 13 |
| his words be well sifted                 | , men shall find little                      | 8, 649/ 33 |
| lack the high spiritual deeds in their own sight | that Tyndale hath and                     | 8, 581/ 7 |
| the other side, his sight                | , as well by his                             | 8, 643/ 31 |
| or wrought in his sight                  | rather dazeth, and weeneth                   | 8, 646/ 3 |
| lead us from the sight                   | by the means of                              | 8, 795/ 29 |
| away out of my sight                     | of the matter and                            | 8, 801/ 8 |
| not clean in the sight                   | the evil of your                             | 8, 840/ 8 |
| might then upon the sight                | of God." And therefore                      | 8, 841/ 21 |
| far forth as concerneth the sight        | have known him for                           | 8, 846/ 3 |
| it upon the bare tokens of hearing, speaking, sight | ... a spiritual man is                   | 8, 846/ 5 |
| to perceive either by sight              | perceived and known for                      | 8, 846/ 8 |
| not very seemly in sight                 | , and smelling, and such                    | 8, 878/ 35 |
| Friar Barnes upon the sight              | or taste which is                            | 8, 892/ 31 |
| soon perceived, upon the sight           | ... and refuse all that                      | 8, 893/ 1 |
| more pleasant in the sight               | of his own royal                            | 8, 896/ 25 |
| sight of God, than the                   | , for a man of                               | 8, 900/ 17 |
| sight of God, than the                   |                                             | 8, 908/ 4 |
yet was also by sight and feeling known, as 8, 974/ 34
felt him, did by sight and feeling know his 8, 975/ 3
know "the church" by sight, again, and healing the 8, 976/ 11
is precious in the sight of our Lord, so 8, 978/ 19
so great and so sightly, that they might have 8, 642/ 20
it shall always be sightly and cannot be hidden 8, 915/ 8
side, in the contrary sign. For I think that 8, 606/ 18
up for a bare sign, as a taverner's bush 8, 633/ 27
hangeth out a green sign! And will you with 8, 838/ 1
have a good outward sign and be not openly 8, 874/ 12
secret hostess at the Sign of the Bottle at 8, 876/ 29
we may by a sign of a green garland 8, 878/ 24
is it no sure sign and token, but an 8, 878/ 29
blessed them with the Sign of the Cross, and 8, 991/ 1
there is not a sign or token that aught 8, 993/ 34
hath taken away "the signification " from the sacraments. Yet 8, 632/ 19
saith he) an evil signification... that is to wit 8, 657/ 22
hath it a shrewd signification spoken out of his 8, 702/ 34
voice, nor yet in signification... no more than the 8, 916/ 17
saints' merits. And the signification put out... he teacheth 8, 579/ 26
had put out the significations of all the ceremonies 8, 609/ 31
the taking away the significations of the sacraments to 8, 630/ 37
which church, and which significations ? Let us go again 8, 632/ 21
shall find no more significations of the sacraments in 8, 632/ 22
hath taken away no significations of the sacraments at 8, 632/ 28
hath taken away the significations of the sacraments... whether 8, 632/ 31
sacraments... whether were those significations that they have taken 8, 632/ 32
since as many such significations as be written in 8, 633/ 1
than have their special significations written in Scripture be 8, 633/ 8
so much of the significations for any care that 8, 633/ 17
he careth for the significations... only because he 8, 633/ 18
signs of some lost significations... and therefore as things 8, 633/ 20
ceremonies, taking away the significations of sacraments, and making 8, 638/ 7
hath taken away the significations these heretics take from 8, 638/ 35
Pharisees put out the significations, and quenched the faith 8, 692/ 19
to say as "This signifies my body. " And so 8, 640/ 26
more but that it signifies my body and my 8, 641/ 13
new translation scortatores, which signifies in English "whore hunters 8, 685/ 4
nothing, and but only signifies my body, and is 8, 689/ 9
parable of our Savior signifies... his net that is 8, 777/ 9
God; as it there signifies indeed, and not the 8, 881/ 3
and say (as he signifies and somewhat muttereth in 8, 897/ 10
though this word "catholic" signifies universal, is yet called 8, 1026/ 19
a "schism," for both signifies a cutting off from 8, 578/ 9
thing which they chiefly signifies that is to say 8, 638/ 36
that neither say nor signifies, and that men do 8, 656/ 21
their losing thereof, to signifies which manner faith should 8, 795/ 20
as Friar Barnes saith, signifies, in those places of 8, 833/ 12
pillar") do not barely signifies strength in the standing 8, 847/ 1
by themselves... but they signify therewith the bearing up
words of Saint Paul signify not only that the
Isaiah the "word" may signify that word of God
though it might there signify also the word written
him,", and no longer; signify that she might peradventure
but bare tokens and signify of some lost significations
of Christ, with bare signify and tokens instead of
 sacraments be but bare signify and tokens, and that
only for the bare signify and tokens (and yet
graceless and but bare signify of promises by which
justify but to be signify partly of what we
 sacraments be once but signify and tokens, and because
Tyndale saith) but bare signify and memorials, and none
you with your spiritual signify and tokens make the
 sacraments but only bare signify and tokens by
that all your exterior signify , with all your holy
we declare by what signify and tokens that we
mean only tokens and signify whereby we may conjecture
the body by the signify and tokens of hearing
saith, no perfect, sure signify , but only tokens whereby
is brought with his signify and tokens wherewith he
that some of his signify and tokens be but
curch nor in the signify and tokens whereby their
his church by some signify and tokens known, so
yet all their own signify and tokens, if they
imagineth marks, tokens, and signify by which his unknown
play. By which obstinate signify whereby man may as well
all such heretics to signify as would with babbling
only golden vessels and signify silver , but also teeen and
not by gold nor signify silver , nor yet by precious
nor by "gold and signify silver , " nor "by miters nor
drink both gold and signify silver , copper, brass, and pewter
vessels of gold and signify silver , but there are vessels
vessel of gold or signify silver ." And so, good Christian
meaneth by his wily signify of the wily fox
thus, lo, with his signify of the scribes and
that Tyndale's example and signify of the Jews, whereby
nature of man and signify of a sinner, and
should fail therefore his signify of grammar likened unto
to himself, of a signify between the synagogue of
miracles of Moses... as signify Simon Magus believed by the
miracles of Moses... as signify Simon Magus believed by the
he likeneth us to signify Simon Magus, that believed for
Saint Peter found with signify Simon Magus was not the
Saint Peter answered not signify Simon Magus so sore, ye
used toward the most signify wretch in all a
well-known, lest some good signify souls may ween them
so familiar with such signify chickens as with his
a price for so signify a thing. For as
some example of some ye show to my edifying of their scely we be not only "man Boethius a very peril of many poor and damnation of good had infected many a places of England, the yet those twain how look they never so to do any deadly willfully taketh for the the displeasure that his not here an abominable man may without deadly lust and consent to saying, "Though the pope they fall to deadly can, he saith, never his lechery is deadly a nun be deadly then it is no saying, "Though the pope are ordained to punish sins, and especially the brimstone for the soul can reprove me of also preached penance for at all, but great doth yet no deadly doth almsdeed put off good deed, he doth of his own shameful but loosed from the yet suffer for every home the people from but whistling. Satisfaction, great world with ribaldry from though never into deadly that he now calleth after do any deadly due for all manner and leavings of original of the flesh toward sin, and thereby called Adam had not by damn and destroy the destroy it, by the the relics of original simple soul... some good merchant simple mind full well and simple souls. And this would simple as doves," but also simple and an unwise argument simple souls, would stir such simple souls. But now is simple soul in the faith simplest woman in the parish simply he assoileth, that shall simply , and speak they never sin .This, I say, ye sin that he hath done sin hath done to God sin that any man should sin break all the laws sin persecute both the scripture sin never so grievously, and sin again: we will ask sin deadly, do they never sin . But on the other sin or no, they will sin at all if they sin never so grievously, and sin ."The pope will not sin of the flesh for sin of the flesh against sin ?" And when they would sin ... but these fellows keep sin to go about it sin : if he can for sin ." And this text also sin ... and that there can sin by the false glossing sin only that thou shalt sin seven years in purgatory sin , by the true doctrine sin to do any. The sin .To this goodly pass sin , yet now and then sin ... and shall believe the sin . And now ye see sin ... and left us in sin albeit they be motions sin , and thereby called sin sin , for the lack of sin fallen, for himself and sin that the devil caused sin that the devil caused sin and inclinations of the
flesh he damned the
fall, therefore, nor never
and never did deadly
feeling that lechery is
that any vice were
Besides this, albeit great
truth, and call the
and call the sin
himself... although his known
that lechery was no
but if some other
only elects, that cannot
cannot sin though they
by the fruit of
be yet no deadly
any kind of abominable
faith coupled with abominable
and by custom of
a man from some
will believe," nor "no
deeds" without any deadly
deeds" without any deadly
do yet no deadly
heretics make any manner
but saith it is
the fruit of their
and never do deadly
through the fruit of
with repentance of his
let and impediment of
may be about to
that they can never
can never do deadly
deeds without any deadly
deadly in all their
of the devil, and
in your filthiness of
pardon and remission of
nor wrinkle neither of
spot or wrinkle of
rejected by any deadly
that is in deadly
that is without all
that he hath no
spot or wrinkle of
this holy church hath
she is full of
we not live without
pass from hence without
an advocate for her

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spot or wrinkle of sin, that Saint Peter may 8, 863/ 8
Friar Barnes' soul in sin, but if it be 8, 863/ 15
some distinction between deadly sin, that Saint Peter may 8, 863/ 20
spot or wrinkle of sin and venial, as Tyndale 8, 863/ 26
spots and wrinkles of sin, and that so clean 8, 864/ 12
for folly, nor for sin, and that yet it 8, 864/ 18
content to acknowledge their sin, that for the honor 8, 867/ 20
without peril suffered to sin if that may serve 8, 868/ 26
bare acknowledging of their sin on still. And yet 8, 868/ 27
as to acknowledge their sin yet would neither Barnes 8, 868/ 30
nuns' "marriage," is any sin ... but they will rather 8, 868/ 32
only such as never sin at all. And mark 8, 868/ 35
so carried forth in their sin deadly, and therefore be 8, 869/ 9
that vine can never sin long... ere they repent 8, 869/ 12
Church was born in sin and error, he bringeth 8, 870/ 2
and cleansed from their sin deadly after... because he 8, 870/ 20
be defiled again by sin, by the grace and 8, 906/ 22
is by any deadly sin, they be again cleansed 8, 906/ 24
that are by deadly sin, foul he is by 8, 906/ 30
God can never after sin foul therein... as the 8, 907/ 22
doth once any deadly sin. Now, where that the 8, 914/ 35
them... but it were sin ; and the other, that 8, 917/ 31
it committeth a horrible sin shall never get forgiveness 8, 917/ 32
it were always deadly sin and presumption for any 8, 925/ 34
by the fault and sin ... and that all they 8, 926/ 6
folk a high deadly sin, and was therefore filthy 8, 906/ 20
sin, and such a sin 8, 914/ 35
sin; more or less, after 8, 917/ 31
sin, and such a sin 8, 917/ 31
sin, and the other, that 8, 917/ 31
by sight of God and sin at all; and that 8, 925/ 34
sin, doth offend God and sin at all... a man 8, 929/ 33
sin, and such a sin as there can of 8, 945/ 5
nor adultery were any sin, she will judge righteously 8, 945/ 12
we not live without sin, and perjury, were no 8, 956/ 28
she is full of sin, if he thus do, 8, 956/ 28
yet be we without sin, he never so fast 8, 958/ 5
we not live without sin, clean and pure... for 8, 958/ 35
pass from hence without sin, but we shall pass 8, 959/ 25
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and acknowledging his sins 8, 966/ 17
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<td>that is to say; and, with help of</td>
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<td>and doing good, virtuous</td>
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<td>sin</td>
<td>whereof Saint Augustine in</td>
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<td>he departeth from her</td>
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<td>sin</td>
<td>... but we shall pass</td>
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<td>sin</td>
<td>13. &quot;, etc.&quot; Lo, these words</td>
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<td>sin</td>
<td>nor that every man</td>
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<td>sin</td>
<td>and that it is</td>
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<td>sin</td>
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<td>sin</td>
<td>bringeth in for him</td>
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<td>sin</td>
<td>and is therefore never</td>
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<td>sin</td>
<td>And thus whereas Barnes</td>
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<td>sin</td>
<td>conceived till the vengeance</td>
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<td>sin</td>
<td>and their exposition, but</td>
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<td>sin</td>
<td>is expelling of grace</td>
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<td>sin</td>
<td>, and therefore not before</td>
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<td>sin</td>
<td>but after: they tarried</td>
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<td>sin</td>
<td>again be not of</td>
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<td>sin</td>
<td>(as Tyndale saith): we</td>
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<td>sin</td>
<td>? Surely because each of</td>
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<td>sinful</td>
<td>deeds be a sure</td>
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<td>sinful</td>
<td>superstitions. And therefore doth</td>
<td>8,704/12</td>
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<td>sinful</td>
<td>Sodomites and citizens of</td>
<td>8,759/17</td>
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<td>sinful</td>
<td>himself...although his known</td>
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<td>sinful</td>
<td>, and often have remorse</td>
<td>8,836/22</td>
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<td>sinful</td>
<td>living, though the party</td>
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<td>sinful</td>
<td>ways of the flesh</td>
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<td>sinful</td>
<td>soever we be... yet</td>
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<td>sinful</td>
<td>men, and giveth to</td>
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<td>sinful</td>
<td>life they live?&quot; So</td>
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<td>sin</td>
<td>Mass and consecrate with</td>
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<td>sing</td>
<td>him mine old song</td>
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<td>sing</td>
<td>Mass? By what old</td>
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<td>sing</td>
<td>at the Mass also</td>
<td>8,1013/6</td>
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<td>singeth</td>
<td>too, if it be</td>
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<td>singular</td>
<td>person, in the clearing</td>
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<td>singular</td>
<td>member of &quot;the church&quot;</td>
<td>8,871/5</td>
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<td>sinisterly</td>
<td>written and wried away</td>
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<td>sinketh</td>
<td>into the mud, and</td>
<td>8,607/35</td>
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<td>sinned</td>
<td>therein of plain, purpensed</td>
<td>8,589/14</td>
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<td>sinned</td>
<td>and damnably erred... albeit</td>
<td>8,863/30</td>
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<td>sinned</td>
<td>again... and thus play</td>
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<td>sinned</td>
<td>and yet returned to</td>
<td>8,1018/28</td>
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<td>sinned</td>
<td>, both in the synagogue</td>
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and for a penitent sinner, and finally, for a 8, 667/ 20
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sinning-and-yet-not-
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made clean of their sins by God, and his 8, 839/ 17
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| wise: "Confess ye your sins one to another, and washed them from their sin of God from their罪 from all their once washed from his by many great new sin, or after deadly in confession of her saith "Forgive us our by acknowledging of her for acknowledging of her the satisfaction for her and wrinkles of her the satisfaction of the satisfied for all men's should for his own pure by acknowledging her should acknowledge his deadly thereby teaching that the should acknowledge his deadly beginning of their deadly the acknowledging of their the acknowledging of her was she filthy in evil folk for other in confession of her this church hath always in confession of her he may acknowledge his continuing in some horrible him, and acknowledge his that hath all her faith, with acknowledging her only acknowledging of their to persevere in their trust, and acknowledge our saith "Forgive us our by acknowledging of her saith "Forgive us our is forgiven of his of such manner of obtain pardon of our many in remission of saith "Forgive us our that she hath still that they have no confess them not... their heart vein, that the If we confess our will pardon us our 
or such other deadly sins as at one stroke

good hope... but those only which are with

to forgive them their. And therefore saith he

he saith that the be forgiven, to him

yet, that in those without which no man

meaneth not abominable deadly sins, as manslaughter, or adultery

such other horrible "deadly sins as slay the soul

one stroke." For such as when he dieth, and

they which have such have deserved. For this

and acknowledging of his is not redeemed of

sin, and acknowledgeth his. And then if we

our Lord than their be in such wise

thing soever of venial sins be forgiven, to him

many tribulations for these to forgive them their sins.

we have deserved... the nor buy out our

purgatory till the venial sins above-named be consumed up

for acknowledging of her. But letting pass that

for acknowledging of its. " But then ask we

for acknowledging of her. " And which church it

Holy Church, remission of sins serve the devil? If

do by their deadly be remitted them, and

ye shall remit, the be retained." So that

ye shall retain, the remitted, which could not

in "the church" are, nor never can be

have remission of their serve the devil? If

strife, by bibbing and be in such wise

sipping and sopping and quaffing

is this. . . . More Lo, ye shall remit, the

hither the whorl. Lo, ye shall retain, the

penny by him. And in "the church" are

very church. For lo, have remission of their

ye shall remit, the not be redeemed of 8, 961/ 30

ye shall retain, the above-named be consumed up

in "the church" are, nor never can be

have remission of their serve the devil? If

strife, by bibbing and be in such wise

sipping and sopping and quaffing

is this. . . . More Lo, ye shall remit, the

hither the whorl. Lo, ye shall retain, the

penny by him. And in "the church" are

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is this. . . . More Lo, ye shall remit, the

hither the whorl. Lo, ye shall retain, the

penny by him. And in "the church" are

very church. For lo, have remission of their

ye shall remit, the not be redeemed of 8, 961/ 30

ye shall retain, the above-named be consumed up

in "the church" are, nor never can be

have remission of their serve the devil? If

strife, by bibbbing and sipping and sopping and quaffing
said at last, "Why, we thus unto them: "

some good brother and heart of that good again... both that good answer to the good God? And so, good

those three be three and bawdry become evangelical

the other brethren and forbidden between brethren's and the brethren and the

teach every man to anything the nearer, but forward, but even to

the next sessions, come is not content to to me, and here

warm, and bid them moment or indivisible time time sit or not the both twain, both both sit and not were not that they that, when they were the Scripture testifieth that

the Scripture testifieth that to believe in God, prove that all those in Holborn, and whether theirs in Holborn within was granted but for and Lazarus, in the

Book... and beginneth the the Catholic Church. The hell. Thus endeth the answered him in my I have in my showed you in my Corinthians, out of the showed you in my see before, in my made in Christ's blood;

Hilary, Saint Cyril, Saint that could no good Scripture" I can no he or she can can a little better nor cannot so good wet well to the

<p>| said at last, &quot;Why, we thus unto them: &quot; | sirs | how can that be | 8, 936/ 13 |
| some good brother and heart of that good again... both that good answer to the good God? And so, good | sister | brought together where there | 8, 884/ 12 |
| those three be three and bawdry become evangelical | sister | , and hath thereby so | 8, 885/ 15 |
| forbidden between brethren's and the brethren and the teach every man to anything the nearer, but forward, but even to | sister | and all the holy | 8, 886/ 1 |
| warm, and bid them moment or indivisible time time sit or not | sister | in special, he would | 8, 886/ 17 |
| that, when they were the Scripture testifieth that | sister | , shall you be moved | 8, 888/ 19 |
| the Scripture testifieth that to believe in God, prove that all those in Holborn, and whether theirs in Holborn within was granted but for and Lazarus, in the | sisters | of the heretical sects | 8, 836/ 21 |
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| Book... and beginneth the the Catholic Church. The | sistren | of the evangelical sect | 8, 903/ 8 |
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| both sit and not | sit | even still and let | 8, 786/ 17 |
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| to believe in God, prove that all those in Holborn, and whether theirs in Holborn within was granted but for and Lazarus, in the | sit | and eat with the | 8, 854/ 16 |
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| six hundred thousand | sit | or not sit... yet | 8, 939/ 9 |
| six hundred thousand left their | sit | ... yet should that man | 8, 939/ 9 |
| six hundred thousand died in | sit | and not sit, whereof | 8, 939/ 12 |
| six weeks were half a | sit | , whereof the one were | 8, 939/ 12 |
| six weeks | sit | by, would run out | 8, 994/ 14 |
| six weeks before... then he | sitting | by the fire to | 8, 994/ 12 |
| six weeks, now more than | six | hundred thousand of those | 8, 874/ 1 |
| six | six | hundred thousand of those | 8, 792/ 2 |
| six | six | hundred thousand left their | 8, 792/ 14 |
| six | six | hundred thousand died in | 8, 792/ 36 |
| six | six | weeks were half a | 8, 814/ 27 |
| six | six | weeks before... then he | 8, 814/ 29 |
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| Sixth | Sixth | Book. But this shall | 8, 1031/ 24 |
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| skill | skill | thereof, by what means | 8, 997/ 25 |
| skin | skin | , and be well felt | 8, 876/ 10 |</p>
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<td>stone or in dead</td>
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<td>a merchant of eel skins</td>
<td>8, 845/37</td>
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<td>therefore be the more</td>
<td>8, 867/17</td>
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<td>that said he had</td>
<td>8, 595/15</td>
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<td>few days killed and</td>
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| Blessed Sacrament... was taken, to be brought in dread of defamation and lacketh... no fear of that engender occasion of things, they shall be things, they shall be to railing, or by man should with any that no man shall this wise: "Mortify and as one stroke horrible "deadly sins as lie still all and and drink fast, and lie all in a shall lie still and to die in his wondrous glad in their if they list to them... and their perdition " decking; in watching and the saints with his holdeth up his foul court, made a very beguiled by the subtle of it... as they can give him but out a shift to it. Now, if these pride, wrath, envy, covetousness, pride, wrath, envy, covetousness, nor slugging abed no faith, yet some, for not if we be robbery no covetousness, nor shift to slink away saith it hath no that it hath no great in faith and diminished and made a and that not in he get but one got down through the skins yet when he would skins And then a man skirmish The other point is slack and remiss in praying slain him, for touching of slain, and the far most slain, and burned... and many slander among the common people slander; that likewise as the slander or dread of defamation slander... as was in suing slandered and shall perish... not slandered and shall perish... not slanderous bills blow abroad an slanderous railing words misuse himself slanderously speak of any nobleman slang your members which are slang the soul. For such slang the soul at one sleep... as was in suing slander... as was in suing sleep fast, and lusk fast sleep still, no man wotteth sleep, and therefore leap short sleep, had he never so sleep, weening themselves awake. And sleep... the two men might sleepeth not," but waketh and; in eating and in sleeved, like flies, by the sleeve and boasteth what a court, made a very sleeveless answer. And the scoff sleight of the most wily slew the true interpreters and slight credence. Wherefore, his credence sink away slyly and seem slippery serpents will say (as sloth, glutony, and lechery, then sloth, glutony, and lechery, then sloth, nor drunkenness no glutony sloth, lack the oil of slothful, or will be willingly slugging abed no sloth, nor slyly and seem not to smack of any apostolic spirit smack of any apostolic spirit small in number. And as small flock in comparison, till small things but in such small piece to go out small guts, and in the
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<td>men's devotion for so small</td>
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<td>and among others, no small</td>
<td>8, 720/ 1</td>
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<td>that hath upon right small</td>
<td>8, 748/ 17</td>
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<td>thing, nor like no small</td>
<td>8, 788/ 32</td>
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<td>it unto heaven, no small</td>
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<td>of sin great nor small</td>
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<td>place may be so small</td>
<td>8, 879/ 37</td>
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<td>wax it never so small</td>
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<td>then remained in the smaller company, the two tribes</td>
<td>8, 671/ 23</td>
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<td>Confirmation he calleth but &quot; smearing &quot; of the child's face</td>
<td>8, 704/ 30</td>
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<td>bade to supper might smell them so rotten that</td>
<td>8, 600/ 30</td>
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<td>as hearing, moving, speaking, smelling , with such others. So</td>
<td>8, 873/ 22</td>
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<td>hearing, speaking, sight, and smelling , and such things as</td>
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<td>some been burned in Smithfield , as Bayfield, Bainham, and</td>
<td>8, 590/ 1</td>
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<td>and the rochets to smocks , then he liketh much</td>
<td>8, 831/ 24</td>
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<td>be sure by the smoke and the sparks that</td>
<td>8, 878/ 27</td>
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<td>is written, and &quot; rough smooth .&quot; Which is also to</td>
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<td>and make the rough smooth and the crooked straight</td>
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<td>his Father bright and smooth , without any spot or</td>
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<td>and goeth fair and smooth by a man's ears</td>
<td>8, 876/ 8</td>
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<td>cross, and maketh us smooth , without any wrinkle, whom</td>
<td>8, 961/ 4</td>
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<td>have them washed and smoothed out. Will ye see</td>
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<td>spirituality have laid their snares unto men's wives to</td>
<td>8, 584/ 28</td>
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<td>every foot to be snatched up. For perceiving well</td>
<td>8, 801/ 34</td>
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<td>known, if from the society thereof, for schismatics; if</td>
<td>8, 669/ 13</td>
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<td>the filth therefrom... and Sodom and Gomorrah burned up</td>
<td>8, 610/ 29</td>
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<td>city receive you not, Sodom and Gomorrah shall be</td>
<td>8, 614/ 27</td>
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<td>In better case shall Sodom and Gomorrah shall be</td>
<td>8, 616/ 27</td>
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<td>had been all as Sodom and Gomorrah,&quot; said Isaiah</td>
<td>8, 718/ 11</td>
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<td>had been all as Sodom and Gomorrah,&quot; said Isaiah</td>
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<td>you truth, the cities Sodom and Gomorrah shall in</td>
<td>8, 882/ 33</td>
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<td>case than the sinful Sodom and Gomorrah shall in</td>
<td>8, 759/ 17</td>
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<td>as there the beastly Sodomites were so struck blind</td>
<td>8, 994/ 18</td>
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<td>or by what name Sodomites were so struck blind</td>
<td>8, 577/ 15</td>
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<td>done... but what harm soever the thing were called</td>
<td>8, 608/ 29</td>
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<td>remaineth, how many branches soever such heretics, as God's</td>
<td>8, 617/ 5</td>
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<td>and that how sick soever the devil blow off</td>
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<td>how much dead flesh soever it be, and how</td>
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<td>believe. For what sins soever be found in the</td>
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<td>people that what need soever he do beside, if</td>
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<td>how probable a tale soever their father and mother</td>
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<td>faith, how many sins soever be told us, never</td>
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<td>saith: &quot;What good deed soever he be about of</td>
<td>8, 821/ 31</td>
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<td>preach, &quot;Into what house soever any man do, that</td>
<td>8, 850/ 2</td>
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<td>that in what company soever ye enter, first say</td>
<td>8, 882/ 19</td>
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<td>whither of the two soever I hear the word</td>
<td>8, 894/ 7</td>
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<td>believed... then what time soever it be, ye be</td>
<td>8, 927/ 35</td>
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<td>And then how sinful soever two or three begin</td>
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<td>soever we be... yet be</td>
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<td>saith thus: &quot;What thing</td>
<td>of venial sins is</td>
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<td>what manner of man</td>
<td>he be... he is</td>
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<td>many manner of means</td>
<td>a man may use</td>
<td>8, 1001/5</td>
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<td>hearts should wax tender,</td>
<td>and quick, and with</td>
<td>8, 753/14</td>
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<td>rage by some evil</td>
<td>of such as should</td>
<td>8, 794/5</td>
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<td>the foot where the</td>
<td>receiveth no footing, and</td>
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<td>than if she had</td>
<td>it, as Judas would</td>
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<td>all that bought and</td>
<td>within the Temple (the)</td>
<td>8, 789/23</td>
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<td>me, that he had</td>
<td>, and used continually to</td>
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<td>before that he never</td>
<td>any such books, but</td>
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<td>examine here Tyndale's high,</td>
<td>solemn words. First will we</td>
<td>8, 792/35</td>
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<td>toward the fraternity, after</td>
<td>solemn salutations and ghostly greetings</td>
<td>8, 884/14</td>
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<td>as boldly and as</td>
<td>solemnly as though they had</td>
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<td>good man should so</td>
<td>solemnly look over the Catholic</td>
<td>8, 836/18</td>
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<td>outward dependence, hath its</td>
<td>solidity, substance, and fastness of</td>
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<td>Rehoboam, the son of</td>
<td>Solomon... with which rebellious departing</td>
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<td>by the mouth of</td>
<td>Solomon, where he saith, &quot;Turn</td>
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<td>the son of King</td>
<td>Solomon. After that, when the</td>
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<td>which he calleth his' &quot;</td>
<td>solution,&quot; nor afterward when he</td>
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<td>wadeth on in his</td>
<td>solution, the deeper he sinketh</td>
<td>8, 607/35</td>
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<td>forth and declareth his</td>
<td>solution. Tyndale Under Abraham, Isaac</td>
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<td>enquired of them the</td>
<td>solution of those doubts. For</td>
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<td>this chapter of his</td>
<td>solution unto the first reason</td>
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<td>to which reason, his</td>
<td>solution here concluseth either that</td>
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<td>long chapter of his</td>
<td>solution... it is impossible for</td>
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<td>clearly perceive that Tyndale's</td>
<td>solution is not worth one</td>
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<td>the substance of Tyndale's</td>
<td>solution here. Whose words let</td>
<td>8, 679/2</td>
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<td>the maintenance of his</td>
<td>solution, any such thing against</td>
<td>8, 683/10</td>
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<td>seek himself a new</td>
<td>solution for this. And so</td>
<td>8, 683/24</td>
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<td>what good effect Tyndale's</td>
<td>solution is come... wherewith he</td>
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<td>face of another full</td>
<td>solution... and at a great</td>
<td>8, 690/17</td>
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<td>deal, in his other</td>
<td>solution of the first reason</td>
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<td>first reason before... which</td>
<td>solution I have assoiled, and</td>
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<td>said; and in his</td>
<td>solution of the first reason</td>
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<td>Sixth Book, answering his</td>
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<td>answer and his goodly</td>
<td>solution nothing left out that</td>
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<td>Tyndale and confute his</td>
<td>solution with which he falsely</td>
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<td>he to his fourth</td>
<td>solution, with which he clean</td>
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<td>end of his first</td>
<td>solution... where I touched in</td>
<td>8, 743/26</td>
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<td>were then all his</td>
<td>solution confounded. But this piece</td>
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<td>and for the final</td>
<td>solution of the second argument</td>
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<td>end of his goodly</td>
<td>solution to the first argument</td>
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<td>faith,&quot; and avoided his</td>
<td>solution plainly by which he</td>
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<td>And therefore Friar Barnes'</td>
<td>solution given unto that place</td>
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<td>effect of all his</td>
<td>solution shortly standeth in this</td>
<td>8, 1030/26</td>
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<td>faith. But against this</td>
<td>solution of Tyndale standeth not</td>
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wherein is avoided the solutions of Tyndale wherewith he showed us here two solutions . One, by denying that
themselves the Church Are Solved . More This is the solutions of Solomon . . . with which they will give two solutions . One, by denying that
us plainly some people somewhere, somewhere abroad in the wild
ye say she is twain of his own somewhere, somewhere between, as though the
seek a very fire somewhere, somewhere without in the frost
heaven, sent his own Son to begin a new
of his own only-begotten Son, and with his Father
was himself God's own Son of Man shall come
very king, Rehoboam, the son of Solomon . . . with which
of Saint Matthew, "The Son of God have delivered
he calleth him "good Son . . . in the Sacrament of
and call him "good son . . . The Sacrament of Extreme
that pretty babe, her son , believe that the fire
For and if the Son of God have delivered
you raised up his Son , and hath sent him
blood of his blessed Son, Jesus Christ, in whom
to wit, the only-begotten Son of God; as it
that is God's only-begotten Son . . . And the very text
is to wit, my Son , whom I have sent
to say, of the Son of God, and of
And then if the Son of peace be there
our wife, or our son , die, or if our
days of Rehoboam, the son of King Solomon. After
sing him mine old song . . . wherein I have so
that we be the sons of God." And this that we be the sons of God . . . 
that we be the sons of God . . . These words that we be the sons of God . . . And then
God, they be the sons of God . . .
wise ascribed for the sons of God that our
and chosen into the sons of God, by which
that we be the sons of God . . . And then
If we be the sons , then be we heirs
that we be the sons of God . . . In all that we be the sons of God, and therefore
adopteth us into the sons of God . . . 
that we be the sons of God . . . As though
that we be the sons of God. But then
we to be the sons of God, were we
shall never be his sons again till we amend
once one of the sons of God, he can
for of Noah's own sons , one, ye wot well
and doth he soon after, call the heretics
a wise man will see that since the
have in old time ( soon upon Christendom well spread
he saith, repent as soon as "their faults be
and Caleb. But as soon as the generation of
or malicious), but should soon be learned the sure
babes' bellies. But now soon after, since, I told 8, 641/ 10
mean thus... this will soon set an end in 8, 647/ 24
were, ye wot well, soon and shortly said, and 8, 647/ 31
thought other yet, from soon after the beginning, but 8, 664/ 18
not fail to fall soon after unto these others 8, 664/ 21
his argument would so soon be assoiled... and that 8, 681/ 9
answer which might so soon be voided... he trusted 8, 681/ 15
and so would they soon have done, ye may 8, 681/ 22
Scripture" Saint Augustine would soon have said again that 8, 681/ 30
And thus may we soon see that these new 8, 702/ 23
he meaneth, ye may soon perceive the men of 8, 727/ 15
have burned. But as soon as I had put 8, 742/ 19
finger. First, ye may soon see that the scriptures 8, 752/ 22
curch, I say, may soon be perceived, and ought 8, 753/ 36
faint and feeble, and soon gone again... and is 8, 780/ 34
that it is so soon gone as Tyndale saith 8, 781/ 8
yet shall God always soon after send down some 8, 794/ 6
reason... the man will soon see that Tyndale is 8, 798/ 34
man die forthwith as soon as he hath it 8, 818/ 19
heretics may grow; nor, soon after, the temporality, neither 8, 832/ 12
therein... and that as soon as a man had 8, 852/ 26
may "the church" be soon a great flock. For 8, 868/ 25
a little further as soon as he came out 8, 877/ 14
as ye shall see soon after. Now if he 8, 879/ 4
that he should so soon depart that she could 8, 884/ 26
But the woman may soon find more yet to 8, 895/ 8
so: then would she soon bring him to the 8, 896/ 5
that church which shall soon be known, for they 8, 896/ 18
ween his hostess would soon have said somewhat thereto 8, 897/ 33
Bruges, and was there soon perceived, upon the sight 8, 900/ 16
foul... nor that as soon as he is by 8, 906/ 30
those two laws... shall soon see that the cause 8, 917/ 16
I would make you soon perceive if I could 8, 918/ 7
ye wot well, would soon be eased: no more 8, 922/ 3
this would Saint Gregory soon have answered and said 8, 927/ 19
heart!) Saint Gregory would soon find him good places 8, 932/ 11
useth to be so soon so clean forgiven, that 8, 970/ 6
upon a rock"; and, soon after, "I shall take 8, 977/ 4
a tree... and as soon as it is once 8, 977/ 13
of it again as soon as they sinned again 8, 986/ 19
this church. But as soon as God had expelled 8, 1007/ 9
preaching, so will they soon after fall from preaching 8, 1010/ 32
church that they might soon find and have recourse 8, 1023/ 13
from the beginning, as soon as any man began 8, 1025/ 13
again; every child may soon see that all those 8, 1028/ 32
abide therein, but as soon as the devil had 8, 1032/ 10
and repent himself the sooner ... he may hap, ere 8, 731/ 35
him that he said sooth, if every man were 8, 892/ 15
to perceive, without any soon sophism or subtlety. For every 8, 951/ 11
let us see the soon sophistry wherewith they would persuade 8, 599/ 35
he speaketh of our "sophistry," let us consider how
bibbing and sipping and that he layeth so
spirituality, whom he so statute De scandalis magnatum
thing wherewith Tyndale is sorry to see how
her husband, which longed if Tyndale stick so
vengeance of God, full bellies, whereof he so
more grievous and more and reasons, pressed him
will this point as give ear to the
when the faith were in the sick and Sacraments, strained Luther so
once, and of many with, he hath sought preaching should never so
never so sick and high a heresy, so loath to give any
my faith a marvelous persuade them... and so meat of manna, longed
and repent it very not Simon Magus so for which he so
whom he layeth so The man is so shall our Savior (the and spotted, and so the sea again, longed
realm, which he so layeth not expressly so to hand, might be
it not, shall be preached, methought it went and yet were never
strong body, and some man was in a fit was not so
he not only laboreth layeth not expressly so to hand, might be

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<td>would, I promise you,</td>
<td>sorely have appalled them. But</td>
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<td>For that is a</td>
<td>soror excommunicamus than any man</td>
<td>8, 920/ 36</td>
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<td>set in sundry times</td>
<td>soror and soror punishment thereunto</td>
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| pray for all Christian souls, and that the prayer relieved the pains of souls' health? For if a sounded unto mine understanding, and sounded at the ear the sour in taste and not sour enough in this thing sovereign, while himself shall haply sovereign, lord, as a most sovereign lord Luther's own words sovereign lord so substantially laid sovereign the King's noble Grace sown his evangelical seed and sown spiritual things. For they sow such seed of evil sow nor spin... and yet sow and set forth false sow, "in vain sounded at the ear the" sower of dissension and king soweth, that same shall he soweth in his flesh shall soweth in the Spirit shall sowing of dissension and seditious space of seven years. But space in the right faith space of four hundred years space of fifteen hundred years space. For first, I never space to all Christian people space of fifteen hundred years Spain. And in England thereto spare not"... and as Tyndale spare for herself... than if spare all the labor that spare and forbear those matters spared him and saved his spared labor. For he might spared much of his gay sparing from bodily work on spark of the warm flesh spark of shame in his spark of shame left in sparks that there is fire speak it out, the very speak and he shall be speak evil, turn of their...
no man shall slanderously speak of any nobleman in 8, 592/ 25

knoweth well that we speak of the Catholic Church 8, 600/ 10

his face afire to speak among Christian men that 8, 601/ 4

not here, for shame, speak of my name, nor 8, 603/ 28

the point that we speak of that is, concerning 8, 606/ 12

and expositors that I speak of; or else I 8, 612/ 31

speaketh, and ever shall speak these words: "Go ye 8, 614/ 22

truth." Let Tyndale here speak out and tell us 8, 630/ 9

of our way... and speak against the whole Catholic 8, 644/ 5

alone. And he will speak against the faith of 8, 644/ 7

vowed, professed nun. (I knoweth well that we speak of the Catholic Church 8, 600/ 10

since we cannot now speak of professed and vowed 8, 659/ 21

never one part wittingly speak with other; of which 8, 667/ 14

for else he cannot speak of God be 8, 686/ 22

for shame dare not speak. But yet, God be 8, 683/ 31

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as in the Scripture speak of them... those they 8, 688/ 30

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may see whether Tyndale speak here in earnest, as 8, 715/ 28

hear them, and to speak what they list. And 8, 718/ 9

together and heard him speak what they list. And 8, 726/ 31

of and shall hereafter speak it yet which of 8, 745/ 37

to back, and then speak more. Now, as for 8, 768/ 30

him and yet I speak all at once, and 8, 772/ 23

wherefore doth Master More speak here of bare belief 8, 781/ 19

have been fain to speak so much of "faith 8, 783/ 35

which Saint Paul did speak thereof, and Saint James 8, 784/ 2

This maketh folk to speak of "faith alone" and 8, 784/ 14

Since I do now speak of the time before 8, 784/ 17

More all now, to speak so much of "faith 8, 783/ 30

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cause why that I speak so much of "faith 8, 785/ 3

must consider that I speak of the time before 8, 810/ 3

now consider that I speak here of "historical faith 8, 820/ 6

all this while, to speak anything of the Sacrament 8, 820/ 13

that we will greatly speak of. More But this 8, 834/ 2

readers, that he must speak of. For this is 8, 834/ 4

saith, "greatly" vouchsafe to speak of And wherefore, good 8, 834/ 24

will greatly vouchsafe to speak of O holy Pharisee 8, 835/ 19

worthy that he should speak of. Mark well, good 8, 836/ 33

and let thy lips speak no guile." And Zechariah 8, 840/ 18

meaneth, if he could speak, that though we may 8, 845/ 27

he cannot intend to speak reason, nor true English 8, 846/ 12

here must Friar Barnes speak of, ye wot well 8, 855/ 18

well that though he speak the same words that 8, 867/ 29

therefore, that though he speak in this place as 8, 868/ 21

the error that we speak of. But, now, since 8, 872/ 9

again, longed sore to speak with himself ere he 8, 884/ 11

never so simply, and speak they never so saintly 8, 891/ 14
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<td>these changes that I speak of, I mean in</td>
<td>8, 923</td>
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<td>faithful folk that ye speak of... which only folk</td>
<td>8, 927</td>
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<td>and no man may speak a word against you</td>
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<td>therefore durst not plainly speak much of it... yet</td>
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<td>Christ doth there plainly speak of a man that</td>
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<td>proof, which laws do speak of that kind of</td>
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<td>that albeit men may speak it. For it appeareth</td>
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<td>not so much as speak we, ye wot well</td>
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<td>of his universal church speak of. But then we</td>
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<td>the church that they speak of or must speak</td>
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<td>the church that they speak is it any</td>
<td>8, 1019</td>
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<td>speak of or must speak of, or else must</td>
<td>8, 1019</td>
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<td>church that they must speak of that same company</td>
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<td>the Old Testament, do speak , and let the remnant</td>
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<td>three of the prophets speakakest with Saint Peter, then</td>
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<td>well appeareth that he speaketh against those archheretics which</td>
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<td>do. And therefore Tyndale speaketh false English when he</td>
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<td>by which he plainly speaketh of grace given unto</td>
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<td>for &quot;persecution&quot; that Tyndale speaketh of... the Catholic Church</td>
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<td>writeth those words, he speaketh never a word that</td>
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<td>nothing in that place speaketh of the virtuous living</td>
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of God whereof Christ speaketh in the Gospel both 8,734/23
the teaching whereof Christ speaketh in the words which 8,752/28
I suppose the Scripture speaketh of these proud worldly 8,763/21
himself that "the mouth speaketh of the abundance," or 8,785/11
point that Saint James speaketh of; because of his 8,787/30
authentic stories" as he speaketh of, which he saith 8,807/23
feeling faith that Tyndale speaketh of must be by 8,818/36
the which Saint James speaketh 8,763/21
pure people as he speaketh "You men, love your 8,837/6
not which election he speaketh of be the very 8,839/6
a heretic... for he speaketh of whether the eternal 8,848/9
as for that he speaketh against your law 24 8,858/4
now, concerning that he speaketh of satisfaction, and that 8,867/5
and no less foolishly he speaketh in many places 8,867/25
And then again he speaketh in some place of 8,869/19
the prophet Isaiah there speaketh is none other word 8,880/33
which Friar Barnes here speaketh of the words properly of 8,881/14
the Scripture, the prophet in the Canticles: "I 8,907/30
the words that she speaketh not against the law 8,910/28
a heretic. For he speaketh of. And therefore: In 8,880/35
he showeth that he speaketh these words properly of 8,881/14
meant, by him that speaker of... that is to 8,924/10
thing neither nother gloss speaker of the very church 8,987/24
quae. 1, A recta, same church that he speaker of any revelation that 8,1005/17
that Christ here plainly speaker of the very church 8,987/24
for me for it speaker of the crimes that 8,945/14
Barnes say that Christ plainly of him that 8,949/22
church" doth. For he speaker of "the church" as 8,973/8
will grant that he speaker of "gorgeous array," of 8,983/35
he reprove when he speaker of you. He passeth 8,984/1
needs grant that he speaker of Holy Church, and 8,984/7
condemn him! For he speaker of the person of 8,986/1
be pigs. The Prophet may see that he speaker of the very church 8,987/24
will agree that he it of a congregation 8,1000/5
man that saith it speaker of any revelation that 8,1005/17
one holy catholic church" speaker of the very church 8,1014/4
parable in which he speaker of that mingling... calleth 8,1019/29
Matthew, where Saint John one holy catholic church" speaker of Christ, saying that 8,1019/31
And he also that , of whose word they 8,1022/11
If both he that speaker and all the remnant 8,1022/13
that the Apostle there speaker of the church of 8,1022/15
which place he saith, speaker of the church of 8,615/14
his book of Babylonica, speaking of the church of 8,659/9
now see whether Tyndale, speaking so much of "spirit 8,691/1
it." And Saint Paul, speaking of the widows which 8,716/1
presence, as hearing, moving, speaking , smelling, with such others 8,873/22
and tokens of hearing, speaking, sight, and smelling, and
for reason. For here speaking of laws and laying speaking is neither of late
that this manner of special significations written in Scripture
more than have their special, those that be believed
general church believeth... and special folk. If he would
believed but of some special that it may be
over them all, so be, by a certain special preeminence in respect of
two examples of two special heretics of two contrary
Saint Jerome, four the special doctors of Christ's church
I say the Church, but by special dissimilitude between the synagouge
the consent thereof: the special inspiration of God inspired
list, even by the special inspiration. For I can
have spied out any special gospel. For the Catholic
would never give that special ghostly gift and prerogative
the consent thereof: the special aid and help of
words Tyndale giveth a special goodly doctrine: that if
here for the final, special proof that this word
which, being a very special elect and a holy
beseech Tyndale, being so special a preacher sent by
means of his own special prayer. And therefore, since
if Barnes should in special lay to their charge
by his dedication and special appointment unto his holy
the good sister in special, wit by himself, and
for a man of special causes. The one, for
here, for the other special elects predestinated by God
they two be two special high fault with it
it, and findeth a only, but also that
for a man of special rehearsal should then be
here forth for his special proof of his unknown
hersies was his very special enemy; and then will
Saint Bernard were his specially chosen creature that he
ye thereby see a specially to hope and trust
Holy Orders, were by specially touch that the Church
preserve and keep that specially spurneth with his kibed
herein is great peril: specially lieth in Tyndale's eye
But then doth Tyndale specially spoken: "I shall send
against which prick he specially spoke, speaketh, and ever
see what law so specially the clergy to be
church to whom Christ specially spoken for the difference
these words were also specially pleasing to God, and
yet since he provided specially sent by God to
of the prophet be specially sent by the devil
clearly declared for things specially commended some one. And
also because he was specially then remained in the
belief or living, but specially
had so meant, have specially
his very church most
matter to choose out specially

8, 878/ 35
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8, 833/ 1
8, 853/ 19
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8, 934/ 10
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8, 615/ 25
8, 640/ 7
8, 652/ 36
8, 653/ 2
8, 666/ 12
8, 671/ 23
8, 695/ 9
and then picketh out
and that, of late,
unto the point whereupon
of those elect and
and some such other
Manicheus teacheth me; and
from all other writing,
of his sermon do
cause because of Tyndale
Oxford." But this is
were sanctified as persons
peradventure assign her some
many full good. And
pleasant to God; and
complain, and not him
if Christ here speak
that is wronged, and
which thing Saint Paul
are they not so
Bernard, whom Barnes so
of these great gifts,
He spoke not this
therefore he lacketh the
so is it plainly
as I before have
assign her some specially
that if such railing
this general manner of
thy tongue from evil
while they lie a-dying,
for matters that required
them, and make them
shall not need to
will and devotion, to
than to suffer us
so specially bound to
as little purpose he
weak. This chapter he
in few words, scant
any further proof; but,
necessary, that they there
for his purpose, utterly
and "all their lives
the money that he
is more than half
Church did vomit and
which he spitteth and
the Treatise of the
to put up his
air, and all the
specially  Saint John the Baptist 8, 697/ 13
specially  by the politic provision 8, 710/ 22
specially  dependeth the matter that 8, 720/ 3
specially  chosen heretics, which writings 8, 722/ 26
specially  chosen elects, such as 8, 723/ 3
specially  let us consider the 8, 736/ 25
specially  given by God. Well 8, 770/ 24
specially  pertain to sundry diverse 8, 776/ 20
specially  , which would gloss Luther's 8, 784/ 27
specially  to be noted: that 8, 846/ 23
specially  dedicated unto God's holy 8, 853/ 12
specially  sped man in the 8, 886/ 36
specially  if he would dispraise 8, 932/ 18
specially  he should not among 8, 932/ 21
specially  from whom his neighbor 8, 944/ 25
specially  of him that is 8, 946/ 9
specially  biddeth him go complain 8, 946/ 10
specially  therefore reproved. And therefore 8, 947/ 17
specially  bound to spend that 8, 953/ 5
specially  bringeth in for his 8, 991/ 35
specially  setteth them out to 8, 1022/ 6
specially  of any particular church 8, 1024/ 22
specific  and kindly difference that 8, 823/ 14
specified  in the decrees, by 8, 593/ 26
specified  , left together in the 8, 992/ 9
speak  man in the sects 8, 886/ 36
speech  be suffered to run 8, 592/ 15
speech  , I say, that excludeth 8, 667/ 7
speech  , and let thy lips 8, 840/ 18
speechless  and giving up the 8, 973/ 12
speed  , they might as well 8, 941/ 19
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spend  any time in the 8, 606/ 31
spend  it out in pleasure 8, 699/ 36
spend  a halfpenny, either out 8, 701/ 29
spend  that day in the 8, 953/ 5
spendeth  another peevish chapter after 8, 764/ 21
spendeth  all upon ribaldrous railing 8, 764/ 28
spending  four lines therein, that 8, 743/ 26
spending  a leaf and a 8, 876/ 2
spent  upon the Temple a 8, 702/ 11
spent  about naught. And unto 8, 764/ 20
spent  in whoredom "... as though 8, 831/ 17
spent  about his printing of 8, 885/ 34
spent  , and shall be great 8, 937/ 18
spew  them out... but that 8, 626/ 35
speweth  out upon honest men 8, 833/ 17
Sphere  , and bidding her consider 8, 604/ 18
sphere  and leave his wife 8, 606/ 8
spheres  above, being each in 8, 604/ 26
Confutation Part 2: Concordance of Major Terms 1123

it is so well
understanding, and their juggling
as it were now
when our juggling is
of it might be
not but that himself

Tyndale's elect church have
would Friar Barnes had
teaching of any other
himself, without any teaching,
all the four evangelists
in a sieve and
they neither sow nor
girl; take out thy
maid hath yonder a
little first. Tyndale Our
he so hath the
key, that neither the
but there must the
and by his Holy
by his holy, blessed
and his own Holy
promised to send his
hath by his Holy
assistance with his Holy
together, by that Holy

But God, whose plenteous
to prove that the
him; and that the
Father and his Holy
fastened all upon the
perpetually kept by the
smack of any apostolic
the soul and the
health, life, head, nor
and utterly destroyed in
himself and his own
himself and his Holy
Luther, inspired with the
smack of any apostolic
but in power and
power of the Holy
speaking so much of "
tell us of any
what? Instead of such
true doctrine of the
the Church by the
them... saving that the
friend. And by this
ever doth) by the

spied
. Also where he saith
8, 627/ 35
spied , and they likely to
8, 682/ 32
spied out, and the Scripture
8, 686/ 4
spied ... there is a little
8, 686/ 8
spied and controlled and be
8, 713/ 9
spied and perceived this prey
8, 724/ 1
spied out any special gospel
8, 726/ 1
spied and brought us forth
8, 988/ 30
spieth , perceiveth, and knoweth which
8, 719/ 9
spieth out his prey... then
8, 724/ 33
spieth not that Christ stepped
8, 726/ 2
spill never a drop. And
8, 654/ 33
... and yet your Father
8, 636/ 36
spin and bring me hither
8, 605/ 24
spinning wheel or else, because
8, 605/ 22

spiris
first falsify the Scripture
8, 683/ 28

Spirit
of God imprisoned in
8, 575/ 15
Spirit can creep out nor
8, 575/ 17
Spirit abide and so preserve
8, 575/ 18
Spirit given to those holy
8, 589/ 29
Spirit in fifteen hundred years
8, 597/ 33
Spirit , and so teach it
8, 613/ 12
Spirit , not into the clergy
8, 614/ 36
Spirit , according to his own
8, 616/ 20
Spirit in his church, perpetually
8, 616/ 35
Spirit of God which by
8, 627/ 25
Spirit indited the Scripture, foresaw
8, 635/ 33
Spirit of God intended this
8, 636/ 27
Spirit of God had lighted
8, 643/ 26
Spirit one God himself and
8, 643/ 28
spirit , and so far abhorring
8, 651/ 2
Spirit of God that Christ
8, 657/ 1
spirit , because it saith that
8, 658/ 20
spirit ; and out of the
8, 669/ 30
spirit . And therefore, to finish
8, 669/ 35
spirit ... and but if they
8, 673/ 17
Spirit according to his own
8, 682/ 18
Spirit unto his Catholic church
8, 682/ 33
spirit of Lucifer, that a
8, 687/ 27
spirit . And yet blasphemeth farther
8, 688/ 24
spirit . More This is very
8, 690/ 24
Spirit of God, that in
8, 690/ 32
spirit " and "power," can tell
8, 691/ 1
spirit at any time assisting
8, 691/ 2
spirit and such power, ye
8, 691/ 5
Spirit inspiring them the right
8, 696/ 1
Spirit of God (whose gift
8, 710/ 37
Spirit of God, by which
8, 711/ 16
Spirit , whatsoever be written in
8, 711/ 21
Spirit of God, that maketh
8, 715/ 1
<p>| Consent by the Holy Spirit of God, nor against | 8,715/13 |
| Council through the same Spirit, now, when we thus | 8,715/15 |
| God and had his Spirit, and could not err | 8,717/34 |
| Those that had the Spirit of God and could | 8,719/3 |
| Inward teaching of the Spirit of God... even in | 8,719/8 |
| To send his Holy Spirit into it to lead | 8,720/7 |
| By him and his Spirit led into every necessary | 8,720/20 |
| Hearts with his Holy Spirit that we be the | 8,742/31 |
| God and of the Spirit, and therefore if all | 8,742/34 |
| Had heard Christ, the Spirit wrought and made them | 8,743/5 |
| Was with power and Spirit, that maketh a man | 8,743/10 |
| Lord Jesus&quot; but in the Spirit, And that God is | 8,747/5 |
| Of God's own Holy Spirit, and thus ye see | 8,748/3 |
| Testifieth (Romans 8), &quot;The Spirit beareth record unto our | 8,752/7 |
| Spirit that we be the | 8,752/8 |
| God and of the Spirit, and therefore if all | 8,753/11 |
| Minds should by the Spirit of God have the | 8,753/15 |
| And by the same Spirit should it ever have | 8,753/18 |
| Church, by the same Spirit, a right rule left | 8,754/21 |
| Where he saith, &quot;The Spirit beareth witness to our | 8,754/25 |
| Spirit that we be the | 8,754/26 |
| Beareth witness to our Spirit of God may, if | 8,755/30 |
| Spirit and resist the fleshly | 8,755/31 |
| Much more follow the Spirit, and keep the Spirit | 8,756/3 |
| Spirit with us, and for | 8,756/3 |
| Inhabiting within us merit | 8,756/3 |
| Inhabiting us, raise | 8,756/6 |
| Shall, for the same Spirit of God, and by | 8,756/10 |
| Shall die... but the Spirit to mortify the deeds | 8,756/11 |
| God, and by that Spirit of God, they be | 8,756/13 |
| Be led by the Spirit, not only do it | 8,756/16 |
| Flesh, and following the Spirit of filial love, and | 8,756/17 |
| Christian people receive the Spirit of bondage, in dread | 8,756/22 |
| Not received again the Spirit by which ye be | 8,756/23 |
| In dread, but the Spirit also we cry, &quot;Abba | 8,756/25 |
| Of God, by which purpose: &quot;For the same Spirit beareth witness unto our | 8,756/28 |
| Beareth witness unto our Spirit that we be the | 8,756/28 |
| Therefore by his Holy Spirit beareth record unto our | 8,756/35 |
| And by the same Spirit that we be the | 8,756/35 |
| And by the same Spirit beareth record unto our | 8,756/35 |
| Saint Paul that this Spirit giveth us instruction to | 8,757/6 |
| Would say thus: &quot;The Spirit if we list to | 8,757/7 |
| Of glad following the Spirit if we will work | 8,757/11 |
| Christ and have the Spirit &quot;beareth record unto our | 8,757/18 |
| Spirit that we be the | 8,757/18 |
| Spirit of God, in that | 8,757/19 |
| We dwell in Christ | 8,757/22 |
| Spirit dwelling in us by | 8,757/23 |</p>
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<tr>
<td>Of grace, the</td>
<td>Spirit, that is to wit</td>
<td>8,757/24</td>
</tr>
<tr>
<td>Beareth record unto our</td>
<td>Spirit, the comfort of good</td>
<td>8,757/25</td>
</tr>
<tr>
<td>Wit, giveth our</td>
<td>Spirit, but fall unto the</td>
<td>8,757/28</td>
</tr>
<tr>
<td>Longer to follow the</td>
<td>Spirit, out of his dwelling</td>
<td>8,757/29</td>
</tr>
<tr>
<td>And thereby put the</td>
<td>Spirit. &quot;This is, good Christian</td>
<td>8,757/32</td>
</tr>
<tr>
<td>Fall again to the</td>
<td>Spirit wrought,&quot; saith Tyndale, &quot;and</td>
<td>8,759/21</td>
</tr>
<tr>
<td>Himself. For then the</td>
<td>Spirit, that maketh men feel</td>
<td>8,760/32</td>
</tr>
<tr>
<td>Preached with power and</td>
<td>Spirit, then goeth he far</td>
<td>8,760/35</td>
</tr>
<tr>
<td>Was with power and</td>
<td>Spirit to his Church, to</td>
<td>8,761/1</td>
</tr>
<tr>
<td>And sent the same</td>
<td>Spirit appeareth clearly by this</td>
<td>8,761/4</td>
</tr>
<tr>
<td>Only hath the same</td>
<td>Spirit and outward miracles inclineth</td>
<td>8,764/2</td>
</tr>
<tr>
<td>That by his inward</td>
<td>Spirit of God in the</td>
<td>8,769/9</td>
</tr>
<tr>
<td>Is governed by the</td>
<td>Spirit of God, that leadeth</td>
<td>8,769/15</td>
</tr>
<tr>
<td>In truth by the</td>
<td>Spirit into this church, to</td>
<td>8,771/21</td>
</tr>
<tr>
<td>To send his Holy</td>
<td>Spirit of God. There is</td>
<td>8,773/26</td>
</tr>
<tr>
<td>Jesus even with the</td>
<td>Spirit of God. And if</td>
<td>8,774/15</td>
</tr>
<tr>
<td>Wrote it... answer, the</td>
<td>Spirit of God. And if</td>
<td>8,774/18</td>
</tr>
<tr>
<td>Wast taught by the</td>
<td>Spirit of God so preacheth</td>
<td>8,774/21</td>
</tr>
<tr>
<td>Heart, and because the</td>
<td>Spirit of God and read</td>
<td>8,774/25</td>
</tr>
<tr>
<td>Heard it of the</td>
<td>Spirit of God. And this</td>
<td>8,778/20</td>
</tr>
<tr>
<td>Of belief by the</td>
<td>Spirit of God&quot;: I say</td>
<td>8,778/28</td>
</tr>
<tr>
<td>Jesus even with the</td>
<td>Spirit teach unto his church</td>
<td>8,792/33</td>
</tr>
<tr>
<td>Shall with his own</td>
<td>Spirit of God. And if</td>
<td>8,802/35</td>
</tr>
<tr>
<td>Wrote it... answer, the</td>
<td>Spirit of God. And if</td>
<td>8,803/3</td>
</tr>
<tr>
<td>Wast taught by the</td>
<td>Spirit of God so preacheth</td>
<td>8,803/7</td>
</tr>
<tr>
<td>Heart, and because the</td>
<td>Spirit of God and read</td>
<td>8,803/11</td>
</tr>
<tr>
<td>Heard it of the</td>
<td>Spirit of God. The second</td>
<td>8,803/17</td>
</tr>
<tr>
<td>His heart by the</td>
<td>Spirit of God in his</td>
<td>8,803/22</td>
</tr>
<tr>
<td>It written by the</td>
<td>Spirit of God in his</td>
<td>8,803/27</td>
</tr>
<tr>
<td>Readeth written by the</td>
<td>Spirit of God that he</td>
<td>8,803/31</td>
</tr>
<tr>
<td>His heart by the</td>
<td>Spirit of God had as</td>
<td>8,804/15</td>
</tr>
<tr>
<td>Contrary, but that the</td>
<td>Spirit of God that friars</td>
<td>8,804/26</td>
</tr>
<tr>
<td>Heart written by the</td>
<td>Spirit of God, with writing</td>
<td>8,804/36</td>
</tr>
<tr>
<td>Them, before that the</td>
<td>Spirit in his heart, after</td>
<td>8,805/10</td>
</tr>
<tr>
<td>Faith written by the</td>
<td>Spirit of God, according to</td>
<td>8,807/18</td>
</tr>
<tr>
<td>A thing by the</td>
<td>Spirit that indited the writing</td>
<td>8,808/29</td>
</tr>
<tr>
<td>Preserved, by the selfsame</td>
<td>Spirit of God himself. And</td>
<td>8,812/37</td>
</tr>
<tr>
<td>Cannot write false: the</td>
<td>Spirit is the inspirer of</td>
<td>8,817/29</td>
</tr>
<tr>
<td>Hand of God whose</td>
<td>Spirit of discord, debate, and</td>
<td>8,817/31</td>
</tr>
<tr>
<td>Brothels' breasts by the</td>
<td>Spirit of God so saith</td>
<td>8,827/26</td>
</tr>
<tr>
<td>His heart by the</td>
<td>Spirit of God. Now saith</td>
<td>8,827/28</td>
</tr>
<tr>
<td>Own heart by the</td>
<td>Spirit of God.&quot; See, my</td>
<td>8,837/22</td>
</tr>
<tr>
<td>Christ and in the</td>
<td>Spirit; and not by your</td>
<td>8,837/23</td>
</tr>
<tr>
<td>And by his Holy</td>
<td>Spirit, and not in outward</td>
<td>8,837/26</td>
</tr>
<tr>
<td>She is holy in</td>
<td>Spirit of Christ and be</td>
<td>8,838/27</td>
</tr>
<tr>
<td>That you have the</td>
<td>Spirit, redeemed with Christ's blood</td>
<td>8,838/29</td>
</tr>
<tr>
<td>That is sanctified in</td>
<td>Spirit; and &quot;Why wilt thou</td>
<td>8,840/12</td>
</tr>
<tr>
<td>Heart and a new</td>
<td>Spirit of God hath inspired</td>
<td>8,842/9</td>
</tr>
<tr>
<td>Plainly by that the</td>
<td>Spirit, redeemed with Christ's blood</td>
<td>8,844/19</td>
</tr>
</tbody>
</table>
God, and sanctified in spirit, and redeemed with Christ's spirit, and abiding in it; and finally, for the Spirit of God washed clean shall of the Spirit reappearing everlasting life. Let that is verified once that they be so that it hath neither... (as Saint Paul) ...and yet maketh them of God. " Doth of God, and though, of God infounding the, which have the holy, of God with them to teach his apostles, taught his blessed apostles, teacheth his very, holy breath of his Holy Spirit, that he maketh it the unction of the Spirit and inspiration of God, though they have already determined, as in the name of may be saved in, of God inclineth every, of God inclineth his taught the same church, unto his church to, when they were assembled, of God guideth them of God brought into, of God is assistant, of God, for the, of God abiding therewith, and a contrite soul, of the buttery that, do still, by secret, therein or not, and, we must learn this, is evermore assistant to, to lead them into, is the very church, is forever assistant, to of God into his, and the evangelical freedom, leadeth them. And therefore
word such as the
such antichrists with the
with himself his Holy
the pope and his
the pope and his
which except he call "
his scornful name of "
the pope and his
spirit," but "prove the
to be their chief
chief governor or chief
have their own chief
corps and body of
of all Christian nations,
that lack the high
bishops, archdeacons, and other
reproveth all laws (the
himself: that neither in
Saint Paul saith sow
live after," and the "
will not preach. Which
laboreth with us in
Scripture make such a
of such a holy,
one have laid his
folk that such a
all in Christendom, neither
brought forth by very
now that this high
hath given this great
goodly with a high
himself and the holy
a good man both
that his own high
forth also in good
carnal Israel and a
and the fleshly, the
carnal Israel and a
carnal Israel and a
and the fleshly, the
good and holy and
be an elect and
should serve God in
blessings, not by your
ornaments, nor by your
ride with a thousand
and have all the
will you with your
you, with all your
blessings," nor by their "

Spirit hath taught them, were
spirit of his own holy
Spirit sent by himself to
spirits be not the church
spirits " In which except he
spirits " in mock and scorn
spirits " only the pope and
spirits be not the church
spirits, whether they be of
spiritual governor under God, and
spiritual shepherd… or else that
spiritual governor over itself, without
spiritual and temporal too. And
spiritual and temporal both, which
spiritual sight that Tyndale hath
spiritual officers. Whose faults if
spiritual openly, and covertly the
spiritual things nor in temporal
spiritual things. For they be
spiritual " things which he complaineth
spiritual seed because they will
spiritual business should have of
spiritual heart in the children
spiritual man as holy Friar
spiritual hands upon her fleshly
spiritual man must needs find
spiritual nor temporal… and that
spiritual men: the first reason
spiritual man shall make you
spiritual gift only to the
spiritual process, and saith, "Even
spiritual heads of his own
spiritual and temporal yet unto
spiritual master, Master Martin Luther
spiritual works, which are, as
spiritual .There is Isaac and
spiritual . Whereof Paul complained in
spiritual Israel… and that even
spiritual ; there is Isaac and
spiritual ," and that Saint Paul
spiritual . But when he made
spiritual , she must have let
spiritual cleanness and vowed chastity
spiritual ornaments, nor by your
spiritual holy water. For these
spiritual horses, and have all
spiritual tokens in earth. For
spiritual signs and tokens make
spiritual tokens, and with all
spiritual ornaments," nor by their "

8, 1012/ 9
8, 1012/ 17
8, 1031/ 29
8, 577/ 33
8, 578/ 16
8, 578/ 16
8, 578/ 19
8, 578/ 19
8, 890/ 2
8, 576/ 31
8, 577/ 8
8, 577/ 10
8, 578/ 22
8, 579/ 9
8, 581/ 7
8, 586/ 24
8, 587/ 15
8, 594/ 13
8, 630/ 6
8, 630/ 23
8, 630/ 24
8, 637/ 7
8, 648/ 19
8, 651/ 1
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8, 691/ 6
8, 708/ 5
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8, 732/ 30
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8, 777/ 28
8, 776/ 35
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8, 788/ 30
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8, 791/ 11
8, 832/ 10
8, 837/ 24
8, 837/ 24
8, 837/ 35
8, 837/ 36
8, 838/ 2
8, 838/ 14
8, 839/ 21
ornaments," nor by their "
This church is a
he saith, it is
a man that is
not know him for
as concerneth sight… a
carnal…and therefore the
standeth alone in the
by reason of the
church" standeth not in
she be in herself
certain tokens of her
man in herself be
knower could never take
have some good, gracious,
true church, which is
by her in the
taking your secret, unknown,
by the reason of
church is such a
I have set out,
lawfully complain to the
because that in the
whether he sue in
Christian people, be it
temporal court and the
they that have the
as by a certain
church… is such a
is a beginning of
be seen, though the
the priest, which laboreth
Jacobs, and the very
Jacobs and the very
Isaacs, and Israels, and
the pope and the
to impugn… not the
well wotteth that the
shall pray for the
is to wit, the
no further than the
of Wycliffe… our English
be told them. The
provest us that the
told them," but the
tale, he giveth the
of frailty… and our
the pope and the
the pope and the
the heretics. For of

spiritual holy water" to what
spiritual thing and no exterior
spiritual, For I may see
spiritual, and yet not know
spiritual as a man might
spiritual man is no more
spiritual church may be seen
spiritual faith of Christ Jesus
spiritual power or secular dignity
spiritual power or secular dignity
spiritual, and cannot be perfectly
spiritual presence whereby we may
spiritual and invisible, yet may
spiritual profit. But now, good
spiritual man, some true member
spiritual, do now by the
spiritual food. For Holy Church
spiritual church… ye might know
spiritual power or secular dignity
spiritual thing that neither itself
spiritual, and no man knoweth
spiritual court, but not to
spiritual court the party that
spiritual court or temporal, in
spiritual or be it temporal
spiritual court, made a very
spiritual governance of the church
spiritual generation, borne inheritable to
spiritual thing of its nature

spiritual-lively doctrine… it thereby well
spirituality thereof be not seen
spiritually in his office, must
spirituals, and the very apostles
spirituals, But, now, what when
spirituals, but the Anabaptists only
spiritualty, and then goeth he
spiritualty only, but the whole
spiritualty so far forth doth
spiritualty alone"… but "Ye shall
spiritualty, the temporality, and the
spiritualty, and puttheth off his
spiritualty have laid their snares
spiritualty repent not, but of
spiritualty be not of the
spiritualty, he saith, repent not
spiritualty, whom he so sore
spiritualty sinneth of malice, because
spiritualty, be not the church
spiritualty… he cometh forth, as
spiritualty and temporality all is

8, 839/ 22
8, 845/ 4
8, 845/ 28
8, 845/ 29
8, 845/ 29
8, 846/ 5
8, 846/ 7
8, 857/ 31
8, 857/ 34
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8, 885/ 1
8, 890/ 20
8, 892/ 2
8, 902/ 3
8, 910/ 6
8, 934/ 36
8, 943/ 4
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8, 946/ 16
8, 946/ 35
8, 947/ 10
8, 947/ 21
8, 1002/ 28
8, 1011/ 10
8, 1014/ 32
8, 708/ 6
8, 846/ 7
8, 863/ 26
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8, 789/ 35
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8, 578/ 29
8, 579/ 12
8, 584/ 28
8, 587/ 24
8, 587/ 34
8, 587/ 37
8, 588/ 7
8, 589/ 8
8, 598/ 9
8, 598/ 13
8, 656/ 9
and lechery, then our spiritualty know him not. Christ's 8, 718/ 6
and lechery, then our spiritualty know him not. More 8, 726/ 13
the living of the spiritualty convert us... we be 8, 730/ 31
the living of the spiritualty convert us, we be 8, 731/ 18
in all the whole spiritualty ... then were those "holy 8, 979/ 6
together keep it shall, spirit of their teeth, because 8, 971/ 22
with to save them spiritualty

good Christian men's ears, spitefully spoken, blasphemous, and abominable 8, 589/ 35
a peacable mind the spite that are done unto 8, 978/ 9
devilish lies which he spitteth and speweth out upon 8, 833/ 16
all fowls, the pleasant splayed eagle. For since that 8, 723/ 13
to whom Christ specially spoke , speaketh, and ever shall 8, 614/ 21
the mark that we spoke of, of the old 8, 630/ 29
the mark that I spoke of, of the old 8, 631/ 26
he calleth now "dumb" spoke ever in old time 8, 632/ 9
the mark that we spoke of, of the old 8, 633/ 10
the mark that we spoke of, of the common consent 8, 634/ 13
our Savior himself sometimes spoke his words, in such 8, 635/ 36
indeed than ever he spoke of that is to 8, 751/ 31
Augustine and Luther both spoke of the known Catholic 8, 678/ 22
Christ… which words they spoke against paynims, Jews, and 8, 727/ 8
church that Saint Augustine spoke of that is to 8, 751/ 31
what purpose Saint Paul spoke these words that Tyndale 8, 756/ 34
not be till they spoke with Christ himself. For 8, 759/ 20
feeling faith, because they spoke with Christ, and could 8, 762/ 13
woman's words, till they spoke with Christ… if Christ 8, 762/ 14
with Christ... if Christ spoke with Judas much more 8, 762/ 14
feeling faith because they spoke with Christ mouth to 8, 762/ 26
faith, as I before spoke of and shall hereafter 8, 768/ 29
of whom our Savior spoke where he saith, "Let 8, 780/ 7
prophet Moses himself, that spoken with God and was 8, 795/ 27
meaneth as though he it out. But yet 8, 820/ 18
ever did heretic that on that part since 8, 867/ 24
words that Saint Augustine ... yet he meaneth not 8, 867/ 29
Scripture that when Peter the words of God 8, 873/ 35
evident whether the prophet spoke of the Scripture or 8, 881/ 9
Of this word, therefore, the prophet that is 8, 881/ 31
this, if the prophet spoke of the word 8, 882/ 4
And in such manner our Savior to his 8, 907/ 4
the language that he , when he did excommunicate 8, 920/ 11
touching Saint Paul, he not in that place 8, 930/ 30
here saith that Christ there of him that 8, 944/ 1
Savior, like as he and meant sufficiently... so 8, 948/ 26
wronged… as though he of none other, nor 8, 949/ 23
readers, that Saint Augustine those words not against 8, 963/ 27
only those that Christ in his own person 8, 981/ 5
as the minister." He not this specially of 8, 1024/ 22
one place, but he it of his whole 8, 1024/ 23
Christian men's ears, spitefully spoken , blasphemous, and abominable. And 8, 589/ 35
hear that he be of abroad... some may 8, 592/ 13

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sure to be shrewdly spoken of; so ready be 8, 592/ 17
law at all, nor spoken nor written by any 8, 593/ 1
church he hath not spoken one word. And yet 8, 598/ 12
words were also specially spoken: "I shall send you 8, 614/ 32
the prophet be specially spoken for the difference between 8, 615/ 25
were by Saint Peter spoken against such heretics as 8, 627/ 16
were by Saint Peter spoken against these heretics only 8, 628/ 35
remaining therein as is spoken of before; and the 8, 655/ 30
the Holy Ghost hath spoken them, and verily meant 8, 687/ 17
were none harm therein spoken by a good man's 8, 702/ 33
it a shrewd signification spoken out of his... since 8, 702/ 34
the prophet were spoken of the church of 8, 754/ 18
was, as himself knoweth, say that it was spoken of the "feeling faith 8, 754/ 19
when they were only spoken to declare the manner 8, 754/ 20
that hated me had spoken high words to me 8, 761/ 36
proof that they have spoken , not with others that 8, 762/ 32
Scripture it is not spoken of. If he will 8, 809/ 27
time of these words spoken one of the branches 8, 870/ 14
as touching the words spoken of God by the 8, 880/ 10
man was cunning, well spoken , and in many things 8, 933/ 12
heresies that I have spoken of, of Luther, Tyndale 8, 939/ 37
require if Christ had spoken those words unto none 8, 948/ 16
though Saint Augustine had spoken those words against the 8, 961/ 31
not only no words spoken of Donatists... but that 8, 963/ 34
truths, though they be spoken of in Scripture, and 8, 1006/ 14
stretching." Now, thou that spokenest thus, art thou without 8, 961/ 10
from presumption that one fromof good works should 8, 580/ 38
when they list to sport and play with them 8, 788/ 10
sort... they caught a sport in angering of him 8, 900/ 18
he but playeth and sporteth with. But the things 8, 831/ 28
a glorious church without a glorious church without 8, 837/ 10
and so clean, without and so clean, without 8, 837/ 13
pure and clean, without pure and clean, without 8, 844/ 11
clean and pure, without clean and pure, without 8, 844/ 32
and so pure, without and so pure, without 8, 848/ 5
cleanness and purity "without clean and pure, without 8, 851/ 4
that it hath neither that it hath neither 8, 851/ 9
a glorious church without a glorious church without 8, 851/ 13
they shall neither have they shall neither have 8, 851/ 23
great nor small, nor great nor small, nor 8, 852/ 19
endure and continue without endure and continue without 8, 852/ 19
a man had either a man had either 8, 852/ 24
and so clean, without and so clean, without 8, 852/ 26
and smooth, without any and smooth, without any 8, 853/ 26
church be clearly without church be clearly without 8, 855/ 17
and yet none without and yet none without 8, 855/ 25
and clean persons, without a spot or wrinkle, that Saint
and so clean, without a spot or wrinkle, that Saint
clean, that hath neither a spot nor wrinkle in her
and so clean, without a spot or wrinkle of sin
then is she without a spot. For by the reason
and pure persons, without a spot and wrinkles. And therefore
so pure, without any a spot or wrinkle of sin
and so clean, without a spot or wrinkle of sin
be clean without any a spot or wrinkle of sin
pure and clean . . . without a spot or wrinkle" and now
church" is so without a spot that Saint Peter might
and to call a spot a spot
pure and clean without a spot and wrinkle
pure and clean, without a spot or wrinkle, he bringeth
pure, and clean, without a spot or wrinkle... and yet
clean and pure, without a spot or wrinkle, that Saint
of his church without a spot or wrinkle are among
pure and clean, without a spot or wrinkle, he bringeth
and so pure, without a spot or wrinkle, that Saint Peter might
treasures of God without a spot or wrinkle... and therefore
so pure, without any a spot, and wrinkle
and clean, without a spot
pure and clean without a spot, and wrinkle
pure, and clean without a spot or wrinkle, For God
pure and clean, without a spot or wrinkle. For God
clean and pure, without a spot or wrinkle, that Saint
of his church without a spot or wrinkle are among
pure and clean, without a spot or wrinkle, he bringeth
and so pure, without a spot or wrinkle, that Saint Peter might
treasures of God without a spot and wrinkles. And therefore
so pure, without any a spot, and wrinkle
and clean, without a spot or wrinkle, he bringeth
that it hath neither a spot or wrinkle
so much as either a spot or wrinkle, For, letting
and clean, without either a spot or wrinkle, "But yet
pure and clean, without a spot or wrinkle, as you
that they neither have a spot or wrinkle then were
and pure without any a spot or wrinkle, and thereby
folk as neither have a spot or wrinkle, but it
pure and clean without a spot or wrinkle, but it
pure and clean, without a spot or wrinkles, no more
and clean, without any a spot or wrinkle of sin
virtuous men, clean without a spot or wrinkle, he proveth
pure and clean without a spot or wrinkle, he proveth
and so clean, without a spot. For by the reason
therefore she hath neither a spot or wrinkle left in
treasuries of God without a spot or wrinkles... and therefore
and by confession the a spot.
where she is without a spot and wrinkle be there
It taketh out the a spot, and he that forgiveth
Church is made without a spot or wrinkle. She is
a glorious church, without a spot or wrinkle, there. He
Let us have neither a spot or wrinkle. Great is
and made clean without a spot or wrinkle, that Saint
He that came without a spot and wrinkle was stretched
make us without any a spot or wrinkle. Let us
thus, art thou without a spot or wrinkle? What dost
and clean without either
and clean without either
of them have either
that they neither had
such as have neither
and so pure, without
would make him without
he can neither gather
treasuries of God without
her to himself without
that she neither hath
make her glorious, without
make them glorious, without
clean always, without either
that it neither hath
clean and pure, without
treasuries of God without
pure, and clean, without
and so clean, without
clean and pure, without
so much as either
pure and clean, without
and not all utterly
part, with imperfection and
amend them, and findeth
among them, and great
sins"; wherefore she hath
out; by acknowledging, her
the church" ever hath
the acknowledging of her
as he saith, with
God lay never her
is always washing her
she should ever have
man would lay her
washed out all her
not glorified, nor her
afraid to call her
to call her spots
heaven… and all his
hath, he saith, ever
though they never lack
nor wrinkles, yet their
their spots be no
living have indeed many
for lack of all
her, and so always
sins"; wherefore she hath
But by acknowledging, . . . her
sins"; ergo, she hath

spot or wrinkle. And in
spot or wrinkle of any
spot or wrinkle of sin
spot nor wrinkle… Saint Augustine
spot nor wrinkle of sin
spot or wrinkle, that he
spot or wrinkle by washing
spot nor wrinkle more… that
spot or wrinkle. "Which words
spot or wrinkle or any
spot nor wrinkle." Which words
spot or wrinkle, and would
spot or wrinkle. But, as
spot or wrinkle… as against
spot nor wrinkle.” But now
spot or wrinkle… you see
spot or wrinkle… but he
spot or wrinkle of sin
spot or wrinkle, that Saint
spot or wrinkle: yet that
spot or wrinkle. Howbe it, though
spot or wrinkle, that Saint

spotless, , and that it can
spots … since that all the
spots and wrinkles, and would
spots and wrinkles, as himself
spots and wrinkles. But by
spots are washed away. The
spots and wrinkles of sin
spots and wrinkles of her
spots and wrinkles both. Is
spots nor her wrinkles to
spots , and always stretching out
spots and wrinkles while she
spots and her wrinkles to
spots and stretched out all
spots fully washed out… but
spots spots, or her wrinkles
spots , or her wrinkles wrinkles
spots washed clean out, and
spots and wrinkles, while it
spots nor wrinkles, yet their
spots be no spots, nor
spots , nor their wrinkles be
spots , and many blots, and
spots and wrinkles, for that
spots and wrinkles. But yet
spots and wrinkles. But by
spots are washed away. The
spots and wrinkles; but by

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<td>bush or tapster's ale</td>
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<td>of them all would</td>
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<td>cry upon us, nor</td>
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<td>all damnable errors, may</td>
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<td>8, 957/ 27</td>
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<tr>
<td>stand</td>
<td>upon a rock”; and</td>
<td>8, 977/ 3</td>
</tr>
<tr>
<td>stand</td>
<td>and agree with other</td>
<td>8, 993/ 12</td>
</tr>
<tr>
<td>stand</td>
<td>. And this they say</td>
<td>8, 996/ 33</td>
</tr>
<tr>
<td>stand</td>
<td>for the while in</td>
<td>8, 1001/ 3</td>
</tr>
<tr>
<td>stand</td>
<td>in great peril to</td>
<td>8, 1004/ 20</td>
</tr>
<tr>
<td>standeth</td>
<td>still at the tilt’s</td>
<td>8, 579/ 11</td>
</tr>
<tr>
<td>standeth</td>
<td>aloft upon a hill</td>
<td>8, 591/ 34</td>
</tr>
<tr>
<td>standeth</td>
<td>not in words,&quot; as</td>
<td>8, 608/ 2</td>
</tr>
<tr>
<td>standeth</td>
<td>in this: whether the</td>
<td>8, 624/ 28</td>
</tr>
<tr>
<td>standeth</td>
<td>whole beside. And where</td>
<td>8, 635/ 25</td>
</tr>
<tr>
<td>standeth</td>
<td>not in words of</td>
<td>8, 690/ 23</td>
</tr>
<tr>
<td>standeth</td>
<td>still and remaineth) God</td>
<td>8, 693/ 32</td>
</tr>
<tr>
<td>standeth</td>
<td>that order still, that</td>
<td>8, 731/ 7</td>
</tr>
<tr>
<td>standeth</td>
<td>altogether that is to</td>
<td>8, 760/ 14</td>
</tr>
<tr>
<td>standeth</td>
<td>, by Tyndale’s tale, in</td>
<td>8, 772/ 9</td>
</tr>
<tr>
<td>standeth</td>
<td>. Finally, that little flock</td>
<td>8, 772/ 25</td>
</tr>
<tr>
<td>standeth</td>
<td>still therewith and never</td>
<td>8, 778/ 34</td>
</tr>
<tr>
<td>standeth</td>
<td>still all their life</td>
<td>8, 781/ 10</td>
</tr>
<tr>
<td>standeth</td>
<td>at his back and</td>
<td>8, 802/ 25</td>
</tr>
<tr>
<td>standeth</td>
<td>altogether in two things</td>
<td>8, 803/ 15</td>
</tr>
<tr>
<td>standeth</td>
<td>. Now come we, then</td>
<td>8, 808/ 14</td>
</tr>
<tr>
<td>standeth</td>
<td>not upon the words</td>
<td>8, 810/ 17</td>
</tr>
<tr>
<td>standeth</td>
<td>by Christ’s election, and</td>
<td>8, 837/ 33</td>
</tr>
<tr>
<td>standeth</td>
<td>in faith alone; which</td>
<td>8, 842/ 2</td>
</tr>
<tr>
<td>standeth</td>
<td>sure… so is the</td>
<td>8, 847/ 11</td>
</tr>
<tr>
<td>standeth</td>
<td>alonely in the spiritual</td>
<td>8, 857/ 31</td>
</tr>
<tr>
<td>standeth</td>
<td>not in dignity, but</td>
<td>8, 858/ 7</td>
</tr>
<tr>
<td>standeth</td>
<td>not in spiritual power</td>
<td>8, 858/ 19</td>
</tr>
<tr>
<td>standeth</td>
<td>it… and when we</td>
<td>8, 860/ 30</td>
</tr>
<tr>
<td>standeth</td>
<td>up in a pulpit</td>
<td>8, 884/ 19</td>
</tr>
<tr>
<td>standeth</td>
<td>not in dignity, but</td>
<td>8, 910/ 24</td>
</tr>
<tr>
<td>standeth</td>
<td>not in the dignity</td>
<td>8, 911/ 3</td>
</tr>
<tr>
<td>standeth</td>
<td>not so much by</td>
<td>8, 911/ 7</td>
</tr>
<tr>
<td>standeth</td>
<td>by wisdom, good order</td>
<td>8, 911/ 8</td>
</tr>
</tbody>
</table>
For the universal church

the whole universal church "
it is. For it
of it as it
but the whole tree
we live here, so
consider the point that
that against this folly
all his solution shortly
this solution of Tyndale
the union of faith
if he said true,
the very, true church
as every reasonable man
words, our Savior himself,
and charity too, and
any man toward salvation,
toward which glory Tyndale,
signify strength in the
think that the thing
at the leastwise, that
nothing but cakebread or
memorial in wine and
turned from bread to
bread and wine, or
it should be but
be peradventure "turned into
as Tyndale argueth it,
for bare bread or
nothing but bread or
Body bare cakebread or
it but cakebread or
nothing but cakebread or
cakebread and wine, or
bread and wine, and
for all that, be
his apostles to be
waxeth for anger so
in his place a
own eyes, they be
that man may seem
us in manner as
either is my brain
take sun, moon, and
cloud," and that "the
till your holy eyes
the rebuke of any
his posterity, from the
in respect of our
dead as unto the

standeth in the election of
standeth in clothing and in
may be seen and
itself invisible for all
it... and when we
between us in variance
still the first reason
in this: that whereas
not only Saint Cyprian
among them all, every
yet of all these
in question, "heretics" that
but indifferent and void
without the city
in such state of
his frantic heresies against
his heresy, cannot, as
by themselves... but they
in such case, our
still in your old
. And when the clergy
or cakebread be very
" These goodly glosses, lo
instead of bread; and
. And thus, whereas the
" Lo, good Christian readers
instead of bread. I
. But now when he
. And the second conclusion
, with his doctrine of
. And, finally, yet is
" To all these and
instead of bread: I
instead of bread; and
naught still. But yet
heretics... and that none
mad at last... that
, wretched heretic lately burned
ribalds all. And agreement
mad that affirmeth now
as a cat... and
indeed or else doth
to help you, with
are not clean in
out of your head
to put forth any
of original justice... and
, the Jews were but
of salvation... as the
charity put him in state of grace, which is 8,782/24
and standing in such state, convenient for the proportion of man's natural state still out of the long in such ungracious state in a damnable state yet dieth in the faith and in the state the while in the a losing of their multitude, of many sundry he that hath little also by the plain voice, with your own he would ween to any council everything should other language in the stand me in the stand them in no it by, for any stand us in any them in in the she sticketh only by uncleanness; for she believeth willing to reserve the willing to reserve the evangelical seed and to step up into the pulpit I ween, assay to that, his legerdemain in that shall yet by almost as well Paul's Haven destroyed through Tenterden the building of Tenterden therefore pull down Tenterden Tenterden Steeple and other from a harlot's bed may by the way which will receive no which will receive no and therefore received the foot, where never a now and then, among, stepped any such one at door... and thereupon so deep that he the knees, and had spieth not that Christ the steps that Christ receiveth no footing, and
and stepping after the water, which can no receive and keep no it receiveth shortly the and follow the very any following of the lay to Tyndale the the nun's bed... whose very far from the in his own house name of "wedding" make Rome set up a up in Rome a but set up a But yet if Tyndale to his tackling, and from their sins, and in Christ's words, and from their sins, and with Christ's blood, and blood; fourthly, that they only; fifthly, that they the very church do every faithful person should For so should we we will be saved, and yet must we would, I ween, never these fellows with a had come with his men ween that to by faith alone we Bernard... you would not For if they will and the faster he with Christ's blood, and with Christ's blood, and strength, but that she church of Christ that the reason that she trust. Unto whom she the reason that she But yet because she the creeping out, what of their good will all this, make any sins forgiven her by his tackling, and stick have stuck still as heretics affirmed it more steps of Christ in the steps receive... and therefore received steps of any man, when steps of every man yea steps of Christ even foot steps of Christ, but if steps of Friar Luther into steps , as their chief elect steps that Christ stepped on stews of boys. We have stews of twenty or thirty stews of boys also, against stick stifly thereto. Let us stick fast unto his merits stick fast to his blessed stick fast unto his merits stick all fast only to stick fast unto his merits stick only to God's promises stick to the promises only stick to the promises of stick to promises only, and stick fast unto the belief stick fastly to Christ in stick for an answer, but stick , and let us have stick and patted them upon stick to God by faith stick to Christ, as Barnes stick to condemn him for stick upon the denying thereof stick in the mire. For sticketh fast and sure alone sticketh fast and sure all sticketh so fast to the sticketh fast unto anything besides sticketh by faith so fast sticketh only by steadfast faith sticketh by faith so fast sticketh fast unto her husband sticking his face found beneath sticking still to the inward sticking (I cannot tell what sticking to her Spouse by stiffly thereto. Let us, concerning stiffly for that work as stiffly . Go to, therefore," would
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>all the remnant do</td>
<td>stiffly hold the contrary, they</td>
<td>8,942</td>
</tr>
<tr>
<td>now Friar Barnes holdth</td>
<td>stiffly for a very truth</td>
<td>8,964</td>
</tr>
<tr>
<td>for all that, have</td>
<td>stiffly swerved from any point</td>
<td>8,1027</td>
</tr>
<tr>
<td>juggleth himself over the</td>
<td>stiffly ere he come at</td>
<td>8,686</td>
</tr>
<tr>
<td>yet them account we</td>
<td>stiff for voyagers and pilgrims</td>
<td>8,578</td>
</tr>
<tr>
<td>to run he standeth</td>
<td>stiff at the tilt's end</td>
<td>8,579</td>
</tr>
<tr>
<td>see us, but lie</td>
<td>stiff, as Luther saith, asleep</td>
<td>8,582</td>
</tr>
<tr>
<td>priests keep their whores</td>
<td>stiff, Howbeit, in very deced</td>
<td>8,584</td>
</tr>
<tr>
<td>that, be stark naught</td>
<td>stiff. But yet are not</td>
<td>8,587</td>
</tr>
<tr>
<td>be, for all that,</td>
<td>stiff bound both to love</td>
<td>8,590</td>
</tr>
<tr>
<td>the clergy… dissembling always</td>
<td>stiff the temporality, as though</td>
<td>8,599</td>
</tr>
<tr>
<td>this hole through it</td>
<td>stiff… and so great that</td>
<td>8,605</td>
</tr>
<tr>
<td>yet that company was</td>
<td>stiff the church continued on</td>
<td>8,610</td>
</tr>
<tr>
<td>should forever personally dwell</td>
<td>stiff here in earth conversant</td>
<td>8,614</td>
</tr>
<tr>
<td>too) bear me downright</td>
<td>stiff in hand it is</td>
<td>8,618</td>
</tr>
<tr>
<td>that synagogue some continued</td>
<td>stiff such as himself had</td>
<td>8,620</td>
</tr>
<tr>
<td>the sacrifice he might</td>
<td>stiff have thought that in</td>
<td>8,620</td>
</tr>
<tr>
<td>the sundry sects abode</td>
<td>stiff together…but yet the</td>
<td>8,621</td>
</tr>
<tr>
<td>until Doomsday they lie</td>
<td>stiff all and sleep… as</td>
<td>8,626</td>
</tr>
<tr>
<td>though these heretics did</td>
<td>stiff dwell with the Church</td>
<td>8,626</td>
</tr>
<tr>
<td>and contrary, continued yet</td>
<td>stiff together, as they did</td>
<td>8,626</td>
</tr>
<tr>
<td>the Scripture do remain</td>
<td>stiff and be preached, the</td>
<td>8,633</td>
</tr>
<tr>
<td>they or we be</td>
<td>stiff as blind as we</td>
<td>8,645</td>
</tr>
<tr>
<td>as we were, and</td>
<td>stiff feel and fumble about</td>
<td>8,645</td>
</tr>
<tr>
<td>and else be we</td>
<td>stiff yet at as great</td>
<td>8,647</td>
</tr>
<tr>
<td>always that company that known Catholic church have</td>
<td>stiff remaineth in it; contrary</td>
<td>8,649</td>
</tr>
<tr>
<td>but these fellows keep</td>
<td>stiff the belief of the</td>
<td>8,650</td>
</tr>
<tr>
<td>even in like doubt</td>
<td>stiff their own sins themselves</td>
<td>8,653</td>
</tr>
<tr>
<td>as to say yet</td>
<td>stiff . Now if Tyndale will</td>
<td>8,655</td>
</tr>
<tr>
<td>now the same faith</td>
<td>stiff that the old holy</td>
<td>8,659</td>
</tr>
<tr>
<td>there remained and abode</td>
<td>stiff , and Tyndale and his</td>
<td>8,660</td>
</tr>
<tr>
<td>all that, always feeleth</td>
<td>stiff very bread too, therewith</td>
<td>8,661</td>
</tr>
<tr>
<td>his apostles hath ever</td>
<td>stiff that through the feeling</td>
<td>8,666</td>
</tr>
<tr>
<td>hath been one church</td>
<td>stiff continued with us… which</td>
<td>8,669</td>
</tr>
<tr>
<td>the very stock continued</td>
<td>stiff continued from the beginning</td>
<td>8,669</td>
</tr>
<tr>
<td>and the very charity beginning it hath ever</td>
<td>stiff and remained… and the</td>
<td>8,669</td>
</tr>
<tr>
<td>Church, and it continueth</td>
<td>stiff continueth therein… and that</td>
<td>8,669</td>
</tr>
<tr>
<td>fell from thence, left</td>
<td>stiff been, by ordinary course</td>
<td>8,669</td>
</tr>
<tr>
<td>assoiled is, and abideth</td>
<td>stiff it is impossible, I</td>
<td>8,670</td>
</tr>
<tr>
<td>where, will yet say</td>
<td>stiff with God behind him</td>
<td>8,673</td>
</tr>
<tr>
<td>him, because he saith</td>
<td>stiff, so mighty, strong, and</td>
<td>8,673</td>
</tr>
<tr>
<td>them, and hold them</td>
<td>stiff &quot;Yes,&quot; and nothing but</td>
<td>8,679</td>
</tr>
<tr>
<td>falling from his faith</td>
<td>stiff &quot;Yes”… with as much</td>
<td>8,679</td>
</tr>
<tr>
<td>if faith either stand</td>
<td>stiff in obstinacy. More O</td>
<td>8,681</td>
</tr>
<tr>
<td>the stock that standeth</td>
<td>stiff pretend his name, ye</td>
<td>8,683</td>
</tr>
<tr>
<td>come forth, but lie all in a sleep</td>
<td>stiff with him or come</td>
<td>8,687</td>
</tr>
<tr>
<td>as to deny it</td>
<td>stiff and remaineth) God shall</td>
<td>8,693</td>
</tr>
<tr>
<td></td>
<td>stiff bedridden at home… and</td>
<td>8,701</td>
</tr>
<tr>
<td></td>
<td>stiff , no man wotteth where</td>
<td>8,702</td>
</tr>
<tr>
<td></td>
<td>stiff , then will every man</td>
<td>8,717</td>
</tr>
</tbody>
</table>
yet standeth that order
And so is Tyndale
And so be they
in the Catholic Church
whether he remember it
the man will continue
their good will sticking
chapter, then pursueth he
yet their faith standeth
many men it standeth
yet of obstinacy stand
it walk with him
taketh hold and holdeth
if it either abide
him which yet say
every man to sit
nearer, but sit even
true believers shall be
their children shall lie
but even to sit
answer, that they remain
now believe the Scripture
as Saint Augustine did
of the manifold miracles that
doeth even the same
Bristol. And when he
that he feeleth always
he letteth to keep,
for all the baptism,
world... but ever hang
believe the Catholic Church
some will needs lie
as they were all
and by that respect
company, in heart, and
yet remaineth the remnant
remnant the selfsame man
the selfsame soul should
any such church remaineth
suffered to sin on
else, if it tarry
and the garland hang
but that she stood
his very, holy church
I shall always remain
heaven... and leave me
understood none... but stood
quod he. "Ye stand
and bid them sit

still , that he first believed
still overthrown. "Yea," saith Tyndale
still , whatever Tyndale say. But
still these he laid, I
still or have forgotten it
still with God in cleaving
still to the inward cause
still upon the same in
still therewith and never faileth
still all their life, be
still therein and abide bondslaves
still . For our Savior saith
still ... is by God drawn
still or come again, suppeth
still as Luther did before
still and go nothing about
still and let God work
still the stronger. And though
still and sleep, and therefore
still and do naught, and
still unanswered. And therefore as
still for the authority of
still when he wrote of
still ; and yet dare I
still continue in only the
still ... and will therefore say
still abode thereby, upon his
still written with God's own
still , without any failing at
still out of the state
still thereon, as scabs and
still , as Saint Augustine did
still in prison, and some
still of "the church," and
still sanctified and by profession
still continued in God's former
still the very, full Catholic
still , and the selfsame soul
still remain whole in the
still so far forth unproved
still . And yet, though there
still till it wet well
still ; and then had the
still in a doubt and
still , as ye show to
still in like doubt, and
still in darkness and ignorance
still and gaped upon him
still , every one, I ween
still and hold their babble
put out, they be
that he runneth forth
understand no Latin ween
bring their heresy forth
Barnes would have stuck
would yet have stuck
continue; and as it
so is it always
always still, and always
some horrible sins, stand
trust surely, and live
live, so she continueth
confesseth that she hath
instant prayer he goeth
that be of it
therein, and being also
mind, and yet abide
be known and say
seek her, and evermore
the revelations of God
his Holy Spirit do
vengeance taken, they were
many evil masters abiding
as the good hath
he is the head
against this folly standeth
should persevere and abide
be evil, be yet
to the same vices
And yet shall it
the leastwise, that standing
and revenge the filthy
we should believe, to
we should do, to
thee to resuscitate and
poor simple souls, would
of those unbelievers God
to chastise their wickedness...
coming of Christ... God
so that God hath
And surely he hath
Christ and his apostles,
other prophets which God
sake, moved him and
they be from the
old all of one
hath as the very
that persevere in the
is to say, the
divided from the old
still of the court and
still in this purpose and
still that it were the
still in question, and beguile
still as stiffly for that
still, and say the decree
still continueth, and always continue
still, and always still shall
still shall be, the very
still in a damnable state
still as we list. For
still, and every man when
still sins to be forgiven
still about it here... and
still and go not out
still thereof, be yet sometimes
still in their habit and
still, for all that, that
still unknown. Wherefore, good Christian
still abide and continue in
still, by secret inspiration, reveal
still in one church, were
still among the good, many
still been head of the
still. " And here will they
still the first reason that
still good or no. Now
still in the catholic church
still. And when Saint Paul
still be Christ's holy church
still in your old froward
stink of the fleshly carrion
stir us up unto faith
stir us up to do
stir up the grace that
stir such schisms and heresies
stirred up Moses, and brought
stirred them up a prophet
stirred up a hundred prophets
stirred up among us, since
stirred up very many... of
stirred up in his known
stirred up in all such
stirred him to believe that
stock, they therefore dry up
stock, yet be now severed
stock continued still and remained
stock, be it diminished and
stock that standeth still and
stock, in what places of
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms 1142</th>
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<tbody>
<tr>
<td>left together in the stock of unity of the 8,992/9</td>
<td></td>
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<tr>
<td>old, so long continuing stock 8,1000/27</td>
<td></td>
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<tr>
<td>tree and the very stock 8,1030/18</td>
<td></td>
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<tr>
<td>and when he had stolen it, then bring it 8,628/21</td>
<td></td>
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<tr>
<td>for cloying of the stomach no more at once 8,580/33</td>
<td></td>
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<tr>
<td>very bottom of my stomach 8,641/6</td>
<td></td>
</tr>
<tr>
<td>ever was in his go through... yet the stomach , as plainly as he 8,814/13</td>
<td></td>
</tr>
<tr>
<td>one threw in a tree and the very stock... out of which and 8,1000/27</td>
<td></td>
</tr>
<tr>
<td>the world, concerning the stomach no more at once 8,580/33</td>
<td></td>
</tr>
<tr>
<td>the whorl, and the stomach no at once 8,580/33</td>
<td></td>
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<tr>
<td>in flight, and chief stone to go through the 8,606/15</td>
<td></td>
</tr>
<tr>
<td>whole refuge, and chief stone to fall through the 8,606/16</td>
<td></td>
</tr>
<tr>
<td>in books either of stone in their foundation whereon 8,675/24</td>
<td></td>
</tr>
<tr>
<td>but a temple of stone in their foundation... whereupon 8,679/6</td>
<td></td>
</tr>
<tr>
<td>he hurled a great stone out at adventure among 8,900/38</td>
<td></td>
</tr>
<tr>
<td>by David prophesied: &quot;The stone which they that were 8,1009/22</td>
<td></td>
</tr>
<tr>
<td>the hedge, then hurl stones at it hardly and 8,664/29</td>
<td></td>
</tr>
<tr>
<td>nor yet by precious stones ; neither by miters nor 8,837/15</td>
<td></td>
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<tr>
<td>may well see the stones , but we cannot see 8,845/21</td>
<td></td>
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<tr>
<td>he gathered up good stones … not gunstones, but as 8,900/20</td>
<td></td>
</tr>
<tr>
<td>keepeth from them hurl stones at their heads because 8,901/15</td>
<td></td>
</tr>
<tr>
<td>and the doctrine, dead, stone could not fall through 8,605/8</td>
<td></td>
</tr>
<tr>
<td>Now, if the whorl stood on the one end 8,605/31</td>
<td></td>
</tr>
<tr>
<td>I ween if ye stood in the nether end 8,605/34</td>
<td></td>
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<tr>
<td>the church of Israel stood .&quot; Likewise in the New 8,833/30</td>
<td></td>
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<tr>
<td>so long her nose stood right. For by him 8,864/30</td>
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<tr>
<td>side but that she stood still in a doubt 8,884/4</td>
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<tr>
<td>King's safe-conduct, should have stood in peril to be 8,885/26</td>
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<tr>
<td>his bosom, and then stood him up upon a 8,900/22</td>
<td></td>
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<tr>
<td>as understood none... but stood still and gaped upon 8,900/32</td>
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<tr>
<td>so: let us, to stop his mouth with, grant 8,618/20</td>
<td></td>
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<tr>
<td>put in the water, stop fast all the holes 8,654/35</td>
<td></td>
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<tr>
<td>Lady is a plain stop , since they cannot be 8,1005/31</td>
<td></td>
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<tr>
<td>make any law to stop them of their holy 8,1011/36</td>
<td></td>
</tr>
<tr>
<td>and thereby they have stopped up the gates of 8,634/24</td>
<td></td>
</tr>
<tr>
<td>key of knowledge, and stopped up the kingdom of 8,692/14</td>
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<tr>
<td>ways in such wise stopped , and his paths so 8,990/26</td>
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<tr>
<td>and hearing of the stories and the temple and 8,619/12</td>
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<tr>
<td>may read, in authentic stories , that the Arians did 8,684/13</td>
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<tr>
<td>they have put the stories that should in many 8,706/35</td>
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<tr>
<td>and partly by authentic stories . And as the Jews 8,707/3</td>
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<tr>
<td>They have put the stories that should in many 8,710/31</td>
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<tr>
<td>such false and feigned stories remain and taken for 8,711/4</td>
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<tr>
<td>and partly by authentic stories .&quot; Here would he fain 8,712/5</td>
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<tr>
<td>as we believe the stories of the world, because 8,742/16</td>
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<tr>
<td>years, and old authentic stories which they had brought 8,774/29</td>
<td></td>
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<tr>
<td>years, and old authentic stories which they had brought 8,805/28</td>
<td></td>
</tr>
<tr>
<td>Scripture and old, ancient stories … and therewith, as men 8,806/8</td>
<td></td>
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<tr>
<td>by antiquities and old stories , like as Master Lyly 8,806/29</td>
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</tbody>
</table>
any such "old authentic stories" as he speaketh of, 8, 807/ 23
And by what old stories newly found out can show us, 8, 808/ 1
folk many old authentic stories proving their heresies false, 8, 808/ 5
can remember, any old stories against it. For I 8, 808/ 7
read nor heard many stories . Wherefore it must needs 8, 822/ 16
lack of reading of stories), they must needs have 8, 824/ 14
Matthew and by the story that Christ also telleth 8, 583/ 10
tell them of that story of Abraham, Dives, and 8, 626/ 5
fire and flame, the story that Christ telleth himself 8, 626/ 7
that God caused that story to be written in 8, 637/ 25
true in some one story that the Church hath 8, 710/ 34
credence given to a story told him by men 8, 746/ 15
the truth of a story , and not the means 8, 749/ 11
false... as the false story of Mahomet many Turks 8, 781/ 11
fain hear some one story by which he proveth 8, 807/ 30
heaven. By what old story he proveth that folk 8, 807/ 32
souls? By what old story will he show us 8, 807/ 7
Mass? By what old story can he make it 8, 807/ 34
believed it with a story faith; whereof, as ye 8, 812/ 15
us begin at his "story" faith... and since he 8, 818/ 17
believeth once with a story faith, in found the feeling 8, 819/ 4
as I say, no "story" faith... and therefore, by 8, 823/ 34
it first with a "story" faith. But yet ye 8, 827/ 2
matter out of the story that was by a story that was by a 8, 899/ 21
wrong way except the straight way to hell be 8, 638/ 20
and look to leap straight to heaven by the 8, 641/ 5
of our Lord; make straight the paths of our 8, 651/ 17
heretics, and yet not straight into the true church 8, 661/ 24
that though he go straight out of a church 8, 662/ 9
He made "crooked things straight, as it is written 8, 691/ 21
smooth and the crooked straight , and to turn the 8, 704/ 2
a man... he runnest straight to his "remembrance" and 8, 745/ 33
when he died go straight unto the devil? Now 8, 758/ 22
by his secret treason straight out of his checker 8, 856/ 28
argument, I shall shortly strain Tyndale to grant a 8, 824/ 5
Assertion of the Sacraments, strained Luther so sore that 8, 675/ 31
to the sore and straight and hard doctrine of 8, 650/ 35
under the hance... tied strait up for swerving. Saint 8, 1021/ 33
scandalis magnatum sore and straitly prohibited that no man 8, 592/ 24
when he heareth so we should in so strange a tale told, of 8, 725/ 14
question will somewhat seem strange a matter believe his 8, 751/ 17
her." This is somewhat strange to this disciple of 8, 803/ 35
would use of a strange , that this church should 8, 845/ 8
a long tale, a strange affection the same fashion 8, 901/ 8
corn. And this marvelous strange , and a dark, to 8, 998/ 18
kin as the farthest strange-faithful turning never ceaseth, nor 8, 1020/ 32
Church, and which do strangely rehearse and strangely-faithful rehearse and strangely declare 8, 850/ 18
do strangely rehearse and strangely declare Christ's Catholic scripture 8, 981/ 13
stranger , and every man husband 8, 664/ 14
<table>
<thead>
<tr>
<th>term</th>
<th>meaning</th>
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<tbody>
<tr>
<td>bound to help every</td>
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<td>8,698/9</td>
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<td>my father before a</td>
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<td>the time to some</td>
<td></td>
<td>8,698/27</td>
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<td>catholics, yet if a</td>
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<td>8,735/31</td>
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<td>the voice of a</td>
<td></td>
<td>8,888/12</td>
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<td>do not follow any</td>
<td></td>
<td>8,981/1</td>
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<td>flee from every such</td>
<td></td>
<td>8,981/17</td>
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<td>another and not a</td>
<td></td>
<td>8,981/19</td>
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<td>not the voice of</td>
<td></td>
<td>8,889/19</td>
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<tr>
<td>not the voice of</td>
<td></td>
<td>8,981/2</td>
</tr>
<tr>
<td>they should not hear</td>
<td></td>
<td>8,981/7</td>
</tr>
<tr>
<td>heareth me.&quot; But by</td>
<td></td>
<td>8,981/10</td>
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<td>by heretics, which be</td>
<td></td>
<td>8,981/11</td>
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<td>the voice of such</td>
<td></td>
<td>8,981/15</td>
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<tr>
<td>Tyndale setteth not a</td>
<td></td>
<td>8,789/25</td>
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<tr>
<td>and the chaff and</td>
<td></td>
<td>8,1019/34</td>
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<tr>
<td>wheat mingled with the</td>
<td></td>
<td>8,1020/1</td>
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<td>there no wheat, but</td>
<td></td>
<td>8,1020/2</td>
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<tr>
<td>corn and chaff and</td>
<td></td>
<td>8,1020/23</td>
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<tr>
<td>of one town or</td>
<td></td>
<td>8,667/17</td>
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<td>some thrown in the</td>
<td></td>
<td>8,813/18</td>
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<tr>
<td>they all have their</td>
<td></td>
<td>8,583/22</td>
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<tr>
<td>to say, the sure</td>
<td></td>
<td>8,617/19</td>
</tr>
<tr>
<td>twain of pith and</td>
<td></td>
<td>8,676/14</td>
</tr>
<tr>
<td>apostles, shall have no</td>
<td></td>
<td>8,706/9</td>
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<tr>
<td>having in itself such</td>
<td></td>
<td>8,708/11</td>
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<td>clearly see what a</td>
<td></td>
<td>8,718/19</td>
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<tr>
<td>out that hath any</td>
<td></td>
<td>8,719/15</td>
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<td>is to say, his</td>
<td></td>
<td>8,743/14</td>
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<tr>
<td>is to say, his</td>
<td></td>
<td>8,763/7</td>
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<tr>
<td>safe enough by worldly</td>
<td></td>
<td>8,763/22</td>
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<tr>
<td>consider therein the</td>
<td></td>
<td>8,763/33</td>
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<tr>
<td>of such vigor and</td>
<td></td>
<td>8,766/28</td>
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<tr>
<td>and in her own</td>
<td></td>
<td>8,846/27</td>
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<tr>
<td>do not barely signify</td>
<td></td>
<td>8,847/1</td>
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<tr>
<td>sacraments taking their effect,</td>
<td></td>
<td>8,906/27</td>
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<tr>
<td>it the quickness and</td>
<td></td>
<td>8,918/9</td>
</tr>
<tr>
<td>decree be of like</td>
<td></td>
<td>8,941/7</td>
</tr>
<tr>
<td>assembly together… look what</td>
<td></td>
<td>8,941/30</td>
</tr>
<tr>
<td>so did, the same</td>
<td></td>
<td>8,941/30</td>
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<tr>
<td>by his only natural</td>
<td></td>
<td>8,964/17</td>
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<tr>
<td>have such vigor and</td>
<td></td>
<td>8,995/25</td>
</tr>
<tr>
<td>into their sects the</td>
<td></td>
<td>8,1027/6</td>
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<tr>
<td>and more is she</td>
<td></td>
<td>8,875/31</td>
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<td>and more is she</td>
<td></td>
<td>8,930/5</td>
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<td>and more is she</td>
<td></td>
<td>8,952/31</td>
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<td>that the church is</td>
<td></td>
<td>8,952/36</td>
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<tr>
<td>Saint Bernard instructed and</td>
<td></td>
<td>8,990/19</td>
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<tr>
<td>the strong supporteth and</td>
<td></td>
<td>8,1017/35</td>
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<tr>
<td>stretcheth or ought to</td>
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<td>8,594/11</td>
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</tbody>
</table>
May make the reason
and (full like a
wrinkles be extended and
all her spots and
nor her wrinkles fully
all his wrinkles clean
them the wrinkle is
where is our wrinkle
or wrinkle. She is
spot and wrinkle was
to wit, upon that
stretched out, in the
stretched out upon the
stretching them upon the
what things, his authority
so far as it
stretched, yet because it
as fast as he
and he that forgiveth
that can be. He
time in which it
of Baptism... so he
her spots, and always
washing and all the
out... but be in
be no pressing nor
the blessed sacraments and
his wrinkles with the
never be pressing nor
more trial, pressing, nor
of our spots, and
always washing and always
in raising of sedition,
shortly cease all the
yet at as great
ribaldry, rebellion, debate, and
enmity, lawing, emulation and
debate and discord, in
enmity, lawing, emulation, and
harpeth all on one
fashion, and with a
thing no bonds, no
But I will not
this wise contend and
if we contend and
sins as at one
the soul at one
struck blind, by the
is in itself so
abideth still, so mighty,

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
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<tbody>
<tr>
<td>stretch</td>
<td>a little farther, as</td>
<td>8, 596/22</td>
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<td>stretch-hemp</td>
<td>(!) call it but cakebread</td>
<td>8, 788/12</td>
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<td>stretched</td>
<td>out; by acknowledging, her</td>
<td>8, 860/27</td>
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<td>stretched</td>
<td>out all her wrinkles</td>
<td>8, 865/25</td>
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<td>stretched</td>
<td>out... but be in</td>
<td>8, 863/30</td>
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<td>stretched</td>
<td>out... he is now</td>
<td>8, 866/12</td>
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<td>out, and by confession</td>
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<td>out, as it were</td>
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<td>out, in the stretcher</td>
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<td>stretcher</td>
<td>, or the tenterhooks, but</td>
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<td>or tenterhooks of the</td>
<td>8, 960/26</td>
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<td>stretcher</td>
<td>or tenterhooks, but</td>
<td>8, 960/32</td>
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<td>stretcheth</td>
<td>, yet because it stretcheth</td>
<td>8, 783/28</td>
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<td>stretcheth</td>
<td>not far enough to</td>
<td>8, 863/28</td>
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<td>stretcheth</td>
<td>she wrinketh I cannot</td>
<td>8, 865/32</td>
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<td>stretcheth</td>
<td>out the wrinkle. And</td>
<td>8, 960/23</td>
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<td>stretcheth</td>
<td>us out upon the</td>
<td>8, 961/3</td>
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<td>stretcheth</td>
<td>no further, it is</td>
<td>8, 962/18</td>
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<td>stretcheth</td>
<td>out our wrinkles upon</td>
<td>8, 965/14</td>
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<td>stretching</td>
<td>out her wrinkles yet</td>
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<td>stretching</td>
<td>, as long as she</td>
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<td>stretching</td>
<td>... and while as fast</td>
<td>8, 865/30</td>
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<td>stretching</td>
<td>&quot;. Now, thou that spokest</td>
<td>8, 961/10</td>
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<td>stretching</td>
<td>out his wrinkles with</td>
<td>8, 966/26</td>
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<td>them upon the stretcher</td>
<td>8, 966/26</td>
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<td>stretching</td>
<td>more. If he</td>
<td>8, 966/32</td>
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<td>stretching</td>
<td>put unto them. Barnes</td>
<td>8, 970/34</td>
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<td>stretching</td>
<td>out of our wrinkles</td>
<td>8, 970/37</td>
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<tr>
<td>stretching</td>
<td>: yet, partly for intermission</td>
<td>8, 972/7</td>
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<td>strife</td>
<td>, debate, and war, among</td>
<td>8, 608/20</td>
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<td>strife</td>
<td>, if all folk agree</td>
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<td>as we were before</td>
<td>8, 647/26</td>
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<td>strife</td>
<td>, by bibbing and sipping</td>
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<td>strife</td>
<td>, wrath, contentions, seditions, heresies</td>
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<td>strife</td>
<td>and in contention, and</td>
<td>8, 854/8</td>
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<td>strife</td>
<td>; wrath, contentions, seditions, heresies</td>
<td>8, 1025/1</td>
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<td>string</td>
<td>, fall to my rude</td>
<td>8, 727/31</td>
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<td>string</td>
<td>by the half keep</td>
<td>8, 1021/32</td>
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<td>stripes</td>
<td>, no imprisonment, none other</td>
<td>8, 978/2</td>
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<td>strive</td>
<td>much with Friar Barnes</td>
<td>8, 846/10</td>
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<tr>
<td>strive</td>
<td>thereupon… whereas ye say</td>
<td>8, 895/26</td>
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<tr>
<td>strive</td>
<td>with ourselves to love</td>
<td>8, 978/10</td>
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<td>stroke</td>
<td>slay the soul. For</td>
<td>8, 961/26</td>
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<tr>
<td>stroke</td>
<td>&quot; For such sins Christian</td>
<td>8, 965/24</td>
</tr>
<tr>
<td>stroke</td>
<td>of God, that they</td>
<td>8, 994/19</td>
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<tr>
<td>strong</td>
<td>, before made by Saint</td>
<td>8, 603/35</td>
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<td>strong</td>
<td>, and invincible… as a</td>
<td>8, 673/7</td>
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me made by the
in that point so
maketh it rather more
same things shall stand
sure "establishment" and a
shall make you some
argument is made more
conceived... which was so
had with Christ, more
overthrow and destroy the
abideth in conclusion so
able to void... so
weak part in a
as ye see, so
or tenterhooks of a
to wit, a great,
keepeth them with a
beareth other, and the
some heresies were so
shall every day be
How much is that
believers were yet the
shall be still the
both with milk and
Paul, "We that are
is thoroughly considered, the
brawleth bigly, and scoldeth
great occasion the more
by this tale so
shall have his head
beastly Sodomites were so
of "wedding" make stewed
as wood, hay, and
holy, sacred vows... and
they would peradventure have
Friar Barnes would have
folk would yet have
in all other things,
few, and which have
remembered the counsel so
foolish, proud fashion of
make us muse and
manner, and somewhat to
Then he began to
never was there pudding
for any man to
reader, the more he
their... partly by the
of theirs, partly by
persecuted and beat and

strong and mighty champion, the
strong that every man much
strong and proveth it plain
strong and sure... and, over
strong "pillar of truth"... as
strong, potent reason... Tyndale And
strong now by three parts
strong and so fruitful that
strong and more fastly confirmed
strong captain of all these
strong and inevitable that in
strong a thing is truth
strong body, and some sore
strong is the devil in
strong fuller? Upon the cross
strong trust in Christ to
strong bond of charity, that
strong supporteth and strengtheneth the
strong and mighty that they
stronger for the Church than
stronger now, after the continuance
stronger part... as it well
stronger And though the faithless
stronger meat must feed us
stronger must bear and sustain
stronger , yet is it at
strongly , and raileth royally, and
strongly to confirm them in
strongly teach the contrary that
struck off. Now, the reproving
struck blind, by the stroke
strumpets of nuns; and feeleth
stubbornly . But some man will
stubbornly defend that work which
stuck with him upon the
stuck still as stifly for
stuck still, and say the
studied all the while nothing
studied it as well as
studiously taken with Necton the
study and learning... and bidding
study and devise upon the
study and muse, when he
study a little and claw
studied so full of farcing
stumble at that hath any
stumbleth unawares upon the truth
style and Latin, and partly
style and Latin, and partly
subdued the faithless, and killed

8, 673/ 7
8, 676/ 3
8, 676/ 8
8, 679/ 1
8, 682/ 4
8, 691/ 7
8, 738/ 32
8, 759/ 22
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8, 976/ 33
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8, 1027/ 5
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8, 816/ 19
8, 619/ 29
8, 619/ 28
8, 725/ 13
8, 815/ 18
8, 575/ 26
8, 719/ 28
8, 707/ 3
8, 712/ 5
8, 793/ 35
Confutation Part 2: Concordance of Major Terms

- subduing of his reason into 8, 798/ 32
- subject , carter or cardinal, butcher 8, 838/ 9
- subject , if we accustom ourselves 8, 978/ 5
- subject unto none other, neither 8, 1011/ 31
- subjection unto faithless folk and 8, 1008/ 11
- submit his own mind to 8, 715/ 19
- submitting of himself to the 8, 581/ 25
- subscribeth where he saith that 8, 615/ 31
- substance of Tyndale’s solution here 8, 679/ 1
- substance , and fastness of and 8, 800/ 5
- substance of the matter, but 8, 937/ 8
- substance , which we love more 8, 968/ 18
- substance , so that if need 8, 968/ 19
- substance than deny Christ, yet 8, 968/ 20
- substance more than we should 8, 968/ 21
- substance to be taken from 8, 968/ 25
- substance of this world, than 8, 976/ 9
- substance of, such things as 8, 995/ 10
- substantial answer Tyndale can scoff 8, 681/ 1
- substantial truth. For have not 8, 684/ 35
- substantial witness. And we say 8, 689/ 29
- substantial causes helpeth them that 8, 739/ 13
- substantial reason, trow you, first 8, 769/ 19
- substantial , well-learned man Lyra in 8, 811/ 29
- substantially the man assoileth the 8, 601/ 12
- substantially laid unto Luther upon 8, 678/ 35
- substantially confounded… and the true 8, 749/ 26
- substantially prove, so that though 8, 974/ 10
- substitute others, which were known 8, 1011/ 7
- subtle shifting he so bleareth 8, 644/ 15
- subtle and so secret) may 8, 874/ 10
- subtle … and a thing that 8, 949/ 29
- subtle slight of the most 8, 987/ 33
- subtleties and what foolish fallacies 8, 719/ 19
- subtlety of Tyndale is as 8, 719/ 27
- subtlety . For every man might 8, 951/ 11
- subtlety , this common known Catholic 8, 1000/ 25
- subtly handled that it is 8, 892/ 30
- subvert and destroy all his 8, 757/ 37
- subverters , and all those that 8, 990/ 22
- succeed Christ and his apostles 8, 648/ 29
- succeed the church of Christ 8, 670/ 9
- succeed and put away the 8, 670/ 11
- succeed it, as the synagogue 8, 670/ 26
- succeed of such as, by 8, 1011/ 9
- succeed "the church"… and the 8, 1033/ 19
- succeed and continue it which 8, 1033/ 22
- succeeded them lineally, and had 8, 609/ 24
- succeeded the patriarchs and prophets 8, 648/ 5
- succession … not to do the 8, 613/ 36
it "creeping") be by succession here in earth come 8, 614/ 9
the clergy, by continual succession then hath ever the succession of the truth from 8, 621/ 33
yet the continuance and succession " into the place and 8, 623/ 10
as Tyndale saith, "by succession , do as the wily 8, 629/ 5
and his apostles by succession … he layeth not any 8, 629/ 9
into the place by succession in their office follow 8, 629/ 15
all that should by succession but by invasion. For 8, 638/ 12
apostles' place, not by succession , since there can be 8, 668/ 28
can have any by succession perceived among any such 8, 668/ 28
there can be no succession , kept and continued one 8, 669/ 28
by ordinary course of succession continued" in the sec 8, 735/ 22
that he saw "the succession of the truth from 8, 739/ 3
here in earth come 8, 614/ 9
then hath ever the succession of the truth from 8, 621/ 33
as Tyndale saith, "by succession into the place and 8, 623/ 10
and his apostles by succession , do as the wily 8, 629/ 5
into the place by succession … he layeth not any 8, 629/ 9
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succession , since there can be 8, 668/ 28
by ordinary course of succession perceived among any such 8, 668/ 28
there can be no succession , kept and continued one 8, 669/ 28
by ordinary course of succession continued" in the sec 8, 735/ 22
that he saw "the succession of the truth from 8, 739/ 3
then had continued in succession the space of fifteen 8, 739/ 4
after the continuance in succession preserved and continued from 8, 962/ 9
been by a well-known succession , and after called that 8, 1008/ 9
in Abraham and his succession continued a church this 8, 1009/ 27
begun, there hath by succession , known heads... to succeed 8, 1011/ 8
And ever after by succession , from that beginning, before 8, 1030/ 16
and continued, by continual succession , the same church that 8, 1030/ 30
church is, by continual succession hath it not than 8, 1033/ 21
us true. For other succession of Saint Peter… to 8, 576/ 30
Saint Augustine called the succession of Saint Peter the 8, 962/ 35
Saint Peter for his successor , and head and chief 8, 1010/ 19
these folk assign the succession of that old church 8, 1033/ 24
they cannot be the succession of the old church 8, 1033/ 29
the clergy be the succession of Christ and his 8, 1011/ 2
and so forth the succession of him ever after 8, 1010/ 21
the remnant of his succession , by row. But we 8, 1011/ 2
but that these things succession and relieve them that 8, 967/ 26
therefor. And a thousand suchlike doth the pope, contrary 8, 596/ 8
Bernard, or a thousand suchlike together that were alive 8, 716/ 10
through Christ, and of suchlike principles of our faith 8, 774/ 12
through Christ, and of suchlike principles of our faith 8, 801/ 22
great that required so sudden help, nor other men's 8, 699/ 31
out rashly in a sudden rage, every man a 8, 994/ 14
he had of devotion sudden fallen into their synagogue 8, 619/ 13
house. For he falleth suddenly upon a conclusion... toward 8, 644/ 21
in this wise he suddenly concluseth, with as many 8, 644/ 25
together... were not now suddenly likely to give ear 8, 650/ 35
that here hath Tyndale suddenly destroyed and pulled down 8, 665/ 9
And thus hath he suddenly pulled here down to 8, 665/ 19
evil to good, and suddenly be become the Isaacs 8, 789/ 34
by his "feeling faith" suddenly brought his church, so 8, 825/ 9
if they were all suddenly known by revelation, and 8, 950/ 10
to warm them, were suddenly fallen in such a 8, 994/ 12
ye do naught and sue one another before paynim 8, 854/ 9
say... if any man sue another upon any greedy 8, 946/ 32
corrupt affection: whether he sue in spiritual court or 8, 946/ 35
other side, complain and sue of good mind and 8, 947/ 4
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<td>good affection complain and sue</td>
<td>for his amendment in</td>
<td>8,947/8</td>
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<td>rather than they should sue</td>
<td>before paynim judges, they</td>
<td>8,102/20</td>
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<td>in him only that sueueth</td>
<td>when he is wronged</td>
<td>8,944/33</td>
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<td>chosen creature that he suffer</td>
<td>him to do many</td>
<td>8,575/20</td>
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<td>deeds, but yet never suffer</td>
<td>him in no wise</td>
<td>8,575/21</td>
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<td>yet... but he must suffer</td>
<td>them to play out</td>
<td>8,588/11</td>
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<td>it were unsitting to suffer</td>
<td>that manner to be</td>
<td>8,590/26</td>
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<tr>
<td>a lewd thing to enter in themselves nor</td>
<td>when he is wronged</td>
<td>8,944/33</td>
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<td>is then intolerable to suffer</td>
<td>them that would. How</td>
<td>8,610/1</td>
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<td>so shameless that they suffer</td>
<td>many great pieces of</td>
<td>8,616/37</td>
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<td>enter in themselves nor suffer</td>
<td>it to be destroyed</td>
<td>8,617/4</td>
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<td>truth... that though he shall he never neither</td>
<td>sue them to be shaven</td>
<td>8,599/27</td>
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<tr>
<td>that he will never</td>
<td>sue them that would. How</td>
<td>8,610/1</td>
</tr>
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<td>because he will not never will permit and promise, and will not suffer</td>
<td>sue many great pieces of</td>
<td>8,616/37</td>
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<td>that cause will not and they likely to suffer</td>
<td>sue it to be destroyed</td>
<td>8,617/4</td>
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<td>that God shall never but thou must yet remaineth) God shall never natural truth, can never suffer</td>
<td>sue for every sin seven</td>
<td>8,692/6</td>
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<td>penny thither, than to receive scripture, shall not suffer</td>
<td>sue fall from the</td>
<td>8,693/32</td>
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<td>very scripture, shall not suffer</td>
<td>sue him to do. And</td>
<td>8,693/35</td>
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<td>be understood, if we suffer</td>
<td>sue us spend a halfpenny</td>
<td>8,701/29</td>
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<td>upon his own part suffer</td>
<td>sue it (as that holy</td>
<td>8,711/18</td>
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<td>to the scoffing, and suffer</td>
<td>sue with him, that we</td>
<td>8,756/31</td>
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<td>be willingly beguiled, and suffer</td>
<td>sue .And thus, for the</td>
<td>8,820/3</td>
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<td>whom God will not suffer</td>
<td>sue himself to be carried</td>
<td>8,862/30</td>
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<td>be taught right, and suffer</td>
<td>sue the devil make us</td>
<td>8,890/6</td>
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<td>when he would not suffer</td>
<td>sue to say damnably false</td>
<td>8,891/26</td>
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<td>though that God would suffer</td>
<td>sue some whom he hated</td>
<td>8,898/34</td>
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<td>yet he will not suffer</td>
<td>sue women to take upon</td>
<td>8,902/24</td>
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<td>devoutly in Christ must suffer</td>
<td>sue some parts or members</td>
<td>8,915/34</td>
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<td>withstand all things and suffer</td>
<td>sue the whole corps or</td>
<td>8,915/35</td>
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<td>assistant and will not suffer</td>
<td>persecution&quot;) and you withstand</td>
<td>8,930/11</td>
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<td>that wrong and patiently suffer</td>
<td>suffer nothing. You oppress every</td>
<td>8,930/11</td>
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<td>the church did not suffer</td>
<td>sue it to fall into</td>
<td>8,942/21</td>
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<td>the mind gladly to suffer</td>
<td>sue it than to complain</td>
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<td>church but if they suffer</td>
<td>persecution for teaching that</td>
<td>8,953/7</td>
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<td>work burn, he shall suffer</td>
<td>suffer when necessity of sufferance</td>
<td>8,953/13</td>
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<td>humility confess that we suffer</td>
<td>heretics arise and remain</td>
<td>8,953/15</td>
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<td>dearest brethren, although we suffer</td>
<td>the loss.&quot; For either</td>
<td>8,968/12</td>
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<td>church but if it suffer</td>
<td>less punishment than we</td>
<td>8,968/26</td>
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<tr>
<td>persecution, it sufficeth to suffer</td>
<td>no such thing no</td>
<td>8,978/1</td>
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<td>it nor so to suffer</td>
<td>persecution, and that no</td>
<td>8,979/15</td>
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<tr>
<td>church, nor God shall suffer</td>
<td>suffering or evil folk among themselves</td>
<td>8,979/25</td>
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<tr>
<td>goodness, not willing to suffer</td>
<td>suffering no sect of heresy</td>
<td>8,982/15</td>
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<td>wink at that and suffer</td>
<td>the people to fall</td>
<td>8,1009/5</td>
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<td></td>
<td>them to say that</td>
<td>8,1013/35</td>
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Jews did use to suffer all their dissonant and this present time, to suffer when necessity of such railing speech be see how sore God as God's scourge, be of his great mercy deceive long God had if they may be sect, they cannot be Christian men have constantly the faithless be sometimes Peter may not be and they without peril if they might be in mine house and the while they be the same title so for persecution to be Christ hath many times the good Catholic people torments which the saints she shall never be paynims, and to have broken, if he had church, that was before, and that therefore God gloss declareth that God gloss declareth that God gloss saith that God be holy. The church times suffered, and yet God so will or as a merciful father doctrine, and the constant of a sinner, and followeth Christ only... in resisting but in followeth Christ only... in resisting but in followeth Christ only... in resisting but in church is strengthened in that scantily can all such necessary whether it he answered that neither that as far as think that little sorrow##Concurrence of Major Terms 1150

|Term| Meaning| Page
|---|---|---|
suffer| all their dissonant and| 8, 1032/ 3
suffer| therein no such confusion| 8, 1032/ 5
sufferance| shall happen by paynims| 8, 953/ 14
suffered| to be wedded, contrary| 8, 586/ 18
suffered| to run at riot| 8, 592/ 16
suffered| that good saint to| 8, 602/ 23
suffered| to work for the| 8, 608/ 29
suffered| not those naughty scribes| 8, 613/ 5
suffered| the Catholic church of| 8, 618/ 4
suffered| so many blessed, holy| 8, 637/ 35
suffered| once to rise... all| 8, 664/ 36
suffered| to preach or live| 8, 668/ 31
suffered| harm and as much| 8, 731/ 30
suffered| to prosper in their| 8, 794/ 4
suffered| to tell her so| 8, 865/ 10
suffered| to sin on still| 8, 868/ 27
suffered| to begin once in| 8, 902/ 29
suffered| two men to resort| 8, 903/ 2
suffered| there, till they be| 8, 907/ 12
suffered| since to stand... was| 8, 933/ 6
suffered| by the Catholic Church| 8, 953/ 12
suffered| , and yet suffereth, no| 8, 953/ 34
suffered| and used none other| 8, 954/ 29
suffered| even to the death| 8, 977/ 31
suffered| of God to fall| 8, 995/ 15
suffered| much martyrdom for Christ's| 8, 1027/ 29
suffered| , this eight hundred years| 8, 1031/ 31
suffered| to vanish away, as| 8, 1033/ 20
suffereth| the clergy to lead| 8, 630/ 11
suffereth| not the Rome church| 8, 858/ 5
suffereth| not the Rome church| 8, 910/ 22
suffereth| not the church of| 8, 910/ 32
suffereth| persecutions (for as Saint| 8, 930/ 9
suffereth| , no little persecution and| 8, 953/ 34
suffereth| it, we are punished| 8, 968/ 14
suffereth| our substance to be| 8, 968/ 25
suffering| of persecution and adversity| 8, 730/ 18
suffering| of persecution for holding| 8, 875/ 25
suffering| of oppression and persecutions, blasphemings| 8, 875/ 16
suffering| of oppression and persecutions, blasphemings| 8, 875/ 25
suffering| . More Here have ye| 8, 875/ 32
suffering| oppressions and persecutions, blasphemings| 8, 929/ 38
suffering| oppressions and persecutions, blasphemings| 8, 930/ 6
suffering| oppressions and persecutions, blasphemings| 8, 952/ 26
suffering| .” These words, every man| 8, 952/ 31
suffice| , and satisfaction too, need| 8, 856/ 11
suffice| our parish nor our| 8, 870/ 23
sufficed| then to take for| 8, 870/ 20
sufficed| our parish nor our| 8, 870/ 23
sufficeth| to that purpose is| 8, 591/ 32
sufficeth| , and satisfaction too, need| 8, 653/ 20
the Catholic Church, it sufficeth that men be of
by nuns. But this sufficeth here against Friar Barnes
as for persecution, it sufficeth to suffer it when
deeds be a sure, sufficient proof of deadly sinful
lies for good and sufficient proofs. And therefore here
many for lack of sufficient diligence perished, God of
mark alone shall be sufficient to discern and know
he think it a sufficient proof that they come
made therefor is not sufficient : that is to say
sureties, very good and sufficient, that at what time
before what things be sufficient of ourselves to think,"We be not
saying, "We be not sufficient of our faith alone for
faithless an outward cause sufficient of his faith and
by Tyndale himself, is sufficient for all the matter
commended faith alone for sufficient , as Tyndale here beareth
yet is it not sufficient to bring a man
this faith is not sufficient for salvation but if
they will, notwithstanding many sufficient causes whereof of reason
faith, that is both sufficient and also can never
this present life, and sufficient for the just cause
do not upon so sufficient causes believe... since that
disciple to make answer sufficient for salvation; yea, and
the historical faith be sufficient for salvation; or yea, and
faith, and the faith sufficient for perfection of faith in
granting that God infoundeth sufficient : it followeth that every
him none other faith sufficient for salvation but only
those twain, nor none sufficient for the just cause
that same one; and sufficient causes believe... since that
faith, he saith, is sufficient must the faith be
that faith that is sufficient though it be never
none other faith for sufficient for salvation; "but that
is in the children sufficient , and God's work is
that faith alone is sufficient ... yet cometh Tyndale's master
of man can be sufficient , but that folk be
Paul: "We be not sufficient to deserve heaven, but
death is able and sufficient of ourselves as of
that God hath provided sufficient and so is the
Barnes hath already had sufficient learning for all sorts
law two competent witnesses sufficient warning by more than
frustrate for lack of sufficient for a proof, and
that only faith were sufficient proof. And if the
asking of mercy, were sufficient for salvation (according to
no dispensation nor no sufficient to save their souls
he for it so sufficient proof of the breach
nor for his purpose sufficiently that they might therein
I even there have sufficiently resemble the Catholic church
hath already well and sufficiently turned over all Tyndale's
we prove well and sufficiently showed who be heretics
the sentence were not sufficiently that there is not
sufficiently perceived and understood might
full well, and perceive sufficiently where the one is 8, 699/ 3
could never be able sufficiently to answer them, but 8, 749/ 25
he prove us this sufficiently by the reason that 8, 760/ 27
by which they can sufficiently "judge," saith he, "between 8, 775/ 15
if none other might sufficiently serve... or else such 8, 795/ 14
satisfied and think himself sufficiently answered thus? I had 8, 864/ 28
believeth that Christ hath sufficiently taught her all manner 8, 875/ 23
of God shall ever sufficiently provide you a true 8, 888/ 1
cunning folk that are sufficiently learned in the understanding 8, 894/ 12
believeth that Christ hath sufficiently taught her all manner 8, 929/ 35
he spoke and meant sufficiently... so his counsel provided 8, 948/ 27
so his counsel provided sufficiently . For when he bade 8, 948/ 27
attaining thereof used himself sufficiently in such wise as 8, 966/ 9
not every man so sufficiently useth to be so 8, 970/ 6
never shall) well and sufficiently avoided all that I 8, 995/ 26
and almsdeed, and other sufficiently of the Church done 8, 967/ 1
them, trusting upon certain sufficiently that the man were 8, 976/ 12
it came of the sufficiently of his enemy. For 8, 988/ 27
place made not for sufficiently at the law alleging 8, 945/ 13
slander... as was in sufficiently openly among infidels, and 8, 947/ 16
matter and question of sufficiently at the law than 8, 947/ 25
handled their glosses? No sufficiently in a stage play 8, 919/ 12
short of his whole sufficiently, and lack five of 8, 612/ 32
of truth, the whole sufficiently and effect of Tyndale's 8, 781/ 5
and in a brief sufficiently ponder and consider the 8, 995/ 9
I shall here again summarily resume those two reasons 8, 1030/ 11
is a recapitulation and sufficiently proof that the common 8, 993/ 2
the moon when the sun were over our heads 8, 606/ 17
as bright as the sun shining, that the truth 8, 774/ 9
sun shining, that the truth 8, 799/ 35
as bright as the sun shining that the truth 8, 800/ 25
sun shining, that no man 8, 800/ 27
as clear as the sun shining, that Tyndale bringeth 8, 801/ 6
others); yea, and take sun , moon, and stars to 8, 838/ 25
the rising of the sun till the going down 8, 857/ 25
and see the bright sun of his verity written 8, 885/ 17
the rising of the sun till the going down 8, 908/ 28
rising up of the sun to the going down 8, 976/ 7
whole body of the sun the unity of the 8, 977/ 12
so far above the sun , that whoso read them 8, 993/ 20
saith Saint Cyprian, "the sunbeam from the whole body 8, 977/ 11
Mass, and keep the Sunday and some other holy 8, 631/ 10
Friday next after Palm Sunday , and the Friday next 8, 653/ 31
main multitude, of many sundry states, manners, conditions, and 8, 599/ 14
or twice... but in sundry places, so often, against 8, 602/ 21
doctors that had in sundry ages, long before the 8, 612/ 17
faith appeareth plainly by sundry places of Holy Scripture 8, 615/ 5
had sent the synagogue sundry prophets, and Christ hastened 8, 618/ 2
we have many of sundry ages past in whose 8, 620/ 37
difficulty there, because the sundry sects abode still together 8, 621/ 32
have brought a hundred
time before them, in
and finally as many
churches as there be
sort is there of
churches of sects at
fellows and all these
and that these hundred
name full many of
one that had in
do specially pertain to
age been proved in
brethren of his many
necessity to set in
branches of so many
rage, every man a
the church, each a
saith, that is daily
saith thus "Ministri Christi
huiusmodi volunt esse, et
his faith doth then
only naught worth and
the pope, or any
and help of his
them both, his own
are willing, with his
and such other sinful
that they be but
some evil, and some
in evil doctrine and
undone, be become noyous,
and superfluous, but also
stake, were a very
And a thousand such
of a great feast,
so rotten that they
sins, he saith, be
that he bade to
the same table at
Christ at the Maundy
still or come again,
He weeneth he were
the goodness of God
the feeling faith himself,
other, and the strong
no man will, I
a hundred times, I
now let us first
enough in unbelief." Well!
much trust. But I

sundry
sects of heresies, erroneous
ages, had expounded the
churches as there be
sects of heretics. And
manner sects, as well
times gone out thereof
sects, nor yet any
sects which Tyndale would
times, as Saint Ignatius
places expounded after such
diverse chapters of my
places of Christendom, and
sects, which call the
times sorcer and sorcer
schisms and sects as
way, to seek a
way; and, each always
at the Mass, "we
, et serviant Antichristo" (that
, ecclesiarum praepositi . . ." (that is
up in a moment
, but also superstitions and
recognized to any other
grace to prevent us
aid and help of
grace, toward the inclination . And therefore doth this
and serve of naught
, whereby the people among
traditions they could not
, and damnable... then, since
and noyous. And in
thing... and not only
setteth he before us
them all up himself
of the savor); now
up and swallowed all
might smell them so
again, with neither bread
, when he went to
them all up in
up of a rare
upon his part the
by the congruence of
and strengtheneth the feeblers
, desire to have it
, ere Christ came... for
that in this answer
first that Tyndale said
the Scripture speaketh of
he meant not, I 8,780/ 9
blasphemy that I verily 8,788/ 22
say, and Tyndale, I 8,804/ 15
against it. For I 8,808/ 7
no great pleasure, I 8,832/ 19
the world knoweth, I 8,836/ 10
poor wit… and, I 8,845/ 25
But now let us 8,876/ 24
lesson better. Let us 8,883/ 31
there be not, I 8,913/ 31
Now, let us then 8,925/ 10
the saints in heaven. 8,925/ 25
made open. But now 8,937/ 13
put the case, and 8,939/ 23
church. Let us now 8,949/ 9
of "the church," I 8,973/ 8
we be both, I 8,996/ 9
one man's word, I 8,1005/ 17
the catholic church) I 8,1028/ 7
not only for argument 8,1028/ 7
I have put and 8,1028/ 7
in this patch he 8,1028/ 7
was it labored to 8,1028/ 7
himself very certain and 8,575/ 14
for England, I am 8,587/ 2
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faults ye may be 8,591/ 3
he may make himself 8,592/ 15
yet shall he be 8,592/ 17
people. Whereof to be 8,597/ 20
Saint Cyprian thought so 8,602/ 20
the reason, I am 8,603/ 35
And therefore, I am 8,612/ 29
soon be learned the 8,613/ 8
so good, and so 8,617/ 13
is to say, the 8,617/ 19
he said he was 8,624/ 4
such others are the 8,630/ 21
again. For I am 8,635/ 29
as I am not 8,643/ 10
true church, to be 8,645/ 30
is the "pillar and 8,645/ 32
not let, I am 8,645/ 32
For I am very 8,652/ 6
should do to be 8,654/ 24
how I may be 8,654/ 27
teach thee a way 8,654/ 28
Now, such a good, 8,655/ 8
now, to make us 8,655/ 9
also that we be 8,656/ 31
suppose , that men naturally dead
suppose , in my mind, this
suppose , dare not say the
suppose verily that until Friar
suppose , to hear a ribaldrous
suppose , that the headmasters, the
suppose , above his too, to
suppose that he told us
suppose that some good, honest
suppose , many good, holy men
suppose also that there had
Suppose me now that in
suppose me farther that forthwith
suppose , that the whole people
suppose that Friar Barnes will
suppose , agreed that Revelation is
suppose , especially since no one
Suppose me now in Saint Gregory's days
supposed that Friar Barnes will
supposed nay, neither nother. For
supposed , but were so come
supposed in Saint Gregory's days
supposeth that for the faith
suppress the very faith, and
sure that he cannot be
sure he lieth. And therefor
sure , sufficient proof of deadly
sure that if the things
sure that if such railing
sure to be shrewdly spoken
sure , and for avoiding of
sure , especially so furnished with
sure , is in itself so
sure , of the remnant besides
sure truth and undoubted way
sure , that unto those that
sure strength or fastening "of
sure that he had his
sure, tried "truths," ye wot
sure he shall not lightly
sure whether Tyndale would so
sure of a true teacher
sure ground of truth. "Nay
sure , to swear that there
sure that by our scripture
sure always to take good
sure that I take no
sure enough, that never shall
sure lesson Tyndale teacheth us
sure always which is the
sure thereof by that that
should also have been
be by that means
thing I am very
saith, the "pillar and
whole sect such a
shall stand strong and
done, ye may be
to do, a very
learn, the "pillar and
promises; which we be
and search and be
For I am very
this am I very
man can (ordinarily) be
same scripture a very
none opinion, but a
cause of the more
but by their own
none opinion, but a
such as we be
This is therefore a
known, nor yet were
doubteth nothing to be
therein? We be very
because he shall be
he weeneth himself very
him, and having very
the matter safe and
but if I were
manner hopeth Tyndale himself
is by and by
cometh to baptism is
mean thereby fast and
God, nor never so
other church, because the
one thing am I
and sticketh fast and
and sticketh fast and
that she is so
and that they be
the pillar is a
whereupon the pillar standeth
may rest and stand
thereunto as unto a
thereupon as upon a
church as to a
yet maketh them not
and the pillar and
all doubts concerning the
of God hath so

sure thereof although they never
sure of some other things
sure: that I have in
sure ground of truth." And
sure fall that they shall
sure ... and, over that, answer
sure, had they not seen
sure "establishment" and a strong
sure establishment of truth," as
sure that the unchangeable truth
sure thereof... namely because of
sure, and our Savior himself
sure: that they might have
sure which writing is Holy
sure means to confirm him
sure feeling... and therefore ever
sure and perfect knowledge that
sure, secret feeling, such as
sure feeling... and therefore ever
sure the Jews and Turks
sure conclusion. As Paul saith
sure at this day, which
sure of salvation, left their
sure that in all these
sure seldom to meet any
sure . For he thinketh verily
sure knowledge that he was
sure there... then came he
sure that all were true
sure with his "feeling faith
sure of the other... without
sure of the feeling faith
sure belief without any mistrust
sure of salvation, are yet
sure truth of the church
sure also: that among those
sure alone to the promises
sure all only to the
sure, of and in her
sure things for some other
sure thing for a house
sure ... so is the church
sure ... And for this cause
sure pillar, and stand fast
sure foot of a pillar
sure pillar of truth, since
sure that they shall continue
sure ground of truth, that
sure avoiding of all damnable
sure a judgment that she
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
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<tbody>
<tr>
<td>shoe was, I am sure</td>
<td>never half so black</td>
<td>8, 863/ 15</td>
</tr>
<tr>
<td>should not reckon ourselves</td>
<td>of her doctrine, weening</td>
<td>8, 869/ 28</td>
</tr>
<tr>
<td>that we might be sure</td>
<td>that she would teach</td>
<td>8, 869/ 31</td>
</tr>
<tr>
<td>doctrine is not always sure</td>
<td>, nor may not always</td>
<td>8, 870/ 33</td>
</tr>
<tr>
<td>yet may we have sure</td>
<td>tokens of her presence</td>
<td>8, 873/ 21</td>
</tr>
<tr>
<td>these be good and sure</td>
<td>tokens whereby that we</td>
<td>8, 873/ 26</td>
</tr>
<tr>
<td>also go the more sure</td>
<td>; for he had heard</td>
<td>8, 876/ 36</td>
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<tr>
<td>where ye shall be sure</td>
<td>and never fail to</td>
<td>8, 877/ 8</td>
</tr>
<tr>
<td>he should now be sure</td>
<td>of good company in</td>
<td>8, 877/ 12</td>
</tr>
<tr>
<td>where I shall be sure</td>
<td>to find these honest</td>
<td>8, 877/ 17</td>
</tr>
<tr>
<td>wherein we shall be sure</td>
<td>to find any of</td>
<td>8, 878/ 9</td>
</tr>
<tr>
<td>these be good and sure</td>
<td>tokens whereby that we</td>
<td>8, 878/ 19</td>
</tr>
<tr>
<td>what he meaneth by &quot;therein... as we be sure</td>
<td>tokens&quot; whether he mean</td>
<td>8, 878/ 21</td>
</tr>
<tr>
<td>the first fashion of sure</td>
<td>by the smoke and</td>
<td>8, 878/ 27</td>
</tr>
<tr>
<td>then is it no sure</td>
<td>tokening, then is it</td>
<td>8, 878/ 28</td>
</tr>
<tr>
<td>we may be very sure</td>
<td>sign and token, but</td>
<td>8, 878/ 29</td>
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<tr>
<td>that we cannot be sure</td>
<td>that there be some</td>
<td>8, 879/ 8</td>
</tr>
<tr>
<td>tokens make us most sure</td>
<td>which they be?</td>
<td>8, 879/ 10</td>
</tr>
<tr>
<td>they cannot make us sure</td>
<td>of those persons in</td>
<td>8, 879/ 12</td>
</tr>
<tr>
<td>they cannot make us sure</td>
<td>of them in whom</td>
<td>8, 879/ 13</td>
</tr>
<tr>
<td>and only make us sure</td>
<td>, as it seemeth, of</td>
<td>8, 879/ 14</td>
</tr>
<tr>
<td>tokens we shall be sure</td>
<td>that some heretic and</td>
<td>8, 879/ 29</td>
</tr>
<tr>
<td>but I cannot be sure</td>
<td>that &quot;some&quot; of the</td>
<td>8, 879/ 30</td>
</tr>
<tr>
<td>there I may be sure</td>
<td>which person is any</td>
<td>8, 879/ 31</td>
</tr>
<tr>
<td>I could not be sure</td>
<td>that some of his</td>
<td>8, 879/ 36</td>
</tr>
<tr>
<td>tokens, we shall be sure</td>
<td>, but might well fear</td>
<td>8, 880/ 1</td>
</tr>
<tr>
<td>which they be, yet sure</td>
<td>that though we cannot</td>
<td>8, 880/ 5</td>
</tr>
<tr>
<td>he saith, no perfect, well, but not be sure</td>
<td>we may be that</td>
<td>8, 880/ 6</td>
</tr>
<tr>
<td>but to seek some sure</td>
<td>signs, but only tokens</td>
<td>8, 880/ 11</td>
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<tr>
<td>her further instruction and</td>
<td>, because they may be</td>
<td>8, 880/ 12</td>
</tr>
<tr>
<td>which I may be sure</td>
<td>way how she may</td>
<td>8, 884/ 20</td>
</tr>
<tr>
<td>whom I may be sure</td>
<td>setting forth in the</td>
<td>8, 884/ 24</td>
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<tr>
<td>whereby I may be sure</td>
<td>always to have some</td>
<td>8, 885/ 1</td>
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<tr>
<td>how she might be sure</td>
<td>to learn the very</td>
<td>8, 885/ 2</td>
</tr>
<tr>
<td>she might always be sure</td>
<td>ever of a true</td>
<td>8, 885/ 10</td>
</tr>
<tr>
<td>scripture... she might be</td>
<td>to have a good</td>
<td>8, 886/ 33</td>
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<tr>
<td>except I may be sure</td>
<td>of a true teacher</td>
<td>8, 887/ 8</td>
</tr>
<tr>
<td>a true preacher, be</td>
<td>that he were a</td>
<td>8, 887/ 12</td>
</tr>
<tr>
<td>God hath left the church, I may reckon then were there no sure</td>
<td>of the true teacher</td>
<td>8, 887/ 20</td>
</tr>
<tr>
<td>that she should give be by the Scripture churches. For I am sure</td>
<td>that by his teaching</td>
<td>8, 887/ 28</td>
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<tr>
<td>are we safe and</td>
<td>credence of doctrine in</td>
<td>8, 890/ 27</td>
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<tr>
<td>For then are we sure</td>
<td>that his doctrine is</td>
<td>8, 890/ 29</td>
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<tr>
<td>intent we may be sure</td>
<td>, true church at all</td>
<td>8, 890/ 36</td>
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<tr>
<td>there I may be sure</td>
<td>credence to any man</td>
<td>8, 891/ 4</td>
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<tr>
<td></td>
<td>, of so many sects</td>
<td>8, 891/ 5</td>
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<tr>
<td></td>
<td>, good Father Barnes, that</td>
<td>8, 891/ 28</td>
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<td></td>
<td>. For then are we</td>
<td>8, 892/ 35</td>
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<td></td>
<td>that as all the</td>
<td>8, 892/ 35</td>
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<tr>
<td></td>
<td>where to have the</td>
<td>8, 893/ 24</td>
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<tr>
<td></td>
<td>that in that congregation</td>
<td>8, 894/ 10</td>
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</tbody>
</table>
tokens, both twain, were sure and perfect for so 8, 894/ 25
though that I were sure indeed that in such 8, 894/ 26
how shall I be sure which be the very 8, 895/ 11
those may she be sure that they be Holy 8, 895/ 33
there is nothing any sure truth but if it 8, 896/ 15
for the one be sure of a new-baked bun 8, 896/ 37
other I may be sure of a pot of 8, 897/ 1
church," I cannot be sure of one farthing's worth 8, 897/ 2
which they may be sure if they will come 8, 899/ 7
as men may be sure that they may avoid 8, 900/ 4
us we cannot be sure of a true teacher 8, 900/ 9
and so cannot be sure to understand it right 8, 900/ 10
without we may be sure of a true interpreter 8, 901/ 10
For they that be sure , by the secret inspiration 8, 901/ 31
elects, and so be sure they shall be saved 8, 901/ 32
a man may be sure to learn thereof. " What 8, 902/ 10
true church and the ye tell me no church men might be sure of the necessary truth 8, 911/ 32
because we would be sure there should be none 8, 924/ 11
well, and be very sure , that he hath not 8, 926/ 4
may they both be sure that they may boldly 8, 926/ 9
hell. And I am sure that so would it 8, 926/ 35
nothing be certain or sure . I doubt nothing but 8, 938/ 14
then are we very sure , whereof I think neither 8, 940/ 14
is that belief as sure a truth as though 8, 942/ 1
trow. But I am sure his article as himself 8, 945/ 6
of a truth a sure , undoubted authority. Now, good 8, 969/ 26
hold and keep the sure , fast ground of the 8, 977/ 9
he could after lurk sure in any place... and 8, 990/ 27
that they devise for sure marks themselves, but will 8, 994/ 3
how we shall be sure of the true understanding 8, 997/ 3
means he may be sure that he mistake not 8, 997/ 25
Book himself, may be sure that himself be not 8, 997/ 27
of the church the sure , necessary truths contained in 8, 1002/ 7
reckoning himself the more sure by the teaching thereof 8, 1002/ 11
no man can be sure of an unknown church 8, 1003/ 7
a man may be sure , must needs be a 8, 1003/ 9
since they cannot be sure by the Scripture that 8, 1005/ 32
of the persuasion and sure belief growth by the 8, 1006/ 17
easily and readily be sure of the true doctrine 8, 1009/ 6
also so well and surely known unto himself, for 8, 575/ 12
have them taken. But surely since the man hath 8, 580/ 12
himself and all. For surely the things for the 8, 580/ 18
and wonder at them: surely right seldom haps it 8, 591/ 10
himself a king. For surely the words of Saint 8, 595/ 27
in her tail. For surely if there were any 8, 601/ 3
might happen, he should surely know the truth. Now 8, 620/ 10
a hundred prophets. And surely he hath stirred up 8, 620/ 35
will some man say. Surely well, and plainly, by 8, 623/ 1
very shrewd reckoning. And
him say it; for
to apply them. And
is the very church?
needs find much resistance
the true scripture. And
more but ever see
and so this question
it not afterward so
them from Christendom! But
these heretics, and as
any ornament therefor. And
derision, and scorn. And
fathers all into one?
good... then have we
anything to the purpose,
man can reckon himself
those whom he reckoneth
us now for himself
what virtues be those?
thereof, and shall believe
faster and the more
church, he shall so
his bare word. For
so deep and so
mouth is weak. And
sects pass us. But
is a wise answer,
and not Tyndale. But
salvation sufficient enough. And
and that hidden so
so thought Webbe himself
this while before. And
doubly confirmed it. And
manner of railing. And
that therefore every man
sanctified them in spirit?
be leaned unto nor
that we may so
if it may be
word of God. " But
way how she may
of him she might
perceive the true scripture":
so fully and so
whom men might so
knowledge of it. "And
by her, and be
believe not till I
to his hostess here?
surely as all the words
surely I see it not
surely if he mean thus
Surely the very church is
surely God caused him to
surely so it seemeth they
surely to one thing: that
surely assoiled by Tyndale, and
surely as he rehearseth it
surely Saint Augustine, good man
surely describeth them as though
surely if these folk say
surely that word of Tyndale
Surely by teaching the children
surely great cause to thank
surely that see not I
surely to know by any
surely to be the very
surely then, like as this
Surely even the same that
surely the determination thereof, and
surely in the knowledge and
surely therein see proved the
surely though that in any
surely written in his heart
surely , saving that in that
surely if we were now
surely ! that we should be
surely as for his own
surely if it so were
surely that never man should
surely defended from any reproof
surely , good Christian reader, as
surely this is no marvel
surely , notwithstanding that a man
surely may, and of duty
Surely (as Saint Paul saith
surely be believed... but that
surely know it that we
surely known by those tokens
surely this anchor lieth too
surely be taught the truth
surely learn. But unto that
surely methinketh that unto this
surely as the apostles had
surely take for an undoubted
surely methinketh that the chief
surely nourished by her in
surely find and know the
Surely nothing hath he... but
lord's will undone. "But how he may be
great, long business. For all faithful men." For
Barnes maketh it. But
his recompense. But methinketh faith in Christian people."
believe only, and trust consider them well will
without in the frost? that they find not of one Judas. And
is known for sin? warning eschew him, knowing ye shall the more
as himself thinketh, a there he weeneth himself may reckon himself the
therefore, to take a shall find him four
Richard Webbe. Whereupon, after the very fastness and
and be put in Catholic Church hath good
that there is "no have we no more
feeling faith" any further
might, there were no the Church hath its
we can have no his own authority, or person, nor for the teacher but for the
that God hath provided any stead toward any
men might have no that there is more us riseth upon the
they that have the of them it is might attain thereby the of it, for the
began with, of the avoiding of the shame, buying of copes, Books,
shall your Lord God crimes they shall be complaint whereof may be then, and set some
have been able to surely, Father Barnes, as I
surely taught the truth it surely it seemeth that the surely neither Saint Augustine nor surely, good readers, ye must surely that if Barnes take Surely if Barnes’ words were surely, and live still as surely think in himself that surely taught in the Scripture surely, when the church of Surely because each of those surely that the man is surely see that this manner surely, too. For he goeth surely than if he went surely of because this holy surely way, and rid himself surely, very good and sufficient surely there found to appear surely is to rest unto surely which is the very surely of his belief, and surely of any unity but surely of our faith than surely of the points that surely neither of doctrine nor surely of itself... but of surely of her perseverance but surely of his person, nor surely that I can have surely that I have that surely of doctrine that is surely of true doctrine as surely of any true doctrine surely of doctrine in the surely of such things as surely of doctrine, therefore of surely to learn as well surely of the very truth surely of the doctrine that surely of doctrine, which of surely that he meant some surprice, and chalice, be things suscitate and raise up for suspended from the meddling and suspicion of anger or avarice suspicious or inquiet minds upon sustain and bear, nor to
stronger must bear and
me, I might have
dedicated unto God for
proverb of Apelles, "Ne
young babe that lieth
of them were also
be supped up and
as it seemeth, hell
follow him) the world
and Korah... a busy
or hearth some other
I am sure, to
be all ready to
it be when he
folks' labor, with the
one take they the
the Father through the
cometh their tuns of
wont to call him "
make his matter seem
didst eat with me
change his tale and
captain, unto whom Tyndale
heretics do now) that
other, inferior persons, have
other, inferior persons have
ten tribes for anger
all that, have stiffly
 tied strait up for
too in Saxony, and
Switzerland
and innocents, as in
correction of the temporal
fall under the temporal
other defense... saving the
perjury... he said he
law, or any one
to us, of every
word, or what one
there is not one
reasoning and making of
like mine, make the
an example of the
going out of the
that the church or
then instead of the
of the church or
the Jews' church or
from the church or
as the church or
up his church the

**Concurrence of Major Terms 1160**

- **sustain** the infirmity of them
- **sustained** and borne it. And
- **sustenance** of such as should
- **sutor** ultra crepidam," had no
- **swaddled** in a cradle, to
- **swallowed** up quick with the
- **swalloweth** them up. And likewise
- **swarm** full of all mischief
- **swear** of rebellious company (as
- **swear** . All holy consecrations Tyndale
- **swear** that there is nothing
- **swear** that he construeth false
- **swear** by it, or hearth
- **sweet** warmth of his own
- **sweet** kernel within the Blessed
- **sweet** blood of his blessed
- **sweet** wines. Of this be
- **sweet** Bernard." But methinketh that
- **sweet** . Finally shall I show
- **sweetmeat** ; we walked together in
- **swerve** from them, and set
- **swerved** from Luther because his
- **swerved** from the obedience of
- **swerved** from the faith. Wherefore
- **swerved** from the faith. Wherefore
- **swerved** and departed from their
- **swerving** . Saint Paul saith that
- **Switzerland** , and some other parts
- **Switzerland** and Saxony they do
- **sword** . For it followeth, "If
- **sword** ." Friar Barnes meaneth not
- **sword** of the word of
- **swore** for no further than
- **syllable** of a law, upon
- **syllable** ; and we must lay
- **syllable** , either yea, or so
- **syllable** serveth him. And yet
- **syllogisms** ; and then it is
- **synagogue** of the Jews like
- **synagogue** as like to the
- **synagogue** of the Jews, and
- **synagogue** of the Jews was
- **synagogue** of the Jews, begin
- **synagogue** of the Jews... because
- **synagogue** should have an end
- **synagogue** of the Jews, not
- **synagogue** of the Jews was
- **synagogue** was the very church

*Thomas More Studies 12.2 (2017)*
lo, that concerning the
or virtue that the
of Christ unto the
God had sent the
resort to the Jews'
suddenly fallen into their
of the church or
every age for that
and that in that
thought that in the
that in the same
which part of that
that the church or
Catholic Church unto the
then were in the
ey did in the
scribes and Pharisees and
Christian people unto the
as feeble as the
well laid against the
us before of the
Baptist did rebuke the
Catholic Church to the
the Baptist rebuked the
and put away the
succeed it, as the
went out of the
true doctrine of the
your hands. For the
an end, as the
scribes and Pharisees and
calling men from the
point never make the
to call home the
John did from the
his demeanor toward the
made you of the
town, the whole universal
defend that the whole
nor that the whole
like between the whole
special dissimilitude between the
taught by Moses the
the children of the
was then called the
when that in the
of Noah, and the
sinned, both in the
and holy. For the
a similitude between the

synagogue even at the coming  
8, 613/ 25
synagogue of the Jews was  
8, 617/ 7
synagogue of the Jews, nor  
8, 617/ 31
synagogue sundry prophets, and Christ  
8, 618/ 2
synagogue, with the scribes and  
8, 619/ 7
synagogue, and dwelled in Jerusalem  
8, 619/ 14
synagogue of the Jews it  
8, 619/ 34
synagogue of the Jews and Christ  
8, 619/ 7
synagogue of the Jews both  
8, 620/ 5
synagogue were some good folk  
8, 620/ 8
synagogue if he might happen  
8, 620/ 9
synagogue of the Jews is  
8, 621/ 21
synagogue of the Jews that  
8, 626/ 30
synagogue : he hath now, by  
8, 626/ 32
synagogue of the Jews yet  
8, 626/ 37
synagogue of the Jews, Tyndale  
8, 641/ 24
synagogue of the Jews... and  
8, 641/ 36
synagogue then was to which  
8, 642/ 7
synagogue of the Jews, nor  
8, 644/ 12
synagogue, the Jews, the scribes  
8, 649/ 3
synagogue and the scribes and  
8, 649/ 12
synagogue, and the clergy to  
8, 649/ 37
synagogue of the Jews. But  
8, 652/ 29
synagogue of Moses; and that  
8, 670/ 12
synagogue had... and then that  
8, 670/ 26
synagogue, that then should have  
8, 671/ 3
synagogue, whereof they were engendered  
8, 672/ 10
synagogue of Moses, which was  
8, 682/ 4
synagogue of the Jews is  
8, 683/ 13
synagogue to the clergy and  
8, 692/ 36
synagogue. All this tale, as  
8, 693/ 6
synagogue of Moses like the  
8, 693/ 37
synagogue ... then let Tyndale now  
8, 695/ 27
synagogue and rebuked the doctrine  
8, 696/ 25
synagogue ... is as unlike as  
8, 697/ 16
synagogue, scribes, and Pharisees such  
8, 705/ 4
synagogue .This subtlety of Tyndale  
8, 719/ 26
synagogue could not err in  
8, 719/ 29
synagogue was until Christ's coming  
8, 719/ 31
synagogue of Moses and the  
8, 719/ 33
synagogue and the Church... for  
8, 720/ 6
synagogue of the children of  
8, 753/ 6
synagogue . And since our Lord  
8, 755/ 34
synagogue of Moses, and so  
8, 1008/ 30
synagogue, the known church of  
8, 1009/ 1
synagogue, which was the figure  
8, 1016/ 8
synagogue and in the church  
8, 1018/ 37
synagogue our Lord himself by  
8, 1019/ 25
synagogue of the Jews and  
8, 1031/ 11
the whole rabble, and scribes, and Pharisees, and divers popes and divers well as out of you into the everlasting us to the same stand well to his hath shrimps in her and his holy elects, at Christ's Body, and at his pleasure, and are lets, as they will, I wot well, have every woman to gave him leave to the Gospel truly taught, come hither, thou, girl; hath warranted never to heareth not the church, because they say not, "he would have us better... and that to Tyndale should make us fruit that folk shall old wife lie, and bed alone, and himself little and little to the significations these heretics of the seven they and from the one the text... and will unto them very well, "ye go about to let us therefore hardly folk. If he would and so the sects him into Turkey and be sure always to be sure that I any wise that thou blaspheming of saints, to promise, till the world perilous error as to those books that themselves This way should Tyndale or other, let us and is content to it sufficed then to unto it... but only

<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page/Line</th>
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</thead>
<tbody>
<tr>
<td>tabernacles</td>
<td>of Satan, and very</td>
<td>8,673/15</td>
</tr>
<tr>
<td>synagogues</td>
<td>, and Saint John the</td>
<td>8,692/34</td>
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<tr>
<td>synod</td>
<td>nor by any pope</td>
<td>8,593/11</td>
</tr>
<tr>
<td>synods</td>
<td>and councils made for</td>
<td>8,593/9</td>
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<tr>
<td>synods'</td>
<td>and councils' and popes'</td>
<td>8,593/12</td>
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<tr>
<td>table</td>
<td>at supper again, with</td>
<td>8,600/32</td>
</tr>
<tr>
<td>tail</td>
<td>, and stick stiffly thereto</td>
<td>8,715/30</td>
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<tr>
<td>tackle</td>
<td>. For surely if there</td>
<td>8,601/2</td>
</tr>
<tr>
<td>take</td>
<td>these things for good</td>
<td>8,581/8</td>
</tr>
<tr>
<td>take</td>
<td>it for nothing but</td>
<td>8,584/2</td>
</tr>
<tr>
<td>take</td>
<td>another at his own</td>
<td>8,584/20</td>
</tr>
<tr>
<td>take</td>
<td>them, to their &quot;evangelical&quot;</td>
<td>8,585/23</td>
</tr>
<tr>
<td>take</td>
<td>his tale thereafter, for</td>
<td>8,587/3</td>
</tr>
<tr>
<td>take</td>
<td>herself for a priest</td>
<td>8,595/26</td>
</tr>
<tr>
<td>take</td>
<td>the cure of them</td>
<td>8,596/13</td>
</tr>
<tr>
<td>take</td>
<td>away in any wise</td>
<td>8,598/1</td>
</tr>
<tr>
<td>take</td>
<td>out thy spindle and</td>
<td>8,605/24</td>
</tr>
<tr>
<td>take</td>
<td>from them) and also</td>
<td>8,608/35</td>
</tr>
<tr>
<td>take</td>
<td>him for a publican</td>
<td>8,616/25</td>
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<tr>
<td>take</td>
<td>away the lands and</td>
<td>8,629/32</td>
</tr>
<tr>
<td>take</td>
<td>the sacraments for nothing</td>
<td>8,633/19</td>
</tr>
<tr>
<td>take</td>
<td>them for any other</td>
<td>8,633/24</td>
</tr>
<tr>
<td>take</td>
<td>all the seven sacraments</td>
<td>8,634/10</td>
</tr>
<tr>
<td>take</td>
<td>by some good, wholesome</td>
<td>8,637/26</td>
</tr>
<tr>
<td>take</td>
<td>cold in, a bed</td>
<td>8,637/30</td>
</tr>
<tr>
<td>take</td>
<td>a young, pretty prim</td>
<td>8,637/31</td>
</tr>
<tr>
<td>take</td>
<td>them, almost every one</td>
<td>8,638/30</td>
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<tr>
<td>take</td>
<td>from them all the</td>
<td>8,638/35</td>
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<tr>
<td>take</td>
<td>away five quite, and</td>
<td>8,639/3</td>
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<td>take</td>
<td>they the sweet kernel</td>
<td>8,639/4</td>
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<tr>
<td>take</td>
<td>for Scripture but what</td>
<td>8,639/12</td>
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<tr>
<td>Take</td>
<td>the beams out of</td>
<td>8,642/21</td>
</tr>
<tr>
<td>take</td>
<td>the motes out of</td>
<td>8,642/23</td>
</tr>
<tr>
<td>take</td>
<td>Tyndale thence again... and</td>
<td>8,643/11</td>
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<tr>
<td>take</td>
<td>it thus, this would</td>
<td>8,646/23</td>
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<tr>
<td>take</td>
<td>not all for Scripture</td>
<td>8,646/34</td>
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<tr>
<td>take</td>
<td>him to Mahomet's Koran</td>
<td>8,652/2</td>
</tr>
<tr>
<td>take</td>
<td>good money... and Tyndale</td>
<td>8,654/24</td>
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<tr>
<td>take</td>
<td>no bad&quot;... &quot;Marry,&quot; would</td>
<td>8,654/27</td>
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<tr>
<td>take</td>
<td>none but good.&quot; Such</td>
<td>8,654/30</td>
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<td>take</td>
<td>away their authority. And</td>
<td>8,659/14</td>
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<td>take</td>
<td>an end; and ever</td>
<td>8,669/24</td>
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<td>take</td>
<td>the words of men</td>
<td>8,677/19</td>
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<td>take</td>
<td>and confess for the</td>
<td>8,684/3</td>
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<tr>
<td>take</td>
<td>. But forasmuch as he</td>
<td>8,686/18</td>
</tr>
<tr>
<td>take</td>
<td>one: even John the</td>
<td>8,691/12</td>
</tr>
<tr>
<td>take</td>
<td>no more but Saint</td>
<td>8,696/23</td>
</tr>
<tr>
<td>take</td>
<td>for our part those</td>
<td>8,701/21</td>
</tr>
<tr>
<td>take</td>
<td>it for a memorial</td>
<td>8,704/34</td>
</tr>
</tbody>
</table>
the world may now
take, if it will, by

leaven Tyndale would now
take out, and leave us

the more part) would
take his own Blessed Body

the evil folk that
take harm by him and

his purpose... let him
take the books of which

but he must needs
take into them all the

others, his fellows, as
take opinions against the known

yet, lest men should
take him for a fool

not be moved, nor
take none authority; and so

with it: let him
take mine eye for an

devil's invention... and shall
take absolution, which he now

of Christ, and shall
take them all for heretics

the determination thereof, and
take them all for heretics

the Church doth falsely
take Saint Augustine and contrary

very well content ye
take it... and that by

Saint Augustine too did
take the church for none

alone. For if you
take you to the Gospel

Gospel... then will I
take me to the church

own breast, and thereupon
take his oath upon his

and therefore shall never
take and teach a tale

not hear the church,
take him for a publican

any vicious person to
take upon him the office

of his audience may
take occasion of his evil

that rather list to
take good than harm find

credence of it to
take the New Testament for

of Mahomet many Turks
take for so true that

of his grace to
take hold upon, whereupon whoso

for Tyndale's tale, to
take the fruit of the

and I will then
take your first tale for

while ye live, but
take all for lies that

deceased. Now, if Tyndale
take the other part, and

good and virtuous can
take no great pleasure, I

all others); yea, and
take sun, moon, and stars

washed, be clean, and
take away out of my

be that will not,
take the benefit thereof... but

holy golden shoes yea,
take also to help you

he now proved it?
Take first out of his

he made his book;
take out, I say, of

it best, therefore, to
take a surer way, and

And thereupon would he
take his leave honestly and

but biddeth us go
take the Scripture with us

preached, it should needs
take such hold... in some

that his word should
take such hold in every

God void, if it
take hold in some men

hear it, though it
take not hold in every

him void, if it
take hold in some place

is preached, though it
take not hold in every

not in every place
take hold... appeareth by the

but not of necessity
take hold in every audience

a whole city and
take none hold, but be
the knower could never
which way she might
take, and fain would
peradventure advise her to
would so readily now
to believe, and to
adventure," but biddeth us
men might so surely
whom Christ bade us
Savior saith, if we
love his life will
us and make us
may be bold to
mistaking our mother, we
and would we should
with the less fear,
therefore (would she say)
she may and will
in good faith, I
faith, Father Barnes, I
proclamation made... he would
not suffer women to
Augustine's works... we will
Frantic Barnes, if he
all thence, let us
we will not only
with Barnes, we would
very church... we will
last past, let us
were well done to
to their opinion and
surely that if Barnes
he seemeth there to
hear not the church,
avail not), he shall
thereby that he should
Christ would he should
would never have said, "
Witness or twain," but "
when he bade him
meant that he should
to himself, he should
to himself... he should
if ye like to
in heaven, let us
soon after, "I shall
we endeavor ourselves to
of her and may
heresies, saving that they
without, God shall judge.

\begin{tabular}{lll}
\text{take} & \text{take} & \text{take} \\
spiritual profit. But now & , and fain would take & the best. And being \\
8, 883/ 27 & 8, 884/ 5 & 8, 884/ 5 \\
\text{take} & \text{take} & \text{take} \\
the New Testament of & for the true preacher & for the true teacher \\
8, 886/ 18 & 8, 888/ 25 & 8, 889/ 13 \\
\text{take} & \text{take} & \text{take} \\
heed and be well & for an undoubted teacher & heed and beware. For \\
8, 890/ 8 & 8, 890/ 26 & 8, 891/ 10 \\
\text{take} & \text{take} & \text{take} \\
good heed, know these & all that she offereth & for a good man \\
8, 891/ 12 & 8, 892/ 38 & 8, 894/ 1 \\
\text{take} & \text{take} & \text{take} \\
the food of doctrine & the meat of doctrine & one of them for \\
8, 894/ 19 & 8, 894/ 21 & 8, 894/ 23 \\
\text{take} & \text{take} & \text{take} \\
that the false shall & that church for the & that for the false teachers \\
8, 894/ 35 & 8, 896/ 16 & 8, 896/ 20 \\
\text{take} & \text{take} & \text{take} \\
God for so good & God for so good & him for one of \\
8, 898/ 16 & 8, 899/ 4 & 8, 900/ 28 \\
\text{take} & \text{take} & \text{take} \\
upon them to preach & the words only which & this for reason. For \\
8, 902/ 24 & 8, 909/ 8 & 8, 919/ 14 \\
\text{take} & \text{take} & \text{take} \\
that which only & it that all the & in here all the \\
8, 924/ 12 & 8, 924/ 19 & 8, 924/ 24 \\
\text{take} & \text{take} & \text{take} \\
in the number not & in them too. And & the time in which \\
8, 924/ 32 & 8, 925/ 5 & 8, 937/ 23 \\
\text{take} & \text{take} & \text{take} \\
an order and make & their part be in & it thus, he taketh \\
8, 942/ 11 & 8, 944/ 4 & 8, 944/ 4 \\
\text{take} & \text{take} & \text{take} \\
it thus, he taketh & for deadly sin, not & him as a heathen \\
8, 944/ 33 & 8, 945/ 16 & 8, 948/ 8 \\
\text{take} & \text{take} & \text{take} \\
to him "one or & no more than very & unto him as few \\
8, 948/ 9 & 8, 948/ 14 & 8, 948/ 18 \\
\text{take} & \text{take} & \text{take} \\
unto thee one witness & unto thee twain always & unto thee twain always \\
8, 948/ 19 & 8, 948/ 28 & 8, 948/ 29 \\
\text{Take} & \text{Take} & \text{take} \\
"one witness or twain & no more than there & twain, lest his complaint \\
8, 948/ 31 & 8, 948/ 29 & 8, 948/ 31 \\
\text{take} & \text{take} & \text{take} \\
but one, because himself & so much labor as & Friar Barnes' own words \\
8, 948/ 33 & 8, 969/ 27 & 8, 972/ 31 \\
\text{take} & \text{take} & \text{take} \\
away my hand, and & with a peaceable mind & away my hand, and \\
8, 977/ 4 & 8, 978/ 8 & 8, 978/ 8 \\
\text{take} & \text{take} & \text{take} \\
another wife. Nor he & a color by reason & another wife. Nor he \\
8, 985/ 33 & 8, 1015/ 30 & 8, 1015/ 30 \\
\text{Take} & \text{Take} & \text{Take} \\
you away the evil & you away the evil & you away the evil
8, 1017/ 19 & 8, 1017/ 19 & 8, 1017/ 19
it as these heretics
Tyndale would have them
taken, if he should have
the Blessed Sacrament… was
taken, any other reader have
that "the church" hath
that now is hath
taken, saving a harlot
say the Church hath
Tyndale will have Luther
that he would were
which Tyndale would have
the writing of man
the scripture of God
books, neither, which were
did and were shamefully
they lived, and so
feigned stories remain and
Saint Augustine to be
the thing was never
that this reason was
heretics would fain be
he had, and were
if any heretic be
to it nor be
the net shall be
if he would have
and remain shall be
the counsel so studiously
and the Old, is
Greek word ecclesia is
all this tale truly
and grace we have
him before, but have
and Barnes would were
gotten in credence and
taken, and their masks

and grace we have
him before, but have
and Barnes would were
gotten in credence and
taken, and their masks

and grace we have
him before, but have
and Barnes would were
gotten in credence and
taken, and their masks

and grace we have
him before, but have
and Barnes would were
gotten in credence and
taken, and their masks
wished that ye had  
taken a little more pain  
8, 891/ 21
else ye would have  
taken no labor about it  
8, 891/ 33
by the whole church  
taken and accepted for Holy  
8, 895/ 32
that ye have hitherto  
taken in giving us tokens  
8, 902/ 4
that she had always  
taken him for wiser, and  
8, 902/ 32
was with some folk  
taken for half a bawd  
8, 903/ 6
every one would be  
taken for her mother, to  
8, 903/ 17
whom I have hitherto  
taken for my very mother  
8, 905/ 3
there, till they be  
taken for their treason and  
8, 907/ 12
folk" is not always  
taken and meant, by him  
8, 913/ 34
been, their own sect  
taken for the very church  
8, 933/ 27
seem uncertain, and be  
taken for a church unknown  
8, 933/ 31
would needs have it  
taken for Saint Chrysostom's then  
8, 934/ 18
will have those words  
taken for Saint Chrysostom's or  
8, 936/ 2
would not have them  
taken for his... then would  
8, 936/ 2
the holy men so  
taken and taught, and through  
8, 942/ 6
church," he shall be  
taken as a publican or  
8, 942/ 36
his neighbor hath anything  
taken . Which thing well appeareth  
8, 944/ 26
the Christian company, and  
taken as a naughty wretch  
8, 946/ 24
wrong could not be  
taken a witness for himself  
8, 948/ 22
we should do, be  
taken from us for though  
8, 968/ 18
our substance to be  
taken from us... and if  
8, 968/ 25
as ye may see,  
taken pieces of Saint Augustine  
8, 969/ 33
Barnes would have them  
taken . Let us now see  
8, 972/ 34
whose gospel Barnes hath  
taken the words of our  
8, 980/ 32
of that law be  
taken out of a sermon  
8, 981/ 31
fruitful labor and pain  
taken to the honor of  
8, 989/ 16
was at the last  
taken and fast bound, and  
8, 990/ 28
for it, some have  
taken and understood the Scripture  
8, 997/ 21
searching therefor also, have  
taken and understood it another  
8, 997/ 23
he hath, and have  
taken labor about it as  
8, 997/ 31
conceived till the vengeance  
taken , they were still in  
8, 1007/ 5
word "church" is diversely  
taken , and that the name  
8, 1012/ 29
then let him be  
taken as a paynim and  
8, 1018/ 5
curch," he shall be  
taken not as a "paynim  
8, 1026/ 2
church"... and reputed and  
taken of "the church" not  
8, 1026/ 7
church," or to be  
taken for "the church," and  
8, 1033/ 18
of me... whom thou  
takest for a merchant, and  
8, 878/ 1
in one chapter he  
taketh upon him to prove  
8, 576/ 7
that a man willfully  
taketh for the sin that  
8, 581/ 22
much worse indeed, that  
taketh God's quick saints for  
8, 583/ 7
But that excuse he  
taketh away himself... and that  
8, 599/ 25
for only lucre... he  
taketh upon him to judge  
8, 629/ 30
he seeth not, and  
taketh one thing for twain  
8, 646/ 4
seek the "true" scripture?  
Taketh he the scripture of  
8, 651/ 37
be, as Tyndale here  
taketh it, "the church of  
8, 662/ 23
persons have that Tyndale  
taketh for the very church  
8, 667/ 22
man amiss... and so  
taketh it as a fault  
8, 711/ 24
years, all whom Tyndale  
taketh for draft; and albeit  
8, 716/ 29
that the Church truly  
taketh his words, and Tyndale  
8, 738/ 25
Tyndale, as ye see, 
taketh the credence of the 
8, 750/ 29
enemy, and him that 
taketh shame thereby, and holdeth 
8, 765/ 34
hold upon, whereupon whoso 
taketh hold and holdeth still 
8, 782/ 16
Tyndale, I see well, 
taketh this fault of ours 
8, 796/ 35
manner thing than Barnes 
taketh it for appeareth very 
8, 843/ 3
meat; for which God 
taketh vengeance upon you; for 
8, 854/ 23
said before, as he 
taketh it for naught himself 
8, 859/ 31
every man that he 
taketh to him, before the 
8, 866/ 36
and fainting. Nor he 
taketh it not for folly 
8, 867/ 20
as Tyndale doth… but 
taketh it according to Christ's 
8, 870/ 25
poisoned, till he that 
taketh it come to his 
8, 892/ 32
all. For since he 
taketh in that point another 
8, 906/ 3
Which words Friar Barnes 
taketh as though the writer 
8, 914/ 5
Whereas Friar Barnes so 
taketh Saint Paul's words there 
8, 931/ 28
take it thus, he 
taketh it wrong. For I 
8, 944/ 4
saith, "If one member 
taketh hurt, all the members 
8, 944/ 19
upon the truth, and 
taketh it up and bringeth 
8, 959/ 10
doth the pardon? It 
taketh out the spot, and 
8, 960/ 22
the other is, that 
taketh it contrary to his 
8, 997/ 28
so deadly poison… but 
taketh not too much at 
8, 880/ 32
places… and in the 
taketh away the meaning of 
8, 610/ 4
dumb ceremonies, with the 
taketh away the significations of 
8, 630/ 37
the others of whose 
taketh away Tyndale complaineth being 
8, 633/ 3
constitutions, using of ceremonies, 
taketh away the significations of 
8, 638/ 7
the error of wrongly 
taketh the sense of God's 
8, 677/ 21
forasmuch as by the 
taketh , in necessary points of 
8, 677/ 34
harm than by the 
taketh of man's false writing 
8, 677/ 36
and be deceived in 
taketh for a sain t any 
8, 711/ 20
this prey. And now 
taketh that for truth (as 
8, 724/ 13
unto the Church in 
taketh the books of the 
8, 750/ 9
or thirty thousand whores, 
taketh of every one tribute 
8, 765/ 5
faith, I cannot say, 
taketh an unknown church, as 
8, 887/ 35
And thus, Father Barnes, 
taketh your secret, unknown, spiritual 
8, 902/ 3
and other holy sacraments 
taketh their effect, strength, and 
8, 906/ 26
well that this gloss, 
taketh it after the best 
8, 915/ 29
the least." For else, 
taketh to him but one 
8, 948/ 20
tell a more frantic 
tale . And this frenzy is 
8, 584/ 8
wot well, take his 
tale thereafter, for in the 
8, 587/ 3
will stand to this 
tale , be giveth the spirituality 
8, 588/ 7
lore upon every false 
tale that he heareth, or 
8, 590/ 16
abroad an evil, naughty 
tale whereof all the town 
8, 591/ 20
who told them the 
tale . And some love to 
8, 592/ 9
us here a wise 
tale . For setting aside the 
8, 594/ 8
again with the same 
tale , and set us to 
8, 600/ 31
was telling her this 
tale , she nothing went about 
8, 605/ 16
brought at last his 
tale to an end, "Well 
8, 605/ 20
were too long a 
tale to tell you all 
8, 606/ 1
availeth Tyndale all this 
tale ? Prove th it any other 
8, 610/ 13
all the Church this 
tale , seeth plainly the truth 
8, 619/ 3
have told him that 
tale and proved his tale 
8, 622/ 5
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms</th>
<th>Page</th>
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<tbody>
<tr>
<td>tale and proved his tale</td>
<td>8, 622/ 5</td>
<td></td>
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<tr>
<td>he to change his tale</td>
<td>8, 624/ 1</td>
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<td>priest always tell that tale</td>
<td>8, 632/ 15</td>
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<tr>
<td>then amounteth all his tale</td>
<td>8, 647/ 28</td>
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<tr>
<td>out at length the great part of his tale</td>
<td>8, 649/ 3</td>
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| turned over all Tyndale's hathTyndale in this temporality, turneth all his that Tyndale proveth this much neither, by Tyndale's foundation of Tyndale's whole the contrary: Tyndale's own And now, by Tyndale's Tyndale, or Barnes this thing but the selfsame tell us the selfsame told us the same the synagogue. All this here. And all this is but his old wot well, if the conclusion of all that perceive that for Tyndale's then tell us this plainly perceive that this more of his own heareth so strange a doth but devise that given you his whole altogether is such a in worldly things this nor, how probable a as not the man's so, not the man's this piece of Tyndale's shall never any man's man's tale, nor the whereof God worketh…Tyndale's Christian readers, by this told him that a could not teach a truth, that not a fingers. This is the take and teach a one part of his other part of his and telleth us this the proof of Tyndale's falleth away Tyndale's whole tale true: yet shall Tyndale tale and swerve from them tale to the people, he tale to no more but tale that he told us tale his resembling of the tale against his own purpose tale so assoiled all the tale and his railing words tale but by his bare tale , but only "dumb ceremonies tale . And as for anything tale , I say, with these tale , they be the true tale , then wrestle they with tale again… and yet hath tale that he told us tale of the scribes, and tale , as he told it tale , as I there answered tale newly told, so needeth tale were told him in tale … he knitteth it up tale the reason of Saint tale again. For they never tale of Tyndale wherewith he tale , but leave off his tale told, of such holy tale upon his own head tale together, to the end tale as, till he prove tale be true… yet in tale soever be told us tale at our ear without tale alone keepeth the faith tale is but a bare tale , nor the tale of a thousand against tale is much the feebleler tale Tyndale telleth us that tale of Robin Hood had tale of Robin Hood to tale of Robin Hood, but tale , ye wot well, that tale of Robin Hood for tale , that their belief was tale wherein standeth altogether that tale for; that is to tale that the men of tale withdrawal. For how proveth
in telling of a
telleth us a long
tell us the same
would tell them this
truth standeth, by Tyndale's
plainly followeth upon his
to tell us that
effect of Tyndale's holy
that of Tyndale's royal
doeth he by this
And by Tyndale's holy
The effect of Tyndale's
be afeard, for Tyndale's
thither. And therefore Tyndale's
see, to make his
he telleth him this
to mind Tyndale's former
yet since, by Tyndale's
after his master's own
there, by whom his
and there found Tyndale's
then take your first
And so lieth Tyndale's
to baptism, by Tyndale's
seemeth further, by Tyndale's
considering that by Tyndale's
be, by Tyndale's own
he hath, by Tyndale's
and therefore, by Tyndale's
needs have, by Tyndale's
clearly follow by Tyndale's
it farther upon Tyndale's
Church have, by his
never can, by this
taught him all this
to tell us this
In all this long
in all this long
first out of his
I say, of his
not only to Tyndale's
us, in effect, this
parts of his own
to tell all his
hear what a wise
good readers, a fair
have heard his whole
heard all his whole
But now is this
will think that this
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tale , in the littleness of
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tale that with his own
8, 779/ 2
tale ? Who did ever say
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tale , wherein he did somewhat
8, 781/ 6
tale there is not one
8, 783/ 16
tale so strongly teach the
8, 785/ 34
tale , when David was persecuted
8, 789/ 4
tale is here, as it
8, 792/ 11
tale , to take the fruit
8, 792/ 28
tale of them that "left
8, 794/ 31
tale serve anything for his
8, 794/ 37
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tale that he hath written
8, 798/ 22
tale , it can nothing do
8, 798/ 27
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tale might be controlled. But
8, 812/ 32
tale false. But when he
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tale for untold." "Nay, sir
8, 815/ 4
tale in the dust. I
8, 819/ 11
tale , elects every one. And
8, 821/ 4
tale and his master Martin's
8, 821/ 5
tale such "horrible deeds" and
8, 821/ 13
tale , the feeling faith. For
8, 822/ 17
tale , the feeling faith: now
8, 823/ 7
tale , none other than very
8, 823/ 34
tale , the feeling faith. Now
8, 824/ 14
tale , maugre Tyndale's teeth, that
8, 824/ 20
tale , also, that since all
8, 824/ 34
tale , the feeling faith, and
8, 824/ 35
tale of his, depart out
8, 825/ 5
tale truly taken and well
8, 841/ 2
tale . But consider now well
8, 846/ 32
tale , good readers, Friar Barnes
8, 858/ 10
tale ? His purpose was, ye
8, 863/ 5
tale his pleasant scoffing upon
8, 863/ 10
tale all this goodly garnishing
8, 863/ 17
tale but also to some
8, 871/ 9
tale , contrary to some other
8, 871/ 21
tale : I well may, and
8, 871/ 22
tale , as I shall after
8, 873/ 10
tale Barnes will in this
8, 873/ 11
tale with a proper example
8, 875/ 34
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8, 875/ 38
tale , garnished and made fair
8, 876/ 6
tale fair as long as
8, 876/ 7
tale hath more tokens than
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<td>in the ground? Meaneth</td>
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<td>taught us in their</td>
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<td>… consider well with yourself</td>
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<td>habebat ut dimitterentur” declareth</td>
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if he might have
his enemies. For whosoever
Church... whereas if they
that the evil angels
sin but after: they
he will have audience,
there for good company
for else, if it
he may not safely
and child who shall
found her... or else
long might he not
the less marked in
and no time of
delicate wantonness of their
either by sight or
bitter and sour in
but that verily, whosoever
after that they have
sick people, by the
trow ye? namely so
given by God and
in that men are
are (as they be
us as God hath
in fifteen hundred years
make the Gospel truly
the Old Testament, and
people to have more
to his own promise,
received, and the people
which the contrary was
up" and had falsely
the false, though they
against such heretics as
also themselves, ever clearly
showed that they both
unto our days both
his apostles had and
abominable heresies that he
in his books hath
of those that Tyndale
written. And then he
for the Catholic faith
their sins... the Pharisees
as I said, they
quenched the faith, and
scribes and Pharisees which
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so needed, but to teach with his deed that
but I pray you teach me, then, how I
for that shall I teach thee a way sure
lo, did the tiler teach the maid, how she
that she could yet teach him a thing that
learn. For she could teach him how he should
to believe and to teach upon the traditions of
here go about to teach how they may be
can neither learn nor teach , as they that neither
he was about to teach them the faith of
true, but because they teach us so? How can
apostles to tell and teach by mouth”? Then laid
teacheth and ever shall teach, his Catholic church to
true sense, because they teach them as God and
Holy Ghost therein to teach it all truth and
do, and to teach other folk the same
better perceive while they teach in this manner, what
old holy saints and teach his own godly, Christian
meaneth in that they teach that folk should not
penance, and that they teach that friars should not
by some secret inspiration teach Tyndale, and Luther, and
a new prophet to teach us, he shall have
so doth Tyndale now teach them in that that
do. Ye promised to teach me and make me
therefore it could not teach a tale of Robin
shall never take and teach a tale of Robin
that should come and teach the second. For in
his Christian church, and teach in his own person
the Holy Ghost to teach us that God teacheth
Tyndale is not to teach and prove us, by
the faith, but to teach it and lead it
to his Church, to teach the Catholic Church the
other holy heretics, to teach it all truth, and
into this church, to teach his church the faith
these heretics are, to teach every man cleanness and
were wont also to teach folk to break their
these beastly fellows do, reserve or send to
s scantly the devil durst teach the contrary that whoso
teaching but teach the contrary that whoso
this tale so strongly teach them leave their blasphemy
the devil to teach us what a great
as it semeth, to teach unto his church besides
with his own Spirit teach him the means how
now beseech Tyndale to teach his disciple that they
our Lady...Tyndale cannot teach the church of Christ
and Huessgen, and Zwingli, teach the Jews to construe
and the Catholic Church teach it to construe the
let them come and teach the Church to construe
and for that they teach not the people that 8, 831/32
the known Catholic church teach , and in this wise 8, 841/31
learn" for this word " teach " with its accusative case 8, 846/20
sure that she would teach us nothing but such 8, 869/31
will. For he shall teach , both by words, example 8, 881/22
his Holy Spirit to teach his apostles, and his 8, 884/37
and his apostles to teach the wide, wild, ignorant 8, 884/37
expound the Scripture and teach it her truly. Then 8, 886/34
the true preacher to teach me truly to understand 8, 887/25
tell me that whoso teach the Scripture truly is 8, 887/30
Holy Ghost, that shall teach you inwardly, as saith 8, 888/8
go by him and teach him, and anon Eunuchus 8, 888/16
save the world and teach the truth, and should 8, 889/2
man to preach and teach as was Saint Philip 8, 889/8
Catholic" church, which do teach besides the Scripture damnable 8, 890/15
anything that they should teach me. But, now, while 8, 894/33
which he would now teach us to know which 8, 896/26
ushers under him to teach them, and would make 8, 898/33
this lesson that ye teach us herein is a 8, 901/16
them to preach and teach in the church, nor 8, 902/25
that some things ye teach among you, almost every 8, 904/10
to the devil to teach them to leave their 8, 920/13
unto his church to teach it and lead it 8, 938/2
in a corner go teach another man heresy, and 8, 949/10
truth no man can teach it but God himself 8, 998/6
his elects he will teach , they say, because he 8, 998/15
time appointeth for to teach them. For did he 8, 998/27
and his disciples to teach and preach? And did 8, 998/29
to learn and to teach the right faith, and 8, 999/9
another Comforter, that shall teach you allthing, and lead 8, 999/15
must be, not to teach it (though one teach it (though one teach 8, 1003/2
is forever assistant, to teach another in it), but 8, 1003/2
articles must some man teach it and lead it 8, 1003/5
of him that should articles must some man teach them, or give them 8, 1004/22
died among them, to articles must some man teach those articles, or deliver 8, 1004/33
sent by himself to articles must some man teach them to amend their 8, 1017/29
should be ready to teach his church and to 8, 1031/30
he should be the teacher of them, and the Teacher though he taught before 8, 753/5
sure of a true teacher , set me now, before teacher , that might in every 8, 886/33
God. And the same teacher , that might in every teacher , that might in every 8, 886/33
deceived by some false teacher , set me now, before teacher , that might in every 8, 886/33
have a good, true teacher , set me now, before teacher , that might in every 8, 886/33
sure of a true teacher , that might in every teacher , that might in every 8, 886/33
Scripture truly is a teacher , that might in every teacher , that might in every 8, 886/33
provide you a true teacher , set me now, before teacher , that might in every 8, 886/33
take for the true teacher , set me now, before teacher , that might in every 8, 886/33
take for an undoubted teacher , set me now, before teacher , that might in every 8, 886/33
him for a true teacher , set me now, before teacher , that might in every 8, 886/33
I may get a teacher whose teaching agreeth with that church for the him for a true but of a true sure of a true they had doctors and always have among them they must be the be," saith Tyndale, "false meaneth the doctors and be known for true take for the false church and the sure through Christ. For he significations put out... be through Christ" because he "taught as the Church touch that the Church abominable. But the Church blood, when the Church And when the clergy temporal tyrants. Whereby Tyndale those heresies which Tyndale teaching which the preacher and persecuteth them, and the Scripture wrong and as the Catholic Church of itself good... and the Catholic Church scantly all that the Apostle good, sure lesson Tyndale true that Tyndale here of all them that to say, that God he taught, and ever And all this he saith here the Church well that no man therefore the Catholic Church great: yet the Church teacheth right. For it Pharisees taught false... and the other, the Church all "voluntary," the Church reproveth also and thereof his mother tongue. Then somewhat after. Tyndale, lo, thereby proveth Tyndale, that For thus, lo, he God (as he saith) ...
the known Catholic church teacheth now, and which virtues 8,732/29
see, therefore, what Manichaeus teacheth me; and specially let 8,736/25
teach us that God teacheth his elects the faith 8,754/4
bringeth forth, that God teacheth not only the true 8,754/5
feeling faith that he teacheth us. And yet must 8,760/24
teacheth a great length, and teacheth them after his fashion 8,775/25
 secretly mystery this man teacheth us here! Any other 8,777/1
Besides this, since Tyndale besides; this one thing 8,786/7
but it... and then teacheth such a "feeling faith" 8,788/24
undone. And when he therewith that toward the 8,788/25
teacheth our frenzies more that he teacheth that it were in 8,788/14
good endeavor he both teacheth us that without that 8,788/10
Now, Tyndale not only also, since he both teacheth us that ungracious lesson 8,788/13
is damned... and then teacheth us also that to 8,788/14
can nothing do: he teacheth , I say, by these 8,788/15
end." By this he teacheth us, lo, that evermore 8,788/34
the same fault, he teacheth them now, that are 8,801/16
shall answer as Tyndale such questions more, Tyndale teacheth him thus... Answer, thou 8,802/32
Tyndale whom Tyndale here teacheth his scholar to make 8,804/17
his answer that he his disciple is 8,804/22
To this question Tyndale his scholar to say 8,805/22
scripture which Tyndale here for a sheet anchor his disciple to say 8,812/12
that though the Church teacheth him, say that he 8,812/5
against the Anabaptists, he teacheth that the habitual faith 8,824/7
of the Catholic Church teacheth , by a long process 8,824/10
And the Catholic Church teacheth him, but because he 8,827/25
And therefore the Church teacheth him... he hath not 8,839/1
because this holy church teacheth that men should therefore 8,841/14
at Oxford" for "Richard it him. But thereto 8,845/3
of waxing worse, and teacheth at Oxford, " But this 8,846/22
ointment" of God, that teacheth them the ways whereby 8,852/32
the Catholic Church teacheth his all manner of 8,862/6
For he biddeth and teacheth us also to pray 8,867/18
Saint John saith, that teacheth her all manner of 8,869/26
tokens with which he teacheth us to know his 8,883/30
by the same Spirit, teacheth his very, holy church 8,885/5
inward inspiration of God teacheth us and maketh us 8,889/23
and tell me she teacheth me wrong. But then 8,903/25
wot that Friar Barnes teacheth wrong. And she telleth 8,903/27
commit. Whereby Saint Augustine teacheth that the very Catholic 8,934/21
but over that, he teacheth us against the doctrine 8,965/26
yet over that, he teacheth us, against all these 8,969/12
his adherents. Finally, he teacheth us that we may 8,969/14
this teaching that God teacheth us here that the 8,969/24
of the church, and teacheth his elects himself whether 8,998/23
teacheth and giveth that the 8,1004/26
believed. But he that teacheth these articles, or delivereth whereof Tyndale rebuketh here, with his beastly doctrine, to believe in the which the preacher teacheth whereof any fruit can it and leading it of that one man of point by, but mistrust, rather, every of the church and the children, as well good works and sacraments of the Spirit of any other spith of the truth, and of the Catholic Church, spiehet out his prey of the Catholic Church! But now would I thereof. And these causes which was the Scripture of God himself. And of them... and so him which was the of the Catholic Church whereof Christ speaketh in the Church to interpret is that is meant… we allege for us that faith alone was but teach every man therewith that toward the us that they could and of miracles alone of the known Catholic… we allege for us that good works shall of grammar and learning them a contrary construction of the Catholic Church of the known Catholic of the Catholic Church he took it and of the known Catholic, in his first declaration of God exhorting every false heresies instead of that the sins must
yet were all his teaching of knowledge where some
sure that by his teaching I do not damningly
Philip, that can in teaching make the Scripture so
church, with which his teaching agreeeth, cannot be false
get a teacher whose teaching agreeeth with that… then
their living or their teaching be contrary to the
but by the true teaching believe and perceive the
also under pretext of teaching the true faith labor
not suffer persecution for teaching that men be not
whether notwist standing all this teaching that friars may wed
should, besides the inward teaching that God teacheth his
more sure by the teaching of God, be taught
err, and by whose teaching thereof as of the
show his sorrow with teaching therefore a man may
of heart, and unfeigned teaching ; let him represent and
tears flowing out of the teaching: flowing from the vein
tears of heart, and unfeigned teaching flowing from the vein
craft he escaped the teaching . Now, touching the sacraments
tyndale's tale, maugre Tyndale's teeth for biting, and how
tears, that the pope, and teaching: yet is it otherwise
tears: because he considereth that teaching: a more frantic tale
teaching: him that he is
teaching: their master no displeasant
teaching: you, in the whole
teaching: you what. But here
teaching: you all their dispicions
teaching: us one. If he
teaching: them, upon Tyndale's mouth
teaching: all the Church this
teaching: allthing from before the
teaching: them of that story
teaching: . But this is well-known
teaching: us which truth is
teaching: that tale to the
teaching: us thus: "I said
teaching: my church the truth
teaching: it out unto Tyndale
teaching: them, and well prove
teaching: which he calleth general
teaching: us once again which
teaching: us which examples he
teaching: you." And this were
teaching: us by what old
teaching: us by what old
teaching: us one that ever
teaching: us one of
teaching: me of a marvelous
teaching: and teach by mouth
teaching: of… but if Tyndale

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<td>I do not damningly</td>
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<td>agreeeth, cannot be false</td>
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<td>be contrary to the</td>
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<td>flowing out of the</td>
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<td>tell</td>
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<td>tell</td>
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<td>tell</td>
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<td>tell</td>
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<td>tell</td>
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when he can neither
tell which nor where, will 8, 679/ 19
by us, because we
tell you so; ergo, we 8, 681/ 27
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it him. For else 8, 720/ 33
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tell you "Moses told us 8, 721/ 21
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Then would he peradventure tell it. And now you for Centurio," she might answer, but would shortly to the bay and say better. For they thereto. "And they that believe teacher, and they all they that thus a tale that they if any man may hold their babble, and him again quickly, and vary with her, and one whom ye neither in her company, ye faith, till ye can a tale as you glosses only: I shall that disease he cannot then read, I cannot yet would Saint Gregory therefore would Saint Gregory Scripture, Saint Gregory would officer there present, "and so bold as to the things which we things which these heretics they could not yet anything that reason can but the Scripture, we point. For first they truth well enough. Then it. But when we them. Now, when they cause. And I shall good faith, I cannot very ass" we shall shall not need to then," saith our Savior, "our Lord saith, "I be all fain to where no man could mean to have him or not, God could and honesty of the and honesty of the story that Christ also tell her she may learn tell her that whosoever preach tell me that whoso teach tell him that Centurio was tell him that he said tell him that the church tell us that it is tell us that we shall tell us that we cannot tell us we cannot be tell us put me in tell of M. Henry Patenson tell another how he may tell them that Saint Paul tell him that she had tell me she teacheth me tell me where I may tell me no sure mark tell me a wiser tale tell , I would leave of tell him again that then tell how much harm he tell , but as for writings tell him that if he tell Friar Barnes that they tell Friar Barnes that since tell these fellows with a tell us this... then may tell you be true, and tell you be false: if tell whether they had found tell either them or us tell them that there arise tell us that there be tell we them that though tell them this, then glad tell us this tale, and tell you wherefore. Luther himself ; saving that to save tell him plain again that tell them, but let Saint tell the church. And if tell you truth: Whatsoever thing tell the same tale themselves tell when they were within tell him whether he were tell and not he. And teller , or of the common teller , or of the common teller of Abraham and the
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8, 646/ 2
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telleth us it is in
8, 858/ 24
telleth us where it is
8, 859/ 19
telleth us how long we
8, 869/ 32
telleth us that never one
8, 870/ 29
telleth us here that the
8, 870/ 31
telleth us that "she," that
8, 871/ 10
telleth us, in effect, this
8, 871/ 21
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8, 873/ 5
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8, 876/ 16
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telleth us only by what
8, 876/ 21
telleth us now. And yet
8, 876/ 25
telleth us here, and said
8, 877/ 23
telleth us "Nay, brother, I
8, 877/ 29
telleth us is yet much
8, 878/ 7
telleth not us so much
8, 878/ 8
telleth what I must do
8, 903/ 23
telleth me that other teacheth
8, 903/ 27
telleth me the Scripture proveth
8, 903/ 27
telleth us that we can
8, 949/ 27
telleth us a gay tale
8, 958/ 2
telleth us that Saint Paul
8, 958/ 7
telleth us that Christ said
8, 981/ 3
Now, while he was taught them... and with very a fool that, plainly that Tyndale is to the report and upon the first man's upon the second man that believeth another in much praise, and often blessed verity. Now, in that he maketh in as it is in exhort him to heresy, he is somewhat over goodness, gentleness, faith, meekness, goodly composition and comely his high wisdom so tilt's end, timpering and the stories and the the pool of the miracles done in the Temple, or in the the treasury of the there spent upon the and sold within the within the Temple (the Temple being but a holy ministration in the by which manner of body of spiritual and Christian nations, spiritual and he reigneth, as a over Christian people like teacheth us that every the way at all openly, and covertly the spiritual things nor in office, must have his have of us his Christendom, neither spiritual nor man both spiritual and fault have great advantage the correction of the no pain of the between it and the but not to the reproved... but in the shall fall under the and proved in the in spiritual court or

telling her this tale, she 8, 605/ 16
telling us that all the 8, 704/ 9
telling me no cause wherefore 8, 737/ 24
telling us that Saint Augustine 8, 738/ 20
telling, doth in the things 8, 747/ 25
telling, loseth it again upon 8, 748/ 7
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temple and manners of the 8, 619/ 13
temple serving for the sacrifice 8, 620/ 4
Temple, or in the Temple 8, 621/ 18
Temple pool, they cannot draw 8, 621/ 18
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Temple thing, as these 8, 621/ 17
Temple (the Temple being but 8, 789/ 23
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<td>a distinction between the temporal</td>
<td>court and the spiritual</td>
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<td>persecute heretics by any temporal</td>
<td>pain, or any secular</td>
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<td>fear and pain here temporal</td>
<td>, than to persevere in</td>
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<td>repressing of heretics by temporal</td>
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<td>for our present pain temporal</td>
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<td>themselves alone but the temporal</td>
<td>and themselves together for</td>
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<td>the wit, the spirituality, the temporal</td>
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<td>dissembling always still the temporal</td>
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<td>but themselves and the temporal</td>
<td>together, as Tyndale may</td>
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<td>will have all the temporal</td>
<td>called &quot;youngers,&quot; as he</td>
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<td>likewise also as the ten</td>
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<td>only, from which the ten</td>
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<td>stony hearts should wax tender</td>
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<td>love their wives so tenderly</td>
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<td>use those heretics so tenderly</td>
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<td>a negotio perambulante in tendebris</td>
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<td>should therefore pull down Tenterden</td>
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<td>in the press or tenterhooks</td>
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<td>upon that stretcher or tenterhooks</td>
<td>he shed out his</td>
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<td>in the stretcher or tenterhooks</td>
<td>of the cross, as</td>
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<td>the stretcher, or the tenterhooks</td>
<td>, but it was for</td>
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<td>upon the stretcher or tenterhooks</td>
<td>of the cross; and</td>
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<td>Saint Peter in the tenth</td>
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<td>fitly he useth his terms</td>
<td>, in calling all the</td>
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<td>then set in such terriers</td>
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<td>call them unto his testament</td>
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<td>word of the New Testament</td>
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<td>God in the Old Testament</td>
<td>did let the great</td>
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books of the New Testament to take the New Testament ever "in the Old Testament Jews and the Old Testament scripture of the New Testament scripture of the Old Testament both in the New Testament Likewise in the New Testament to take the New Testament begin in the Old Testament that through the Old Testament also of the New Testament prophets in the Old Testament pleased God, for the that God hath himself the witness of Christ God hath approved and Spirit." And Paul also Spirit." And Paul also of which the Scripture 8). Nevertheless, the Scripture so preacheth and so of which the Scripture 8). Nevertheless, the Scripture so preacheth and so gone before... will always saints fully record and the legends of saints back again, and to Tyndale hath himself rehearsed among the good... as and yet to the than, in witness and as Bayfield, Bainham, and Hitton the Joiner, and by an allegory the him warm a-nights. This the words of the allegories written upon the list, boldly deny the and change the very places as the true false writing, the true Tyndale tell what one change to make the he falsifieth the true in falsifying the very sort changed the Latin off sin." And this wrestle they with that

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<td>which Christ and his</td>
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<td>in necessary points of</td>
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<td>that they had had</td>
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<td>and the Old, is</td>
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<td>Saint Paul to the</td>
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<td>with the ark of</td>
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<td>proveth this matter... nor</td>
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<td>neither, but rather, for</td>
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<td>, do speak of that testification thereof, to show by</td>
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<td>his holiness by many</td>
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<td>for him, and thereby</td>
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<td>to the world by</td>
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<td>(Romans 8), &quot;The Spirit testifieth</td>
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<td>(Romans 8), &quot;The Spirit testifieth</td>
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<td>that they believed moved</td>
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<td>that six hundred thousand</td>
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<td>unto thy soul. And testifieth</td>
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<td>that six hundred thousand</td>
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<td>unto thy soul. And testifieth</td>
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<td>unto them the right testify</td>
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<td>well and bear witness testify</td>
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<td>not only the parables testify</td>
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<td>of the truth, through testimony</td>
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<td>of her good will testimony</td>
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<td>the clergy maketh them Tewkesbury</td>
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<td>was true indeed. And text</td>
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<td>never so true... yet text</td>
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<td>, and writhe it and text</td>
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<td>Theophylactus</td>
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<td>thereafter</td>
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<tr>
<td>thieves</td>
<td>8,848/31</td>
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</tbody>
</table>

when he had heartily thanked grace, our Lord be thou mayest answer: No And even so, no that is received with then if we give lose it we give Redeem the vows of then, among, step into faith and grace, any man that falleth to brought his will to him believe that neither all which hath built the very flower of of the cunning bishop by the places near well, take his tale biddeth us never look and Christ quit him word do work well and learn and do folk to build churches this, till she come no true preacher but the true church that church"… but purposely declined and bless us well to purge the filth always those that go to keep his church will do willingly fall will in keeping him will afterward finally fall church, and so depart obstinate malice willfully fallen catholic church, not fallen Paul writeth unto the where he biddeth the the Ephesians, or the whorl were ten miles therein neither murderer nor good men do persecute and carnal… and the now, what when the and Saracens, murderers and are there murderers and there be murderers and not only hath no man can keep some
to, many such false thieves... and but very few of the devil, and voices of murderers and thieves, that dare be so thieves, but by princes and thieves, and against all other thieves and murderers, may appear thieves. But all the great thieves, as Friar Barnes maketh think, I say, that Tyndale's think other men much better think that it were right think that their good living think that the princes themselves think that no man will think it is so that think that the old holy think that there were think that, being so liberal think upon. If Tyndale deny think it a sufficient proof think , as shameless as he think that the Blessed Sacrament think we find in the think we find in very think we find in Scripture think that little sorrow sufficeth think them fully unmeet to think Tyndale shall be able think we lie in the think we lie in both think that he hath given think immediately that he lied think any good thing as think he prove us this think that it is impossible think that we cannot err think that ever they should think no more thereon, but think that Tyndale doth but think that the truth of think that every Christian man think in conclusion that his think mine own self the think but that they had think upon, nor actually consent think upon any reasoning... and think that some one of
### Confutation Part 2: Concordance of Major Terms 1190

- **wise that he shall**  
  think [8, 863/ 1]  
- **so be satisfied and**  
  think [8, 864/ 27]  
- **saith to make us**  
  think [8, 871/ 13]  
- **that the reader will**  
  think [8, 875/ 12]  
- **which she could not**  
  think [8, 887/ 5]  
- **or everlasting life... and**  
  think [8, 889/ 30]  
- **as I am to**  
  think [8, 891/ 3]  
- **mouth. "And I verily**  
  think [8, 892/ 25]  
- **somewhat further which I**  
  think [8, 893/ 8]  
- **new mother... I might**  
  think [8, 905/ 17]  
- **this church," etc. How**  
  think [8, 913/ 3]  
- **construction of Scripture. Now**  
  think [8, 922/ 25]  
- **so good that I**  
  think [8, 925/ 8]  
- **and say as they**  
  think [8, 927/ 25]  
- **they say as they**  
  think [8, 927/ 26]  
- **the thing that they**  
  think [8, 927/ 28]  
- **say one thing and**  
  think [8, 928/ 26]  
- **said, "When all we**  
  think [8, 929/ 26]  
- **very sure, whereof I**  
  think [8, 940/ 15]  
- **hate her," etc. How**  
  think [8, 954/ 13]  
- **everlasting life... let us**  
  think [8, 954/ 18]  
- **I durst not. How**  
  think [8, 977/ 28]  
- **servants of Antichrist. How**  
  think [8, 983/ 33]  
- **them well will surely**  
  think [8, 984/ 6]  
- **among the others that**  
  think [8, 993/ 21]  
- **they. For then they**  
  think [8, 997/ 30]  
- **be that if they**  
  think [8, 998/ 5]  
- **agree with us, I**  
  think [8, 999/ 32]  
- **us agreed (as I**  
  think [8, 999/ 34]  
- **err, some cause they**  
  think [8, 1001/ 18]  
- **ask them wherefore they**  
  think [8, 1002/ 19]  
- **for the Scripture, wherefore**  
  think [8, 1005/ 8]  
- **therein, and which they**  
  think [8, 1005/ 16]  
- **church. But they will**  
  think [8, 1005/ 23]  
- **What wretch could thus**  
  think [8, 1005/ 24]  
- **every wise man will**  
  think [8, 1023/ 18]  
- **in earnest, as he**  
  think [8, 1031/ 34]  
- **lie safe because he**  
  think [8, 715/ 29]  
- **better persuasions," then he**  
  think [8, 746/ 7]  
- **way, and as himself**  
  think [8, 746/ 20]  
- **very sure. For he**  
  think [8, 812/ 34]  
- **it appeareth that he**  
  think [8, 813/ 6]  
- **for lack of actual**  
  think [8, 823/ 7]  
- **not actual believing and**  
  think [8, 823/ 24]  
- **than the first. The**  
  thinking [8, 823/ 31]  
- **first chapter to the**  
  thinking [8, 823/ 31]  
- **rest and wealth, the**  
  Third [8, 587/ 21]  
- **I have in my**  
  third [8, 603/ 23]  
- **the man in the**  
  third [8, 626/ 6]  
- **his disciples yet a**  
  third [8, 703/ 20]  
- **answer, because he seeth**  
  third [8, 717/ 25]  
- **third**  
  third [8, 717/ 26]
<table>
<thead>
<tr>
<th>Concordance of Major Terms 1191</th>
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<tbody>
<tr>
<td>third</td>
<td>answer unto Saint Augustine's 8, 729/ 35</td>
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<tr>
<td>third</td>
<td>book against the epistle 8, 740/ 1</td>
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<tr>
<td>third</td>
<td>place of Scripture that 8, 758/ 30</td>
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<tr>
<td>Third</td>
<td>Book. And for his 8, 808/ 35</td>
</tr>
<tr>
<td>third</td>
<td>... all we that be 8, 848/ 25</td>
</tr>
<tr>
<td>third</td>
<td>cause is for that 8, 908/ 2</td>
</tr>
<tr>
<td>third</td>
<td>is that this particular 8, 943/ 31</td>
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<tr>
<td>third</td>
<td>man hearing him and 8, 949/ 12</td>
</tr>
<tr>
<td>third</td>
<td>point is very subtle 8, 949/ 29</td>
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<tr>
<td>Third</td>
<td>Book. But then go 8, 996/ 37</td>
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<tr>
<td>third</td>
<td>chapter of Matthew, where 8, 1019/ 30</td>
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<tr>
<td>thirdly</td>
<td>, by naughty folk and 8, 987/ 29</td>
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<tr>
<td>Thirdly</td>
<td>will I show you 8, 1001/ 29</td>
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<td>thirdly</td>
<td>, we lay the blessed 8, 1018/ 32</td>
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<tr>
<td>thirdly</td>
<td>, doctors; and then powers 8, 1021/ 37</td>
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<td>thirteenth</td>
<td>hundred years before Luther 8, 657/ 28</td>
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<td>thirteenth</td>
<td>, and some very far 8, 716/ 34</td>
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<td>thirty</td>
<td>chapter of Saint Matthew 8, 1020/ 5</td>
</tr>
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<td>thirty</td>
<td>thousand whores, taking of 8, 765/ 5</td>
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<tr>
<td>thirty-third</td>
<td>sermon of the words 8, 967/ 9</td>
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<tr>
<td>thirty-third</td>
<td>Psalm, &quot;Decline from evil 8, 840/ 15</td>
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<tr>
<td>thiswise</td>
<td>be proved. More Lo 8, 577/ 33</td>
</tr>
<tr>
<td>thiswise</td>
<td>be proved. He that 8, 579/ 19</td>
</tr>
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<td>thiswise</td>
<td>... Luther himself confesseth that 8, 677/ 14</td>
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<tr>
<td>thiswise</td>
<td>thou mayest answer: No 8, 706/ 21</td>
</tr>
<tr>
<td>thither</td>
<td>with thee, the less 8, 668/ 15</td>
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<tr>
<td>thither</td>
<td>. For as the prophet 8, 668/ 17</td>
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<tr>
<td>thither</td>
<td>, and there to read 8, 693/ 9</td>
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<td>thither</td>
<td>, than to suffer us 8, 701/ 29</td>
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<td>thither</td>
<td>to make any trial 8, 746/ 8</td>
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<tr>
<td>thither</td>
<td>to preach the true 8, 770/ 9</td>
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<td>thither</td>
<td>. And therefore Tyndale's tale 8, 794/ 30</td>
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<td>thither</td>
<td>again, as no man 8, 848/ 31</td>
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<tr>
<td>thither</td>
<td>, but many died in 8, 865/ 23</td>
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<td>thither</td>
<td>... by whom he might 8, 876/ 35</td>
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<tr>
<td>thither</td>
<td>... till they may make 8, 877/ 20</td>
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<td>thither</td>
<td>to them. Howbeit, in 8, 903/ 2</td>
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<td>thither</td>
<td>together from all parts 8, 937/ 15</td>
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<td>thither</td>
<td>, he was received of 8, 990/ 10</td>
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<td>thither</td>
<td>. &quot; Now, good Christian readers 8, 991/ 19</td>
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<td>thitherward</td>
<td>too... but when they 8, 877/ 3</td>
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<td>, &quot; and then would send 8, 877/ 9</td>
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<td>men do not mean 8, 914/ 33</td>
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<td>Thomas</td>
<td>Boulde reported here their 8, 628/ 15</td>
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<td>Thomas</td>
<td>, Saint Bonaventure, Saint Bernard 8, 679/ 33</td>
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<td>Thomas</td>
<td>Hitton, whom they call 8, 684/ 26</td>
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<tr>
<td>Thomas</td>
<td>of Kent.&quot; Such purpensed 8, 684/ 26</td>
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<td>Thomas</td>
<td>allegeth in his book 8, 685/ 18</td>
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<td>Thomas</td>
<td>, and a thousand like 8, 707/ 8</td>
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that holy doctor Saint

Thomas

saith, "their dunce their

Thomas

that holy doctor Saint

Thomas

thousand like" unto Saint

Tyndale likewise as Saint

the exposition of Saint

Bede, Saint Bernard, Saint

where he biddeth Saint
to help you Saint

and mocking of Saint

his Answer to Sir

by both... and Saint

Book written by Sir

soul also, besides, so

Scripture, when it is

and mocketh... Saint Cyprian

he might still have

never so true... yet

understanding in God, and

this blessed saint Cyprian

good faith, I never

that mystery whereupon she

had well wist, or

other folk... she neither

as causes that he

the world, because I

in degrees? The apostles

God, nor never have

taerof. And when Webbe
to tell the truth,

for an assay, I

well." And as Davy

it or no... so

wind out: Friar Barnes

in her." For I

his part: I have

by the Scripture, he

it might so be

I would never have

For if ever he

powers thereto... and he

can be seen or

My lords, I had

out of religion, and

that were excommunicated, he

he gave him good

the evil of your

serve them. And a

naught therefor. And a

were martyred) above a

thoroughly

pure and clean that

thoroughly

considered, the stronger, yet

thought

so sure, especially so

thought

that in the synagogue

thought

, as it seemeth, that

thought

themselves in the right

thought

himself bound both so

thought

other yet, from soon

thought

not... but for her

thought

, that she might by

thought

herself bound nor no

thought

should of reason move

thought

she would not have

thought

, as it seemeth, otherwise

thought

of him, neither, than

thought

he made the matter

thought

he would himself be

thought

of his so many

thought

himself safely defended against

thought

Webbe himself surely defended

thought

it best, therefore, to

thought

that it would always

thought

it therefore good to

thought

it necessary that the

thought

good to the whole

thought

it possible... that is

thought

that any man should

thought

it a benefit to

thought

or felt," etc. Lo

thought

to have added "cardinals

thought

themselves in the fire

thought

himself bound in that

thoughts

and offered him his

thoughts

. " And by the mouth

thousand

such superstitiousnesses setteth he

thousand

suchlike doth the pope

thousand

years ago. For ye
by which many a
thousand
have been in few
years... yea, fourteen hundred
miracle have made the
like draff, to establish
whom he calleth draff
times desired him, let
on a heap (for
like" unto Saint Thomas
years ago... but if
suchlike together that were
years, some of twelve
against one, overmaster that
whores, taking of every
of those believers perished
of those believers perished
left their carcasses in
died in desert for
that came in conclusion
at once, as did
spiritual horses, and have
years together, till within
thousand must needs be
must needs be all
years ago, condemned. And
innumerable... yet let no
innumerable... yet let no
... that it therefore followed
with banishments and imprisonments
and put in fear
of his own mouth
of persecutors; she causeth
estates of Holy Church
or four now such
hundred years from Easter
lines before, that we
golden Fridays that is
, and utterly love no
days (if he be
parts than it was
that he made us
diverse and distinct virtues
be three sisters that
sisters that never be
... and whosoever had all
had all that ever
virtues be all one
, against both reason and
or four months." Then
the faith two or
of Godhead in the
equal Godhead of the
his nun, twain; Tyndale,
much as two or
time soever two or
or congregation of the
the deed of all
hath here two or
devised for them with
also, "Let two or
warning before two or
and that now their
in the flour and
By God, if one
list, hardly twice or
both from shrift and
make them spend their
to keep back the
saith; and so forth,
saith; and so forth,
holy mother the church
go seek these words
holy mother the church
she is also scattered
holy mother the church
that is spread abroad
tidings thereof was published
there were a millstone
and a millstone were
on every side, utterly
those pestilent books some
out of heaven and
of reproof that the
their master no unpleasant
bread, recovered, that the
right under the hance...
lesson, lo, did the
of before; and the
and his business of
to come near the
both, which is the
standeth still at the
fathers have in old
when he seeth his
office: yet since the
high priests in the
had not at that
need to spend any

three thousand at once, as
three eternal and almighty Persons
three days at the least
Three Persons of the Trinity
three ; Friar Barnes, four" when
three of that church, not
three begin upon their own
three eternal Persons, of which
three ) became incarnate, and took
three catholic or universal churches
three trees for the nonce
three of the prophets speak
three witnesses, we should finally
three-days' victual that they brought
thresheth the corn." The very
threw in a stone no
thrice ; it can be no
thrift and satisfaction. What counsel
thrifts , and the priests keep
throng of the people from
throughout all the men in
throughout all the men in
throughout all the world scattered
throughout all Saint Augustine's works
throughout all the world scattered
throughout the world; wherefore, how
throughout all the world scattered
throughout the whole world. For
throughout all the province... so
thrown down here on this
thrown in above at the
thrown down and overwhelmed... then
thrown in the street and
thrown down thence, and not
thunder of your great word
tidings ... but when they hear
tidings thereof was published throughout
tied strait up for swerving
tiler teach the maid, bow
tiler needeth not now to
tilling and sowing, and besides
tilt . And therefore drawing aside
tilt by which he hath
tilt's end, tempering and tempering
time (soon upon Christendom well
time , rail upon every lord
time that Tyndale hath begun
time of Christ; and they
time read and marked Saint
time in the proof. Now
the Jews... because the 
in faith, until the 
showing that ever in 
not even at that 
himself that between the 
was yet, at that 
and Pharisees in Christ's 
there never was any 
among us, since the 
comparison of the long 
pass them in number, 
besides the length of 
whose eternity passeth all 
Tyndale should at that 
But as for this 
in Jerusalem at that 
contented Tyndale at that 
even unto our own 
of every age and 
not to lose the 
old used, in the 
spoke ever in old 
come to the old 
men bestow so much 
holy Jews of old 
holy saints from Christ's 
faith that in every 
that were in every 
whole church from that 
that time to this 
be, some at one 
the Church in the 
For whereas in the 
thereon by all which 
hundred years... in which 
were yet a longer 
and none at any 
other heretics, of old 
any spirit at any 
alms is for the 
the persons at the 
were bound for the 
father, but for the 
doeth it, upon the 
to be upon a 
been of, in "old" 
anything were at any 
a fault for the 
were alive at any 
said Paul in his 

time was come in which 
time of Moses. And out 
time faith hath decayed. But 
time all of one sort 
time of Moses and the 
time, the very church and 
time ... and that as they 
time long together, nor never 
time of Moses, almost a 
time in which the contrary 
time, and miracles; that is 
time and the number of 
time, and whose infinity passeth 
time among the Jews in 
time, I shall not need 
time that could have told 
time in Jerusalem, concerning the 
time . Now might it, then 
time ... or else contemned and 
time in musing what he 
time of the eldest of 
time so much as a 
time of that holy doctor 
time about them... but that 
time before them, in sundry 
time to ours have ever 
time hath been, but by 
time, since we cannot now 
time to this time in 
time in one true faith 
time, some at another, arisen 
time of the blessed apostles 
time of holy Saint Augustine 
time of eight hundred years 
time have been men of 
time, by almost half, than 
time but heretics. Thus do 
time be now so bold 
time assisting any of all 
time more meritorious, dependeth upon 
time . For it were not 
time to give from myself 
time to some stranger whom 
time and persons, and many 
time present in a certain 
time . And how will this 
time in the good man 
time and afterward amended... as 
time this eight hundred years 
time . And so even say
say we in our
time
other prophets in their
time
other heretics in our
time
come. For until that
sufficient, that at what
not himself at that
said Paul in his
time
was in Saint Augustine's
had not in his
time
there did in his
heretics of his own
no loss of his
time
there were at that
days" unto his own
unto us at that
And this writing from
writing from time to
ever after, at any
were elects in every
than might of old
with Judas at any
Judas had at no
full fast at one
doctors since the apostles'
multitude err so long
Jews match us in
too, as well in
other but length of
Paul complained in his
we do in our
time
how in our own
time
collation; and for this
elect is at some
time
never faileth at any
then, in the apostles'
do we in our
time
he which at one
all that, at another
so many at one
how in our own
as since the apostles'
I speak of the
the leastwise in that
Christian nations since the
other answers for this
year... and the last
any failing at any
him, therefore: At such
except he amend in
after bishop, at the
time
have defended since that
time
haply some at that
not... for when the
time
but only at such
that is at any
time
not. It is high
time
to say for the
thing that for the
indeed, and at one
which was at the
which is at one
it may be another
from Christ at any
fall off at one
at some other, convenient
I said, for this
christened men in that
scriptures? For in that
not for the short
ghostly communication at that
of him for the
one example, at one
every man in every
everny. For at that
nor never since their
be beaten for that
not. It is high
myself had remembered in
another place, at such
better at any other
council were in some
some time before the
since they call that
call that time the
let us take the
had in the same
heard... being at that
contrary grudge at that
that were at that
there were at that
christened men in that
scriptures? For in that
had yet at that
that were at that
it seemeth, in the
part thereof at any
together all at one
cannot be for that
that should at any
time
of his Retractions it
8, 827/ 8
time
, before one of the
8, 832/ 33
time
in that city... but
8, 835/ 5
time
as he is so
8, 844/ 32
time
shall be come, we
8, 850/ 9
time
to condemn him for
8, 858/ 3
time
parcel or member of
8, 865/ 19
time
the thing that for
8, 865/ 34
time
is truth: that is
8, 865/ 34
time
very branches of that
8, 870/ 9
time
of these words spoken
8, 870/ 14
time
good and of it
8, 870/ 16
time
naught and fall from
8, 870/ 17
time
, Friar Barnes telleth us
8, 870/ 30
time
, some at another, and
8, 871/ 6
time
, treat the matter of
8, 872/ 1
time
Friar Barnes' bibble-babble against
8, 872/ 34
time
should fly unto scriptures
8, 874/ 21
time
in the which heresies
8, 874/ 21
time
of that their present
8, 884/ 27
time
especially, which was, as
8, 884/ 32
time
but that he would
8, 884/ 35
time
, of one man's deed
8, 888/ 22
time
a general rule. "For
8, 888/ 23
time
it was well likely
8, 888/ 28
time
, whom men might so
8, 890/ 25
time
when he did his
8, 899/ 34
time
to condemn him for
8, 910/ 20
time
... I would have brought
8, 918/ 2
time
as his fit was
8, 921/ 15
time
to change, the same
8, 923/ 2
time
before the time that
8, 925/ 3
time
that these folk say
8, 925/ 3
time
the time of this
8, 925/ 4
time
of this eight hundred
8, 925/ 5
time
in which Saint Gregory
8, 925/ 5
time
been a fond, frantic
8, 925/ 10
time
but these persons that
8, 925/ 29
time
... yet whensoever he feeleth
8, 926/ 2
time
gone from it or
8, 926/ 30
time
any such, as Barnes
8, 927/ 7
time
should fly unto scriptures
8, 928/ 30
time
in the which heresies
8, 928/ 30
time
read never one. And
8, 931/ 10
time
come to their hands
8, 931/ 34
time
when that heresy of
8, 933/ 38
time
can be known. Furthermore
8, 935/ 1
time
... is the very church
8, 935/ 8
time
secretly a good man
8, 936/ 35
time
after happen, there should
8, 937/ 24
an unwise argument, what  
a moment or indivisible  
not in that one  
every year of his  
every year since his  
unto the very apostles'  
every year in their  
so believed… then what  
for in Saint Cyprian's  
pass till some other  
mind… and of the  
witnesses at the second  
ever was at any  
yet not at every  
than that for the  
sins as at the  
duly been accustomed long  
if he by long  
to wit, that what  
of Christ at the  
for in Saint Cyprian's  
Saint Bernard? It is  
had in Saint Bernard's  
man, in the same  
it would ask more  
order and form from  
form from time to  
but for the apostles'  
not) say hereafter, in  
one church, were the  
their state, and no  
will not at this  
passing over all the  
never was at any  
time, nor at any  
are good at the  
here in his own  
that Christ in his  
yet, continually to Christ's  
therefore, judge before the  
writers that at such  
he, "that in the  
beginning to this present  
good grow, but many  
the Old Law, divers  
well nigh a hundred  
God. Now, that many  
always prophets in divers  
the people of their  
of our part many  

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his inspiration at divers
times
which yet he many
times
of sects at sundry
times
hundred prophets a hundred
times
full many of sundry
times
forth four or five
time
were written in diverse
times
the saints in diverse
times
have almost a thousand
times
common faith of old
times
up in all such
times
master and he many
times
being in number five
times
and ye Saracens five
times
told him already, more
of "the church" seven
times
the Scripture saith, "Seven
and many old) many
times
Behest… and were divers
by Barnes, in such
times
of their sins which
many one man many
times
days in all those
times
again, in all the
times
church," not only many
times
of "the church" divers
should be at all
times
fall from him divers
therefore she may divers
beaten for the other
believed. For in diverse
times
though that in diverse
times
councils have in diverse
but that in some
times
doth four or five
of Christ hath many
times
to set in sundry
hath been in diverse
times
of the Prophet, "A
of Saint Paul unto
of grace given unto
Paul's hand laid upon
Saint Paul saith to
have sent unto you
the First Epistle to
have sent unto you
as Saint Paul set
you." And again, to
at the tilt's end,
times
parishes to pay their
times
draw out thereof. And
times
feeleth nothing of (as
times
gone out thereof be
times
called home the Jews
times
, as Saint Ignatius, Saint
times
before… saving that he
times
, as the saints in
times
lived, and in diverse
times
desired him, let Tyndale
times
before our days, we
times
as the Scripture was
times
mock the doctors of
times
more than we, acknowledge
times
so many as they
times
than his hand hath
times
in a day. For
times
falleth the righteous man
times
cured again by Penance
times
delivered again out of
times
as men have between
times
be in many one
times
in his days in
times
, they be not of
times
in which they acknowledge
times
in his life… but
times
in one day. And
times
in such case and
times
, and that therefore she
times
err, and that therefore
times
, in which he left
times
, diverse things may be
times
there may be more
times
diversely determined. But in
times
the church may, by
times
clearly and plainly confound
times
suffered, and yet suffereth
times
diversely vexed… first by
times
nocturne, a sagitta volante
Timothy by which he plainly
Timothy by the putting of
Timothy but like a man's
Timothy , there are not only
Timothy , the which shall learn
Timothy , and the Second, both
Timothy , the which shall learn
Timothy so God hath from
Timothy thus he saith: "I
timing and tempering about his
times
and offerings unto one
first he maketh the
me, but maketh the
Now is not the
Lo, before, in the
whereas before, in the
More This is the
his matter of the
Friar Barnes maketh the
Know Her." After this
Chrysostom, and the same
found her, from the
all Christian nations, abiding
the temporality and themselves
in two whole years
the clergy were all
themselves and the temporality
of "matrimony" to couple
two these reasons are
and his whole people
was any time long
another if they came
this eight hundred years
the whole clergy assembled
there they lie tumbling
be for the while
sundry sects abode still
contrary, continued yet still
agreed well in one
wed" friars and nuns
therein than they all
so many hundred years
church of his heresy
rage, and gather themselves
which never were gathered
which if they met
For though they know
fall after in acquaintance
acquaintance together and flock
as those that come
whole Catholic Church gathered
Jews and Gentiles both,
even as it lieth
necessary points did agree
doth Tyndale here liken
link them so near
wherein Tyndale resembleth them
be no more like
both old and new
or a thousand suchlike
here are we come
title before his chapter in
8, 576/ 18
title of his chapter "Whether
8, 577/ 25
title of his chapter so
8, 577/ 29
title, he made his question
8, 578/ 2
title, he made, as I
8, 578/ 14
title of his chapter, wherein
8, 599/ 8
title of his book that
8, 775/ 6
title of his process concerning
8, 831/ 5
title of his process, he
8, 831/ 8
title so suffered since to
8, 933/ 6
toe to the chin, turned
8, 651/ 5
together in one faith, neither
8, 577/ 5
together for the Catholic Church
8, 578/ 25
together ... but if it be
8, 595/ 4
together contained, because he maketh
8, 599/ 23
together, as Tyndale may well
8, 600/ 13
together friars and nuns in
8, 601/ 8
together Tyndale's, I mean, and
8, 606/ 33
together As he caused Moses
8, 611/ 11
together, nor never shall there
8, 617/ 9
together by hap. And thus
8, 617/ 27
together, without any man sent
8, 618/ 7
together ... yea, and by the
8, 618/ 32
together, while this lightsome elect
8, 619/ 2
together, till Messiah come, that
8, 621/ 23
together ... but yet the continuance
8, 621/ 32
together, as they did in
8, 626/ 37
together, by that Holy Spirit
8, 627/ 25
together. Lo, these things and
8, 630/ 20
together . For he could show
8, 643/ 19
together ... were not now suddenly
8, 650/ 34
together. But afterward he better
8, 661/ 16
together and shall, but if
8, 664/ 33
together, nor never one part
8, 667/ 14
together, never one knoweth other
8, 667/ 15
together as folk of acquaintance
8, 667/ 16
together and flock together, and
8, 669/ 1
together, and each know of
8, 669/ 1
together departing out of the
8, 669/ 5
together in a general council
8, 676/ 25
together . And he took not
8, 682/ 8
together ... by which ye may
8, 692/ 31
together, and which were holy
8, 696/ 4
together. Might he not here
8, 698/ 11
together . For iwis Tyndale knoweth
8, 698/ 15
together and lieth, too, to
8, 703/ 8
together than is chalk to
8, 703/ 9
together all whom therefore, by
8, 713/ 30
together that were alive at
8, 716/ 11
together, Tyndale and we, to
8, 716/ 17
that they had varied  
Hosts hath gathered him  
gathered and kept it  
kept it together, and  
you his whole tale  
whole town saw them  
have gathered thy children  
as the hen gathereth  
me sweetmeat; we walked  
they pleasantly did eat  
God with good consent  
all his whole process  
years, abide and dwell  
written within the heart  
by these two things  
a schism, in gathering  
and gather his flock  
ye met by chance  
remembrance, we met not  
make handfast and ensured  
shrews conspire and agree  
the beginning, there turned  
faith may both abide  
in that part gathered  
whole rabble of you  
read his whole process  
good and bad both  
and when ye come  
till you come all  
and put their dishes  
both good and bad  
of good and bad  
monks... and all these  
declaration of his purpose  
things so loosely knit  
many that hear it  
brother and sister brought  
in a thousand years  
all, and we come  
if they would, lie  
or all your churches  
I would answer them  
is to say, agreeing  
whole corps of Christendom  
lords, gather you all  
When you are gathered  
Gather all your councils  
But they and you  
For as for coming  
general council orderly called  

together upon the right understanding  
together ... have been Nicolaus Heretic  
together , and together keep it  
together keep it shall, spite  
together , to the end of  
together and heard him speak  
together , as the hen gathereth  
together her chickens... and thou  
together in the house of  
together ... but also that they  
together . Had Christ been of  
together , upon a heap, wherewith  
together , ye see plainly yourselves  
together with the faith... and  
together , every wretched, willful beast  
together with Abiram, Dathan, and  
together ... and with the mighty  
together anywhere else, within these  
together this half year... and  
together ... was I advertised from  
together against the true, Catholic  
together to the faith two  
together , perceive or see why  
together into one church a  
together , that call yourselves the  
together wherein he defineth and  
together . For first, as touching  
together to your house, ye  
together , nor the rich is  
together in common, but the  
together : so is the whole  
together ... for which whole Catholic  
together cannot make one crumb  
together ... which as it were  
together . What manner an argument  
together in one place, of  
together where there were none  
together , till within this twenty  
together at his calling, and  
together by themselves and let  
together , being each to other  
together , last of all. For  
together in the true belief  
together than in the church  
together , with all the laws  
together and my spirit in  
together , and yet of them  
together make not the universal  
together from all countries to  
together impugned and reproved another
vows, and wed themselves together 8, 926/ 10
together in this world and 8, 926/ 13
together all at one time 8, 935/ 7
together from all parts of 8, 937/ 15
together upon that fair plain 8, 937/ 22
together ... but out of every 8, 937/ 25
together . And that such an 8, 937/ 26
together should represent the whole 8, 937/ 27
together to the general council 8, 937/ 36
together in his name, he 8, 938/ 9
together as they all knew 8, 940/ 13
together , that though they were 8, 941/ 4
together on a green. And 8, 941/ 8
together ... look what strength it 8, 941/ 29
together therefor. For when all 8, 941/ 32
together to determine it. And 8, 942/ 2
together , it amounteth to no 8, 946/ 13
together in this world, and 8, 950/ 12
together ; yet might they in 8, 950/ 13
together upon a green. But 8, 951/ 1
together , all the pieces of 8, 952/ 11
together with a word or 8, 969/ 34
together in the text as 8, 969/ 35
together in the known Catholic 8, 975/ 19
together , who so be learned and 8, 988/ 5
together (in the leaf of 8, 988/ 20
together in the stock of 8, 992/ 9
together , and in a brief 8, 995/ 9

together , with very little reasoning 8, 995/ 16
together to learn and to 8, 999/ 8
together : that they would, every 8, 1000/ 20
together in faith and doctrine 8, 1000/ 27
together seem to prove meetly 8, 1006/ 6
together , as there is now 8, 1007/ 8
together . Moreover, God began his 8, 1007/ 32
together , was of her born 8, 1009/ 13
together , as it was by 8, 1009/ 21
together , as it is sometimes 8, 1012/ 31
together , and that evil men 8, 1015/ 37
together . If we should begin 8, 1016/ 6
together . And yet, continually to 8, 1016/ 12
together . But here wot I 8, 1019/ 2
together ." This saith Tyndale; this 8, 1019/ 6
together be Christ's church, then 8, 1019/ 14
together is Christ's church appeareth 8, 1019/ 17
together make but one catholic 8, 1025/ 28
together , against all kinds of 8, 1028/ 28
together ... yet the guise of 8, 1032/ 4
together be fallen into such 8, 1032/ 39
together ... and many such other 8, 1033/ 6
and eight hundred years
together
and eight hundred years

if all the sects
together

thing than a bare
token

maketh them an effectual
token

their hearts. The second
token

it is a good
token

good and a perfect
token

that is a good
token

us only by what
token

no sure sign and
token

difference, indeed, between the
token

good works and the
token

hypocrisy... but the other
token

of the preaching, that
token

he saith, a perfect
token

we have a perfect
token

show for a perfect
token

ye write that this
token

well that same unperfect
token

as also the other
token

ye call the perfect
token

stead of a tavern
token

nor of a mustard
token

for lack of that
token

that is a good
token

not a sign or
token

first fashion of sure
tokening

sacraments be but bare
tokens

with bare signs and
tokens

but bare signs and
tokens

but bare signs and
tokens

good reader, whether these
tokens

not bare signs and
tokens

things as very good
tokens

have all the spiritual
tokens

your spiritual signs and
tokens

with all your spiritual
tokens

only bare signs and
tokens

wherefore giveth he any
tokens

by what signs and
tokens

we may have certain
tokens

may we have sure
tokens

be good and sure
tokens

soul... and then two
tokens

soul, and the two
tokens

tale hath more
tokens

be good and sure
tokens

he meaneth by "sure
tokens

whether he mean only
tokens

by the signs and
tokens
manner that by these tokens surely known by those tokens must of reason those tokens meant not that the tokens here saith by his tokens whersoever I find these tokens I see such good tokens whersoever we find these tokens sure signs, but only tokens with his signs and tokens of his signs and tokens clearly appear concerning his tokens about to give us tokens seek us out such tokens well thereto, both by tokens of her and also tokens you, lo, by what tokens now, of your two tokens Holy Church both these tokens But none of these tokens And also, though the tokens Father Barnes, all your tokens but for your two tokens in company, when your tokens good by those two tokens up again both your tokens taken in giving us tokens any stead that your tokens of Friar Barnes' unperfect tokens well, have given him tokens in the signs and tokens by some signs and tokens their own signs and tokens the very marks and tokens devise, each of them, by what marks and tokens deviseth and imagineth marks, when their faults be tokens as "their faults be tokens hath, other than once, ever hear their faults tokens to be asked who tokens innest is, as I tokens place; because, as I tokens proud Pharisee would have tokens us" Gamaliel would have tokens other evangelical avarice, he tokens once… but first I tokens soon after, since I
hath Tyndale once again,
the tale that he
told us out at length
8, 649/ 2
Lo, good readers, I
told us before of the
8, 649/ 3
understanding of Scripture hath
told you ye must give
8, 683/ 30
and yet hath he
told us this fifteen hundred
8, 690/ 7
selfsame tale that he
told it us once, every
8, 690/ 19
reason. For there he
told us before in his
8, 692/ 33
told us the same tale
8, 692/ 33
this tale, it there, so now
8, 693/ 7
his old tale newly
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8, 693/ 11
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8, 704/ 18
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For when he hath
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8, 887/ 19
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8, 887/ 23
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8, 887/ 32
told you, it nothing proveth
Father Barnes, as I told you, methinketh that these hostess, if she had told him this... and that And my Lord Chancellor told me that I was told him that by the Saint Gregory could have told him that as touching from all that himself told them beside, by mouth would Saint Gregory have told Friar Barnes that it would Saint Gregory have told him that the words Saint Gregory would have told Friar Barnes that when when one of late If Barnes had not told us so, we would as touching Paul, as I partly told him there, prove nothing the thing that I told you before that as is, as I have told you, for the entire it were if Tyndale of your own Hebrew told us true. For other him in his mother of Tyndale one understood the Latin one understood the Latin one understood the Latin then, by the Latin learning of the Latin grammar and the Latin unt. For the Latin grammar in the Latin learned in their own same Psalm, "Keep thy doctrine in their mother words into our English well she is not tongue-tied must they hold their us! as though we high reasons," if he the people among them very cold for age, see well that he so high, although men For no man ever both, together. And he deny but that he things there the apostle with such traditions they "thereunto; for if he church of Christ, and he did, since Christ that he found and woman to his wife, gentleman to her husband, God by great miracle again... whereof though they told you, methinketh that these told him this... and that told me that I was told him that by the told him that as touching told them beside, by mouth told Friar Barnes that it told him that the words told Friar Barnes that when told Master Wolman of those told us so, we would told him there, prove nothing told you before that as told you, for the entire us true. For other And therefore we know Then teacheth he us How came we, then again? Not by them How came we, then again? Not by them .This is, good readers is nothing like the was nothing that ever is a thing that , and also by that from evil speech, and , for the better edifying give it the quickness I have heard her Now, that the company their dead images for the reason but for harm in the following to wife besides all no bad. And then away the ladder from the Scripture because any the Scripture of the more upon him than away the key of it of a company always for heretics all him and made him up at sot's-hof. I her maid besides, she yet his servant besides open vengeance. And some some principles of the
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him if it were
work indeed, nor never
which I have truly
as I have truly
that Barnes hath untruly
serve Antichrist") Barnes hath
archdeacons," etc.), Barnes hath
in such wise falsely
that Barnes hath falsely
as appeareth where he
if I could, in
they persecute Tyndale's holy
done against such a
Tyndale himself in his
For where the old
fornicarii, and the new
Huessgen also, in his
after the old Latin
New Testament of Tyndale's
he so sore hath
many drams of such
into theft and adultery,
is by his secret
himself after his conceived
a traitor about his
be taken for their
greater richesse, no greater
God is in the
God is in the
pure gold into the
Church is in the
pure gold in the
pure gold in God's
pure gold in the
pure gold in the
God is in the
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traveled to regenerate again unto
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treason straight out of his
treason, though he were out
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treason and put out, they
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treasures of God without spot
treasures of our Lord. And
treasures of our Lord without
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treasures of God, but he
treasures of God: Friar Barnes
treasures of God without spot
treasures of God's forknowledge and
it is in the
congregations of God's
some other, convenient time,
been very glad to
a matter to be
things that were there
if he could have
were absent from the
make her perceive the
Friar Barnes... in which
hand work upon the
that of a whole
known... but the whole
a branch from a
broken off from the
also of wood of
which church is the
and silver, but also
the wood for the
for them with three
do both believe and
which both believeth and
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| tree           | standeth itself invisible for| 8,952/12 |
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| tree           | can no longer bud    | 8,977/19 |
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| trembleth      | , and giveth reverence thereto| 8,788/1  |
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| tribes         | only, from which the | 8,671/23 |
| tribes         | of Israel, till the  | 8,1008/19|
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as they slew the
they destroy daily the
should come by the
the knowledge of the
gift to discern the
four evangelists be the
the knowledge of the
seen them wise and
they destroy daily the
Tyndale's... or held as
he will call a "
if that preacher be
himself will name for
of his to be
him prove his lie
in some of their
findeth if they be
taught us in their
a man of that
Scripture or corrupting the
and falsify the very,
and priests were the
as which were the
very gospel and the
know which was the
not acknowledge for the
whole multitude of all
know which is the
that the thing is
to be the very,
know which is the
hath given us the
us the right and
you to know the
miracles, to prove them
till Tyndale prove it
that he knoweth the
he prove himself a
taught to know the
this prey of the
would seem to prove
answer he told us
though Tyndale said here
saith Tyndale, "that is
first that Tyndale said
should be such a
true doctor of the
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and him in the
to say that I
interpreters and preachers of
preachers of it, and
understanding of it, were
scripture dependeth that credence
scripture from the false
Gospel of Christ, so
scripture from the false
therewith, and thereupon be
preachers of it. " Here
some such thing besides
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Tyndale shall even by
, be plainly proved false
? Let him prove his
in some one story
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, all holy saints agree
books... or else let
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gospel of God. This
church of God and
gospel and which not
scripture... no more than
scripture of God by
church, nor for those
Christian people, of which
scripture. And it is
which Saint Augustine saith
church and the messenger
scripture. " "Of what man
scriptures, and unto no
understanding thereof, for as
they
messengers. And thus had
that he saith of
scripture not by the
prophet, I shall upon
scripture being their prey
scripture of God by
his false, contrarious error
that Saint Augustine meant
of Saint Augustine's mind
; but he was brought
that Saint Augustine meant
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. And then if they
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true nuns. Moreover, if the
true these heretics now the
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true known which were the
true follow that yet the
true the Jews, against the
true feelest that it is
true knowest that it is
true church is the very
true which books be the
true right faith and a
true is, both right and
true if that heresy were
true life, be the thing
true Turks take for so
true that it is not
true one word yet proved
true faith, and right and
true like wise now, when
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true flock. And then must
true church must be a
true , Catholic church of Christ
true . And when he asketh
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true . But I say that
true ... yet is it not
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true that they will, notwithstanding
true that man in the
true , saving where he saith
true , for so far as
true men, Catholics, and good
true men, all Catholics, and
and murderers persecute the God, and also the time but that the unbelievers but that the Tyndale’s own gloss were that God’s word is whether God’s word were that God’s word were God’s word to be know which is the not which is the feelest it to be know which is the other, is the very, which we know the grant it to be feelest it to be feelest it to be knowest that it is four evangelists be very, Saint Augustine in any like... whose holy living, brought up now the bring up the old, may fail... and the feceth his to be feel theirs to be that he feeleth it were in his examination if I found him answers were not all oath, that this was faith, if that be sure that all were agree together against the if Tyndale tell us to such as are now which is the if it were all that if he said longer, which is the to say well and Scripture to be the faith, is the very, I say, the very, Christ by that the Catholic Church to be have you the very, yea, and the very, true men, the Catholics and true , fruitful sentence of the true believers were yet the true believers shall be still true . For if he believed true ; but whereby he knoweth true because "the church" saith true (for so saith not true , nor by what means true ... but by what means true word of God, and true gospel by the means true . More Ye wot well true scripture of Christ. Whereupon true church, by which we true doctrine. To this Tyndale true that he knoweth which true ." Very well and properly true . And when he asketh true ... answer, because it is true scripture of God, he true point of belief common true faith, and doctrine, God true , old grammar again, even true faith again... whereof though true faith is a thing true , and each of theirs true and his false? And true , and findeth it written true and plain unto me true ... he should find me true ."Sir," quoth he, "if true , and else would I true , then will I wink true , I would not be true , Catholic church, yet their true ) yet to put out true members of his Catholic true scripture of God, because true that he said... yet true , it must thereof needs true scripture because the Church true in that he saith true scripture for the teaching true scripture... so is the true church, since that originally true scripture is known by true , then were all their true church of Christ, that true church before God and
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some of them be 
is one of the 
find and know the 
the church by the 
I shall by the 
some of the very, 
assigneth me the very, 
and him for a 
knowledge of his holy 
tokens of the very, 
one farthing's worth of 
I perceive that any ye say is the 
your tokens be the 
preacheth, perceive yet the 
shall not discern the 
and not perceive the 
indeed... but by the 
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learned but of a 
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be sure of a 
out and know the 
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Holy Church which ye 
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lead it into every
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or fastening "of the
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man, pick out the
looked to have the
that had the very
should surely know the
showed to declare the
and succession of the
be pliable to the
long to know the
which doctrine were the
it into every necessary
them "the way of
the establishing of the
the way and the
and live after the
and tell us which
way far wrong. This "
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than they do now.
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and sure ground of
lead it into all
and sure ground of
known Catholic church the
commentary devised upon the
teacheth his church the
leadeth it into all
know and believe the
it into all necessary
a strong "pillar of
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to say but the
and sure establishment of
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and those be, of
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lead it into all
of teaching of the
and preservation of the
him that is himself
led into every necessary
now taking that for
that for truth (as
the water doth, of
would not hear the
me to know the
in against the plain
some part of the
faith hangeth of the
not one piece of
church go learn the
credence "hangeth upon the
faith depend upon the
matter were but the
not to believe the
he saith, believe the
lead it into all
lead it into all
living to have the
confirm them in the
the great strength of
in honor of the
is our matter), the
preach and say the
consent of that godly
of God in the
that is governed in
leadeth it into all
to teach it all
then yet (since the
sun shining, that the
dependeth not of the
more falsehood, among, than
me that of very
yet led into the
And to say the
well. "This is, of
sun shining, that the
dependeth not of the
to think that the
And that I say
sun shining that the
dependeth not upon the
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truth, all the whole many
truth, at all, not so
truth, and that it should
truth, and preservation of the
truth, hath been made unto
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truth. For if a lecher
truth and of virtue, which
truth. Would God yet that
truth of that is so
truth, and call the sin
truth, and therewith giving them
truth, and that all those
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truth, may be deceived and
truth, and to remain therewith
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truth of God's word dependeth
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truth of God's words dependeth
truth of the Congregation. But
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may find out the
that though they said
other find out the
try out every such
he mistake not the
say that we say
therein, and that of
lead you into all
he leadeth into all
them into every necessary
lead them into all
surety of the very
lead it into every
Lady is an undoubtable
chastity. And of very
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his church, and the
in it was the
in it was the
yea, and all the
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Whitsunday than upon Shrove
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Of this cometh their
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the Jews and the
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the Jews and the
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<td>Turn all to their good minds</td>
<td>8, 592/11</td>
</tr>
<tr>
<td></td>
<td>shall of his goodness again from their errors</td>
<td>8, 608/36</td>
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<tr>
<td></td>
<td>times, a hundred to them home into the</td>
<td>8, 610/22</td>
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<tr>
<td></td>
<td>Catholic Church, and then it to the clergy</td>
<td>8, 644/6</td>
</tr>
<tr>
<td></td>
<td>Luke 1), &quot;He shall many of the children</td>
<td>8, 648/14</td>
</tr>
<tr>
<td></td>
<td>way. &quot;And he shall the hearts of the</td>
<td>8, 648/17</td>
</tr>
<tr>
<td></td>
<td>Jacob. &quot;And he shall the disobedient unto the</td>
<td>8, 648/21</td>
</tr>
<tr>
<td></td>
<td>see that list to a few leaves back</td>
<td>8, 650/6</td>
</tr>
<tr>
<td></td>
<td>such abominable beast to the hearts of the</td>
<td>8, 651/25</td>
</tr>
<tr>
<td></td>
<td>crooked straight, and to the hearts of the</td>
<td>8, 704/2</td>
</tr>
<tr>
<td></td>
<td>this gear, and thus the glass and look</td>
<td>8, 704/5</td>
</tr>
<tr>
<td></td>
<td>the mashing vat and himself into druff, as</td>
<td>8, 713/36</td>
</tr>
<tr>
<td></td>
<td>matter, namely, as to the glass and look</td>
<td>8, 717/21</td>
</tr>
<tr>
<td></td>
<td>like him now to the world with ribaldry</td>
<td>8, 726/18</td>
</tr>
<tr>
<td></td>
<td>the world could not the world with ribaldry</td>
<td>8, 742/13</td>
</tr>
<tr>
<td></td>
<td>place more effectual to the world with ribaldry</td>
<td>8, 754/31</td>
</tr>
<tr>
<td></td>
<td>should never so sore to its own shame</td>
<td>8, 766/32</td>
</tr>
<tr>
<td></td>
<td>itself to move to the world with ribaldry</td>
<td>8, 786/24</td>
</tr>
<tr>
<td></td>
<td>Solomon, where he saith, &quot;Turn again, thou Shulammitfe!</td>
<td>8, 786/31</td>
</tr>
<tr>
<td></td>
<td>Turn again, thou Shulammite! and where he</td>
<td>8, 786/32</td>
</tr>
<tr>
<td></td>
<td>where he saith also, &quot;me and I will</td>
<td>8, 786/33</td>
</tr>
<tr>
<td></td>
<td>where he saith also, &quot;as, if man could</td>
<td>8, 786/34</td>
</tr>
<tr>
<td></td>
<td>such as do not the prophet saith thus: &quot;hosts, and I will</td>
<td>8, 786/35</td>
</tr>
<tr>
<td></td>
<td>pardon toward those that that every man should</td>
<td>8, 787/1</td>
</tr>
<tr>
<td></td>
<td>abrogate the first and God's calling on them,</td>
<td>8, 788/16</td>
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<tr>
<td></td>
<td>of people fain to it into the better</td>
<td>8, 791/19</td>
</tr>
<tr>
<td></td>
<td>go fromward, till they back again, they shall</td>
<td>8, 795/7</td>
</tr>
<tr>
<td></td>
<td>are enough that can into drink both gold</td>
<td>8, 1003/26</td>
</tr>
<tr>
<td></td>
<td>plainly confessed that he turned the usual English words</td>
<td>8, 589/10</td>
</tr>
<tr>
<td></td>
<td>doubteth, with overmuch watering turned from bread to starch</td>
<td>8, 641/16</td>
</tr>
<tr>
<td></td>
<td>even there have sufficiently turned over all Tyndale's tale</td>
<td>8, 650/4</td>
</tr>
<tr>
<td></td>
<td>toe to the chin, turned all into fish. And</td>
<td>8, 651/5</td>
</tr>
<tr>
<td></td>
<td>except it be peradventure &quot;turned into starch.&quot; Lo, good</td>
<td>8, 704/37</td>
</tr>
<tr>
<td></td>
<td>upon right small occasion turned to the faith (and</td>
<td>8, 748/17</td>
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<tr>
<td></td>
<td>that those men were turned and waxen faithful at</td>
<td>8, 760/28</td>
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<td></td>
<td>justice, but by justice turned from evil to good</td>
<td>8, 789/33</td>
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<tr>
<td></td>
<td>God had by miracle turned him to the faith</td>
<td>8, 803/33</td>
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<tr>
<td></td>
<td>in the beginning, there turned together to the faith</td>
<td>8, 820/23</td>
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<td></td>
<td>those that there truly turned ) if they had forthwith</td>
<td>8, 820/34</td>
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<tr>
<td></td>
<td>another place: &quot;The king turned his face and blessed</td>
<td>8, 833/28</td>
</tr>
<tr>
<td></td>
<td>the Jews or Gentiles, turned to God and came</td>
<td>8, 906/19</td>
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<tr>
<td></td>
<td>if they be contrary turned I assayed them, therefore</td>
<td>8, 908/37</td>
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<tr>
<td></td>
<td>malice... that he hath turned the wavering people of</td>
<td>8, 986/31</td>
</tr>
<tr>
<td>term</td>
<td>meaning</td>
<td>page/note</td>
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<tr>
<td>turned</td>
<td>the Book to seek</td>
<td>8, 997/ 20</td>
</tr>
<tr>
<td>turned</td>
<td>it himself, nor cannot</td>
<td>8, 997/ 24</td>
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<tr>
<td>turned</td>
<td>the Book himself, may</td>
<td>8, 997/ 27</td>
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<tr>
<td>turneth</td>
<td>it into &quot;the pope&quot;</td>
<td>8, 578/ 15</td>
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<tr>
<td>turneth</td>
<td>it again from the</td>
<td>8, 599/ 18</td>
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<tr>
<td>turneth</td>
<td>all his tale and</td>
<td>8, 656/ 6</td>
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<tr>
<td>turneth</td>
<td>the question from the</td>
<td>8, 765/ 18</td>
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<tr>
<td>turneth</td>
<td>that another way and</td>
<td>8, 987/ 3</td>
</tr>
<tr>
<td>turneth</td>
<td>the corn into cockle</td>
<td>8, 1020/ 31</td>
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<tr>
<td>turneth</td>
<td>again much cockle into</td>
<td>8, 1020/ 32</td>
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<tr>
<td>turning</td>
<td>their minds from the</td>
<td>8, 624/ 24</td>
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<tr>
<td>turning</td>
<td>them into other words</td>
<td>8, 684/ 18</td>
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<tr>
<td>turning</td>
<td>them back to back</td>
<td>8, 772/ 23</td>
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<tr>
<td>turning</td>
<td>toward God... no more</td>
<td>8, 786/ 21</td>
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<tr>
<td>turning</td>
<td>toward God, but God</td>
<td>8, 786/ 27</td>
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<tr>
<td>turning</td>
<td>toward him, no more</td>
<td>8, 787/ 4</td>
</tr>
<tr>
<td>turning</td>
<td>toward the man God</td>
<td>8, 787/ 5</td>
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<tr>
<td>turning</td>
<td>of Tyndale's fellows to</td>
<td>8, 790/ 3</td>
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<tr>
<td>turning</td>
<td>of God to him</td>
<td>8, 798/ 27</td>
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<tr>
<td>turning</td>
<td>toward God than the</td>
<td>8, 826/ 17</td>
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<tr>
<td>turning</td>
<td>toward the hewer... nor</td>
<td>8, 826/ 17</td>
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<tr>
<td>turning</td>
<td>the Book so often</td>
<td>8, 997/ 18</td>
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<tr>
<td>turning</td>
<td>the same Book and</td>
<td>8, 997/ 22</td>
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<tr>
<td>turning</td>
<td>to themselves, or to</td>
<td>8, 1007/ 17</td>
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<tr>
<td>turning</td>
<td>from God and a</td>
<td>8, 1007/ 18</td>
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<tr>
<td>twain</td>
<td>never ceaseth, nor never</td>
<td>8, 1020/ 33</td>
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<tr>
<td>twain</td>
<td>… and yet those twain</td>
<td>8, 576/ 14</td>
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<tr>
<td>twain</td>
<td>how simply he assoileth</td>
<td>8, 576/ 15</td>
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<tr>
<td>twain</td>
<td>as properly as if</td>
<td>8, 578/ 11</td>
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<tr>
<td>twain</td>
<td>first dispute and discuss</td>
<td>8, 602/ 28</td>
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<tr>
<td>twain</td>
<td>he saith be both</td>
<td>8, 607/ 31</td>
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<tr>
<td>twain</td>
<td>at once at good</td>
<td>8, 620/ 13</td>
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<tr>
<td>twain</td>
<td>in rest and wealth</td>
<td>8, 626/ 6</td>
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<tr>
<td>twain</td>
<td>fruitless... and from the</td>
<td>8, 639/ 4</td>
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<tr>
<td>twain</td>
<td>. For we think we</td>
<td>8, 646/ 4</td>
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<tr>
<td>twain</td>
<td>the less evil; that</td>
<td>8, 661/ 28</td>
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<tr>
<td>twain</td>
<td>of pith and strength</td>
<td>8, 676/ 14</td>
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<tr>
<td>twain</td>
<td>were naught... Tyndale Now</td>
<td>8, 717/ 27</td>
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<tr>
<td>twain</td>
<td>, albeit that the other</td>
<td>8, 719/ 34</td>
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<td>twain</td>
<td>) nor with false glossing</td>
<td>8, 745/ 21</td>
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<tr>
<td>twain</td>
<td>clearly make against him</td>
<td>8, 758/ 25</td>
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<tr>
<td>twain</td>
<td>. For now is he</td>
<td>8, 766/ 8</td>
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<tr>
<td>twain</td>
<td>more: &quot;Wherefore believe you&quot;</td>
<td>8, 802/ 28</td>
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<tr>
<td>twain</td>
<td>, nor none sufficient for</td>
<td>8, 822/ 18</td>
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<tr>
<td>twain</td>
<td>… Tyndale for one, whose</td>
<td>8, 829/ 3</td>
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<tr>
<td>twain</td>
<td>in his books lashed</td>
<td>8, 839/ 25</td>
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<tr>
<td>twain</td>
<td>in joy and glorious</td>
<td>8, 852/ 21</td>
</tr>
<tr>
<td>twain</td>
<td>to make him know</td>
<td>8, 876/ 12</td>
</tr>
<tr>
<td>twain</td>
<td>, were sure and perfect</td>
<td>8, 894/ 25</td>
</tr>
<tr>
<td>twain</td>
<td>, and so foolishly handled</td>
<td>8, 919/ 11</td>
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</tbody>
</table>
one; Cate his nun, twain
the one of those twain
wither of the twain
indivisible do the both twain
thee one witness or twain
but "Take unto thee twain
take "one witness or twain, himself, he should take
with a word or twain
for if he have twain
but one place or twain
with one word or twain
a plain example or twain
with either of the twain
the remnant besides the twain
of whom, besides the twain
thousand years, some of twain
while Christ's own only twain
and kings in the twain
his church of his twain
Savior saith in the twain
church or, rather, to twelve
divert a stews of twenty
a hare that had twenty
To all these and twenty
which till within this twenty
together, till within this twenty
that until within this twenty
time till within this twenty
the exposition of the twenty-first
And again in the twenty-second
And again, in the twenty-second
that holy man, the twenty-third
twice
fore-remembered, were more than twenty
troubled Tyndale once or twenty
desired him once or twenty
enough to have received twenty
hath now told you twenty
Paris, an evil pie twenty
baked, to declare you twenty
if he list, hardly twenty
here Tyndale believeth me twenty
than if he went twenty
twice to Jerusalem, and twenty
heretic, after once or twenty
then after once or twenty
entangle the matter with twenty
confound the matter with two
In this he meaneth two

Confutation Part 2: Concordance of Major Terms 1231

8, 936/ 25
8, 939/ 10
8, 939/ 11
8, 939/ 12
8, 948/ 19
8, 948/ 19
8, 948/ 28
8, 948/ 31
8, 969/ 34
8, 986/ 11
8, 986/ 30
8, 986/ 31
8, 988/ 27
8, 1009/ 8
8, 612/ 30
8, 620/ 36
8, 716/ 34
8, 832/ 25
8, 1008/ 19
8, 1010/ 17
8, 1018/ 15
8, 665/ 13
8, 765/ 5
8, 801/ 33
8, 802/ 31
8, 872/ 21
8, 895/ 21
8, 940/ 16
8, 940/ 28
8, 685/ 14
8, 687/ 10
8, 850/ 13
8, 684/ 24
8, 602/ 21
8, 622/ 30
8, 657/ 9
8, 670/ 20
8, 702/ 2
8, 705/ 6
8, 705/ 6
8, 705/ 7
8, 733/ 1
8, 778/ 21
8, 813/ 1
8, 813/ 2
8, 1025/ 20
8, 1032/ 18
8, 577/ 3
8, 577/ 28
8, 585/ 33
saith or heareth in
two whole years together... but 8, 595/ 4
to ween that those
two arguments were like. For 8, 604/ 4
two reasons are together Tyndale's 8, 606/ 33
reader, how like these
two Tyndale be not 8, 606/ 34
mean, and mine... which
two churches not like beginning 8, 617/ 33
since God gave these
two or three hundred years 8, 632/ 24
every age now this
two new masters, declining from 8, 640/ 24
Huessgen and Zwingli, Tyndale's
two things be not like 8, 660/ 30
see, pardie, that these
two examples of two special 8, 661/ 10
may well perceive by
two special heretics of two 8, 661/ 10
by two examples of
two contrary heretics of two 8, 661/ 10
two special heretics of
the smaller company, the
two tribes only, from which 8, 671/ 23
lieth to make the
as they be, these
two things seem like... and 8, 698/ 2
that which of those
two things doth Tyndale here 8, 698/ 11
and showed us here
two things offering, or giving 8, 698/ 20
in any of those
two solutions... both one, and 8, 717/ 24
answer that there are
two that he made before 8, 718/ 23
this distinction of these
as to the faith by
two motions the principal, God 8, 748/ 10
man Tyndale tell you
so diverse tales... consider 8, 750/ 33
the virtue of those
two faiths, "historical faith" and 8, 741/ 26
that ye see these
so the faith by
that Tyndale here 8, 741/ 26
unto the Catholic Church
two motions, principal, God 8, 748/ 10
the church? unto the
two great conclusions that God 8, 775/ 7
though the way be
long lanes besides faith 8, 782/ 6
I say, by these
two things, every wretched 8, 787/ 15
whereof standeth altogether in
two things. The first, that 8, 803/ 15
and oppugn it, which
two sorts be the gates 8, 807/ 8
and buried at Worcester
two years before, while he 8, 815/ 32
readers, that he putteth
two kinds of faith, a 8, 817/ 34
but one of these
two kinds: either historical faith 8, 817/ 36
together to the faith
two or three thousand at 8, 820/ 23
feeling of those other
virtues not the feeling 8, 825/ 31
they that have these
two latter points that is 8, 851/ 12
the soul... and then
two tokens after... by which 8, 875/ 35
the soul, and the
two tokens of "the church 8, 876/ 7
never heard I yet
two things so loosely knit 8, 883/ 5
For, now, of your
two tokens, the one yourself 8, 893/ 36
mustard; but for your
two tokens of your "holy 8, 897/ 1
any good by those
two tokens when I cannot 8, 897/ 7
bawd, because I received
two nuns in by night 8, 902/ 36
mine house and suffered
two men to resort up 8, 903/ 2
list to sleep... the
two men might, if they 8, 903/ 4
alone. For there were
two beds in the garret 8, 903/ 5
to prove it by
two means one by the 8, 905/ 31
no more than the
two Latin words "errat" and 8, 916/ 17
whoso look upon those
laws... shall soon see 8, 917/ 16
get forgiveness after. These
devilish heresies which Tyndale 8, 917/ 33
may, good readers, perceive
two things. One, that there 8, 921/ 32
feeling faith, that they
two be two special elects
and whither of the
two things he perceived to
daily done therein, which
two or three of that
were so much as
two or three begin upon
then what time soever
before witnesses one or
, he shall complain upon
warning with one or
two witnesses, then finally complain
to him "one or
" two " witnesses... meaning thereby that
was by the law
whither of the
two or three begin upon
ne'er where... but maketh
him he maketh us
shall understand that those
the same and other
No man can have
No man can serve
Friar Barnes. Of which
and that in those
it. And of these
Judea, and in these
argument they will give
that Christ hath here
say that Christ hath
that is to wit,
and that of those
of theirs of their
Paul saith also, "Let
nor by warning before
had asked him these
_again summarily resume those
for clear. Of which
unto the Chapter of
seen and perceived that
have already seen that
chapter in this wise...
Christian readers, see that
lo, thus he beginneth...
since those people which
and temporal too. And
a great shame for
near and cope. But
to the stake than
bringeth in the first...
here peradventure say to
indeed as evil as
for the teaching whereof
high spiritual sight that
And now ye see
of Penance is to
his merciful hand. If
him. But then doth himself. They teach, saith bold to say for saith, asleep. And therefore of Luke. Then cometh readers, for what doctrine no part thereof. For saved through Christ, if second. The Second Reason always secret. More Here like temporal tyrants. Whereby Now, this glance that to which pope will point, the fault that such manner folk as and amendment thereof. But trust never shall, nor first. The Third Reason he saith, repent not. people do. Now, if and the great cleric that those heresies which made that law that it be false that that the words which never pope what is law? Those words which distinction and place where them. But then is Now, the words which

dictis Bonifacii martyris." But a plain law. Wherein father. The Fourth Reason first the pope himself, thing, at the leastwise, for the clergy besides, the thing that grieveth since the time that some one week as swear. All holy consecrations the Scripture is full, other. The Fifth Reason as for this point, the papacy... except that priest... nor compelled not there one thing wherewith What other way would clergy clean, and let book... in which if avoided the solutions of Tyndale specially touch that the 8, 581/ 34
Tyndale , to trust in "other 8, 582/ 6
Tyndale myself that he is 8, 582/ 27
Tyndale , lest we might ween 8, 582/ 33
Tyndale in at the last 8, 583/ 13
Tyndale rebuketh the common Catholic 8, 583/ 29
Tyndale tellet us that till 8, 584/ 5
Tyndale lay mad in the 8, 584/ 7
Tyndale Another reason is, whosoever 8, 584/ 11
Tyndale proveth us that no 8, 584/ 31
Tyndale teacheth us that every 8, 585/ 3
Tyndale in railing upon popes 8, 585/ 9
Tyndale lay? For he shall 8, 586/ 1
Tyndale , Wycliffe, and Luther lay 8, 586/ 10
Tyndale and his fond fellows 8, 586/ 14
Tyndale letteth not to lie 8, 586/ 30
Tyndale , I trow, neither... but 8, 586/ 36
Tyndale Thereto, all Christian men 8, 587/ 22
Tyndale doth now forget that 8, 588/ 1
Tyndale allege against them that 8, 588/ 22
Tyndale , and the great cleric 8, 588/ 36
Tyndale teacheth that friars may 8, 589/ 30
Tyndale here saith he did 8, 592/ 33
Tyndale saith, and that of 8, 592/ 34
Tyndale rehearseth be no law 8, 592/ 35
Tyndale , then, that saith the 8, 593/ 2
Tyndale saith are a plain 8, 593/ 4
Tyndale allege them. But then 8, 593/ 6
Tyndale very ignorant if he 8, 593/ 7
Tyndale bringeth forth, and saith 8, 593/ 22
Tyndale , to blind and beguile 8, 593/ 28
Tyndale plainly showeth his plain 8, 593/ 30
Tyndale And Paul saith (Romans 8, 594/ 2
Tyndale tellet us here a 8, 594/ 7
Tyndale very well knoweth himself 8, 594/ 12
Tyndale here, as far as 8, 594/ 15
Tyndale is this: that any 8, 594/ 20
Tyndale hath begun his heresies 8, 594/ 33
Tyndale himself either saith or 8, 595/ 3
Tyndale calleth foolish ceremonies... forgetting 8, 595/ 6
Tyndale in every place dissembleth 8, 595/ 22
Tyndale And Paul chargeth (1 8, 595/ 34
Tyndale meaneth much farther than 8, 596/ 19
Tyndale will reprove and rebuke 8, 597/ 2
Tyndale , neither, against the plain 8, 597/ 12
Tyndale is sore displeased: that 8, 597/ 23
Tyndale have? It is plain 8, 597/ 28
Tyndale send his women priests 8, 598/ 2
Tyndale have said anything to 8, 598/ 19
Tyndale wherewith he would disprove 8, 598/ 23
the First Argument against
First Argument against Tyndale
not this gear by
the wise man beginneth...
More Lo, sir, here
shaven clergy shameless, saith
right church! Now, when
the temporality together, as
that preacheth: either hath
in good faith, that
upon his conscience that
the next book before.
reader, this reason that
that this reason which
others, this reason that
And this reason that
him to dispute with
with Tyndale; but since
wise proved there that
so this reason that
that point. Now cometh
so proved it that
other manner men than
with this argument that
of heretics. Then must
she to him as
other matter. Now playeth
and mine… which two
end. And therefore Luther,
changed. And therefore Luther,
other. And therefore Luther,
ever prevail. And Luther,
thus he wadeth on…
which difference, saving that
the other side, Luther,
chief captain, unto whom
shall you see how
and declareth his solution.
in the work. More
 taught. But what availeth
all this? "Yea," saith
people home… what findeth
If he did, let
ever so did? Let
alike; and then cannot
from God. But Luther,
elders"… which were, as
did rebuke: yet confesseth
with the heathen." And
it after. And also,

Tyndale Tyndale The Arguments Wherewith 8, 599/ 3
Tyndale The Arguments Wherewith the 8, 599/ 4
Tyndale well and comely devised 8, 599/ 16
Tyndale Notwithstanding, because, as they 8, 599/ 29
Tyndale affirmeth that likewise as 8, 600/ 2
Tyndale? Because they affirm that 8, 600/ 8
Tyndale knoweth well that we 8, 600/ 10
Tyndale may well learn by 8, 600/ 13
Tyndale shaven his crown again 8, 600/ 15
Tyndale shall scantily find anyone 8, 600/ 22
Tyndale One of their high 8, 601/ 16
Tyndale so royally scoffeth out 8, 601/ 33
Tyndale so scornfully rehearseth, and 8, 602/ 8
Tyndale in scorn callefeth a 8, 602/ 12
Tyndale now derideth and mocketh 8, 602/ 19
Tyndale; but since Tyndale and 8, 602/ 27
Tyndale and I be somewhat 8, 602/ 27
Tyndale dare not himself deny 8, 602/ 37
Tyndale here rehearseth, I there 8, 603/ 8
Tyndale and barely rehearseth my 8, 603/ 17
Tyndale durst not meddle with 8, 603/ 30
Tyndale or I be either 8, 603/ 36
Tyndale here frameth for a 8, 604/ 3
Tyndale, if he make his 8, 604/ 13
Tyndale saith to me, "I 8, 605/ 21
Tyndale even the same part 8, 606/ 10
Tyndale saith be not only 8, 606/ 34
Tyndale, Huessgen, and Zwingli be 8, 607/ 1
Tyndale, Huessgen, and Zwingli be 8, 607/ 7
Tyndale, Huessgen, and Zwingli be 8, 607/ 12
Tyndale, Huessgen, and Zwingli be 8, 607/ 20
Tyndale But inasmuch as "the 8, 608/ 1
Tyndale here putteth us in 8, 608/ 8
Tyndale, Huessgen, and Zwingli prove 8, 608/ 15
Tyndale swerved from Luther because 8, 608/ 25
Tyndale goeth forth and declareth 8, 609/ 6
Tyndale, Under Abraham, Isaac, and 8, 609/ 8
Tyndale hath here made us 8, 610/ 7
Tyndale, all this tale? Proveh 8, 610/ 13
Tyndale, "but he reared up 8, 610/ 21
Tyndale for his purpose therein 8, 611/ 2
Tyndale tell us one. If 8, 611/ 6
Tyndale name us one. Then 8, 611/ 16
Tyndale and his companions whom 8, 611/ 22
Tyndale, Huessgen, and Zwingli show 8, 611/ 26
Tyndale saith, "crept up into 8, 611/ 33
Tyndale himself that they "kept 8, 611/ 36
Tyndale must confess further that 8, 612/ 3
Tyndale saith himself that between 8, 612/ 27
the coming of Christ... 
were like, yet were 
remnant, ye shall see 
forward, like a crab... 
after the truth. More 
his apostles. Now cannot 
his church should, as 
and his apostles’ place... 
Judgment. "And thus hath 
own confession. Now if 
say that neither can 
other. And yet by 
thus, as I say, 
church. But yet if 
so indeed... yet must 
the others. Then if 
this lightsome elect of 
is illumined by Luther, 

church to scorn: if 
us, then, imagine that 
and damnable: what would 
have with us, Master 

him again, "Yea, Master 
greater weight. "For, M. 
I doubt not but 
good light. Now, if 
such indeed, nor that 
tale true: yet shall 
ought to have contented 
so were indeed, as 
now "crept up," as 
the true part, and 
to think upon. If 
of this point, that 
condemning the heresies of 
openly marketh Luther, and 

This one mark, which 
Saint Peter with which 
heretics, as Luther, and 
he said, get of 
Peter speaketh of, and 
Saint Peter with which 
as for that that 
cannot divine what mystery 
man is. "Nay," saith 
For they be," saith 
after the truth." Let 
ye wot well, that 
raileth on further, thus... 
Now would I that
ceremonies. "Yet ask I
the apostles themselves. And
which kind of allegories
sacraments. Yet I ask
will also demand of
of whose taking away
clearly what holy purpose
into good works therewith,
thus goeth he forth...
behind thee. More If
lo, some such as
used allegories. Luther and
living. And I ween
appeareth. All which will
be very fruitful, whatsoever
these points again, that
whoso list to follow
men Luther himself, and
tell it out unto
if it be, as
synagogue of the Jews,
Catholic church of Christ...
believe in him." More
say for himself than
doctrine, too. For if
should have found in
men's." For neither had
Christ did. For unto
point as sore appall
now doth, contrary to
am not sure whether
us therefore hardly take
the Jews there than
him. And now let
all blind indeed. But
indeed or else doth
many doubts as words...
matrimony is a sacrament;
and blood of Christ;
but wine and cakebread.
of truth." "Nay," saith
great and holy sacraments;
Blessed Body of Christ;
may not wed nuns;
general articles" which articles

And against this hath
this chapter at once...
Christian readers, here hath
honor. And then must
was. And therefore... if

Tyndale here again, which clergy
8, 631/ 37
Tyndale never brought out yet
8, 632/ 6
Tyndale cometh forth in his
8, 632/ 13
Tyndale again, which church, and
8, 632/ 20
Tyndale , since he saith that
8, 632/ 30
Tyndale complaineth being necessary for
8, 633/ 3
Tyndale hath in this matter
8, 633/ 16
Tyndale should make us take
8, 634/ 9
Tyndale ... and with false glosses
8, 634/ 20
Tyndale have yet railed enough
8, 634/ 28
Tyndale is now, have railed
8, 635/ 8
Tyndale would have all allegories
8, 635/ 31
Tyndale is even angry with
8, 637/ 9
Tyndale here have wiped out
8, 637/ 12
Tyndale say... and else would
8, 637/ 34
Tyndale hath under the name
8, 638/ 3
Tyndale may set at short
8, 639/ 29
Tyndale also and all his
8, 639/ 33
Tyndale , that whereas I said
8, 641/ 12
Tyndale doubteth, with overmuch watering
8, 641/ 15
Tyndale raileth on against the
8, 641/ 24
Tyndale And such blind reasons
8, 641/ 27
Tyndale , as he before hath
8, 641/ 35
Tyndale and his fellows have
8, 642/ 13
Tyndale and his fellows had
8, 642/ 16
Tyndale and his fellows faults
8, 642/ 19
Tyndale nor any fellow of
8, 642/ 23
Tyndale , if he had reproved
8, 642/ 28
Tyndale in this debate between
8, 643/ 5
Tyndale and all the whole
8, 643/ 8
Tyndale would so say to
8, 643/ 10
Tyndale thence again... and let
8, 643/ 11
Tyndale hath here to make
8, 643/ 14
Tyndale in like wise, with
8, 643/ 36
Tyndale cannot go that way
8, 644/ 4
Tyndale play Blind Hob about
8, 644/ 20
Tyndale Wherefore, the Scripture truly
8, 644/ 26
Tyndale saith he can himself
8, 645/ 20
Tyndale saith it is but
8, 645/ 23
Tyndale believeth it is lawful
8, 645/ 23
Tyndale , "it shall not need
8, 645/ 33
Tyndale saith we find it
8, 646/ 8
Tyndale will, if need require
8, 646/ 10
Tyndale will not let to
8, 646/ 16
Tyndale saith be false and
8, 646/ 27
Tyndale none evasion that can
8, 647/ 13
Tyndale Though the Pharisees succeeded
8, 648/ 4
Tyndale once again told us
8, 649/ 2
Tyndale not only jest and
8, 650/ 15
Tyndale will have Luther taken
8, 651/ 13
in wilderness, "," so must
perfect people. Now, where
since we have, as
his apostles": whither will
always remain therewith after
Jews. But now must
John used. And therefore
Jews. But now knitteth
sir, thus he saith...
long work, at last
heretics. But hath not
churches. And now giveth
take good money... and
said again, "Yea, M.
no bad"... "Marry," would
a good, sure lesson
other. And therefore hath
doubt still. Now if
well-known heretics; and therefore
follow that Luther and
question surely assoiled by
good reader, that if
Catholic church, from which
in this point though
cannot deny but that
very true, that when
ye see yourselves that
wherewith I have troubled
saints. And now seemeth
same faith still, and
things set thereto, prove
consider his words well...
they do. And therefore
true church of Christ...
thus in Berengarius may
true church of Christ.
these examples, I say,
it be true that
known church be, as
true-faithful believers. Now, since
he endeth this chapter...
faith of ours which
and clearly know, saith
ye may see that
these horrible heresies which
divers of those that
spare not"... and as
it be true that
well that here hath
set up. Now if

 Tyndale  now tell us by  8, 651/ 18
 Tyndale  saith, to make up  8, 651/ 27
 Tyndale  himself here confesseth us  8, 651/ 34
 Tyndale  go from us to  8, 651/ 36
 Tyndale  , and all that ever  8, 652/ 24
 Tyndale  remember, first, that though  8, 652/ 30
 Tyndale  saith untrue when he  8, 654/ 1
 Tyndale  all the matter up  8, 654/ 3
 Tyndale  And as they which  8, 654/ 8
 Tyndale  hath here in few  8, 654/ 13
 Tyndale  now brought us even  8, 654/ 16
 Tyndale  such a counsel as  8, 654/ 22
 Tyndale  would advise him to  8, 654/ 25
 Tyndale  , but I pray you  8, 654/ 26
 Tyndale  say again, "for that  8, 654/ 28
 Tyndale  teacheth us here. For  8, 655/ 8
 Tyndale  in this tale so  8, 655/ 13
 Tyndale  will say that he  8, 655/ 15
 Tyndale  and Luther, and all  8, 655/ 23
 Tyndale  , and Huessgen, and Zwingli  8, 655/ 27
 Tyndale  , and openly and plainly  8, 655/ 29
 Tyndale  make this answer (for  8, 655/ 32
 Tyndale  confesses himself that they  8, 655/ 37
 Tyndale  , to blear our eyes  8, 656/ 4
 Tyndale  so saith. But then  8, 656/ 14
 Tyndale  so saith, he lieth  8, 656/ 16
 Tyndale  proveth this tale but  8, 656/ 17
 Tyndale  once or twice herebefore  8, 657/ 8
 Tyndale  to make a secret  8, 658/ 26
 Tyndale  and his fellows the  8, 660/ 13
 Tyndale  and all his fellows  8, 660/ 14
 Tyndale  . . . as they which depart  8, 660/ 22
 Tyndale  speaketh false English when  8, 661/ 3
 Tyndale  may well perceive by  8, 661/ 9
 Tyndale  well perceive that a  8, 661/ 23
 Tyndale  may also perceive this  8, 661/ 26
 Tyndale  may well perceive that  8, 662/ 8
 Tyndale  here saith, that the  8, 662/ 21
 Tyndale  here taketh it, "the  8, 662/ 23
 Tyndale  hath brought it unto  8, 662/ 33
 Tyndale  Which thou shalt always  8, 663/ 4
 Tyndale  calleth false and feigned  8, 663/ 15
 Tyndale  , that all they be  8, 664/ 1
 Tyndale  affirmeth now not only  8, 664/ 4
 Tyndale  in his books hath  8, 664/ 20
 Tyndale  taught us before... nor  8, 664/ 22
 Tyndale  saith, "When thou speakest  8, 664/ 29
 Tyndale  here teacheth us for  8, 665/ 5
 Tyndale  suddenly destroyed and pulled  8, 665/ 9
 Tyndale  , when he shall perceive  8, 665/ 22
of God... but if
  feelth nothing of (as
  those persons have that
  very church. "Yes," saith
  that when ye see
  it is impossible for
  you or else let
  impossible, I say, for
  plainly proved you that
  save itself; but that
  in Almaine... which sects
  of the true. And
  known Catholic church, which
  hundred sundry sects which
  of the Second Reason
  reason, good reader, which
  any answer thereunto... till
  it plain inexpugnable. But
  besides all this that
  Grace gave Luther and
  do conclude Luther and
  all believed Luther and
  on again and examine.
  years. More This reason
  errors and heresies, as
tell of... but if
  hath in her hiss.
  heretics as Luther and
  had made more (whereas
  Martin Luther and William
  since this reason that
  with what substantial answer
can scoff it out.
  much wit as William
  mocked Saint Augustine as
  the Jews' argument, as
  may we say to
  such other heretics. For
  far unlike; so that
  rail a little first.
  very scripture indeed. Let
  when they list. Let
  example given us by
  well show. How may
  sentence of the Scripture...
as the Scripture. More
  away. This way should
  lo, do Luther and
  when we tell Luther,
  hands upon him that,

  Tyndale call (as indeed he 8, 666/ 15
  Tyndale himself hath before confessed 8, 666/ 33
  Tyndale taketh for the very 8, 666/ 22
  Tyndale "Thou shalt always know 8, 667/ 23
  Tyndale here go about to 8, 667/ 30
  Tyndale , or all the world 8, 669/ 37
  Tyndale , as I have desired 8, 670/ 20
  Tyndale or all the world 8, 670/ 29
  Tyndale and his fellows and 8, 670/ 35
  Tyndale and all his fellows 8, 671/ 5
  Tyndale calleth the very, true 8, 672/ 26
  Tyndale argueth the contrary way 8, 672/ 33
  Tyndale would impugn, disprove, and 8, 673/ 11
  Tyndale would have taken for 8, 673/ 14
  Tyndale Another like blind reason 8, 675/ 11
  Tyndale would here so fain 8, 675/ 28
  Tyndale , now perceiving the King's 8, 676/ 2
  Tyndale , albeit that he rehearse 8, 676/ 9
  Tyndale rehearseth, put another piece 8, 676/ 13
  Tyndale and all their whole 8, 677/ 6
  Tyndale both, in proving the 8, 678/ 16
  Tyndale cannot deny, though these 8, 678/ 31
  Tyndale This wise reason is 8, 679/ 4
  Tyndale here maketh very light 8, 679/ 10
  Tyndale here saith and his 8, 679/ 14
  Tyndale will say "Yes" and 8, 679/ 18
  Tyndale seeth well also, as 8, 679/ 24
  Tyndale be now. Which others 8, 680/ 14
  Tyndale well knoweth, though he 8, 680/ 27
  Tyndale , too, and against all 8, 680/ 30
  Tyndale here setteth so light 8, 680/ 35
  Tyndale can scoff it out 8, 681/ 2
  Tyndale And this reason do 8, 681/ 3
  Tyndale , that he might have 8, 681/ 8
  Tyndale doth now, and assoiled 8, 681/ 21
  Tyndale now doth here. And 8, 683/ 2
  Tyndale that he cannot say 8, 683/ 9
  Tyndale cannot say that the 8, 683/ 12
  Tyndale must seek himself a 8, 683/ 24
  Tyndale Our spiris first falsify 8, 683/ 27
  Tyndale tell us any one 8, 684/ 4
  Tyndale tell what one text 8, 684/ 8
  Tyndale himself in his translation 8, 684/ 16
  Tyndale now, good Christian readers 8, 685/ 23
  Tyndale And when the Scripture 8, 685/ 30
  Tyndale here speaketh of "juggling 8, 686/ 2
  Tyndale take, But forasmuch as 8, 686/ 18
  Tyndale say that the Catholic 8, 687/ 15
  Tyndale , or Barnes this tale 8, 688/ 7
  Tyndale saith, was but as 8, 688/ 33

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body." And Friar Huessgen, Friar Huessgen, Zwingli, and good glosses. Now, where master, beareth us against thereupon followeth it, though say yet again that believed than Luther, or than to believe William them. But now goeth my last book before. us now see whether some strong, potent reason… ye may see that to do. And so

and Luther confesseth, and better. And therefore if idolatry to faith, as to Saint John… let the synagogue… then let Saint Augustine. Now if construe the Scripture as to theirs. For if and theirs agree… let between Moses and Christ, then bear witness of saints. For else saith taught the things that good readers, that where and of Sir William and the things which the Catholic Church. Howbeit, good reader, here knoweth between the thing that these two things doth near together. For iwis surely that word of wotteth where… and therefore in this point wherein like wise of purgatory see you plainly that Baptist this holy William abominable blasphemy as now reason in this wise… things neither Luther nor ye have heard what of Saint Augustine that Catholic Church made against and that Luther and see with what evasion shall see somewhat after.

Tyndale, and Zwingli gloss it 8, 689/ 7
Tyndale, so gloss it that 8, 689/ 12
Tyndale, saith that we say 8, 689/ 19
Tyndale, good and substantial witness 8, 689/ 28
Tyndale, and Luther both say 8, 689/ 30
Tyndale, is concluded in the 8, 689/ 31
Tyndale, either, in the understanding 8, 690/ 5
Tyndale, … which in defense of 8, 690/ 9
Tyndale, well-favoredly forth with a 8, 690/ 16
Tyndale, Notwithstanding, as I said 8, 690/ 22
Tyndale, , speaking so much of 8, 691/ 1
Tyndale, And therefore look unto 8, 691/ 8
Tyndale, doth nothing here but 8, 692/ 32
Tyndale, can in this point 8, 693/ 37
Tyndale, cannot say nay, God 8, 694/ 3
Tyndale, will now make his 8, 694/ 25
Tyndale, saith that the hundred 8, 695/ 19
Tyndale, tell us which of 8, 695/ 23
Tyndale, now tell us which 8, 695/ 27
Tyndale, dare say that himself 8, 696/ 11
Tyndale, doth. And therefore his 8, 696/ 13
Tyndale, dare say that his 8, 696/ 15
Tyndale, then of them all 8, 696/ 16
Tyndale, leaveth off fourscore and 8, 696/ 22
Tyndale, , his holy Baptist, as 8, 696/ 34
Tyndale, nothing to the purpose 8, 697/ 8
Tyndale, and Luther now rebuke 8, 697/ 10
Tyndale, biddeth us look upon 8, 697/ 12
Tyndale, be not much more 8, 697/ 19
Tyndale, reproveth in the doctrine 8, 697/ 22
Tyndale, , to make them seem 8, 697/ 24
Tyndale, well enough that he 8, 698/ 1
Tyndale, saith here the Church 8, 698/ 4
Tyndale, here liken together. Might 8, 698/ 11
Tyndale, knoweth very well that 8, 698/ 16
Tyndale, in which he calleth 8, 702/ 31
Tyndale, bade us pray to 8, 702/ 36
Tyndale, resembleth them together and 8, 703/ 7
Tyndale, cannot say nay. For 8, 703/ 19
Tyndale, calleth them all "Pharisees 8, 703/ 25
Tyndale, , otherwise called Hutchins, scholar 8, 705/ 3
Tyndale, doth, if any Christian 8, 705/ 17
Tyndale, Now make this reason 8, 705/ 22
Tyndale, , nor none of all 8, 706/ 2
Tyndale, can here say for 8, 706/ 4
Tyndale, here speaketh of, being 8, 706/ 7
Tyndale, and Luther, and Huessgen 8, 706/ 11
Tyndale, and all they, with 8, 706/ 13
Tyndale, will avoid this reason 8, 706/ 15
Tyndale, , lo, teacheth his disciples 8, 706/ 19
answer the reason thus... Tyndale  Therefore thiswise thou mayest 8, 706/ 20
his heresies: now biddeth Tyndale  his disciples that they 8, 708/ 14
the "leaven" for which Tyndale  doth now damn here 8, 709/ 20
flock. All which leaven Tyndale  would now take out 8, 709/ 29
unsavory bread, or as Tyndale  argueth it, starch instead 8, 709/ 37
preachers. And yet shall Tyndale  find none of all 8, 710/ 5
such thing besides, as Tyndale  would, I wot well 8, 710/ 8
And of this, if Tyndale  dare deny it... I 8, 710/ 9
parts. And therefore let Tyndale  , of those that have 8, 710/ 11
that preacher be true, Tyndale  shall even by that 8, 710/ 14
Dialogue, proved already that Tyndale  doth in this point 8, 710/ 18
of truth, Wycliffe and Tyndale  and Friar Barnes and 8, 710/ 20
Tyndale  … for which all the 8, 710/ 26
Tyndale  this lie of his 8, 710/ 33
Tyndale  have some such false 8, 711/ 3
Tyndale  further yet, and lieth 8, 711/ 8
Tyndale  is offended with is 8, 711/ 29
Tyndale  that all the saints' 8, 711/ 34
Tyndale  wherewith he would fain 8, 712/ 15
Tyndale  find us in some 8, 712/ 18
Tyndale  , I say, find us 8, 712/ 26
Tyndale  doth himself confess to 8, 712/ 31
Tyndale  , that teacheth the contrary 8, 712/ 34
Tyndale  as a drudge of 8, 713/ 16
Tyndale  tell us of all 8, 713/ 18
Tyndale  findeth fault with, expounding 8, 714/ 12
Tyndale  likewise as Saint Thomas 8, 714/ 13
Tyndale  And if a man 8, 714/ 16
Tyndale  in more places than 8, 714/ 21
Tyndale  understand that we never 8, 714/ 32
Tyndale  could lay us for 8, 715/ 9
Tyndale  cannot say that we 8, 715/ 16
Tyndale  findeth not one that 8, 715/ 22
Tyndale  shall be able to 8, 715/ 25
Tyndale  speak here in earnest 8, 715/ 28
Tyndale  saith we say wrong 8, 715/ 35
Tyndale  saith we construe the 8, 716/ 5
Tyndale  would call it our 8, 716/ 12
Tyndale  and we, to the 8, 716/ 17
Tyndale  lay forth any one 8, 716/ 25
Tyndale  taketh for draff; and 8, 716/ 29
Tyndale  , I say, for his 8, 716/ 35
Tyndale  must grant at the 8, 717/ 15
Tyndale  brought this process, and 8, 717/ 23
Tyndale  Now, therefore, when they 8, 717/ 28
Tyndale  is yet further fallen 8, 718/ 22
Tyndale  , "is nothing worth. For 8, 718/ 33
Tyndale  layeth it himself... save 8, 719/ 17
Tyndale  is as blunt as 8, 719/ 27
Tyndale  here maketh it, everything 8, 719/ 32
say, no more answer
it is enough against
on this answer of
ever I can do,
have with Luther and
them for themselves than
used this answer that
some secret inspiration teach
Catholic Church: therefore if
so of himself as
contrary of himself: till
could have chosen worse
needs follow, pardie, that
of: Since God inspireth
Catholic Church but if
when our young eagle
it is indeed, though
to what purpose did
what a goodly castle
so I see well
should also lay to
Sir William Tyndale’s sermon…
of occasion of railing,
runneth therewith, and saith…
Christian readers, here hath
evangelists against Luther and
doth now. Wherein if
unto this flock which
and Huessgen Heretic, and
of another… but, by
the understanding, so doth
wise man assoileth it…
elects. And so is
therein, too. Also, though
God. And so is
still overthrown. "Yea," saith
But if we," saith
Well! Suppose first that
now would I that
as for "persecution" that
Saint Augustine did (as
now would God that
dare I well promise
nun. And therefore, since
what good effect hath
were indeed, yet were
good reader, forasmuch as
saith so. And as
whether the Church or
thereby judge likewise, as

Tyndale (though indeed I have 8, 720/ 15
Tyndale that his own master 8, 720/ 22
Tyndale ."I learned not," saith 8, 720/ 36
Tyndale will be Saint John 8, 721/ 7
Tyndale and these other heretics 8, 721/ 14
Tyndale doth to us now 8, 721/ 33
Tyndale here maketh both for 8, 722/ 8
Tyndale , and Luther, and Huessgen 8, 722/ 24
Tyndale or Luther or any 8, 722/ 28
Tyndale saith of himself and 8, 722/ 35
Tyndale prove it true that 8, 722/ 36
Tyndale must of reason give 8, 723/ 4
Tyndale and Luther in like 8, 723/ 16
Tyndale and such other eagles 8, 723/ 32
Tyndale say that Luther therein 8, 724/ 2
Tyndale learned to spy this 8, 724/ 6
Tyndale list to lie and 8, 724/ 14
Tyndale read their books? To 8, 724/ 18
Tyndale buildeth in the air 8, 724/ 30
Tyndale meaneth for his mother 8, 725/ 6
Tyndale the steps of Friar 8, 726/ 4
Tyndale . . . his elect know him 8, 726/ 9
Tyndale bringeth in here to 8, 726/ 16
Tyndale Christ’s sheep hear the 8, 726/ 28
Tyndale made the prophet Isaiah 8, 727/ 5
Tyndale as the Catholic Church 8, 727/ 29
Tyndale dare say that I 8, 727/ 30
Tyndale saith that the Lord 8, 728/ 1
Tyndale Heretic, and Barnes Heretic 8, 728/ 9
Tyndale , through the "feeling faith 8, 729/ 17
Tyndale now teach them in 8, 729/ 21
Tyndale If they allege Saint 8, 730/ 8
Tyndale shortly quite overthrown therein 8, 731/ 3
Tyndale said here true of 8, 731/ 5
Tyndale still overthrown. "Yea," saith 8, 731/ 10
Tyndale , "that is true; but 8, 731/ 12
Tyndale , "should not believe till 8, 731/ 17
Tyndale said true. Yet followeth 8, 731/ 20
Tyndale here rehearsed us what 8, 731/ 24
Tyndale speaketh of… the Catholic 8, 731/ 27
Tyndale saith) believe it… and 8, 731/ 35
Tyndale had rehearsed those manners 8, 732/ 1
Tyndale . Let him read over 8, 732/ 33
Tyndale alloweth Saint Augustine and 8, 733/ 5
Tyndale thereupon, ye perceive. For 8, 733/ 23
Tyndale never the nearer… but 8, 733/ 24
Tyndale saith that the Church 8, 733/ 29
Tyndale hath here himself put 8, 733/ 33
Tyndale expoundeth here Saint Augustine 8, 733/ 37
Tyndale here would have you 8, 734/ 1

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we, then, that where
were then good men...
be they still, whatever
more clearly perceive that
more clearly see how
or virtuous living, as
see ye plainly that
taketh his words, and
nations." Lo, good reader,
Saint Augustine... whom if
here only to answer
in this point which
now shall ye see
Lo, thus he saith...
goeth he forth therewith...

T yndale: saith that the cause
T yndale: doth but devise that
T yndale: say. But yet this
T yndale: here, to blind us
T yndale: would with his lies
T yndale: would here make us
T yndale: is telling us that
T yndale: untruth glosseth them. For
T yndale: said herebefore that we
T yndale: will believe, all our
T yndale: and confute his solution
T yndale: puteth for the example
T yndale: devise you such a
T yndale: And when they ask
T yndale: The historical faith hangeth
T yndale: and, seeing that he
T yndale: proved plain false) he
T yndale: now. Being fain to
T yndale: saith that the "historical
T yndale: call this a "feeling
T yndale: telleth us that all
T yndale: in their credence given
T yndale: , as ye see, taketh
T yndale: tell you two so
T yndale: , he saith, believe the
T yndale: telleth us. But now
T yndale: tell us also by
T yndale: must prove us this
T yndale: seem to prove his
T yndale: would make us ween
T yndale: here allegeth the words
T yndale: allegeth, ye see. And
T yndale: is not to teach
T yndale: putteth this "feeling faith
T yndale: here allegeth for him
T yndale: here allegeth for his
T yndale: here allegeth; that is
T yndale: findeth making toward a
T yndale: with his false construction
T yndale: ) of purpose, but of
T yndale: this piece of his
T yndale: this? What one word
T yndale: , "but yet was it
T yndale: , "and made them feel
T yndale: now with all this
T yndale: saith nay... and saith
T yndale: described us and telleth
T yndale: show us if he
T yndale: , "not as the scribes
T yndale: , I say, look by
from him then as
after to naught, as
fallen now? "Nay," saith
never believed." How proveth
right belief? "Well," will
good readers, how wisely
and fruitless then were
that neither Luther nor
proceedeth forth and saith...
assigneth. For else maketh
Scripture. A little before,
them not off. But
such feeling faith as
he beginneth his chapter...
of good men when
to prove you that
of these apostates, William
dregs. But now doth
in this manner wise...
readers, in these words
I marvel much that
make it open that
causes of our faith,
all the others. But
have, too. But since
be but holy William
believe me." Lo, when
wise words that follow...
the sacraments be (as
fully in their hearts...
the very thing that
beginning brought in by
therefore in this point
the known Catholic church,
said; and therefore here
affirmeth the same. For
no deadly sin. That
I never said, as
alone for sufficient, as
for "faith alone" that
sot's-hof. I say to
to burying. "Yea," saith
to believe. "Yet," saith
and charity." What needeth
is charity." "Yet," saith
to tell us that
and charity. "Yea," saith
so soon gone as
ye do." "Well," will
lieth. But yet will

Tyndale hath done since, for 8, 761 / 25
Tyndale is fallen now? "Nay 8, 761 / 29
Tyndale , "Judas never believed." How 8, 761 / 30
Tyndale that again? For of 8, 761 / 30
Tyndale say, "but yet had 8, 762 / 10
Tyndale proveth his distinction of 8, 762 / 20
Tyndale yet brought unto the 8, 762 / 28
Tyndale , nor Huessgen, nor Zwingli 8, 762 / 30
Tyndale The Scripture saith, "Accursed 8, 763 / 5
Tyndale as though no man 8, 763 / 15
Tyndale alleged Saint Augustine in 8, 763 / 18
Tyndale , that disdaineth to believe 8, 763 / 29
Tyndale only talketh of and 8, 764 / 12
Tyndale If I have none 8, 765 / 1
Tyndale hath all belied them 8, 766 / 15
Tyndale doth in this railing 8, 766 / 17
Tyndale . Which as they be 8, 766 / 36
Tyndale after this, to prove 8, 767 / 11
Tyndale The Turks, being in 8, 767 / 14
Tyndale giveth a special goodly 8, 767 / 31
Tyndale addeth not unto them 8, 768 / 1
Tyndale in bringing forth for 8, 769 / 1
Tyndale maketh as though we 8, 769 / 22
Tyndale will haply say to 8, 769 / 30
Tyndale will in no wise 8, 770 / 5
Tyndale himself! What reasons will 8, 770 / 28
Tyndale would tell them this 8, 771 / 8
Tyndale How This Word "Church 8, 773 / 12
Tyndale saith) but bare signs 8, 775 / 11
Tyndale needeth not, it seemeth 8, 775 / 22
Tyndale here layeth against it 8, 777 / 22
Tyndale himself, is sufficient for 8, 777 / 26
Tyndale belieeth me once. Moreover 8, 778 / 4
Tyndale himself had not known 8, 778 / 8
Tyndale belieith me twice. Now 8, 778 / 21
Tyndale saith that his elects 8, 778 / 31
Tyndale thus plainly saith, ye 8, 778 / 37
Tyndale rehearseth me, that men 8, 779 / 5
Tyndale here beareth me in 8, 779 / 7
Tyndale saith himself for his 8, 779 / 11
Tyndale yet again that as 8, 779 / 19
Tyndale , "but yet this is 8, 780 / 11
Tyndale , "this faith is not 8, 780 / 14
Tyndale to tell us that 8, 780 / 16
Tyndale , "those three be three 8, 780 / 20
Tyndale lieth, and that a 8, 780 / 29
Tyndale , "but that is but 8, 780 / 32
Tyndale saith it is. For 8, 781 / 9
Tyndale yet say, "since it 8, 783 / 26
Tyndale say, "Since I do 8, 784 / 17

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of "faith alone," because
Tyndale is not a heretic
Tyndale specially, which would gloss
Tyndale is also a cause
Tyndale in the bottom of
Tyndale and every such as
Tyndale, that for his
Tyndale teacheth such a "feeling
Tyndale tell us, and well
Tyndale not only teacheth us
Tyndale calleth faith alone, the
Tyndale. But surely as for
Tyndale calleth blessing and crossing
Tyndale, teaching us that they
Tyndale, in jesting upon my
Tyndale make of this? Marry
Tyndale maketh him an Ishmael
Tyndale by this reason that
Tyndale seteth not a straw
Tyndale here maketh our Savior
Tyndale call them then? Will
Tyndale be loath to give
Tyndale would here find some
Tyndale the question, nor make
Tyndale here brought in but
Tyndale hath there put in
Tyndale goeth forth in great
Tyndale What a multitude came
Tyndale, and Luther, and Huessgen
Tyndale hath here no farther
Tyndale tell us this... we
Tyndale further, that of those
Tyndale put the example, but
Tyndale meaneth that all those
Tyndale forgotten that the prophet
Tyndale doubteth nothing to be
Tyndale hath brought in this
Tyndale reproveth in me, and
Tyndale himself knoweth to be
Tyndale hath himself rehearsed testify
Tyndale telleth us here that
Tyndale, being so special a
Tyndale findeth with us that
Tyndale, I see well, taketh
Tyndale useth none... but saith
Tyndale will needs damn us
Tyndale to teach him the
Tyndale now give unto him
Tyndale hath also showed us
Tyndale doth but mock him
Tyndale give him further? Will

| Tyndale is not a heretic | 8, 784/ 24 |
| Tyndale specially, which would gloss | 8, 784/ 27 |
| Tyndale is also a cause | 8, 785/ 3 |
| Tyndale in the bottom of | 8, 785/ 13 |
| Tyndale and every such as | 8, 785/ 19 |
| Tyndale, that for his | 8, 785/ 20 |
| Tyndale teacheth such a "feeling | 8, 785/ 24 |
| Tyndale tell us, and well | 8, 786/ 29 |
| Tyndale not only teacheth us | 8, 787/ 10 |
| Tyndale calleth faith alone, the | 8, 787/ 25 |
| Tyndale. But surely as for | 8, 787/ 27 |
| Tyndale calleth blessing and crossing | 8, 788/ 5 |
| Tyndale, teaching us that they | 8, 788/ 18 |
| Tyndale, in jesting upon my | 8, 788/ 25 |
| Tyndale make of this? Marry | 8, 788/ 31 |
| Tyndale maketh him an Ishmael | 8, 789/ 17 |
| Tyndale by this reason that | 8, 789/ 20 |
| Tyndale seteth not a straw | 8, 789/ 24 |
| Tyndale here maketh our Savior | 8, 789/ 25 |
| Tyndale call them then? Will | 8, 790/ 1 |
| Tyndale be loath to give | 8, 790/ 16 |
| Tyndale would here find some | 8, 790/ 34 |
| Tyndale the question, nor make | 8, 791/ 1 |
| Tyndale here brought in but | 8, 791/ 17 |
| Tyndale hath there put in | 8, 791/ 28 |
| Tyndale goeth forth in great | 8, 791/ 32 |
| Tyndale What a multitude came | 8, 791/ 34 |
| Tyndale, and Luther, and Huessgen | 8, 793/ 28 |
| Tyndale hath here no farther | 8, 794/ 36 |
| Tyndale tell us this... we | 8, 795/ 5 |
| Tyndale further, that of those | 8, 795/ 10 |
| Tyndale put the example, but | 8, 795/ 18 |
| Tyndale meaneth that all those | 8, 795/ 22 |
| Tyndale forgotten that the prophet | 8, 795/ 27 |
| Tyndale doubteth nothing to be | 8, 795/ 35 |
| Tyndale hath brought in this | 8, 796/ 3 |
| Tyndale reproveth in me, and | 8, 796/ 5 |
| Tyndale himself knoweth to be | 8, 796/ 6 |
| Tyndale hath himself rehearsed testify | 8, 796/ 8 |
| Tyndale telleth us here that | 8, 796/ 19 |
| Tyndale, being so special a | 8, 796/ 22 |
| Tyndale findeth with us that | 8, 796/ 32 |
| Tyndale, I see well, taketh | 8, 796/ 35 |
| Tyndale useth none... but saith | 8, 797/ 8 |
| Tyndale will needs damn us | 8, 797/ 34 |
| Tyndale to teach him the | 8, 798/ 3 |
| Tyndale now give unto him | 8, 798/ 5 |
| Tyndale hath also showed us | 8, 798/ 12 |
| Tyndale doth but mock him | 8, 798/ 17 |
| Tyndale give him further? Will | 8, 798/ 19 |
give it him? If
Tyndale
tell him thus... then 8,798/ 21

his will, wherefore doth
Tyndale
advise him to it 8,798/ 26

somewhat toward God, which
Tyndale
doth expressly deny), the 8,798/ 29

man will ween that
Tyndale
doth yet but mock 8,798/ 30

but mock. Moreover, since
Tyndale
expressly mock all endeavor 8,798/ 31

will soon see that
Tyndale
is himself beetle-blind if 8,798/ 34

belief. And yet when
Tyndale
hath, moreover, told us 8,799/ 1

pray for the faith,
Tyndale
doth plainly mock him 8,799/ 6

faith perceive what counsel
Tyndale
can give any man 8,799/ 9

and toward which glory
Tyndale
calleth it. But now 8,799/ 31

as faithless as false
Tyndale
is expressly deny), the 8,799/ 29

it. But now concludeth
Tyndale
doth yet but mock 8,798/ 30

all his conclusion thus...
Tyndale
And hereby may ye 8,799/ 33

us is not whereby
Tyndale
doth plainly mock him 8,799/ 6

of God. And because
Tyndale
tell him thus... then 8,798/ 21

ye see yourselves that
Tyndale
bringeth in his bright 8,801/ 7

the sun shining, that
Tyndale
that all. But, now, since 8,801/ 11

all. But, now, since
Tyndale
haeth this heresy, cannot 8,799/ 25

sir, thus he saith...
Tyndale
And therefore when thou 8,801/ 20

is the argument which
Tyndale
would seem to assoil 8,801/ 26

true doctrine. To this
Tyndale
hath, as ye have 8,801/ 32

therefore good reason that
Tyndale
carry us not away 8,802/ 6

he shall answer as
Tyndale
teacheth him. For I 8,802/ 17

to talk with Master
Tyndale
himself. I ask his 8,802/ 18

question ye hear how
Tyndale
standeth at his back 8,802/ 25

twenty such questions more,
Tyndale
teacheth him thus... Answer 8,802/ 32

here ye see that
Tyndale
hath instructed his disciple 8,803/ 13

this good scholar of
Tyndale
whether he feel written 8,803/ 30

to this disciple of
Tyndale
I suppose, dare not 8,804/ 14

dare I say, and
Tyndale
whom Tyndale here teacheth 8,804/ 17

of any disciple of
Tyndale
here teacheth to answer 8,804/ 17

disciple of Tyndale whom
Tyndale
saith to his scholar 8,805/ 1

this good scholar of
Tyndale
hundred years lost (as 8,804/ 25

answer of this question,
Tyndale
saith that Luther, and 8,805/ 7

his own master William
Tyndale
teacheth his scholar to 8,805/ 22

contrary. To this question
Tyndale
himself maketh an answer 8,805/ 25

Now, to this question
Tyndale
in these articles of 8,806/ 1

readers, this disciple of
Tyndale
, and Luther, and Lambert 8,806/ 25

false, till that now
Tyndale
saith). These things have 8,806/ 28

hundred years. First, when
Tyndale
by the counsel of 8,806/ 33

Church. Besides this, whereas
Tyndale
, and Huessgen, and Zwingli 8,807/ 25

have clearly proved unto
Tyndale
"for us the scripture 8,808/ 16

have often said, let
Tyndale
here saith "we"... I 8,808/ 18

virginity of our Lady...
Tyndale
saith that they allege 8,808/ 25

for it. And also,
Tyndale
tell us some one 8,809/ 19

upon the sentence... if
Tyndale
cannot teach his disciple 8,809/ 25

Tyndale
knew not that God 8,809/ 38

Tyndale
were a Turk born 8,810/ 17
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man but such as Tyndale is, that will not 8, 826/ 31
Rejections it may become well in that point 8, 827/ 9
believe as well as doth now: then dare 8, 827/ 13
cannot fail to feel for a proud fumbling 8, 827/ 15
of God. Now saith not nay but that 8, 827/ 30
Scripture is known, as himself confesseth, by none 8, 828/ 9
the very words of himself with which he 8, 828/ 19
very church... which argument hath all this while 8, 828/ 21
laboring to assoil it, hath doubly confirmed it 8, 828/ 23
ye may consider twain... T yndale hath all this while 8, 828/ 21
in reasoning... wherein with T yndale hath all this while 8, 828/ 21
foot, as downright as T yndale hath all this while 8, 828/ 21
and to contend with T yndale hath all this while 8, 828/ 21
Friar Barnes playeth as Luther and his fellow 8, 828/ 23
sin and venial, as Tyndale hath all this while 8, 828/ 23
not from salvation, as
tyndale against Barnes. For
faith that can (as
so far out as
rovers as far beyond
beyond Tyndale. For whereas
vary, and wherein William
sect of which both
shall understand it as
doctrine of our brother
much against our brother
point another way than
angering his evangelical brother
the selfsame heresies that
two devilish heresies which
in for fear of
been then one William
elect, repentant sinners that
Friar Luther, and William
that Luther, Barnes, and
Cate his nun, twain;
spoken of, of Luther,
think neither Barnes nor
he goeth about, as
let to confess, though
showed you before, against church devised by William the contrary fowles of fashions than one, as good readers, that neither and so unreasonable that the church. And therefore ye see both by some such riddles as at the last by Friar Barnes, this saith serpents will say (as to deadly sin (as bad together." This saith only sort is, saith already so defended against Christ. This argument hath against this solution of and they lay against the Church (which thing the church which thing the Evangelist and all... very church: so, saith invention and evasion of this manner of answer, many damnable errors as to believe that rather a beginning; and that now believeth, and, as as it were if Of the Confutation of us now go to we call him, but think, I say, that so specially lieth in fallen into Luther's and malice, because they persecute burneth them, neither. But two reasons are together many plain differences between one difference more between what helpeth this unto at the leastwise, by must, I say, upon clergy; and so, by ordained them... and on yet tell them, upon gold great plenty in receive so much, by days, and namely, as

Tyndale, that likewise as he 8, 983/ 1
Tyndale, And in the eighth 8, 993/ 7
Tyndale, and Friar Barnes; which 8, 995/ 20
Tyndale, doth, and Barnes, both 8, 1000/ 19
Tyndale, nor Barnes assigneth any 8, 1002/ 21
Tyndale, and Barnes be both 8, 1002/ 27
Tyndale, and Barnes, though they 8, 1002/ 33
Tyndale, and Barnes. Then say 8, 1003/ 36
Tyndale, doth, and like as 8, 1004/ 10
Tyndale, , and none of all 8, 1005/ 1
Tyndale, , this saith Friar Huessgen 8, 1014/ 35
Tyndale, already saith) that this 8, 1018/ 20
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Tyndale, , the catholic church)? Or 8, 1028/ 3
Tyndale, that every child may 8, 1030/ 12
Tyndale, sore labored to assoil 8, 1030/ 24
Tyndale, standeth not only Saint 8, 1030/ 36
Tyndale, the words of Saint 8, 1031/ 1
Tyndale, confesseth), but also that 8, 1031/ 6
Tyndale, denieth. But, now, as 8, 1031/ 8
Tyndale, weeneth to shake off 8, 1031/ 10
Tyndale, , since this common known 8, 1031/ 16
Tyndale, , ye may see before 8, 1031/ 23
Tyndale, maketh God a breaker 8, 1031/ 25
Tyndale, layeth to our charge 8, 1031/ 33
Tyndale, lieth than that our 8, 1031/ 35
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Tyndale's, first point... which point 8, 576/ 16
Tyndale's, own fellow Friar Barnes 8, 576/ 33
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Tyndale's, eye... for which he 8, 585/ 30
Tyndale's, church... there is else 8, 588/ 32
Tyndale's, holy translation of the 8, 589/ 9
Tyndale's, books and their own 8, 590/ 2
Tyndale's, , I mean, and mine 8, 606/ 33
Tyndale's, reason and mine, which 8, 607/ 30
Tyndale's, reason and mine... which 8, 608/ 7
Tyndale's, matter? For well we 8, 610/ 23
Tyndale's, own confession, indeed be 8, 616/ 4
Tyndale's, confession needs follow that 8, 616/ 9
Tyndale's, own confession, since that 8, 616/ 12
Tyndale's, head falles that fearful 8, 616/ 22
Tyndale's, mouth or Luther's, that 8, 618/ 34
Tyndale's, purse... yet could he 8, 628/ 17
Tyndale's, will, as another man's 8, 630/ 28
Tyndale's, fellow Brightwell saith (whom 8, 631/ 11
dumb” Martin Luther himself, my body,” Martin Luther, Friar Huessgen and Zwingli, all with other: all sufficiently turned over all so much neither, by all the foundation of his fellows the contrary: But in good faith, shall marvel much where them. And now, by and clearly perceive that all the substance of all other writing.. as ye clearly see that have not some of holy Luther himself also, to what good effect it forced Luther himself, these called us to not Christ’s faith, nor these new sects of clearly perceive that for this only church, as he held some of false some part of content this once, for so much marvel of of Christ, but if hear forth Sir William but to show that the godly conclusion of readers, here have you authority; and so were Augustine’s words, as though by Saint Augustine’s words, gay, glorious process of that this piece of belief whereof God worketh… the first part of was altogether but like Old? But such is utterly and destroy clearly for the proof of church the church of become the proof of faileth and faileth away to good Christian people point must needs, by but send some of Tyndale’s great master, after that 8, 638/ 28 Tyndale’s old master, glosseth it 8, 640/ 23 Tyndale’s two new masters, declining 8, 640/ 24 Tyndale’s marks be so diverse 8, 647/ 9 Tyndale’s tale against his own 8, 650/ 5 Tyndale’s tale, but only "dumb 8, 656/ 20 Tyndale’s whole tale. And as 8, 660/ 5 Tyndale’s own tale, I say 8, 660/ 14 Tyndale’s words well weighed have 8, 660/ 18 Tyndale’s wit was when he 8, 660/ 29 Tyndale’s tale, they be the 8, 663/ 29 Tyndale’s solution is not worth 8, 673/ 5 Tyndale’s solution here. Whose words 8, 679/ 2 Tyndale’s own master Martin Luther 8, 683/ 18 Tyndale’s example and similitude of 8, 683/ 20 Tyndale’s holy elected sort changed 8, 684/ 36 Tyndale’s own master, beareth us 8, 689/ 28 Tyndale’s solution is come… wherewith 8, 690/ 13 Tyndale’s own master, to consent 8, 690/ 30 Tyndale’s faith. For none of 8, 696/ 12 Tyndale’s doctrine agreeable and consenting 8, 696/ 14 Tyndale’s sort be far from 8, 702/ 23 Tyndale’s tale the reason of 8, 706/ 6 Tyndale’s master confesseth, hath God 8, 708/ 3 Tyndale’s, yet he forsook as 8, 710/ 6 Tyndale’s … or held as true 8, 710/ 7 Tyndale’s sake, to believe that 8, 717/ 2 Tyndale’s far-fetched holiness as he 8, 725/ 26 Tyndale’s elect church have spied 8, 726/ 1 Tyndale’s sermon… Tyndale . . . his elect 8, 726/ 8 Tyndale’s church of elects doth 8, 729/ 1 Tyndale’s third answer unto Saint 8, 729/ 35 Tyndale’s answer. And now let 8, 730/ 34 Tyndale’s church of his unknown 8, 732/ 10 Tyndale’s answer unto them were 8, 733/ 21 Tyndale’s words shamefully false, as 8, 740/ 34 Tyndale’s holy distinction. And whereas 8, 746/ 14 Tyndale’s tale is but a 8, 748/ 4 Tyndale’s tale is much the 8, 749/ 14 Tyndale’s distinction destroyed. Now is 8, 749/ 31 Tyndale’s mother blowing upon her 8, 750/ 11 Tyndale’s juggling, to make everything 8, 754/ 22 Tyndale’s whole ghostly purpose. For 8, 754/ 31 Tyndale’s purpose concerning his "feeling 8, 757/ 35 Tyndale’s elects, and then were 8, 761/ 10 Tyndale’s tale that the men 8, 762/ 11 Tyndale’s whole tale withal. For 8, 762/ 17 Tyndale’s argument none other than 8, 769/ 11 Tyndale’s doctrine, be known first 8, 770/ 14 Tyndale’s elects. For the true 8, 770/ 16
the truth standeth, by
this, he is, by
with all abominable deeds
lewd Luther's faith and
sum and effect of
ye see that of
even for salvation... as
of Holy Scripture, that
the man. This is
God: I say that
mind, this point that
flesh flies? And by
me the turning of
Anabaptists; so that by
More The effect of
to be afeard, for
a little examine here
make no matter touching
came thither. And therefore
against the children of
and bear witness, though
shall. But as for
man, calling to mind
will... yet since, by
change his faith for
And therefore as for
I shall purpose unto
therefore, this: "Sir, M.
is our principal matter,
death of Mahomet unto
he, and there found
the better perceiving of
father. And so lieth
the effect of all
truth would work upon
duly to baptism, by
it semeth further, by
perfecteth all. For by
before, considering that by
and preserved, especially since
must needs be, by
faith, he hath, by
faith"... and therefore, by
children sufficient... yet cometh
must needs have, by
it clearly follow by
by Tyndale's tale, maugre
followeth it farther upon
affection... it is but
of Christian hope, and
Tyndale's tale, in the littleness
Tyndale's own doctrine, none elect
Tyndale's own "feeling faith" feeleth
Tyndale's faith that is to
Tyndale's holy tale, wherein he
Tyndale's royal tale there is
Tyndale's master Martin Luther doth
Tyndale's master Holy Luther lieth
Tyndale's teaching... and this is
Tyndale's "feeling faith" is yet
Tyndale's faith feeleth in his
Tyndale's holy tale, when David
Tyndale's fellows to the left
Tyndale's reason, there be none
Tyndale's tale is here, as
Tyndale's tale, to take the
Tyndale's high, solemn words. First
Tyndale's reason whether they were
Tyndale's tale of them that
Tyndale's own "feeling" faith. And
Tyndale's own gloss were true
Tyndale's faith believeth itself that
Tyndale's former tale that he
Tyndale's tale, it can nothing
Tyndale's, as faithless as false
Tyndale's conclusion, we will with
Tyndale's disciple the question that
Tyndale's disciple, since ye say
Tyndale's answer in the very
Tyndale's birth. If Tyndale would
Tyndale's tale false. But when
Tyndale's doctrine concerning faith, consider
Tyndale's tale in the dust
Tyndale's division between historical faith
Tyndale's untrue position. I have
Tyndale's tale, elects every one
Tyndale's tale and his master
Tyndale's granting that God infoundeth
Tyndale's tale such "horrible deeds
Tyndale's own worshipful master Martin
Tyndale's own tale, the feeling
Tyndale's tale, the feeling faith
Tyndale's tale, none other than
Tyndale's master Martin Luther, and
Tyndale's tale, the feeling faith
Tyndale's tale, maugre Tyndale's teeth
Tyndale's teeth, that the pope
Tyndale's tale, also, that since
Tyndale's false trust instead of
Tyndale's false-translated "love" instead of
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see to what end
only reproved you clearly
he beginneth to play
he had read in
rid himself with only
this is plain against
repugnant not only to
Friar Barnes' logic, and
the New Testament of
in Luther's heresies and
can neither agree with
promise had he, by
reigneth, as a temporal
but as an unlawful
but also like a
Christian people like temporal
laws calleth the makers
it, nor all the
Capernaum! For if in
Saint Augustine saith thus: "
of Apelles, "Ne sutor crepidam," had no very
can pass un-perceived and
may make, can pass
calleth faint and feeble,
feeble and so far that whatsoever we forthwith,
at the Mass also "
that they remain still
shall they not pass
such as come thence…
too. And so Webbe,
burn pleasant perfumes. Albeit
the more he stumbleth
lest he might hap
bide long enough in
abide long enough in
those believers perished through
those believers perished through
died in desert for
them… not properly for
divers other causes besides
had there perished for
open unbelievers professing their
bid him repent his
go and repent his
damn him but only
Be thou not an
And out of those
the number of open
Will not thou be

Tyndale's
"feeling faith" is come
false "feeling faith," and
part… first in flitting
book, of "sinning and
riddles of "sinning and
church. For he putteth
tale but also to
, and Luther's also, and
translation, and other books
too, and Barnes' also
unknown church of "repentant
tale, broken, if he

tyrant
with laws of his
… because he doth not
compel them to keep

tyrant

. Whereby Tyndale teacheth us
… so far forth that
upon earth that insurge

Tyre

ultra

unmarked

unperceived

unable

to be defended in

unadvisedly

unam

unanswered

unanswered

unasked

unaware

unawares

unawares

unawares

unbelief

unbelief

unbelief

unbelief

unbelief

unbelief

unbelief

unbelief

unbelieving

Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
Tyndale's
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Tyndale's
Tyndale's
Tyndale's

8, 826/ 33
8, 828/ 12
8, 831/ 8
8, 863/ 22
8, 864/ 6
8, 869/ 8
8, 871/ 9
8, 880/ 25
8, 886/ 19
8, 938/ 24
8, 983/ 7
8, 1031/ 31
8, 584/ 15
8, 585/ 6
8, 587/ 8
8, 587/ 16
8, 807/ 7
8, 747/ 12
8, 964/ 2
8, 947/ 22
8, 592/ 2
8, 592/ 2
8, 818/ 5
8, 904/ 18
8, 889/ 31
8, 1013/ 6
8, 800/ 23
8, 857/ 6
8, 629/ 27
8, 814/ 2
8, 699/ 19
8, 959/ 10
8, 1027/ 22
8, 730/ 32
8, 731/ 19
8, 774/ 2
8, 792/ 3
8, 793/ 1
8, 793/ 14
8, 793/ 22
8, 793/ 25
8, 793/ 32
8, 798/ 6
8, 798/ 15
8, 821/ 20
8, 615/ 10
8, 609/ 11
8, 793/ 31
8, 747/ 19
power absolute, free, and
a few folk only
false and much more
make it the more
Catholic Church might seem
and debatable and yet
be sure that the
and with such proud, her and leave me
in any nation yet
same countries that are
conversation to win their
Friar Barnes' evil and
therein both clean and
say that they be
say that they be
then is foul and
wit, adultery, whore hunting,
she doth confess her
are these: adultery, fornication,
that heresies might pass
now lived and were
The Sacrament of Extreme
true, by the inward
but by the inward
his. "And that the
to believe, is the
as serpents," his inward
grace of their baptism
grown again, ye must
ago. For ye shall
perceiving whereof, ye shall
but would we should
believe, ye shall not
nor of you to
and so shalt thou
the matter... ye shall
determined," Here must Tyndale
and a heart to
poisoned vipers can neither
at that time to
and a heart to
poisoned vipers can neither
and a heart to
of vipers can neither
can hear, see, nor
Church to interpret and
that they could not
master. For ye shall
not to perceive and
unchangeable
power absolute, free, and unbound
unbound unto any manner of

uncertain
uncertain and unknown, but extendeth
uncertain . For he telleth not
uncertain and the more unsure
uncertain , and be taken for
uncertain till it be better
unchangeable
unchangeable truth of his own
uncharitable
uncharitable manner and such unrevenerate
uncharitable ? "If he gave her
unchosen
unchosen , or whosoever in any
unchristened
unchristened now shall hereafter, as
unchristian
unchristian husbands unto Christendom. But
unchristian
unchristian process... wherewith against the
unchristian
unchristian ... and of the men
unchristian
unchristian ; but where they be
unchristian . Also, the holy church
unchristian
unchristian and full of errors
unchristian
unchristian , wantonness, idolatry, witchcraft, enmity
unchristian
unchristian , wantonness, idolatry, witchcraft, enmity
unchristian
unchristian , while every lewd fellow
unchristian
unchristian , so receive and believe
unconverted
unconverted he calleth but "greasing
unction
unction of the Holy Ghost
unction of inspiration of God
unction of the Spirit and
unction
unction will work with our
undefiled
undefiled and not rejected by
understand
understand ... for she was before
understand
understand that this reason which
understand
understand that whereas in my
understand
understand thereby that we should
understand
"And therefore, for every
understand
understand them... but he made
understand
And of a hundred
understand
understand that it happed myself
understand
understand that we never bind
understand
understand that the generation of
understand
understand nor know. More Lo
understand
understand it by special inspiration
understand
understand that the generation of
understand
understand nor know. More Now
understand
understand that the generation of
understand
understand nor know."
understand
understand , nor know, the voice
understand
understand the writing that his
understand
understand him. And therefore, to
understand
understand that though the Church
understand
understand the selfsame places of
hard for her to understand the hearing... and shall hear it shall not cannot be sure to indited as we cannot Latin... letting them that we think that ye that work except he readers, ye shall first that point... ye shall plainly reproved. Ye shall wit, For ye shall no longer bud... we head, in this wise God. For ye shall good readers... you shall believe in God; but second point, ye shall the Scripture, he shall shall read it and faith of whom thou understood as the Church so understood as himself language that the child Christ's sheep, and therefore readers, how Saint Augustine show them the right the construction and the intended this sense and reason of their wrong how knoweth he the him upon the right John, believed after fleshly true sense and right the right sense and as well in the unwritten with all necessary learning of the true restored unto the true juggling away the right their right sense and it to the "true Tyndale either, in the Church, that by the come unto the right

understand all the places of
understand the Scripture. And therefore
understand the same scripture. And
understand it by himself, God
understand the Scripture. Which till
understand it as Tyndale saith
understand it... but whether the
understand it right... and yet
understand it without we may
understand no Latin ween still
understand the Scripture wrong and
understand him not, or else
understand that whereas Friar Barnes
understand , good readers, that Saint
understand , good readers, that he
understand that those two sects
understand it of the budding
understand we: that they are
understand , good Christian readers, that
understand that the words of
understand you that we bid
understand that Barnes hath untruly
understand it, and they that
understand it not, but hearing
understandest neither nether... but the
understandeth it, or as heretics
understandeth it... and by "plain
understandeth not as he should
understandeth his voice, and can
understandeth and expoundeth both "sanctam
understanding of Scripture, and the
understanding of Christ and his
understanding therein... he saith, "Careth
understanding of the Scripture... which
understanding of the Scripture? he
understanding of the Scripture. Wherein
understanding in God, and thought
understanding . For as for which
understanding thereof whereby they should
understanding of the Scripture as
understanding of those holy writings
understanding of the Scripture... and
understanding , and their juggling spied
understanding , and which texts himself
understanding that they clean destroy
understanding "... and "spy" out the
understanding of Scripture; and that
understanding of Scripture hath told
understanding of it... as they
come by the true understanding of it, were it 8, 706/ 33

together upon the right understanding of the Scripture... and 8, 721 / 18

the right and true understanding thereof, for as far 8, 721 / 27

would that in the understanding of Scripture, no man 8, 729 / 13

thus said concerning the , so doth Tyndale now 8, 729 / 21

sense and the true understanding of the very scripture 8, 739 / 21

ture sense and right understanding of the Scripture, God 8, 743 / 30

and means toward that understanding which men attain by 8, 744 / 7

as ways toward the understanding of reason... so toward 8, 778 / 11

the right sentence and understanding of the Scripture. Now 8, 809 / 12

contrary to their old understanding from Moses' days to 8, 810 / 28

man's endeavor inclining his understanding to the service of 8, 819 / 7

and shall perish... not understanding which is the true 8, 875 / 3

try which is the understanding of the Scripture. And 8, 887 / 24

sufficiently learned in the understanding of Scripture already... and 8, 894 / 13

of her the right understanding of the Scripture because 8, 894 / 16

will damn us for understanding it wrong or not 8, 900 / 11

it wrong or not understanding at all they that 8, 900 / 11

God, and the true understanding thereof, and only thereby 8, 901 / 24

and shall perish... not understanding which is the true 8, 929 / 15

to salvation, the true understanding of the same scripture 8, 933 / 31

Barnes' answer concerning the understanding of those words of 8, 948 / 36

of living and necessary understanding of the Scripture concerning 8, 951 / 15

hated; for "vexation giveth understanding , and "the beginning of 8, 953 / 28

read, sounded unto mine understanding , and so have they 8, 970 / 25

sure of the true understanding of the Scripture, concerning 8, 997 / 3

as well the necessary understanding of Scripture as all 8, 999 / 22

only by the true understanding of the Scripture or 8, 1001 / 16

other in the farther understanding of those holy folk 8, 1012 / 37

Wherefore, the Scripture truly understood , after the plain places 8, 644 / 27

said "the Scripture truly understood " have they not brought 8, 645 / 7

meaneth he now "truly" understood as the Church understandeth 8, 645 / 8

meaneth by "Scripture well understood" the Scripture so understood " the Scripture so understandeth it 8, 647 / 16

not sufficiently perceived and understood might, I say, be 8, 677 / 26

own words and then understood falsely... must needs cast 8, 677 / 29

is also to be understood of the Scripture, which 8, 691 / 22

say it cannot be understood save by the Talmud 8, 707 / 7

that it cannot be understood without them, be it 8, 707 / 10

that is to be understood , if we suffer with 8, 756 / 30

feeling faith"; but being understood right, with the words 8, 757 / 36

in England, not one understood the Latin tongue? How 8, 774 / 31

in England, not one understood the Latin tongue? How 8, 805 / 31

truly taken and well understood ; that is to say 8, 841 / 3

it to be so understood as men may be 8, 900 / 3

him were such as understood none... but stood still 8, 900 / 32

his whole words well understood , saith no more but 8, 970 / 11

sanctam ecclesiam catholicam" be understood of the known Catholic 8, 975 / 30

some have taken and understood the Scripture one way 8, 997 / 21

also, have taken and understood it another way... now 8, 997 / 23
the Scripture well-known and
than are yet peradventure
our infirmity, dispensed and
disobedience of God leave
to leave that work
shall leave them all
and yet leave it
Lord and left it
left his lord's will
be bound to leave
be done or left
our Lady is an
the sure truth and
believe them, be plain,
so fast, firm, and
believeth than only an
surely take for an
would he therefore give
a truth a sure,
this questionless and clear,
malice and amend, else
he come to baptism
in time, for such
with all the secret
contrition of heart, and
contrition of heart, and
and wrong, godly and
and preserved from such
only teacheth us this
great meddler in such
and among others, against
stand long in such
apostate, of a very
every person of their
than the foulness and
was yet a foul,
be it never so
that are foul and
one holy, the other
church, unknown, and the
one holy, the other
though there be members
when there be members
and yet do those
called holy than the
or else that, the
King of peace and
no surety of any
is the insipier of
For the equality and

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<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
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<tr>
<td>understood</td>
<td>by him know what</td>
<td>8, 1004/31</td>
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<tr>
<td>understood</td>
<td>. And also meseemeth that</td>
<td>8, 1005/37</td>
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<tr>
<td>undone</td>
<td>the bond; so that</td>
<td>8, 586/10</td>
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<td>undone</td>
<td>, be become noyous, superstitious</td>
<td>8, 632/37</td>
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<tr>
<td>undone</td>
<td>, he would they should</td>
<td>8, 702/20</td>
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<td>undone</td>
<td>. And when he teacheth</td>
<td>8, 785/36</td>
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<tr>
<td>undone</td>
<td>. &quot;And meseemeth also that</td>
<td>8, 899/23</td>
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<tr>
<td>undone</td>
<td>, and yet were never</td>
<td>8, 899/28</td>
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<tr>
<td>undone</td>
<td>. &quot;But surely, Father Barnes</td>
<td>8, 899/36</td>
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<tr>
<td>undone</td>
<td>some things that many</td>
<td>8, 953/4</td>
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<tr>
<td>undone</td>
<td>, for anything that reason</td>
<td>8, 996/6</td>
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<tr>
<td>undoubtedly</td>
<td>truth, and to be</td>
<td>8, 1005/3</td>
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<td>undoubtedly</td>
<td>way to heaven, sent</td>
<td>8, 613/9</td>
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<td>undoubtedly</td>
<td>heretics. And therefore let</td>
<td>8, 706/14</td>
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<tr>
<td>undoubtedly</td>
<td>credence to it that</td>
<td>8, 735/37</td>
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<tr>
<td>undoubtedly</td>
<td>assent and adhesion thereunto</td>
<td>8, 825/19</td>
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<tr>
<td>undoubtedly</td>
<td>teacher as them it</td>
<td>8, 890/26</td>
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<tr>
<td>undoubtedly</td>
<td>credence thereunto, and believe</td>
<td>8, 922/22</td>
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<td>undoubtedly</td>
<td>authority. Now, good Christian</td>
<td>8, 969/26</td>
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<tr>
<td>undoubtedly</td>
<td>church, then shall ye</td>
<td>8, 995/35</td>
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<tr>
<td>undoubtedly</td>
<td>have their part with</td>
<td>8, 672/16</td>
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<tr>
<td>unduly</td>
<td>that is to wit</td>
<td>8, 821/6</td>
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<tr>
<td>unfaithful</td>
<td>&quot;feeling&quot; to feel the</td>
<td>8, 826/32</td>
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<td>unfaithful</td>
<td>folk that then were</td>
<td>8, 926/29</td>
</tr>
<tr>
<td>unfeigned</td>
<td>tears flowing out of</td>
<td>8, 961/18</td>
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<td>unfeigned</td>
<td>tears flowing from the</td>
<td>8, 965/10</td>
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<tr>
<td>ungodly</td>
<td>, in all conversation, deeds</td>
<td>8, 775/16</td>
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<tr>
<td>ungodly</td>
<td>coming into the faith</td>
<td>8, 797/37</td>
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<tr>
<td>ungracious</td>
<td>lesson by which he</td>
<td>8, 787/10</td>
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<td>ungracious</td>
<td>matters and uttering of</td>
<td>8, 813/22</td>
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<td>ungracious</td>
<td>heretics which is all</td>
<td>8, 919/30</td>
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<td>ungracious</td>
<td>state... and yet, through</td>
<td>8, 957/21</td>
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<td>ungracious</td>
<td>living and pernicious doctrine</td>
<td>8, 989/24</td>
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<td>ungracious</td>
<td>sect, in so far</td>
<td>8, 1027/19</td>
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<tr>
<td>unholiness</td>
<td>of all that are</td>
<td>8, 908/4</td>
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<tr>
<td>unholy</td>
<td>member of that fair</td>
<td>8, 907/9</td>
</tr>
<tr>
<td>unholy</td>
<td>in living, it is</td>
<td>8, 907/36</td>
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<tr>
<td>unholy</td>
<td>therein especially for the</td>
<td>8, 908/5</td>
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<td>unholy</td>
<td>, and that of those</td>
<td>8, 1013/37</td>
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<td>unholy</td>
<td>catholic church is his</td>
<td>8, 1014/2</td>
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<td>unholy</td>
<td>, and the holy is</td>
<td>8, 1014/11</td>
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<td>unholy</td>
<td>therein, as there must</td>
<td>8, 1014/23</td>
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<td>unholy</td>
<td>in the particular churches</td>
<td>8, 1014/24</td>
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<tr>
<td>unholy</td>
<td>members no more let</td>
<td>8, 1014/25</td>
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<td>unity</td>
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*Thomas More Studies 12.2 (2017)*
of the catholic or
whole known catholic or
more let the whole
ye wot, since the
known, and the whole
the whole catholic or
but one catholic or
this word "catholic" signifieth
since this common known
right-faithful, Christian church was
in putting our Savior
certain secret, scattered congregation
and not a church
a minister of that
nor people of an
Tyndale stand by his
heard, a church of
to ground the "church"
all, but some such
very elects, and all
folk only uncertain and
member of his own
have the very church
the church a congregation
may, whereby their "church"
that can be none
be they a secret,
and not of an
cannot spy out the
scattered flock of his "
church, and not an
church. For of an
Tyndale's church of his
neither any church of
church, and not an
only... with such an
other church or congregation
invisible, and a company
readers, that Friar Barnes'
but saith it is
us to know his
us to know his
cannot say, taking an
ensure if it remained
his heresy of his
Scripture is not any
his holy true church
Barnes, taking your secret,
Father Barnes, such an
send us to an

universal known church, be those 8, 1014/ 20
universal church that is made 8, 1014/ 21
universal church to be called 8, 1014/ 26
universal church is one whole 8, 1024/ 13
universal church being made of 8, 1024/ 16
universal church. For not only 8, 1025/ 25
universal church. And therefore, like 8, 1025/ 29
universal, is yet called Catholic 8, 1026/ 20
universal church of Christ hath 8, 1031/ 17
unknown of only good men 8, 617/ 22
unknown church, nor people of 8, 617/ 24
unknown church to administer them 8, 617/ 25
unknown church nor for his 8, 617/ 29
unknown elects. For he hath 8, 665/ 12
unknown " of his only elects 8, 665/ 20
unknown as himself wotteth not 8, 666/ 22
unknown both who they be 8, 666/ 30
unknown , but extendeth it unto 8, 667/ 8
unknown church; that is to 8, 667/ 19
unknown . And in this he 8, 667/ 34
unknown ... and yet labor to 8, 667/ 36
unknown " might seem to be 8, 668/ 1
unknown church, which can neither 8, 668/ 24
unknown sect but they neither 8, 668/ 35
unknown church it appeareth plainly 8, 678/ 23
unknown church. And the known 8, 725/ 2
unknown " church of his elects 8, 728/ 30
unknown church of elects, And 8, 731/ 2
unknown church could he not 8, 732/ 9
unknown elects clear gone again 8, 732/ 11
unknown heretics nor any known 8, 733/ 26
unknown sort of elects only 8, 772/ 33
unknown kind of "feeling faith 8, 772/ 34
unknown : ye may see yourselves 8, 801/ 6
unknown though every one of 8, 847/ 22
unknown church cannot be the 8, 847/ 27
unknown which: I shall therefore 8, 872/ 33
unknown church, if we happen 8, 873/ 4
unknown church... let us yet 8, 883/ 30
unknown church, as he doth 8, 887/ 36
unknown . For else ye would 8, 891/ 32
unknown church what hath he 8, 895/ 6
unknown church... but the known 8, 896/ 7
unknown , whereof she is never 8, 896/ 22
unknown spiritual church... ye might 8, 902/ 3
unknown thing which church is 8, 903/ 19
unknown church. By which sending 8, 904/ 24
the true church is unknown, and each of your
is to say, some unknown church: yet, Father Barnes
in proof of his unknown church against the known
they would have it unknown, that men might have
be also all the unknown good, virtuous people that
and not of any unknown church, as Barnes would
should be such an unknown thing as they that
err is only the unknown church of folk pure
faithful folk as were unknown among that company and
taken for a church unknown ... and hang upon every
world a church ever unknown . And he that wrote
some few scattered persons unknown , here one and there
Scripture; and of an unknown church no man can
was a secret church unknown , whereof some of themselves
t of true, good men unknown For though a hypocrite
a hypocrite may be unknown for naught, yet he
of their "catholic church unknown "... I have even with
of a secret, scattered, unknown church, and yet each
Church should be no unknown church. First, it is
First, it is not unknown that Friar Barnes hath
offended complain to an unknown particular church, or to
bade him seek an unknown church nor an unknown
complain to a church unknown part of a church
and with the secret, unknown nor to all the
needs be a church unknown church of only good
bad both... or an unknown , of only holy people
Catholic Church were an unknown church of only good
in earth were an unknown church of only such
wot well, be an unknown church. And that their
only good, holy people unknown , clean and pure, without
must needs be an unknown church of only good
must be a person unknown , and not be perceived
church were a secret, unknown church scattered about the
special proof of his unknown holy church, to prove
it a company of unknown faithful folk being holy
For if it were unknown , how should he bid
For if it were unknown , how could it anything
neither agree with Tyndale's unknown church... Saint Augustine saith
church of only saints unknown church of "repentant sinners
were the church an unknown . Nor he hath not
at the least an unknown church of only good
Catholic church, and none unknown church of only good
earth, is no secret, unknown church. For he lamenteth
great length the secret, unknown church, as Friar Barnes
ye heard the secret, unknown church devised by William
hath built themselves10 an unknown church framed and set
have all their churches unknown church, in the devising
unknown not one of them
have all their churches
unknown to no man more
unknown to seek a church
unknown and always shall be,
unknown her, and evermore still
unknown of men and women
unknown and women unknown, which
unknown prove the true church
unknown of theirs, or some
unknown known church and none
unknown if it be an
unknown known church, and none
unknown church, and no church
unknown but then of an
unknown be sure of an
unknown church, but that an
unknown their device of an
unknown than he proveth his
unknown and say it is
unknown they would prove it
unknown their own fantastical church
unknown signs by which his
unknown that cause made it
unknown minister, of a church
unknown know what the church
unknown the very church is
unknown church can be none
unknown cannot know what the
unknown they know what the
unknown the Scripture that the
unknown the Scripture what their
unknown his church in earth
unknown known head unto an
unknown church, and that the
unknown very church... hath an
unknown they say, "of the
unknown and of the same
unknown that both known and
unknown that both known and
unknown they say) the secret,
unknown always said, the secret,
unknown church can be none
unknown only his secret church
unknown is his very church,
unknown that is holy and
unknown of this holy catholic
unknown the very church and
unknown confutation of Friar Barnes'
unknown ever in this world
unknown And that he was

unknown . And in conclusion so
unknown than every man's own
unknown which neither by those
unknown . And yet do they
unknown . Wherefore, good Christian readers
unknown , which unknown church diverse
unknown church diverse of them
unknown . For if the church
unknown church of theirs. In
unknown . Which one point proved
unknown church, yet is it
unknown church, yet is of
unknown church of any of
unknown church of any of
unknown . For the first proof
unknown church no man can
unknown church, it must needs
unknown church is the very
unknown church is but a
unknown church, but like unto
unknown , yet in their peevish
unknown , and wherein they describe
unknown , there is not one
unknown church and which he
unknown , and such also, as
unknown ; nor they that refer
unknown believeth; ergo, the credence
unknown . But then I ask
unknown church. For we cannot
unknown church believeth; ergo, the
unknown church believeth, for they
unknown church believeth that article
unknown church believeth therein: this
unknown ? Moreover, the head of
unknown body, and made a
unknown church... which is the
unknown head, which is, they
unknown church and yet his
unknown church he is the
unknown head, and the holiness
unknown body, the head known
unknown church whereof only Christ
unknown sort of only holy
unknown . Now, if they would
unknown when they shall come
unknown , and the unholy catholic
unknown , and that is only
unknown church cannot be had
unknown I lay them Saint
unknown holy church. Whereby it
unknown to every other member
unknown what that were to
known and no church unknown. Consider now, good readers 8, 1015/ 26
the church to be unknown lest the authority of 8, 1015/ 28
church must needs be unknown. But now, good readers 8, 1015/ 34
it out of any unknown church? And when he 8, 1021/ 21
And was it an unknown church that he was 8, 1021/ 24
put out of an unknown church, and received into 8, 1021/ 26
and received into an unknown church again: then shall 8, 1021/ 27
orders be not in unknown churches, for these be 8, 1022/ 4
be known folk, or unknown? And he also that 8, 1022/ 11
he be known, or unknown? If both he that 8, 1022/ 12
meant not that an unknown company should appoint unknown
the church of Christ unknown when Saint Paul also 8, 1022/ 25
should complain unto an unknown church. If they regard 8, 1023/ 4
them to a church unknown church, but either he 8, 1023/ 11
go seek the secret, unknown … such one as they 8, 1023/ 15
should be a church unknown church of elects to 8, 1024/ 4
church; for of an unknown company can there be 8, 1024/ 28
be minister, should be unknown? Moreover, Saint Paul saith 8, 1024/ 32
should be a church unknown. For whereas all the 8, 1028/ 26
shall upon reasonable warning unknown, if our Savior say 8, 1029/ 2
And he hath granted unlawful again it all. But 8, 723/ 8
prince, but as an unlawful whoredom unto as many 8, 584/ 17
pope hath himself "granted unlawful tyrant… because he doth 8, 585/ 6
or intrusion, or other unlawful whoredom to as many 8, 586/ 31
such "marriage" is very unlawful coming, thereinto. And as 8, 629/ 9
that chastity was an unlawful lechery and plain abominable 8, 645/ 26
what law it were unlawful vow, and would that 8, 696/ 18
the vow of chastity unlawful for him, to say 8, 865/ 33
both the learned and unlawful , and our wedding lawful 8, 928/ 9
to beguile the poor unlawful laypeople too may yet 8, 618/ 33
us! Only the accursed unlawful people… with turning their 8, 624/ 24
Thou learned, or thou unlawful people that know not 8, 641/ 31
then? Thou that art unlawful ?Well ye wot that 8, 668/ 6
thou, pardie, that art unlawful ?Thou that canst scantily 8, 668/ 9
every man learned and unlawful shalt perceive it anon 8, 668/ 11
Scripture, would he mock unlawful , for so far as 8, 668/ 19
And though that some unlearned people, and make them 8, 784/ 35
men, but even by unlearned use this word "learn 8, 846/ 19
and open to men unlearned women too, such faults 8, 902/ 16
here and there some unlearned people, and make them 8, 923/ 33
to the deceit of unlearned and newfangled people with 8, 933/ 33
he shall speak very unlearned folk, and damnation of 8, 959/ 5
belief as in the unlearnedly. For be the thing 8, 938/ 34
filthy themselves, and therefore unlikely , and therefore so far 8, 723/ 10
will think them fully unmeet to rebuke other men's 8, 653/ 1
ribalds, be men full unmeet to be mocked and 8, 679/ 31
for God to send unmeet for God to send 8, 717/ 20
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<td>all.&quot; That is plain</td>
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<td>many things more, were</td>
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<td>8, 884/ 2</td>
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<tr>
<td>that Friar Barnes saith</td>
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<td>8, 963/ 13</td>
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<td>his words, and Tyndale</td>
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<td>8, 738/ 26</td>
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</table>
Scripture truly and which understand that Barnes hath very simple and an not only be reckoned by the apostles left things that were left things well-known and yet a word of his the word of God those other holy things I say written and it in writing or scripture of God shall well arise and walk should he bear himself can of itself ascend from Easter last past not without great and the laws and lawful respect to good works, us, nor none that as should and would for feigned words, they friars, and their monks bleary our eyes with, in your hands, ye prank of heretics to purpensed falsifying of books which he saith we so doth he after variance: so doth he before their baptism have flesh as the Lollards for lack of the though that some unlearned doth the holy doctors and injury, and you true. For why to though God Almighty would whereof, after the common so bold as to such as these heretics shall our Savior himself do they, too, that things that many men glad to treat and at their death... must a hundred that did soever a man may though the Jews did
and all holy ceremonies used in God's Service, and 8, 583/ 37
that manner to be used whereby the governors might 8, 590/ 27
be in such wise used toward the most simple 8, 590/ 31
now were of old used, in the time of 8, 632/ 4
old but that he used allegories. Luther and Tyndale 8, 635/ 30
rebuking that Saint John used And therefore Tyndale saith 8, 653/ 36
the Catholic Church have used ever that craft, not 8, 683/ 34
God, so have they used themselves in other writers 8, 685/ 7
if they would have used this answer that Tyndale 8, 722/ 8
and when God hath used the knowledge of the 8, 739/ 22
wherefore our Savior himself used those means to persuade 8, 792/ 22
he had sold, and used continually to sell, many 8, 813/ 14
his answers… but so used myself as though I 8, 814/ 8
almost all the sacraments, used in the known Catholic 8, 842/ 27
many of the sacraments, used in the Catholic Church 8, 842/ 34
upon the holy ointment used in the consecration of 8, 863/ 12
taken into company, then used to lead men out 8, 877/ 4
satisfied, and also have used his ghostly counsel for 8, 884/ 23
fashion that M. Henry used of folly; that is 8, 901/ 8
of commanding have been used by folk somewhat better 8, 919/ 32
that Saint Paul himself used either that same word 8, 920/ 10
would Saint Gregory have used those words that he 8, 926/ 17
by, against the things used in the known Catholic 8, 932/ 5
virtuous works which were used therein and the miracles 8, 934/ 7
their sect great princes, used their authority against the 8, 954/ 27
Catholic people suffered and used none other defense… saving 8, 954/ 29
have for attaining thereof used himself sufficiently in such 8, 966/ 8
devotion are in vain used , the pledge or earnest 8, 967/ 31
what wiliness he hath used therein, and yet what 8, 969/ 31
of heart, with diligence used in avoiding sin and 8, 970/ 14
say that the ceremonies used in the baptism were 8, 982/ 30
other ornaments as are used in the church about 8, 988/ 18
day been the continually used order, as shameless as 8, 1011/ 17
name of "church" is used in Scripture sometimes for 8, 1012/ 29
of their evil behavior used at their housel, in 8, 1017/ 26
all. About this purpose useth he now this order 8, 576/ 6
Zwingli how fitly he useth his terms, in calling 8, 578/ 8
law is good, nor useth not himself as a 8, 585/ 5
it forth, that he useth it not once or 8, 602/ 21
ceremonies which the Church useth now were of old 8, 632/ 4
saith that the clergy useth to "destroy the literal 8, 635/ 22
genral manner that he useth where he saith, "They 8, 667/ 5
eexample how the Church useth itself in the exposition 8, 733/ 34
then, like as God useth miracles and divers other 8, 739/ 15
himself. But, ordinarily, God useth outward means and instruments 8, 744/ 1
means, like as God useth the bodily senses, which 8, 744/ 6
to fear. For Tyndale useth none… but saith it 8, 797/ 9
in one thing he useth no good, honest fashion 8, 916/ 33
excommunicamus than any man useth now… wherewith many shall 8, 921/ 1
forgiven, to him that useth these ways to get 8, 965/ 12
every man so sufficiently
there, then set divers
cause of the reverent
people, making of constitutions,
of the Church for
and such unreverent fashion
with God in well
with these only women
of amendment and well
and a wary living,
that he turned the
of the clergy, which
saith, "Orate pro invicem,
words "qua talia habebat
that they have with
all, every one, "with
because he should not
brain that he hath
to whom he had
beware, and his counsel
such ungracious matters and
of mine ale and
out on every side,
to say the same
to be mortal, and
and in some places
places of Scripture as
in the end, that
upon all three, and
that one matter alone
of that church, and
death, already dead and
lo, the King's Highness
preaching is this but
that all others are
effectual to turn over
be after forgiven, but
proof for his purpose,
own bringing forth, destroyeth
that repenteth, let him
every man put himself
avail Friar Barnes... but
were, by your words,
Friar Barnes... but it
Barnes that they do
that Friar Barnes hath
quite against himself, and
wrinkled and not all
publican." This is the
hearers, if for their

useth to be so soon
ushers under him to teach
using of the priest's person
using of ceremonies, taking away
using of true distinctions in
using yourselves at your assembly
using and applying convenient occasions
using no reason but such
using of the sacraments shall
using diligence to withstand sin
usually declare themselves repentant by
ut salvevmini." Saint Augustine affirmeth
ut dimittentur"declareth plainly the
utter defiance forsaken both the
utter defiance forsaken both the
utter his brother's fault unto
uttered himself such things with
uttered of his books before
uttered , by Almighty God himself
uttering of such poisoned books
uttering of my chaffer to
utterly thrown down and overwhelmed
utterly of all the remnant
utterly die with the body
utterly quenched, when the people
utterly condemn to the devil
utterly marreth all his matter
utterly love no Lenten fast
utterly destroyed the foundation of
utterly to dissolve the body
utterly destroyed in spirit... and
utterly confuted Luther upon Luther's
utterly to forbid them? not
utterly feigned and false, both
utterly and destroy clearly Tyndale's
utterly damned remediless. Which false
utterly spent about naught. And
utterly Barnes' whole purpose, but
utterly repent. Let him show
utterly in the power of
utterly they leave his purpose
utterly vain! For ye say
utterly destroyeth Friar Barnes' false
utterly confound Friar Barnes' heresy
utterly failed of proving his
utterly destroyeth his own church
utterly spotless, and that it
uttermost pain that our Master
uttermost remedy he would send
thing itself, and let
own deeds, and in
of which was many
their false glosses and
that it was no
Saint Augustine saith, "In
given many monitions in
that it were in
reward all wrougth in
never be preach'd in
by your words, utterly
of devotion are in
they received it in
and he laboureth in

Vigilantius Dormitansius, Manichaeus,
Eutyches Heretic, Ebyn Heretic,
his people from the
was before, suffered to
may marvel where were
his distinction then clean
man that considereth the

that in the great
all our debate and
thereof, ariseth all the
senses some debate and
since the debate and
and be fallen at
readers, that all the
standeth between us in
these had been the
when they were dead,
that were false therein
or that they had
they all have each
we agree and he
wherein each of them
the whole world the
these men and we
where he seeth them
and the Catholic Church
as they and we
all that ever we
their contrary sects so
Friar Barnes and we
William Tyndale and we
Friar Luther and we
Friar Huessgen and we
vary, and wherein we
that they and we
all you other churches

vain   words pass. More Very  8, 608/ 4
vain   traditions of their own  8, 609/ 30
vain   , some evil, and some  8, 612/ 10
vain   fleshy traditions. He made  8, 691/ 20
vain   doctrine... but that it  8, 730/ 20
vain   soundeth at the ear  8, 747/ 35
vain   ... and had also done  8, 758/ 17
vain   for any man to  8, 786/ 14
vain   which thing the liberal  8, 820/ 1
vain   , but some men must  8, 873/ 37
vain   ! For ye say I  8, 895/ 3
vain   used, the pledge or  8, 967/ 31
vain   , treasuring and laying up  8, 967/ 34
vain   to pull down Christ's  8, 992/ 17

Valentinus , Arius, Jovinian, Helvidius, Eunomius  8, 694/ 34
Valentinus Heretic, Eunomius Heretic, Arius  8, 728/ 3
valley   looking up upon him  8, 591/ 36
vanish   away, as it were  8, 1033/ 20
vanished   away all his five  8, 598/ 16
vanished   and gone. For then  8, 748/ 33
variance   in the expositions of  8, 612/ 24
variance   of our faiths the  8, 658/ 6
variance   hath been about the  8, 658/ 33
variance   Which "thou" meaneth he  8, 668/ 8
variance   : so doth he use  8, 744/ 9
variance   is not in the  8, 812/ 3
variance   with her, and so  8, 904/ 1
variance   between them and us  8, 995/ 39
variance   , which is in effect  8, 1001/ 21
variances   between the Jews and  8, 721/ 28
varied   they never so far  8, 694/ 17
varied   from the consent of  8, 713/ 8
varied   together upon the right  8, 721/ 17
varied   from other in the  8, 1012/ 37
varieth   from... all the old  8, 766/ 21
varieth   with other as well  8, 872/ 18
variety   of good parts and  8, 907/ 17
vary   nowadays, those old prophets  8, 621/ 4
vary   and doubt yet must  8, 724/ 23
vary   , we agree... and he  8, 766/ 20
vary   for... as appeareth well  8, 811/ 26
vary   for, to leave both  8, 812/ 9
vary   between themselves that Lutherans  8, 817/ 21
vary   , and wherein William Tyndale  8, 872/ 15
vary   , and wherein Friar Luther  8, 872/ 16
vary   , and wherein Friar Huessgen  8, 872/ 16
vary   , and wherein we vary  8, 872/ 17
vary   with all the other  8, 872/ 17
vary   for be for our  8, 872/ 23
vary   with her, and tell  8, 903/ 25
their own heads to vary from all the remnant
they and we to vary upon the means of
then in this we vary with all our adversaries
one of them always varying from the doctrine of
of another, and all varying from the doctrine of
fall into the mashing vat and turn himself into
out of the heart

vain, that the sins without
vein of the heart, and
vein Caelestiane?" ("Where art thou

venial sins above-named be consumed

venial sins is not redeemed
venial For they be forgiven
venial , as Tyndale doth, and
venial upon you; for many
venance taken, they were still

venance of God fallen upon
venance of God, full sore
venance . And some others there

venance upon you; for many
venance taken, they were still

venance of God, full sore
venance of God, full sore
venance of God, full sore

venance of God, full sore
venance of God, full sore
venance of God, full sore

venance of God, full sore
venance of God, full sore
venance of God, full sore

venance of God, full sore
venance of God, full sore
verily believe, in good faith
verily , with their traditions and
verily well also by the
verily fear they shall fall
verily represent the scribes and
verily meant and intended by
verily died nor verily rose
verily rose again; even likewise
verily knoweth, believe some such
verily suppose, in my mind
verily that until Friar Luther
verily there can no man
verily think that some one
verily, Father Barnes, here ye
verily think that the thing
verily , good Father Barnes, it
verily ye would have done
verily methinketh that in one
verily believe that against his
in which we may have said... but that God, that is the of faith and of and of his blessed Christ and his blessed instead of Christ's blessed and there is no his all manner of willing to know the bright sun of his confession of faith and and of his blessed Christ and his blessed willing to know the good commentators expound these the true church and may be made a are not only golden there are not only silver, but there are anointed fingers, your holy anointed persons, and upon church bells, Books, candles, to God's Service... nor all hallowing of copes, neither did the Donatists which the Donatists did thing with which we wealth they hated; for " process of those four one of those four words, the which was words, the which was against the Donatists, which " as for them, they which Friar Barnes is And therefore the Donatists that Saint Augustine was that himself is now in diverse times diversely wot well, no man under God, and Christ's nor archdeacon, parson nor and confess for Christ's pope is but the Jesus," and the pope " the pope is the preaching believed that any all abominable deeds and
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<td>behold the heavenly mysteries</td>
<td>8, 977/ 1</td>
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<td>verily</td>
<td>, whosoever taste thereof shall</td>
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<td>Verity</td>
<td>&quot; And &quot;for this cause</td>
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<td>verity</td>
<td>,&quot; etc. O my lords</td>
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<td>verity</td>
<td>. More In all this</td>
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<td>verity</td>
<td>; and no man findeth</td>
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<td>. Now, in telling us</td>
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<td>in him, More Lo</td>
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<td>, so that she cannot</td>
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<td>of faith, but the</td>
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<td>.&quot; These words of Lyra</td>
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<td>.&quot; Barnes would here seem</td>
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<td>,&quot; what saith he other</td>
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<td>verses</td>
<td>, saith of him himself</td>
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<td>very-faithful</td>
<td>folk how happeth it</td>
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<td>vessel</td>
<td>of gold or silver</td>
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<td>and silver, but also</td>
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<td>vestments</td>
<td>, your holy chalices, and</td>
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<td>... and chalices, and mocking</td>
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<td>, chalices, holy chrism, oil</td>
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<td>, and chalices, and such</td>
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<td>vex</td>
<td>Saint Augustine with that</td>
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<td>vex</td>
<td>Saint Augustine. Now, if</td>
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<td>vex</td>
<td>Friar Barnes. Yet if</td>
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<td>vexation</td>
<td>giveth understanding,&quot; and &quot;the</td>
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<td>vexations</td>
<td>of the Church, Saint</td>
<td>8, 987/ 35</td>
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<td>of the Donatists with</td>
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<td>,&quot; saith he, Saint Augustine</td>
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<td>not Saint Augustine with</td>
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<td>with us. But this</td>
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<td>... first by paynims, that</td>
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<td>Friar Barnes with that</td>
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<td>vicar</td>
<td>in earth and so</td>
<td>8, 576/ 31</td>
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<td>vicar</td>
<td>, to nun nor friar</td>
<td>8, 838/ 22</td>
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<td>in &quot;the church,&quot; And</td>
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<td>vicar</td>
<td>of Christ, and not</td>
<td>8, 921/ 30</td>
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<td>vicar</td>
<td>&quot; under Christ, and confesseth</td>
<td>8, 924/ 5</td>
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<td>vicar</td>
<td>of Christ here upon</td>
<td>8, 963/ 4</td>
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<td>vice</td>
<td>were sin! But first</td>
<td>8, 765/ 16</td>
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<td>vice</td>
<td>: I said but the</td>
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but nevertheless for that as are well-known for them honor in their
the Baptist rebuked the that time the same see also that such
findeth he many unsantly fall to the same describeth he partly the
it is for any gowns, and rochets, and to their charge the
and against all other such works as be they put trust of
that now their three-days' it. Now, as for us? Nicolaus and Cerinthus, great, and of such
that shall have such should be in so man, but a very, some in dishonest and
ween, so poor a is dwelling any one in his epistle to broken off from this
is compared to the I am the very it abide in the branches of that very fall off from the the branches of that a branch of that branch of that very without members, nor the that labored within the
But the pope with company, "the pope with compelleth him not with compelleth no man with the heretics began such intruded by force and For as the young them the generation of called the "generation of the generation of poisoned the generation of poisoned that the generation of to believe the perpetual
vice which goeth next it vice , which ye find and vices . And if there were vices of the Jews not vices in the Catholic Church vices as are well-known for vices , as I have partly vices still. And when Saint vicious living, and partly the vicious person to take upon vicious living, all these things vicious living that he layeth vicious and misruled persons, and vicious indeed, which Barnes planteth victory ; some in horses and victory that they brought from victual ... they may provide at Vigilantius Dormitans, Manichaeus, Valentinus, Arius
glorious and strength, that those vigor and strength therein that vile manner handled at his vile worm. A man may vile ; let us therefore endeavor village in Christendom, in which villainous knave, but he may Vincentius (which epistle is in
vire of Christ's Mystical Body vine , and all the members vine , and ye be the vine ... no more," said our vine ... may by the devil's vine and so bring forth vine . And thus meaneth Barnes vine can never sin deadly vine but by God's election vine left without branches); since vineyard . It is she only violence compelleth us to have violence compelleth us to have violence to do them honor violence to believe that priest violence themselves. For yet in violence into their places, and viper serpents gnaw out their viper and serpents. Of John viper ." For as the young vipers can neither understand nor vipers can neither understand nor vipers can neither understand nor virginity of our Lady; wherewith

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Confutation Part 2: Concordance of Major Terms 1270

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<td>Book) that the perpetual virginity of our Lady, he 8, 809/ 2</td>
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<td>article of the perpetual virginity of our Lady...Tyndale 8, 809/ 25</td>
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<td>but that the perpetual virginity of our Lady is 8, 1005/ 2</td>
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<td>objection of the perpetual virginity of our Blessed Lady 8, 1005/ 31</td>
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<td>the perpetuity of her virginity. But yet, since no 8, 1006/ 7</td>
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<td>parable of the ten virgins, five fools and five 8, 1016/ 27</td>
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<td>spouse with the wise virgins shall be gone in 8, 1016/ 33</td>
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<td>parable of the ten virgins, five wise and five 8, 1020/ 3</td>
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<td>either of faith or virtue that the synagogue of 8, 617/ 7</td>
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<td>themselves, and call them virtue, and avow the break 8, 653/ 16</td>
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<td>points of faith or virtue, the false sentence for 8, 677/ 34</td>
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<td>of such holiness and the perpetuity of her virtue...Tyndale 8, 1005/ 2</td>
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<td>only the known, approved commended for any great 8, 722/ 12</td>
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<td>the manners, and the virtue of those two men 8, 750/ 35</td>
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<td>come, and were by virtue thereof made able to 8, 755/ 23</td>
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<td>of truth and of virtue, which expresseth its own 8, 765/ 33</td>
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<td>men of such excellent virtue be all one 8, 784/ 33</td>
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<td>nor of so much virtue, were three, against both 8, 784/ 34</td>
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<td>living, and more very virtue, as were Saint Augustine 8, 805/ 16</td>
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<td>and should persevere in virtue in him... than have 8, 833/ 6</td>
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<td>their effect, strength, and virtue, and if they fall 8, 852/ 14</td>
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<td>Lord Jesus Christ, in virtue of our Lord Jesus 8, 920/ 23</td>
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</tr>
<tr>
<td>of God, in the virtue of Christ's Passion. But 8, 906/ 27</td>
<td></td>
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<tr>
<td>to be with the virtue of Christ's Passion, by 8, 970/ 12</td>
<td></td>
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<tr>
<td>in faith as other virtue of patience, and the 8, 978/ 12</td>
<td></td>
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<tr>
<td>and which were the virtues? But so is it 8, 677/ 20</td>
<td></td>
</tr>
<tr>
<td>as for the other virtues, that so flowered in 8, 731/ 25</td>
<td></td>
</tr>
<tr>
<td>those manners and those virtues and manners that then 8, 731/ 34</td>
<td></td>
</tr>
<tr>
<td>Catholic Church. And what virtues, that we might thereby 8, 732/ 1</td>
<td></td>
</tr>
<tr>
<td>teacheth now, and which virtues be those? Surely even 8, 732/ 28</td>
<td></td>
</tr>
<tr>
<td>Saint Augustine rehearseth the virtues in this Catholic church 8, 732/ 29</td>
<td></td>
</tr>
<tr>
<td>Saint Augustine and the virtues that he praiseth in 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>all his high fleshly virtues that were in him... than have 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>alone&quot; only, without other virtues that we might thereby 8, 732/ 1</td>
<td></td>
</tr>
<tr>
<td>three diverse and distinct virtues, be those? Surely even 8, 732/ 28</td>
<td></td>
</tr>
<tr>
<td>bald gloss, that three virtues in this Catholic church 8, 732/ 29</td>
<td></td>
</tr>
<tr>
<td>of those other two virtues that he praiseth in 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>us somewhat of their virtues that were in him... than have 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>unto himself, for a virtues that were in him... than have 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>great assemblies of holy, be, against so many virtues, that we might thereby 8, 732/ 1</td>
<td></td>
</tr>
<tr>
<td>writing, Gratian, a good, virtues that were in him... than have 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>Scripture, by the old, virtues that were in him... than have 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>example of his own virtues that were in him... than have 8, 732/ 34</td>
<td></td>
</tr>
<tr>
<td>and died, a holy, virtues that were in him... than have 8, 732/ 34</td>
<td></td>
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<tr>
<td>the good living and virtues that were in him... than have 8, 732/ 34</td>
<td></td>
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</table>

Thomas More Studies 12.2 (2017)
was, by the good,  
with Christian living and  
Church, extolling the holy,  
fair visage of very  
and besides that, the  
a word that the  
place speaketh of the  
of either persecution or  
believers, but also good,  
meanwhile how many good,  
that are good and  
again, therein many right  
whole company where many  
not always holy and  
country good and holy,  
under a cloak of  
favor to the good,  
all the unknown good,  
be, all the meinie,  
and especially so fully  
Church both concerning the  
church of all holy,  
points of faith or  
of only good, holy,  
sin and doing good,  
was by a very  
put down the good,  
communication or his good,  
their places, and many  
that a good, holy,  
would a very holy,  
were a good, holy,  
nuns were well and  
day a right fair  
than if he went  
which every one is  
which every one is  
all her parts being  
forsake; but though he  
after the safe-conduct and  
the Scripture adulterated and  
he should be a "  
Christ's sheep hear the  
wolves hear not his  
Christ's sheep hear the  
wolves hear not his  
own sheep hear his  
that they hear Christ's  
understand, nor know, the  
and therefore understandeth his  

<table>
<thead>
<tr>
<th>Term</th>
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<tr>
<td>virtuous</td>
<td>living that then was</td>
<td>8,731/13</td>
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<td>virtuous</td>
<td>conversation to win their</td>
<td>8,731/15</td>
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<td>virtuous</td>
<td>living of their own</td>
<td>8,732/19</td>
</tr>
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<td>virtuous</td>
<td>living, and preached not</td>
<td>8,732/20</td>
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<td>virtuous</td>
<td>living that then was</td>
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<td>virtuous</td>
<td>living of the Church</td>
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<td>living, as Tyndale would</td>
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<td>virtuous</td>
<td>livers, and never did</td>
<td>8,760/21</td>
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<td>virtuous</td>
<td>priests and religious people</td>
<td>8,832/3</td>
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<td>virtuous</td>
<td>can take no great</td>
<td>8,832/18</td>
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<td>virtuous</td>
<td>folk, and such as</td>
<td>8,832/26</td>
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<tr>
<td>virtuous</td>
<td>people are among them</td>
<td>8,835/23</td>
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<td>virtuous</td>
<td>in his own heart</td>
<td>8,853/21</td>
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<td>virtuous</td>
<td>men, as hath appeared</td>
<td>8,856/5</td>
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<td>virtuous</td>
<td>living and cleanliness they</td>
<td>8,879/20</td>
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<td>people that are in</td>
<td>8,911/24</td>
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<td>virtuous</td>
<td>people that have true</td>
<td>8,912/26</td>
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<td>virtuous</td>
<td>in all points besides</td>
<td>8,912/29</td>
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<td>virtuous</td>
<td>and holy as besides</td>
<td>8,913/30</td>
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<td>virtuous</td>
<td>works which were used</td>
<td>8,934/6</td>
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<tr>
<td>virtuous</td>
<td>men, clean without spot</td>
<td>8,950/9</td>
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<td>virtuous</td>
<td>living. Now, where Christ</td>
<td>8,950/30</td>
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<td>virtuous</td>
<td>people, pure and clean</td>
<td>8,963/9</td>
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<td>works in his life</td>
<td>8,970/15</td>
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<td>, holy man, in the</td>
<td>8,989/21</td>
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<td>ceremonies of the Church</td>
<td>8,1023/1</td>
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<td>, Christian works, a good</td>
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<td>people of the right</td>
<td>8,1027/11</td>
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<td>virtuous</td>
<td>man of the true</td>
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<td>man not let to</td>
<td>8,1027/27</td>
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<td>virtuous</td>
<td>man, so pure and</td>
<td>8,1028/4</td>
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<td>virtuously</td>
<td>done. And thus ye</td>
<td>8,690/12</td>
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<td>visage</td>
<td>of very virtuous living</td>
<td>8,732/20</td>
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<tr>
<td>visible</td>
<td>before us all naked</td>
<td>8,644/18</td>
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<tr>
<td>visible</td>
<td>. But thereto answereth also</td>
<td>8,845/10</td>
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<tr>
<td>visible</td>
<td>, but the congregation of</td>
<td>8,845/16</td>
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<tr>
<td>visible</td>
<td>, herself were yet invisible</td>
<td>8,845/20</td>
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<td>visit</td>
<td>their iniquities with the</td>
<td>8,608/33</td>
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<tr>
<td>visiting</td>
<td>the congregation, without whose</td>
<td>8,885/31</td>
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<td>vitiated</td>
<td>with false glosses and</td>
<td>8,622/22</td>
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<td>voice</td>
<td>crying in desert, &quot;Make</td>
<td>8,651/15</td>
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<td>voice</td>
<td>of Christ (John 10)</td>
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<td>voice</td>
<td>, but compel the Scripture</td>
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<tr>
<td>voice</td>
<td>of Christ (John 10)</td>
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<tr>
<td>voice</td>
<td>, but compel the Scripture</td>
<td>8,726/31</td>
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<tr>
<td>voice</td>
<td>, but the world heareth</td>
<td>8,728/35</td>
</tr>
<tr>
<td>voice</td>
<td>... but also for the</td>
<td>8,729/8</td>
</tr>
<tr>
<td>voice</td>
<td>of Christ that is</td>
<td>8,729/10</td>
</tr>
<tr>
<td>voice</td>
<td>, and can discern his</td>
<td>8,729/25</td>
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</tbody>
</table>
My sheep hear my voice, and another man’s voice, do they not know
and must hear the voice of Christ from other
not err, because the voice of her shepherd. And
hear none other man’s voice of her shepherd cannot
the hearing of Christ’s voice, but his. More Here
because she heareth the voice of her shepherd, and
and must hear the voice of her shepherd. And
are mine hear my voice, and hear not the
and hear not the voice, and cleaving to his
his do hear his voice of strangers he seemeth
in writing nor in voice than Christ’s… then are
You bring not his voice… but you come with
come with your own voice, with your own statutes
you hear not the voice of the true shepherd
They have not the voice of God with them
be not always the voice of murderers and thieves
because there needed no excommunicamus is not the
adherents… would with one My sheep hear my
voice, and another man’s voice do they not know
they know not the voice of other man’s.
Catholic church by the voice of such heretics, Christ’s
as Saint Paul whose the body by its
of Christ from other excommunicamus. These be the
these words “be the baptizing of children is standing but indifferent and
return again to me not again to God returneth not to him
should it not be be well able to
we: that they are Ergo, but if ye
might so soon be timore nocturne, a sagitta
Bernard saith, “Pro huiusmodi and chalice, be things voluntary, to the doing whereof
and chalice, be things voluntary, to the doing whereof

8, 861/ 35
8, 861/ 36
8, 862/ 2
8, 862/ 13
8, 862/ 14
8, 862/ 22
8, 869/ 17
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8, 888/ 11
8, 888/ 11
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8, 916/ 17
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8, 918/ 38
8, 919/ 1
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8, 1029/ 34
8, 681/ 15
8, 683/ 23
8, 1026/ 6
8, 988/ 2
8, 987/ 6
8, 700/ 22
we say that the voluntary things be not lawful 8, 700/ 32
upon such kinds of " voluntary," to help first such voluntary 8, 701/ 9
we bestowed aught upon " voluntary," to seek and search voluntary 8, 701/ 19
these men call it, " voluntary,"; so that finally the voluntary 8, 701/ 27
should call it all " voluntary,"; for some of it voluntary 8, 702/ 13
things that they call " voluntary," should be by any voluntary 8, 702/ 27
these men call it, " voluntary,". Howbeit, I marvel why voluntary 8, 703/ 3
and satisfaction... not only voluntary besides, but also such voluntary 8, 868/ 16
nor the Church did vomit and spew them out voluntary 8, 626/ 35
that he will therefore vouchsafe to do anything at vouchsafe 8, 582/ 25
not, he saith, "greatly" vouchsafe to speak of. And vouchsafe 8, 834/ 24
that he will greatly vouchsafe to speak of. O vouchsafe 8, 835/ 19
that no man should vouchsafe to read over once vouchsafe 8, 862/ 26
the intent they may vouchsafe to pray for us vouchsafe 8, 977/ 29
and no man after vouchsafe , but if they amended vouchsafe 8, 1032/ 34
passing, in that he vouchsaied himself to come into vouchsaied 8, 755/ 15
so much as have many of them did vouchsaied to bid him once vouchsaied 8, 1027/ 34
chastity and break their vow chastity and kept it vow 8, 640/ 35
the break of their vow , and will do no vow 8, 641/ 1
chastity was an unlawful vow for well done, and vow 8, 653/ 17
that to break the vow at naught and wed vow 8, 689/ 13
the scripture for us, " vow , and would that monks vow 8, 696/ 19
monks, that have by vow of chastity is a vow 8, 704/ 14
rule... and that they vow ye and pay it vow 8, 716/ 1
them, some for the vow forsaken flesh, may lawfully vow 8, 804/ 26
in contempt of his vow chastity... and for that vow 8, 831/ 32
whoso maketh any such vow of chastity and some vow 8, 887/ 17
in faith, that no vow and his oath too vow 8, 925/ 22
we will prove the vow weening that he have vow 8, 926/ 1
and consent that the vow of chastity should let vow 8, 927/ 17
she had broken her vow of chastity unlawful, and vow 8, 928/ 9
that our Lady did vow of chastity may not vow 8, 941/ 34
pleasure lawfully break his vow , whereof we find no vow 8, 1006/ 4
defoul shamefully with their vow chastity. And of very vow 8, 1006/ 12
vow-breaking bitchery, that never was vow 8, 1034/ 4
defqoul of Matrimony and vowed chastity both, to pollute vowed 8, 653/ 7
despite of Matrimony and vowed chastity and break their vowed 8, 630/ 19
holy men, that have vowed chastity was, for all vowed 8, 640/ 36
a man professing once vowed , professed nun. (I speak vowed 8, 659/ 19
liberty to wed a vowed , because of such as vowed 8, 659/ 20
speak of professed and vowed to God... till now vowed 8, 703/ 36
chastity that they have vowed unto God would fall vowed 8, 716/ 3
which after their chastity vowed chastity... I say that vowed 8, 734/ 11
of folk that had vowed chastity, keep their open vowed 8, 832/ 7
harlots instead of their vowed chastity. He knoweth well vowed 8, 832/ 10
in spiritual cleanness and vowed his money unto God vowed 8, 926/ 18
and Sapphira, saying, "Ananias vowed thyself under a religious vowed 8, 926/ 25
unto whom thou hast vowed perpetual chastity; and then vowed 8, 1006/ 1
abomination that any man vowing chastity should have wedded 8, 940/ 18

friars and nuns once vowing chastity afterward to wed 8, 1033/ 6

no person professing and vowing chastity may for his 8, 1034/ 3

of penance enjoined, in vows , in pilgrimage, in chastity 8, 579/ 24

to put trust in vows and in chastity... for 8, 581/ 36

counter to their own vows and promises made unto 8, 586/ 19

that friars breaking their vows and "wedded" with nuns 8, 610/ 34

the other sacraments, against vows against holy days and 8, 625/ 7

lawful marriage, have holy vows in derision... and in 8, 630/ 18

beastly to break their vows and "wed." Now, where 8, 635/ 21

to find against holy vows of chastity, to corrupt 8, 640/ 11

to keep their holy vows , and that friars therefore 8, 646/ 15

as profess without perpetual vows , as is the religious 8, 659/ 22

And as concerning holy vows , where the Scripture saith 8, 689/ 10

Scripture saith "Pay your vows"... Friar Luther, Friar Huessgen 8, 689/ 11

and contempt of their vows , and said that chastity 8, 696/ 18

and keeping of holy vows , and such other sinful 8, 704/ 12

the breach of their vows , and their lechery with 8, 767/ 2

folk to break their vows , and friars to fly 8, 771/ 35

and observe their holy vows made to God, and 8, 806/ 22

Blessed Sacrament, and for vows of chastity, if they 8, 809/ 16

bound to keep their vows , but that friars may 8, 826/ 28

for breaking of their vows with incestuous wedding... and 8, 851/ 16

marriage, and say that vows of chastity could bind 8, 925/ 33

boldly break both their vows , and wed themselves together 8, 926/ 10

broken their holy, sacred vows ... and stubbornly defend that 8, 932/ 34

to apostasy, breaking of vows , and friars wedding nuns 8, 951/ 27

nuns, and break their vows , and run in apostasy 8, 953/ 8

unto our Redeemer the vows of thanks." Lo, here 8, 978/ 22

any of his other vows , "is neither monk nor 8, 985/ 27

friars that break their vows and wed nuns have 8, 1006/ 11

account we still for voyagers and pilgrims in the 8, 578/ 31

never be able to wade while he liveth, the 8, 603/ 34

for yet they may wade on well enough. But 8, 1000/ 12

that the further he wadeth on in his solution 8, 607/ 34

For lo, thus he wadeth on... Tyndale But inasmuch 8, 607/ 36

that would at length wag hemp in the wind 8, 788/ 8

I dare lay a wager with him, he shall 8, 632/ 22

giveth meat, drink, and wages , that shall yet by 8, 986/ 6

shorn" and "oiled," and " wagging " of the bishop's hand 8, 704/ 26

blessing and crossing but wagging of folks' fingers in 8, 788/ 6

theiris would never leave wait to train men to 8, 902/ 30

inn, that lie in waited upon me at Bruges 8, 815/ 36

went about, while he waited once on his master 8, 900/ 15

else, which when he waiting-servants . For now he saith 8, 583/ 17

sacraments must be his wake and repent himself 8, 713/ 35

that but if he waketh and groaneth for them 8, 629/ 2

perdition "sleepeth not," but Wales , in Ireland, Scotland, France 8, 584/ 21

As they do in walk , till they be past 8, 578/ 33

and wealth that we
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<tr>
<th>Term</th>
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<th>Page/Column</th>
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<tr>
<td>walk</td>
<td>to hell... but live</td>
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<tr>
<td>walk</td>
<td>out thereof to seek</td>
<td>8, 652/ 24</td>
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<td>walk</td>
<td>upright, while they live</td>
<td>8, 677/ 8</td>
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<td>walk</td>
<td>in the dark, and</td>
<td>8, 686/ 19</td>
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<td>walk</td>
<td>in the way of</td>
<td>8, 691/ 25</td>
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<td>walk</td>
<td>on the ground among</td>
<td>8, 724/ 10</td>
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<td>walk</td>
<td>, lo, very goodly by</td>
<td>8, 725/ 12</td>
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<td>walk</td>
<td>wondrous light. But, now</td>
<td>8, 725/ 23</td>
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<td>walk</td>
<td>away. But I trust</td>
<td>8, 741/ 36</td>
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<td>walk</td>
<td>toward our salvation; toward</td>
<td>8, 743/ 33</td>
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<td>walk</td>
<td>in the works thereof</td>
<td>8, 757/ 28</td>
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<td>walk</td>
<td>with their hands because</td>
<td>8, 763/ 28</td>
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<td>walk</td>
<td>forth one foot therein</td>
<td>8, 781/ 23</td>
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<td>walk</td>
<td>with him still. For</td>
<td>8, 781/ 24</td>
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<td>walk</td>
<td>about in a maze</td>
<td>8, 799/ 13</td>
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<td>walk</td>
<td>like a traitor about</td>
<td>8, 856/ 31</td>
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<td>walk</td>
<td>so much more in</td>
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<td>well&quot; and at that</td>
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<td>walk</td>
<td>not after the flesh</td>
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<td>after the flesh, he</td>
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<td>, and after the flesh</td>
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<td>to damnation, whom God</td>
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<td>walk</td>
<td>, and to perceive their</td>
<td>8, 995/ 36</td>
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<td>walk</td>
<td>. And we ask them</td>
<td>8, 998/ 22</td>
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<td>safe enough. Then descend</td>
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<td>walk</td>
<td>about in a maze</td>
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<td>out of the way</td>
<td>8, 642/ 8</td>
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<td>walked</td>
<td>wrong, than they were</td>
<td>8, 650/ 26</td>
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<td>walked</td>
<td>toward it. And likewise</td>
<td>8, 747/ 32</td>
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<td>together in the house</td>
<td>8, 762/ 3</td>
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<td>walked</td>
<td>in the house of</td>
<td>8, 762/ 7</td>
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<tr>
<td>walked</td>
<td>as far as he</td>
<td>8, 813/ 3</td>
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<td>walked</td>
<td>so wildly about that</td>
<td>8, 828/ 37</td>
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<td>walketh</td>
<td>, the deeper is this</td>
<td>8, 634/ 16</td>
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<td>walketh</td>
<td>than if he went</td>
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<td>walking</td>
<td>ere he come at</td>
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<td>walking</td>
<td>on with us (except)</td>
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<td>8, 889/ 25</td>
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<td>, but the church in</td>
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<td>walls</td>
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<td>want</td>
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<td>, among rebellious and unruly</td>
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<td>war</td>
<td>perish and be lost</td>
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<tr>
<td>ware</td>
<td>that we be not</td>
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<td>warily</td>
<td>and with good judgment</td>
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<td>warm</td>
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<td>warm</td>
<td>them, were suddenly fallen</td>
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<td>warmth</td>
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<td>warn</td>
<td>them to amend, and</td>
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<td>warn</td>
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<td>warn</td>
<td>him secretly. And if</td>
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<td>warn</td>
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<td>warning</td>
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<td>warning</td>
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<td>Definition</td>
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<td>after once or twice warning</td>
<td>eschew him, knowing surely</td>
<td>8, 1025/ 21</td>
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<td>, eschew him&quot; and mark</td>
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<td>but they will, I warrant</td>
<td>you, when they come</td>
<td>8, 589/ 5</td>
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<td>and ye shall, I warrant</td>
<td>you, very well perceive</td>
<td>8, 649/ 32</td>
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<td>no small fool, I warrant</td>
<td>you. For lo, thus</td>
<td>8, 788/ 32</td>
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<td>I be bold to warn</td>
<td>them, for as long</td>
<td>8, 796/ 18</td>
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<td>knoweth well enough, I warrant</td>
<td>you, that the clergy</td>
<td>8, 832/ 11</td>
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<td>but this I will warn</td>
<td>thee: that though there</td>
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<td>But Barnes will, I warrant</td>
<td>you, give him no</td>
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<td>good will he hath warn</td>
<td>never to take from</td>
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<td>we never so well wary</td>
<td>in keeping us both</td>
<td>8, 797/ 13</td>
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<td>of anything that they</td>
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<td>forbear haste, and be wary</td>
<td>and believe not till</td>
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<td>us, and a well wary</td>
<td>living, and a humble</td>
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<td>heart, and with a wary</td>
<td>living with all these</td>
<td>8, 965/ 11</td>
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<td>good hope, and a wary</td>
<td>living, using diligence to</td>
<td>8, 966/ 11</td>
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<td>Sacrament of Baptism might wash</td>
<td>them all and cleanse</td>
<td>8, 852/ 7</td>
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<tr>
<td>the whole world was washed</td>
<td>with Noah's flood, to</td>
<td>8, 610/ 28</td>
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<td>it can never be washed</td>
<td>out, but must of</td>
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<td>another place: &quot;You are washed</td>
<td>, you are sanctified, you</td>
<td>8, 837/ 21</td>
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<td>how the church is washed</td>
<td>: by Christ and by</td>
<td>8, 837/ 23</td>
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<td>if Christ have not washed</td>
<td>you and chosen you</td>
<td>8, 837/ 34</td>
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<td>believe that Christ hath washed</td>
<td>them from their sins</td>
<td>8, 838/ 5</td>
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<td>of Christ and be washed</td>
<td>in his blessed blood</td>
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<td>a Scottish geste, be washed</td>
<td>and made clean of</td>
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<td>prophet Isaiah, &quot;Be ye washed</td>
<td>, be clean, and take</td>
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<td>saith men be not washed</td>
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<td>believe that Christ hath washed</td>
<td>them from their sins</td>
<td>8, 844/ 14</td>
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<td>and made fair by</td>
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<td>clean by God with</td>
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<td>like as God hath washed</td>
<td>his church of all</td>
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<td>and would have them washed</td>
<td>and smoothed out. Will</td>
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<td>these words: &quot;Ye be washed</td>
<td>, ye be sanctified, ye</td>
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<td>though he call them washed</td>
<td>and sanctified and justified</td>
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<td>of them was once washed</td>
<td>from his sins, and</td>
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<td>of Corinthians, &quot;Ye be washed</td>
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<td>acknowledging, her spots are washed</td>
<td>away. The Church abideth</td>
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<td>it be by Penance washed</td>
<td>any whiter since he</td>
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<td>that he hath fully washed</td>
<td>out all her spots</td>
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<td>nor her spots fully washed</td>
<td>out... but be in</td>
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<td>and all his spots washed</td>
<td>clean out, and all</td>
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<td>out. The Church continueth</td>
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<td>and cleansed. Now, here</td>
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<td>wrinkle, whom he had washed</td>
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<td>that as God hath washed</td>
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<td>hath in such wise washed</td>
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<td>and in such wise washed</td>
<td>out his wrinkles at</td>
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And after, when he
fast as her husband
charge, but is always
that, for all the
out... but be in
spot or wrinkle by
doing of it, always
but that inwardly thou
at the beginning thou
but that inwardly thou
at the beginning thou
The Scripture biddeth us
and lay hard, and
men took heed and
trow ye? Fasting, and
and in decking; in
and holy water, and
the air encompassing the
the whole world... earth,
she should bear home
the sieve to the
she put in the
the putting of the
saith sometimes that the
was born, that the
and that Christ put
Scripture saith, "Like as
do now cast damask
the plain and liquid
the plain and liquid
Christ in the liquid
helped him. But the
a cup of cold
in the fountain of
by your spiritual holy
by their "spiritual holy
and all the holy
and all the holy
by God with the
in the fountain of
cleansed them, "by the
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<td>waves</td>
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<td>foul and filthy, and</td>
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<tr>
<td>way</td>
<td>would Tyndale have? It</td>
<td>8,597/28</td>
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<tr>
<td>way</td>
<td>, and that they have</td>
<td>8,599/33</td>
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<tr>
<td>way</td>
<td>&quot; but that they have</td>
<td>8,600/19</td>
</tr>
<tr>
<td>way</td>
<td>… when he wotteth well</td>
<td>8,601/5</td>
</tr>
<tr>
<td>way</td>
<td>himself is how far</td>
<td>8,601/6</td>
</tr>
<tr>
<td>way</td>
<td>, and we in error</td>
<td>8,601/29</td>
</tr>
<tr>
<td>way</td>
<td>again.” Be it that</td>
<td>8,610/22</td>
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<tr>
<td>way</td>
<td>in which no man</td>
<td>8,613/7</td>
</tr>
<tr>
<td>way</td>
<td>to heaven, sent his</td>
<td>8,613/9</td>
</tr>
<tr>
<td>way</td>
<td>all them that did</td>
<td>8,614/5</td>
</tr>
<tr>
<td>way</td>
<td>into errors and into</td>
<td>8,618/6</td>
</tr>
<tr>
<td>way</td>
<td>, by any such means</td>
<td>8,618/8</td>
</tr>
<tr>
<td>way</td>
<td>both of belief and</td>
<td>8,620/6</td>
</tr>
<tr>
<td>way</td>
<td>. God hath, since the</td>
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<td>that by them &quot;the way&quot; of truth&quot; shall be</td>
<td>8, 627/ 36</td>
<td></td>
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<tr>
<td>himself saith, both the way and the truth, and</td>
<td>8, 628/ 6</td>
<td></td>
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<tr>
<td>out of the right way all that have</td>
<td>8, 630/ 7</td>
<td></td>
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<tr>
<td>out of the right way far wrong. This &quot;truth</td>
<td>8, 630/ 11</td>
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<td>and blinded the right way , with their own constitutions</td>
<td>8, 630/ 36</td>
<td></td>
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<tr>
<td>and &quot;blinded the right way .&quot; Howbeit, he may say</td>
<td>8, 631/ 7</td>
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<td>hath &quot;blinded the right way &quot; with &quot;dumb ceremonies.&quot; Yet</td>
<td>8, 631/ 36</td>
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<td>far out of the way but the devil will</td>
<td>8, 634/ 18</td>
<td></td>
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<td>leading in a wrong way , beguiling the people, making</td>
<td>8, 638/ 6</td>
<td></td>
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<tr>
<td>them a very wrong way except the straight way</td>
<td>8, 638/ 19</td>
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<tr>
<td>way except the straight way to hell be the</td>
<td>8, 638/ 20</td>
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<tr>
<td>hell be the right way to heaven. Now, as</td>
<td>8, 638/ 20</td>
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<td>walked out of the way , and as evil as</td>
<td>8, 642/ 9</td>
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<td>Tyndale cannot go that way , but will lead us</td>
<td>8, 644/ 4</td>
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<td>little out of our way … and speak against the</td>
<td>8, 644/ 5</td>
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<td>himself so wilily this way and that way, and</td>
<td>8, 644/ 14</td>
<td></td>
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<td>this way and that And he shall in the way .&quot; And he shall turn</td>
<td>8, 648/ 17</td>
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<td>themselves in the right way of our Lord; make</td>
<td>8, 651/ 16</td>
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<td>desert, &quot;Make ready the way and make a perfect way</td>
<td>8, 651/ 26</td>
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<td>world to the right way sure enough, that never</td>
<td>8, 654/ 28</td>
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<td>I teach thee a way , beginning at the less way</td>
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<td>heretic, Hutchins, goeth contrary way step into another false</td>
<td>8, 662/ 10</td>
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<td>he may by the way … and thereby would make</td>
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<td>Tyndale argueth the contrary way shall not only Luther’s</td>
<td>8, 672/ 35</td>
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<td>behind. And by that way should Tyndale take. But</td>
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<td>were juggled away. This way , and so shifteth in</td>
<td>8, 688/ 12</td>
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<td>off that text another way that is, to bring</td>
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<td>Christ to prepare his way unto Christ. For except</td>
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<td>which is the only way of them. For when</td>
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<td>could walk in the way now as the other</td>
<td>8, 695/ 32</td>
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<td>whom maketh he the way for Antichrist, and make</td>
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<td>down to prepare the way … as nigh as they</td>
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<td>clean out of the way as nigh as they</td>
<td>8, 710/ 31</td>
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<td>clean out of the way . But first consider what</td>
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<td>somewhat touch by the way to heavenward, we should</td>
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<td>of God for the way went Saint Augustine, with</td>
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<td>with us all the way . good reader, the difference</td>
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<td>one. Consider by the way have but one fault</td>
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<td>should at the worst way . More Lo, good Christian</td>
<td>8, 767/ 29</td>
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<td>unto them the right way .&quot; And so he meaneth</td>
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<td>show them the right way . But as I have</td>
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<td>Catholic Church the right way did agree in their</td>
<td>8, 772/ 14</td>
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<td>the world the right way of them, that matter</td>
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<td>to learn the right way toward the town that</td>
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<td>would find the right way , would get them into</td>
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<td>to tell him the way &quot;… each of them pointing</td>
<td>8, 772/ 24</td>
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<td>them tell him, &quot;This way that his face standeth</td>
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the world the right
thereby to seek the
ordinance provided for a
toward salvation though the
therefore, leaving Saint Peter's
sought out a shorter
that had the same
he were in the
walking outward... yet in
each walketh a diverse
and there by the
them pass by the
to take a surer
holy preaching by the
well this by the
there is none other
inventeth she none other
no word in the
both conveyed the right
men out of the
in a mammering which
to seek some sure
setting forth in the
when himself went his
and show me some
your going, in some
out of the right
to learn the right
in so good a
in that point another
assayed them, therefore, every
are in the painful
they went by the
Church but only by
there is none other
inventeth she none other
whole Church but by
Barnes, "inventeth none other
leaveth out by the
wandered out of the
Barnes turneth that another
turn out of his
every man a sundry
church, each a sundry
understood the Scripture one
and understood it another
yet in all this
goeth about a contrary
good works in the
err remember, by the
they were ever yet
to salvation the corrupt
toward salvation though the
be two long lanes
... let every man follow
, and as himself thinketh
walked as far as
toward the doing yea
toward adultery, sacrilege, or
, and assigneth a diverse
that all manner of
, and answer them not
, and rid himself with
whether it be so
good reader: that by
to know, unto them
to heaven, but followeth
left out; nor one
and also go the
and rob them, and
she might take, and
how she may surely
of the truth since
did send his Holy
, by which I may
whereby I may be
we new preachers of
to heaven, but followeth
to heaven... would ye
. Howbeit, since I see
than Tyndale doth, or
... and sought and read
thitherward men do not
, And Saint Paul writeth
of representation... and saith
to know, unto them
to heaven, but followeth
to heaven, but followeth
the very chief point
. For which cause also
, and maketh as though
, and feared to go
, to seek a very
; and, each always leaving
, and some turning the
... now riseth the doubt
they may ween they
to seek it yet
to seek it yet
of life, with the
, good readers, that against
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</table>
| Way          | and Truth? For by way of Christ yea, that way is very Christ, but lead us out and make us walk, out, if he would ways of living... making them to draw our minds, For since Luther confessed ways of his malicious errors, toward the understanding of ways toward the persuasion; but ways that be in Christ, ways whereby they may wax ways was it showed which ways was it showed which ways of the flesh, or ways he saith that the ways to get forgiveness with ways thereto... as not every ways in such wise stopped ways wit and frail faith ways, feeble, and faint, and weak . This chapter he spendeth weak and feeble, and frail faith weak in such wise stopped weak part in a strong weak that they were fain weak in faith with the weak in faith, and new weaker part. And now, being weak frailty, and infirmity, as weary of Christendom, all Christian weary of Saint Augustine’s words weary of Saint Augustine’s works Webbe .This Webbe, while I Webbe, while I was Chancellor Webbe, and afterward abjured his Webbe. Whereupon, after sureties there Webbe thought he made the
|              | Way of Christ yea, that way is very Christ, but lead us out and make us walk, out, if he would ways of living... making them to draw our minds, For since Luther confessed ways of his malicious errors, toward the understanding of ways toward the persuasion; but ways that be in Christ, ways whereby they may wax ways was it showed which ways was it showed which ways of the flesh, or ways he saith that the ways to get forgiveness with ways thereto... as not every ways in such wise stopped ways wit and frail faith ways, feeble, and faint, and weak . This chapter he spendeth weak and feeble, and frail faith weak in such wise stopped weak part in a strong weak that they were fain weak in faith with the weak in faith, and new weaker part. And now, being weak frailty, and infirmity, as weary of Christendom, all Christian weary of Saint Augustine’s words weary of Saint Augustine’s works Webbe .This Webbe, while I Webbe, while I was Chancellor Webbe, and afterward abjured his Webbe. Whereupon, after sureties there Webbe thought he made the  | 8, 1023/ 18 8, 1023/ 19 8, 1023/ 19 8, 1023/ 21 8, 1023/ 22 8, 1023/ 23 8, 622/ 27 8, 656/ 5 8, 676/ 36 8, 709/ 2 8, 744/ 7 8, 778/ 10 8, 778/ 12 8, 833/ 32 8, 846/ 16 8, 852/ 33 8, 874/ 25 8, 928/ 34 8, 958/ 30 8, 965/ 12 8, 965/ 13 8, 970/ 5 8, 990/ 26 8, 589/ 20 8, 741/ 23 8, 764/ 24 8, 764/ 27 8, 767/ 12 8, 819/ 16 8, 906/ 36 8, 936/ 16 8, 1008/ 11 8, 1008/ 26 8, 749/ 12 8, 797/ 18 8, 956/ 6 8, 578/ 33 8, 626/ 6 8, 955/ 27 8, 714/ 25 8, 831/ 21 8, 831/ 22 8, 908/ 17 8, 908/ 16 8, 908/ 16 8, 813/ 11 8, 813/ 12 8, 813/ 26 8, 813/ 28 8, 813/ 33  |
me, Necton, fearing that

them, too. And so

untrue but that." "Well,
ye would not else,
met then, neither." "Well,
or no... so thought

wife's letter, and as

in great haste, of

teacheth that friars may

that friars may lawfully

them both at once, "

break their vows and "

saith) that friars may

friars therefore may not

a friar that should

that friars may well

therefore, such friars as

Saint Cyprian would not

at his liberty to

either, that friars may

vow at naught and

for a friar to

affirmeth that friars to

should run out and

saving only when friars

that friars should not

abominable for friars to

lawful a friar to

or a friar to

that a friar to

Better it is to

abominable, a friar to

lawful for friars to

virtue, a friar to

as be friars and

for a friar to

to fly forth and

that friars may lawfully

and that friars may

forbid that friars should

of old wont to

for a friar to

abominable, that friars should

that thou wouldst here

that friars may lawfully

when they will, lawfully

for then may friars

both their vows, and

and nuns might lawfully

teaching that friars may

Webbe might hap to tell

Webbe , unaware thereof, being examined

Webbe ," quoth I, "in faith

Webbe , make so large an

Webbe ," quoth I, "let that

Webbe himself surely defended from

Webbe was bewrayed by Robert

Webbe's being with him, and

wed nuns, and that the

wed nuns: the pope compelleth

wed " friars and nuns together

wed ." Now, where he saith

wed nuns; and we believe

wed nuns; Tyndale will not

wed a nun, and from

wed nuns; and such other

wed nuns. But holy Saint

wed , and Luther hath wedded

wed a vowed, professed nun

wed nuns! These things, I

wed a nun when he

wed a nun, than to

wed nuns were well and

wed nuns. Then, since that

wed nuns; for then is

wed nuns, and that Christian

wed nuns, and such other

wed a nun. Now the

wed a nun; Tyndale saith

wed a nun is very

wed than to burn." We

wed a nun. Now, the

wed nuns... among whom yet

wed a nun. And therefore

wed nuns. I would ween

wed a nun. And then

wed nuns. Moreover, if the

wed nuns, and that the

wed nuns, and in his

wed nuns; and many such

wed nuns, and well allowed

wed a nun. Therefore, in

wed nuns: I will agree

wed another? Didst not thou

wed nuns, God hath himself

wed nuns: all these "feelings

wed whores and call them

wed themselves together. And thereby

wed when they list: to

wed nuns, and break their

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break their vows and
do these friars that
vowing chastity afterward to
break his vow and
be suffered to be
breaking their vows and 
he would never have
wed, and Luther hath
a sort of lewd
such a rabbble of
and apostates, with their
fond, frantic friar had
religion… and the one
vowing chastity should have
theabominable "
and quaffing, and worshipful
are now, all save
we know them by
under the name of"
their vows with incestuous
only one thing, the
as, for example, the
chastity unlawful, and our
Barnes' also, touching the
of vows, and friars
devil their foul, filthy "
hath forbidden lawful
pope "hath forbidden lawful
whose holy sacrament of
than the work of
any. The sacrament of
God shall bear both
the barn, and the
up therein, and the
Masses in some one
Holborn, and whether six
in Holborn within six
granted but for six
to make men to
be bad. I would
Tyndale, lest we might
he would make us
wit and frail faith
would make men
the Blessed Sacrament I
that every man should
so foolish as to
of wit as to
than an egg… I
both one… that I
wed
nuns have no list
wed
nuns. This man, I
wed
together… and many such
wed
; and so forth, of
wedded , contrary to their own
wedded " with nuns be so
wedded the nun, nor once
wedded a nun. But, as
wedded friars, as Luther, and
wedded monks and friars. And
wedded harlots instead of their
wedded this naughty nun; and
wedded a nun, and both
wedded a nun when he
wedding " of friars and nuns
wedding of nuns. And here
wedding of folk that had
wedding of nuns! Well, send
wedding " make stewed strumpets of
wedding … and Friar Barnes also
wedding of friars and nuns
wedding of friars and nuns
wedding lawful" and so forth
wedding of friars and nuns
wedding nuns, and perjury, were
weddings " and incestuous lechery! Finally
wedlock unto all his over
wedlock ." In this he meaneth
wedlock they defoul shamefully with
wedlock .Yet meaneth neither the
wedlock , he saith, is such
weed and corn, till the
weed cast into the fire
weeds began to overgrow the
week as Tyndale himself either
weeks were half a year
weeks before… then he cast
weeks , now more than almost
ween that there were no
ween that good works were
ween that he believed well
ween that though part be
ween his heresies were the
ween that it were the
ween a woman were indeed
ween himself a king. For
ween that he were able
ween that those two arguments
ween if ye stood in
ween he will not show
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<td>jesting, mocking, and scoffing</td>
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<td>since Luther and he</td>
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<td>good simple souls may</td>
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<td>wife, and make men</td>
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<td>determined otherwise. For I</td>
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<td>in this world, I</td>
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<td>in Almaine; and I</td>
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<td>would here make us</td>
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<td>that they dispraise Manichaeus&quot;</td>
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<td>was (and is, I)</td>
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<td>proud worldly folk that</td>
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<td>and would make men</td>
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<td>wed nuns. I would</td>
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<td>faith... every man, I</td>
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<td>all the articles should</td>
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<td>make the world to</td>
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<td>you&quot; would the prophet, fellow.&quot;</td>
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<td>8,798/6</td>
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<tr>
<td>him, the man will</td>
<td></td>
<td>8,798/30</td>
</tr>
<tr>
<td>the poor man will</td>
<td></td>
<td>8,805/4</td>
</tr>
<tr>
<td>this he will, I</td>
<td></td>
<td>8,806/28</td>
</tr>
<tr>
<td>Tyndale would have us</td>
<td></td>
<td>8,826/4</td>
</tr>
<tr>
<td>hopers and such lovers,</td>
<td></td>
<td>8,831/12</td>
</tr>
<tr>
<td>that a man might</td>
<td></td>
<td>8,851/10</td>
</tr>
<tr>
<td>here in earth, I</td>
<td></td>
<td>8,855/22</td>
</tr>
<tr>
<td>would here make us</td>
<td></td>
<td>8,863/35</td>
</tr>
<tr>
<td>wit causeless. For I</td>
<td></td>
<td>8,867/27</td>
</tr>
<tr>
<td>he would make us</td>
<td></td>
<td>8,879/1</td>
</tr>
<tr>
<td>nearer if I may</td>
<td></td>
<td>8,888/26</td>
</tr>
<tr>
<td>sore deceived therein, and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page/Line</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>-----------</td>
</tr>
<tr>
<td>the woman would, I</td>
<td>ween</td>
<td>8, 892/ 14</td>
</tr>
<tr>
<td>not who, yet I</td>
<td>ween myself that I know</td>
<td>8, 894/ 33</td>
</tr>
<tr>
<td>which when he would</td>
<td>ween to stay the ship</td>
<td>8, 897/ 31</td>
</tr>
<tr>
<td>the water. For I</td>
<td>ween his hostess would soon</td>
<td>8, 897/ 32</td>
</tr>
<tr>
<td>myself. She would, I</td>
<td>ween, therefore have said unto</td>
<td>8, 897/ 34</td>
</tr>
<tr>
<td>would ye make me</td>
<td>ween that God were so</td>
<td>8, 898/ 1</td>
</tr>
<tr>
<td>still, every one, I</td>
<td>ween, and not one of</td>
<td>8, 900/ 35</td>
</tr>
<tr>
<td>place, I should, I</td>
<td>ween, see farther things therein</td>
<td>8, 912/ 34</td>
</tr>
<tr>
<td>man; which word I</td>
<td>ween never man heard of</td>
<td>8, 913/ 28</td>
</tr>
<tr>
<td>English, he maketh them</td>
<td>ween that the words which</td>
<td>8, 917/ 2</td>
</tr>
<tr>
<td>that understand no Latin</td>
<td>ween still that it were</td>
<td>8, 917/ 7</td>
</tr>
<tr>
<td>he would we should</td>
<td>ween that at the leastwise</td>
<td>8, 917/ 14</td>
</tr>
<tr>
<td>no good works, but</td>
<td>ween, by Friar Barnes' doctrine</td>
<td>8, 920/ 30</td>
</tr>
<tr>
<td>it; for less, I</td>
<td>ween, than the whole plain</td>
<td>8, 924/ 16</td>
</tr>
<tr>
<td>the man would, I</td>
<td>ween, have been full sore</td>
<td>8, 952/ 21</td>
</tr>
<tr>
<td>Barnes, to make men</td>
<td>ween that only faith were</td>
<td>8, 957/ 35</td>
</tr>
<tr>
<td>hangeth, to make men</td>
<td>ween that to stick to</td>
<td>8, 958/ 14</td>
</tr>
<tr>
<td>but to make men</td>
<td>ween that no such thing</td>
<td>8, 958/ 31</td>
</tr>
<tr>
<td>he would make us</td>
<td>ween that Saint Augustine therefore</td>
<td>8, 963/ 22</td>
</tr>
<tr>
<td>Barnes would make us</td>
<td>ween that the holy, catholic</td>
<td>8, 980/ 5</td>
</tr>
<tr>
<td>this way they may</td>
<td>ween they walk safe enough</td>
<td>8, 999/ 35</td>
</tr>
<tr>
<td>themselves, they will, I</td>
<td>ween, assay to steal away</td>
<td>8, 1004/ 9</td>
</tr>
<tr>
<td>as these men, I</td>
<td>ween, will not speak it</td>
<td>8, 1005/ 39</td>
</tr>
<tr>
<td>charge. And therefore I</td>
<td>ween that every wise man</td>
<td>8, 1031/ 34</td>
</tr>
<tr>
<td>party either findeth or</td>
<td>weeneth he findeth… the other</td>
<td>8, 645/ 35</td>
</tr>
<tr>
<td>sight rather dazeth, and</td>
<td>weeneth he seeth that he</td>
<td>8, 646/ 3</td>
</tr>
<tr>
<td>penance at all. He</td>
<td>weeneth he were supping up</td>
<td>8, 687/ 33</td>
</tr>
<tr>
<td>in a mist, he</td>
<td>weeneth to walk away. But</td>
<td>8, 741/ 36</td>
</tr>
<tr>
<td>liketh himself well, and</td>
<td>weeneth he jesteth as properly</td>
<td>8, 779/ 14</td>
</tr>
<tr>
<td>himself. And there he</td>
<td>weeneth himself surer than if</td>
<td>8, 813/ 1</td>
</tr>
<tr>
<td>his own heart… he</td>
<td>weeneth himself very sure. For</td>
<td>8, 813/ 5</td>
</tr>
<tr>
<td>Friar Barnes, as he</td>
<td>weeneth , well and substantially prove</td>
<td>8, 974/ 10</td>
</tr>
<tr>
<td>as well as he</td>
<td>weeneth the other is, that</td>
<td>8, 997/ 28</td>
</tr>
<tr>
<td>Evangelist and all…Tyndale</td>
<td>weeneth to shake off with</td>
<td>8, 1031/ 10</td>
</tr>
<tr>
<td>prophets of every age…</td>
<td>weening that men, for the</td>
<td>8, 623/ 33</td>
</tr>
<tr>
<td>wonder in a man</td>
<td>weening himself so wise, to</td>
<td>8, 725/ 27</td>
</tr>
<tr>
<td>glad in their sleep,</td>
<td>weening themselves awake. And so</td>
<td>8, 826/ 7</td>
</tr>
<tr>
<td>sure of her doctrine,</td>
<td>weening that she should be</td>
<td>8, 869/ 29</td>
</tr>
<tr>
<td>out of religion… but</td>
<td>weening that he were an</td>
<td>8, 876/ 32</td>
</tr>
<tr>
<td>as Jacob did in</td>
<td>weening that Leah had been</td>
<td>8, 916/ 24</td>
</tr>
<tr>
<td>father, Isaac, did in</td>
<td>weening that Jacob had been</td>
<td>8, 916/ 25</td>
</tr>
<tr>
<td>maketh any such vow</td>
<td>weening that he have the</td>
<td>8, 926/ 1</td>
</tr>
<tr>
<td>his own church… and,</td>
<td>weening that pulling down were</td>
<td>8, 972/ 20</td>
</tr>
<tr>
<td>a frantic folly that,</td>
<td>weening the very fire were</td>
<td>8, 994/ 13</td>
</tr>
<tr>
<td>world hath cause to</td>
<td>weep that it is so</td>
<td>8, 627/ 34</td>
</tr>
<tr>
<td>and at his bitter</td>
<td>weeping had his sin forgiven</td>
<td>8, 1018/ 34</td>
</tr>
<tr>
<td>to feed them. But</td>
<td>weigh well yet again, good</td>
<td>8, 728/ 21</td>
</tr>
<tr>
<td>readers, that these words</td>
<td>weigh to prove that of</td>
<td>8, 763/ 13</td>
</tr>
<tr>
<td>let us consider and</td>
<td>weigh well this matter in</td>
<td>8, 821/ 36</td>
</tr>
<tr>
<td>So that, this being</td>
<td>weighed and considered... we pass</td>
<td>8, 621/ 10</td>
</tr>
</tbody>
</table>
faith, Tyndale's words well weighed have so many merry 8, 660/ 18
thing heard and well weighed ... ye shall well and 8, 706/ 5
by the peise and weight of itself, and the 8, 604/ 22
the lowest... its own weight , ye wot well, must 8, 604/ 35
things of far greater weight. "For, M. Tyndale, as 8, 620/ 31
man and lay the weight of their own sins 8, 640/ 1
things and of most weight, picketh out a few 8, 697/ 25
beast to lay the weight of his wretchedness, and 8, 787/ 16
words wherein all the weight hangeth, to make men 8, 958/ 13
for their life and in the good and well-appliable will of man, the 8, 768/ 23
he pursued with the well-believing people the false idolaters 8, 789/ 10
say thus, my most well-beloved brethren... for the fire 8, 968/ 35
But now goeth Tyndale well-favoredly forth with a great 8, 690/ 16
Yea, verily, Father Barnes, well-favoredly so open and so 8, 613/ 14
tell. But this is well-known that no man could 8, 613/ 14
that now is, for well-known: that when our evangelical 8, 628/ 29
they be a company well-known heretics; and therefore Tyndale 8, 655/ 22
also. Of which things well-known to have gone out 8, 655/ 24
frantic heretics may be well-known and yet unwritten is 8, 657/ 6
and men know, many well-known knaves. Consider, now, that 8, 728/ 32
disciple that had so well-known him, and been so 8, 889/ 5
very mother to be well-known from all the false 8, 893/ 7
remaining in the common, well-known faith. And then, since 8, 896/ 9
such vices as are well-known for vice, which ye 8, 904/ 5
her, be rife and well-known in yourselves. And I 8, 904/ 6
the church, and a well-known church so built upon 8, 915/ 6
and his true faith well-known ... and not that his 8, 915/ 11
church... which is also well-known , and which by your 8, 937/ 1
hath been by a well-known succession preserved and continued 8, 962/ 9
question, this one, common, well-known Catholic church of all 8, 992/ 7
can before the Scripture well-known and understood by him 8, 1004/ 31
and a notable and well-known. Also, of that same 8, 1009/ 26
this fifteen hundred years well-known . Finally, after all this 8, 1009/ 27
in earth a church well-known also: what cause have 8, 1009/ 34
for these be things well-known and these persons well-known 8, 1022/ 5
well-known by them, and God 8, 1022/ 5
that would against the well-known, common-believed points of the 8, 1032/ 26
a good, virtuous, and well-known man, compiled and gathered 8, 593/ 13
and good living, and well-known in the Law and 8, 620/ 19
as honest, and as well-known also, both in the 8, 620/ 26
also by that substantial, well-known man Lyra in his 8, 811/ 29
that great, wise, and well-known man Boethius a very 8, 939/ 1
right excellent, wise, and well-known men... shall either esteem 8, 939/ 18
little commendable that every well-known, man... shall either esteem 8, 939/ 26
this thing hath every well-known region hath by plain 8, 590/ 21
words... Barnes This is well-known realm not without good 8, 590/ 24
likelihood the remnant be well-known by your own law 8, 980/ 18
those that shall be well-known truths; ye would not 8, 815/ 8
well-willing to learn the truth 8, 617/ 14
and grace maketh the well-willing person to perceve and 8,739/16
belief, good hope, and charity... graciously written in 8,753/16
wit, only faith, without charity... nor a good 8,965/33
wise that he had went the pope had made 8,593/31
this tale, she nothing about to consider his 8,605/16
Saint John the Baptist went out of the church 8,606/35
Christ and his apostles went , as God had ordained 8,607/4
Christ and his apostles went out of the old 8,607/10
with other. Finally, Christ went with his apostles out 8,607/16
there were purgatory, some went from thence to heaven 8,625/23
walketh than if he went visible before us all 8,644/18
down faster than he went up. Now, such a 8,655/7
all this while he went about to build up 8,665/10
like manner as they went out of the synagogue 8,671/3
desert... for which they went quick under earth, and 8,671/15
company of Christ's disciples went from him when he 8,671/26
Mauindy Supper, when he went to betray the Head 8,672/3
John the Baptist. John went before Christ to prepare 8,691/13
unto many prophets that went before him and did 8,692/26
unto many prophets that went before him and did 8,705/24
church, but followed and went with them in calling 8,709/1
now than ever he went before. For here in 8,729/6
left her pitcher and went into the city and 8,742/39
ever she did and went out unto him and 8,743/3
to which they said Saint Augustine, with such 8,745/16
done... and thereupon they " went out unto" Christ, and 8,758/34
both meat and drink; went they not from him 8,761/24
and as many as went with him. Saint Paul 8,789/12
by Moses, arose and went with him, and persecuted 8,793/35
against the devil that went about to sift it 8,807/13
surer than if he went twice to Jerusalem, and 8,813/1
appear before me, he went at large... and, coming 8,813/29
forgotten this." Then down went the head again into 8,815/26
prayers at her grave went about, while he waited 8,815/36
actual faith when he went to bed. For no 8,823/26
were a woman that went invisible, and that he 8,845/18
shaved his beard and went like a merchant of 8,845/36
me. For I had went she should have had 8,865/1
with himself ere he went ; and thereupon being by 8,884/11
our Savior when himself went his way did send 8,884/36
shaved his beard and went like a merchant, that 8,885/30
Barnes, that when ye went about to give us 8,891/28
this preached, methought it went sore against the doctrine 8,899/18
wiser, and would have went he could have taught 8,902/33
many false traitors that went about secretly to betray 8,907/11
with them as they went by the way." And 8,919/37
her. Who would have went that good men would 8,949/35
church who would have went that, lo! If Barnes 8,950/32
so, we would have went that Christ had bade 8,950/33
were of it and went out of it; and 8,987/28

Thomas More Studies 12.2 (2017)
Everywhere, almost, where he went, men might find the holy house, which they went about with their abominable back as they went further than ever they went, till it tarry still till it, the Bottle at Botolph's Bottle of Botolph's so be they still, his flour, and the church is the church there is no hath yonder a spinning wheel or else, because all can no more see see that the thing Peradventure Tyndale, guessing now though we know not may see, good readers, loss of the ointment stone in their foundation and bestow the remnant words of God fore-remembered, very church is even when he made a on thine head, and and absolution is but which he now calleth they repent not a will believed never a his head of every good and good evil, white black and black as unlike as are and that bishops wear fair body, and some black, for all his by Penance washed any to God's Service on himself with all his the name of the cutting off from the a gobbet from a spirituality only, but the to wit, from the say that all the and rail upon the point of all his impenitent wretches to the days, and all the or heareth in two before, instead of the went, men might find the, about with their abominable went out at several doors went before. For ever hitherto wet well to the skin whatever Tyndale say. But yet wheat he shall gather into wheat mingled with the straw wheat, but straw only. Now wheel or else, because all whereabout he walketh than if whereabout he hath bumbled all whereabout I go, will say whereabout the cellar is; or whereabout Barnes goeth when he wheret none of them murmured whereon they have built all whereon ye will even upon whichsoever our Savior said unto whichsoever church myself list to whip once and persecuted them whistle out thy sins, and whistling Satisfaction, great sin to whistling ... and shall gladly do whit; but they will, I whit ... as, for example, the whit, and let it lie white black and black white and black. Now shall white and black white part in a black white teeth: yet is it whiter since he made his Whitsunday than upon Shrove Tuesday whole book to answer) have whole body. And whether he whole church; and then as whole loaf, and then call whole corps and body of whole multitude of all Christian whole world must leave off whole pedigree of popes, Saint whole purpose and his master whole company of the clergy whole Catholic church of Christ whole years together... but if whole Catholic Church he descended
Confutation Part 2: Concordance of Major Terms 1290

though men called the whole Catholic Church no more 8, 599/ 12
is to wit, a whole great, main multitude, of 8, 599/ 14
pope alone to the whole company of the clergy 8, 599/ 19
that they call the whole Catholic Church not themselves 8, 600/ 12
saith that all the whole world seeth that of 8, 600/ 17
seeth that of the whole clergy, being "all shaven 8, 600/ 18
point bestowed already his whole chapter before, wherein he 8, 600/ 27
of shame in his whole body, it would set 8, 601/ 3
better than all his whole five were which I 8, 601/ 14
let alone all the whole matter... else did he 8, 602/ 32
this: that in the whole world, higher and lower 8, 604/ 24
so that of the whole world... earth, water, air 8, 604/ 25
that is, of the whole world, from every part 8, 604/ 28
tell you, in the whole world all is one 8, 604/ 30
inward place of the whole world... it is therefore 8, 604/ 33
bored even through the whole world... the innest is 8, 604/ 34
told you, in the every side of the world, upon every side 8, 605/ 12
the earth, or the round world, the higher 8, 605/ 14
the earth, or the earth to fall into 8, 606/ 16
flesh for which the world was washed with 8, 610/ 28
govern and lead his flock and his whole Catholic church; nor to 8, 610/ 38
Moses to convey his whole people out of Egypt 8, 611/ 12
come short of his whole sum, and lack five 8, 612/ 32
only, but into his whole Catholic church; nor to 8, 614/ 37
but also with his whole Catholic church; nor to 8, 614/ 38
Savior said unto his church, yet ever he 8, 616/ 10
for true by the whole clergy assembled together... yea 8, 618/ 32
heresies to link a whole chain of new, such 8, 626/ 18
the literal sense standeth beside. And where he 8, 635/ 25
divers parts which the whole Catholic Church doth receive 8, 639/ 14
the clergy, and the whole Catholic church of Christ 8, 641/ 25
he resembleth all the whole clergy now, without any 8, 642/ 9
Tyndale and all the whole Catholic Church, and then 8, 644/ 5
and speak against the whole book: that is to 8, 654/ 6
the beginning of his whole effect and pith of 8, 655/ 35
well, then, that the whole body of the Church 8, 656/ 7
in very deed, the whole Catholic Church hath from 8, 656/ 10
faith; and of the whole Ragman's roll. Another example 8, 657/ 12
have in all their whole hundred at once... and 8, 659/ 8
like flies, by the whole church from that time 8, 660/ 3
Tyndale and all their whole tale. And as for 8, 660/ 5
beastly living, all the whole sort be, both one 8, 663/ 33
false heretics all the whole rabble, and synagogues of 8, 667/ 15
wise agree that the whole Catholic Church gathered together 8, 676/ 24
Tyndale and all their whole matter. For since Saint 8, 678/ 18

Thomas More Studies 12.2 (2017)
anchor and all their
whole refuge, and chief stone
hundred years, if the
whole Catholic Church have been
another way, and the
whole epistle therewith, because of
as no Scripture that
whole epistle of Christ’s blessed
truly conclude that the
whole Catholic Church of fifteen
alive in all the
whole world. Saint Mary Magdalene
alms farther, to the
whole town. Whereunto he answered
nor all our own
whole country, neither; but wheresoever
came out of this
whole church, and their authors
ever up to this
whole Catholic church… unto which
here is all this
whole answer to the reason
did leave all her
whole dough and meal; that
of truth, all the
whole many, both old and
whom therefore, by the
whole thousand, both old and
his part, all the
whole meinie, and construed the
fast faith of the
whole Catholic Church grown (as
forth, of all the
whole doctors and saints, no
further that all their
whole doctrine is but plain
point with likening the
whole Catholic church of Christ
is to wit, the
whole multitude of all true
alone had been the
whole church of the Jews
of one town, the
whole universal synagogue. This subtilty
to defend that the
whole synagogue could not err
scripture, nor that the
whole synagogue was until Christ’s
go like between the
whole synagogue of Moses and
and exposition of the
whole Catholic Church… but since
authorities would fill a
whole book. But my purpose
I given you his
whole tale together, to the
the end of his
whole chapter, which hoverly looked
safe. For though the
whole town saw them together
the credence of the
whole Catholic church the mother
and destroy clearly Tyndale’s
whole ghostly purpose. For lo
and dammed all that
whole pestilent book in which
then were therewith his
whole purpose lost. Now, if
and falleth away Tyndale’s
whole tale withal. For how
pope and all the
whole clergy be such, in
the question from the
whole Catholic Church to the
better than all the
whole … and that point must
given you all his
whole process together, upon a
knit up all his
whole sermon with… he concluded
well perceiveth, all his
whole heap of heresies; and
faith. And that the
whole Catholic Church, be it
is, of truth, the
whole sum and effect of
be asked him… the
whole effect whereof standeth altogether
fathers and of the
whole church that offereth them
the cardinals, and the
whole clergy, and all the
the clergy, and the
whole Christian people, that is
to wit, from the
whole world beside fareth the
and such as the
taken oftentimes for the
whole congregation, and the whole
whole congregation, and the face and blessed the is taken for the Church here out this and part of the setteth at naught the forth, destroyeth utterly Barnes' lechery boldly, and have Briefly, come, all the have ye read his To say that the therefore that all those and righteous, all the be naught... though the Mystical Body is the and manner of the even so is the together: so is the bad together... for which the doctrine of the soul should still remain be in all the words be these: "The words be these: "The prove us all his sins of all the us here that the is to say, the councils, which represent the but also that the and then whether "the ye have heard his have heard all his said this only in be preached unto a the comfort of the man, but in his the doctrine of the that doubt moved, the been always by the Barnes agreeth, all the the hurlers, all the sore part in a likewise as in the a beauty to the the goodliness of the comely temperature of the be in all the of Rome is the of London is the whole multitude of the people whole congregation" or "church" "of whole congregation, both of good whole world gathered first, and whole catholic church gathered in whole company where many virtuous whole purpose, but if the whole towns open bawds unto whole rabble of you together whole process together wherein he whole thing is invisible whereof whole Christian people, as they whole company, in heart, and whole church and congregation be whole known Catholic church… in whole church. For as those whole church a known church whole Catholic church a congregation whole Catholic church God hath whole Catholic church, and so whole in the remnant. Nor whole world (for "from the whole Church saith "Forgive us whole Church cannot err." Also whole purpose (that there is whole world, and many be whole church may fall from whole entire church, may so whole Church, may err, but whole church which he putteth whole church" may err; and whole tale, no word in whole tale, garnished and made whole great regions, his reason whole city and take none whole fraternity-and-sorority in general. And whole church. And therefore, that whole catholic, very, true church whole Church hath firmly believed whole church taken and accepted whole remnant dependeth, since that whole meinnie of you… and whole body, and some dead whole world the variety of whole … so in the church whole . And though the Church whole body. For which cause whole world (for "from the whole church of Rome… no whole church of London, or
Archbishop of Canterbury the whole church of the province 8, 911/ 1
other than all the Catholic Church agreeth not 8, 911/ 5
is it in the Church also. And therefore 8, 911/ 14
men believe that the church whereof those good 8, 912/ 25
the necessary points, this corps agreeth without contradiction 8, 912/ 18
Christian folk making the Church," he meant not 8, 913/ 22
of faith with the corps of Christendom, but 8, 913/ 24
Christian nations... all the corps and body of 8, 914/ 11
the consent of the Church that is to 8, 914/ 22
is to wit, the corps of Christendom together 8, 914/ 22
Si"), that saith, "The Church cannot err" what 8, 915/ 18
law, that saith, "The Church cannot err." And 8, 915/ 28
it saith that "the Church" (that is to 8, 915/ 33
will not suffer the corps or body of 8, 915/ 35
by these words "The Church cannot err" this 8, 916/ 13
very words be, "The Church cannot fail." Then 8, 916/ 15
words be these: "The Church cannot err." Also 8, 916/ 35
for these words "The Church cannot err." And 8, 917/ 11
in it, yet the assembly doth but represent 8, 921/ 17
Church, and all the Catholic Church is not 8, 921/ 18
council do represent the universal church, nevertheless in 8, 921/ 26
either) of all the Catholic Church though the 8, 921/ 36
were now all the world were absent from 8, 922/ 1
the council of the Church, and then may 8, 922/ 15
that if all the Church were at the 8, 922/ 21
council but if the Church be there yet 8, 922/ 26
pass, till all the assembly were agreed so 8, 922/ 28
by as full and consent as any council 8, 923/ 4
they be not the Catholic Church but only 8, 924/ 1
and saith that the universal church "standeth in 8, 924/ 2
of a rain, the plain have a fair 8, 924/ 15
I ween, than the plain were too little 8, 924/ 16
full assembly of the Church, and rather more 8, 924/ 33
general council of the universal church assembled, this 8, 925/ 25
general council of the church have said unto 8, 926/ 15
say that all that general council... of all 8, 926/ 27
council... of all the Catholic church of all 8, 926/ 28
For there were the catholic church in which 8, 927/ 3
then condemned by the church, which ye confess 8, 927/ 36
the nun be the church. For we have 8, 928/ 7
the blame of the body... in which be 8, 932/ 17
justly condemned by the Catholic church... which is 8, 936/ 36
Gregory, and to that assembly, that they were 8, 937/ 14
thought good to the council, while they were 8, 937/ 21
they were all, the flock of all Christian 8, 937/ 21
should nevermore all the people be called again 8, 937/ 25
together should represent the people, and should have 8, 937/ 28
selfsame authority, full and , in all laws after 8, 937/ 28
declared, that the very Christian people should have 8, 937/ 30
possible that all the people, being so main 8, 937/ 34
of the world come always together to the number of all Christian Catholic Church indeed, but Catholic Church indeed and Church but by way Catholic Church indeed and Church by way people were at the Christian people... or if body should have the body… is a thing world, Christian and heathen Christian people, yet should congregation of Christian people company, come to a tale of his exposition universal church do too known Catholic church. Let church at once. But church should have one universal church both the church, whereof all the tree growing together, all tree standeth itself invisible Church saith "Forgive us Church, lo, saith "Forgive , as the apostle John number of all Christian catholic church. And therefore Catholic Church, as well sermon is there not Church" (no number thereof very church here in Catholic Church observeth: that words well understood, saith matter quite against himself church of Christ here world. For the churches body of the sun spirituality… then were those process together, whoso be number of both good heresies that a man meinnie, like a mad matter, now in this work before. Of all , universal church of Christ world. This will they church, every one company
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<td>very church, which is</td>
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<td>whole</td>
<td>church hath received of</td>
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<td>church. And this church</td>
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<td>church, and, with credence</td>
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<td>number of angels… a</td>
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<td>people of the earth</td>
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<td>known catholic or universal</td>
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<td>universal church to be</td>
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<td>matter. For this is</td>
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<td>corps of Scripture, wherein</td>
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<td>company present here in</td>
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<td>the sick, according to</td>
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<td>whole</td>
<td>known company. Also, where</td>
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<td>flock; for him that</td>
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<td>catholic church; and that</td>
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<td>sect was accursed, would</td>
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<td>Church from the beginning</td>
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<td>allegory that God would</td>
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<td>fruit should plenteously spring</td>
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<td>words issuing out of</td>
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<td>wholesome</td>
<td>food, to be fed</td>
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<td>food… but that also</td>
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<td>wholesome</td>
<td>fruit, and these false</td>
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<td>wholesome</td>
<td>Sacrifice, and with alms</td>
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<td>wholesomely</td>
<td>bridle and contain them</td>
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<td>in his confessor's hand</td>
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<td>wholly</td>
<td>excused. For it is</td>
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<td>wholly</td>
<td>err, and judgeth unright</td>
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<td>err. Now, as touching</td>
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<td>, err. This is, lo</td>
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<td>wholly</td>
<td>against them. And as</td>
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<td>agreed… and have been</td>
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<td>hunters”… they have put</td>
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<td>hunting, uncleanness, wantonness, idolatry</td>
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<td>whore</td>
<td>to brawl, chide, and</td>
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*a church. But the and giveth that the give credence to the of God into his his church of the he washed away the feed and govern his a member of the followeth it that the no more let the that conclueth all this appeareth by all the he not plainly the the feeblest, and the calleth "the church" the universal church is one church known, and the spoke it of his chief shepherd of his against anything that the out of all the accursed out of the the minister of the entire unity of the entire unity of the accursed out of the heretic of those whose gone. Finally, all the take by some good, his own inspiration, such Father: These be the or else instead of to give us good, bringeth and offereth us Church, and with the from evil, and sometimes every man put himself to God, thou art church doth fully and particular church doth sometimes particular church may all, him, very fully and Christian nations fully and Creed "sanctorum communionem," some so fully and so it seem that in and quietly have his which signifieth in English " is to wit, adultery, mows… nor an abominable
murderer nor thief, nor
he hath granted unlawful
hath himself "granted unlawful
their lives spent in
keep their open, avowed
doth himself allow their
they be besides their
Friar Huessgen, with whose
where he saith that "
sects, are the chief
have licenses to keep
to put away their
the priests keep their
twenty or thirty thousand
then may friars wed
murderers and thieves, and
murderers and thieves and
now. And as for
so light for any
thieves nor murderers, nor
in apostasy and make
he saw that, "What,
bring me hither the
But here is a
me now that this
it. Now, if the
the world and the
leave his wife her
of Christ as the
to go through the
a false sense with
you friends with the
holiness had not the
great meine of other,
holiness had not the
of some from their
for to chastise their
penance for this thy
himself back from his
 cleanse us from all
apostles to teach the
is a place too
elsewhere in all this
praising of the poor
marry there an honest
Paul, speaking of the
and call her his
sphere and leave his
for age, took to

whore , nor bawd and keep
whoredom unto as many as
whoredom to as many as
whoredom "... as though there were
whoredom , and maintain their incestuous
whoredom and bawdry, I see
whoredom and bawdry become evangelical
whoredom and bawdry Friar Barnes
whorekeeper , a drunken, covetous, and
whorekeepers , " and such others as
whoremasters , being priests, monks, and
whores , some of the pope
whores ... the bishop's officers mock
whores still. Howbeit, in very
whores , taking of every one
whores and call them wives
whores , and bawds, though they
whores and bawds therein, which
whores and bawds... all the
whores and bawds that be
whores nor bawds therein... but
whores of nuns and run
whoresons !" quod he. "Ye stand
whorl . Lo, sir, ye make
whorl , and it is round
whorl were ten miles thick
whorl stood on the one
whorl ... but would needs have
whorl , and fall in talking
whorl was like the world
whorl , and the stone to
wicked glosses, and so rough
wicked mammon, that when ye
wicked men; but now Christian
wicked women which go about
wicked men; but now Christian
wicked errors, and some also
wickedness ... stirred them up a
wickedness , and pray to God
wickedness . " Saint Paul writeth also
wickedness . " But, now, though I
wide , wild, ignorant world, "so
wide , ye wot well, for
wide world. " Lo, good readers
widow that offered somewhat of
widow's daughter. And so happed
widows which after their chastity
widows ?Then goeth he from
wife her whorl, and fall
wife besides all his other
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<td>assoil all the reasons</td>
<td>8, 576/13</td>
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<td>will</td>
<td>in no wise perceive</td>
<td>8, 577/25</td>
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<td>will</td>
<td>no further than the</td>
<td>8, 579/12</td>
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<td>will</td>
<td>myself defend him well</td>
<td>8, 580/13</td>
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<td>will</td>
<td>I will make good</td>
<td>8, 580/14</td>
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<td>will</td>
<td>forgive our sins the</td>
<td>8, 581/10</td>
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<td>will</td>
<td>reward us for them</td>
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<td>will</td>
<td>soon see that since</td>
<td>8, 581/21</td>
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<td>will</td>
<td>therefore vouchsafe to do</td>
<td>8, 582/25</td>
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<td>will</td>
<td>not help him. The</td>
<td>8, 583/15</td>
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<td>will</td>
<td>Tyndale lay? For he</td>
<td>8, 586/1</td>
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<td>will</td>
<td>have little lust to</td>
<td>8, 586/13</td>
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<td>will</td>
<td>, I wot well, take</td>
<td>8, 587/3</td>
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<td>will</td>
<td>hereafter when he seeth</td>
<td>8, 587/4</td>
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<td>will</td>
<td>there many, for all</td>
<td>8, 587/9</td>
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<td>will</td>
<td>not ever hear their</td>
<td>8, 588/2</td>
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<td>will</td>
<td>have audience, tarry till</td>
<td>8, 588/4</td>
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<td>will</td>
<td>not give ear till</td>
<td>8, 588/6</td>
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<td>will</td>
<td>stand to this tale</td>
<td>8, 588/7</td>
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<td>will</td>
<td>ask him whereby knoweth</td>
<td>8, 588/23</td>
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<td>will</td>
<td>confess and agree that</td>
<td>8, 588/33</td>
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<td>will</td>
<td>answer, ye wot well</td>
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<td>will</td>
<td>, I warrant you, when</td>
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<td>will</td>
<td>I say the while</td>
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<td>will</td>
<td>not, nor let any</td>
<td>8, 594/4</td>
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<td>will</td>
<td>, in open face of</td>
<td>8, 594/37</td>
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<td>will</td>
<td>not let us see</td>
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<td>will</td>
<td>reprove and rebuke every</td>
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<td>will</td>
<td>lay to the prince's</td>
<td>8, 597/5</td>
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<td>will</td>
<td>not (as he saith)</td>
<td>8, 597/24</td>
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<td>will</td>
<td>confess upon his conscience</td>
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<td>will</td>
<td>likewise dispute. First the</td>
<td>8, 601/22</td>
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<td>will</td>
<td>not do Saint Cyprian</td>
<td>8, 602/26</td>
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<td>will</td>
<td>argue like and make</td>
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<td>will</td>
<td>imagine with you. Imagine</td>
<td>8, 605/28</td>
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<td>will</td>
<td>desire to have it</td>
<td>8, 606/19</td>
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<td>will</td>
<td>, I suppose, desire to</td>
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<td>will</td>
<td>not show you so</td>
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<td>will</td>
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<td>will</td>
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<td>will</td>
<td>have all the clergy</td>
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<td>will</td>
<td>come short of his</td>
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<td>will</td>
<td>not, I wot well</td>
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<td>not so do, but</td>
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<td>peradventure say that it</td>
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sore thereto that he will needs have them like 8, 618/ 17

will never suffer it to 8, 622/ 18

will some man say. Surely 8, 623/ 1

will, against priesthood, against Penance 8, 625/ 6

will declare the same. For 8, 627/ 20

will these words of his 8, 628/ 35

will none of it." As 8, 629/ 33

will not preach. Which spiritual 8, 630/ 23

will not sow... he would 8, 630/ 24

will , as another man's old 8, 630/ 28

will not, for very shame 8, 630/ 32

will allege. And then it 8, 632/ 27

will also demand of Tyndale 8, 632/ 30

will not only the mark 8, 633/ 9

will the very Scripture, too 8, 633/ 11

will well enough by that 8, 634/ 18

will Tyndale here have wiped 8, 637/ 12

will have none allegories at 8, 637/ 13

will be religious and continue 8, 638/ 15

will none in no wise 8, 638/ 31

will take for Scripture but 8, 639/ 12

will , I ween, at last 8, 639/ 16

will of man and lay 8, 639/ 36

will do no such good 8, 641/ 1

will this point as sore 8, 643/ 5

will we give him good 8, 644/ 2

will lead us a little 8, 644/ 4

will speak against the faith 8, 644/ 7

will always testify who is 8, 644/ 29

will , if need require, not 8, 646/ 10

will not let to say 8, 646/ 16

will soon set an end 8, 647/ 24

Will ye know which is 8, 647/ 29

will have Luther taken now 8, 651/ 13

will be long, of likelihood 8, 651/ 23

will Tyndale go from us 8, 651/ 36

will of likelihood leave the 8, 652/ 1

will not indeed... but will 8, 652/ 17

will for their false faith 8, 652/ 17

will then ask him whereby 8, 652/ 20

will, walk out thereof to 8, 652/ 24

will eat flesh upon all 8, 653/ 32

will say that he hath 8, 655/ 15

will not satisfy them, but 8, 659/ 16

will not fall in their 8, 665/ 1
but every wise reader will consider well what he will say, and not be will, for avoiding of the will be the most foolish will they, but if they will else with Judas be will in no wise agree will not suffer his church will permit and suffer his will say "Yes" and when will yet say still "Yes will think them fully unmeet will not suffer it damningly will not suffer it to will learn thereof and give will have done or believed will reward our good works will believe. For what sins will . And thus, lo, good will have the Catholic Church will learn, the "pillar and will make his example like will now make his matter will now be resembled to will say as he meaneth will and devotion, to spend will even upon pilgrimages if will this holy Baptist do will , by his holy coming will avoid this reason for will not hear; or say will not willfully wink, that will have men learn. Now will call a "true" preacher will name for true, be will , that any were, of will not hear; or say will not hear" him, or will allege any holy doctor will "gloss him out," or will not hear" him, or will say that "the Church will hear him, and I will gloss him out nor will I wink thereat and will not say, "The Church will allege no such thing will I, lo, do for will never do for no will believe no holy doctor

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<td>will consider well</td>
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<td>will you. Howbeit, if</td>
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<td>will he to say thus,</td>
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<td>alloweth. For though</td>
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<td>will he gift, but</td>
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<td>will him, and I</td>
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deny it still, then
and liquid water, which
I have done and
I can do, Tyndale
himself also. But this
tell me what he
he will, and I
all Christian people, he
and liquid water, which
happeneth that they which
at the first either
that book, when he
and this, I say,
in the Church... I
all for heretics that
the contrary... and then
man... and then he
can be holy that
I know not. Ye
me believe not Manichaeus?
yourselves whither part ye
believe. Wherefore, if ye
to the Gospel... then
Let any man, whoso
he is accursed that
shall he be that
Augustine... whom if Tyndale
church. And if he
and "feeling faith," he
historical faith. Howbeit, he
that wrought with his
manner thing which he
for fear that it
towardness of our own
without our own conformable
Saint Thomas of India, ”
inward cause moving our
God, without which our
like as the good
as long as the
will of the man
because of their good
so obstinately set his
man hath coupled his
the frowardness of his
the towardness of his
such thing as he
the towardness of man's
God may, if they
same Spirit if we

will
every man that wit
will
receive no step. And
will
) than I need, in
will
be Saint John the
will
I promise you: that
will
, and I will believe
will
believe him till Antichrist
will
not know for his
will
receive no step. And
will
not hear the word
will
not hear or cannot
will
, in which Saint Augustine
will
I gladly give him
will
bind him to none
will
hold the contrary... and
will
he shave his crown
will
advise Friar Luther to
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not be in it
will
, peradventure, read me the
Will
ye now that I
will
. If ye bid me
will
show me any reason
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I take me to
will
knit and put in
will
tell us that Christ
will
tell us for the
will
believe, all our question
will
not believe him... then
will
in the end tell
will
say that now he
will
and his reason in
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not confess, for hope
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be proved... as whether
will
not frowardly resisting, but
will
, appeareth plainly by clear
Will
not thou be unbelieving
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toward the consent thereof
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had never walked toward
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working with God assented
will
of the man will
will
continue still with God
will
sticking still to the
will
unto the worse side
will
with God, by inclining
will
do willingly fall therefrom
will
did willingly cleave thereto
will
say that he feeleth
will
in leading him into
will
, far more easily follow
will
work with him, causeth
lost. Now, if he will not in any wise
that through their froward
selves cause because he
the right belief? "Well,"
who so, " saith our Savior, "
by grace and good
and presume that God
the good and well-applicable
tell it them... they
the others. But Tyndale
too. But since Tyndale
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known church; and therewith
full good that yet
well marketh the matter
month; and therefore I
and articles that Christ
so true that they
it for false, they
God work with his
hath wrought with man's
and worketh with his
his flesh brought his
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and after his desires
will ye do," "Well,"
be damned if he
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these new words which
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to the left side
sin at all. We
high, solemn words. First
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tell us this... we
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answer us? What counsel
he give us? He
will not in any wise
will believed never a whit
will none other believe but
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will not hear the church
will come to the man
will not let so great
will of man, the fruit
will not believe us, or
will haply say to me
will in no wise agree
will we do well, then
will he lay to them
will say, by likelihood, "O
will I touch only those
will I make it open
will I finish all this
will wax after naught, and
will be likely to call
will not now labor much
will have us bound to
will, notwithstanding many sufficient causes
will I, say, yet of
will . For our Savior saith
will , and called him, by
will in keeping him therefrom
will to theft and adultery
will grant him this, and
will ye do." "Well," will
will Tyndale yet say, "since
will believe," nor "no sin
will Tyndale say, "Since I
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will turn to you" would
will , unto the providence and
will Tyndale make of this
will Tyndale call them then
Will he call them by
will alter and change the
will therefore never ask Tyndale
will we bid him prove
will some of these at
will pray him prove it
will not let to say
will he answer us? What
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<td>Paul saith, &quot;They that</td>
<td>8, 930/ 10</td>
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</table>
every man, and you will be oppressed of no 8, 930/ 12
you say, and you will not once say as 8, 930/ 16
words to the Ephesians will well agree with his 8, 931/ 24
in choice whether he will have those words taken 8, 936/ 1
was." Now, if he will have them Saint Chrysostom's 8, 936/ 6
now, if Friar Barnes will here say that with 8, 938/ 30
the freedom of man's will is nothing restrained nor 8, 939/ 3
nature convenient unto free will well agree with his 8, 931/ 24
in hand whatsoever they will have those words taken 8, 936/ 1
God is assistant and whom he is offended will not once say as 8, 930/ 16
and then if he was." Now, if he will have them Saint Chrysostom's 8, 936/ 6
fashion… Barnes But now will not once say as 8, 930/ 16
the universal church, she will judge righteously, after Christ's 8, 943/ 12
universal church, then she will judge righteously, after Christ's 8, 943/ 33
as himself rehearseth it will never be defended with 8, 945/ 7
is wronged… and so will that no man shall 8, 942/ 34
brother offend thee and church" or not it will not amend neither at 8, 948/ 1
Then to which church will be hard to say 8, 949/ 17
wrinkle of sin she will Barnes bid him go 8, 949/ 18
the purpose, that I will judge righteously, after the 8, 949/ 33
more, too. For I will grant it Friar Barnes 8, 950/ 4
these things, and yet will grant him also the 8, 950/ 5
be glorious; for some will you be called Christ's 8, 954/ 15
it be that some will frowardly refuse to be 8, 957/ 15
be the plainer, I will never amend, but shall 8, 957/ 29
faithful and just, and will bring you Saint Augustine's 8, 959/ 15
Augustine. Now, if Barnes will pardon us our sins 8, 961/ 23
Yet if Friar Barnes will say that though it 8, 962/ 15
you. But now ye will say that it is 8, 962/ 32
such one if he will peradventure marvel for what 8, 964/ 8
and a good hope," will. And then Caelestius added 8, 964/ 18
truly because God so will not commit. Whereby Saint 8, 965/ 25
stubbles. But some man will or suffereth it, we 8, 968/ 14
of their own frowardness will say, "I force not 8, 968/ 33
to damnation, whom God will walk to damnation, whom 8, 971/ 21
eyet, as many men will never come into her 8, 971/ 29
doctrine yet because he will but believe it, and 8, 971/ 34
working follow it, but will without due repentance die 8, 971/ 35
of the Church that will work well, and not 8, 972/ 2
here in earth. Then will we ask him whether 8, 973/ 6
suppose that Friar Barnes will grant that he speaketh 8, 973/ 8
any known church this will Friar Barnes, as he 8, 974/ 10
that he provideth, yet will he prove that it 8, 974/ 12
put in, Friar Barnes will himself, as it seemeth 8, 975/ 15
to confess, though Tyndale will not agree it. And 8, 975/ 16
known Catholic church: I will prove it by the 8, 975/ 31
received. Therefore, if we will have fellowship with the 8, 977/ 27
which thing these heretics will in no wise agree 8, 980/ 3
| Against his purpose I will now, for Friar Barnes' 8, 980/ 12 |
|-----------------------------------------------|----------------|
| against him. And therefore will I (to end where 8, 983/ 15 |
| things as these be, will they be rulers of 8, 983/ 29 |
| special enemy; and then will I make an end 8, 985/ 12 |
| devil? If Friar Barnes will anything prove us by 8, 983/ 21 |
| mistranslated of ignorance, I will show you but one 8, 986/ 29 |
| things as these be will they be rulers of 8, 987/ 7 |
| things as these be will they be rulers of 8, 987/ 9 |
| and consider them well will surely think in himself 8, 993/ 20 |
| be known for known will each of them have 8, 993/ 26 |
| church, and yet they will all have all their 8, 993/ 26 |
| and tokens known, so will they all have all 8, 993/ 29 |
| sure marks themselves, but will, for all that, go 8, 994/ 4 |
| Of all which I will shortly gather you 8, 995/ 11 |
| damnable error. These proofs will I shortly gather you 8, 995/ 16 |
| necessary truth that he will have his church farther 8, 996/ 22 |
| revelation since, nor never will again while the world 8, 996/ 32 |
| them. But God they will in no wise that 8, 996/ 35 |
| and consider them well will believe but the Scripture 8, 997/ 1 |
| a packstaff, since it will make some man's hands 8, 997/ 17 |
| therefore to whomsoever God will open the Scripture, he 8, 998/ 10 |
| and they that he will not open it to 8, 998/ 11 |
| For his elects he will teach, they say, because 8, 998/ 15 |
| and the other he will not, because he would 8, 998/ 16 |
| themselves, and preach they will themselves, to die therefor 8, 999/ 6 |
| be always verified: "I will not leave you fatherless; but I will not leave you fatherless 8, 999/ 13 |
| this point our adversaries will send you another Comforter 8, 999/ 14 |
| long himself our adversaries will agree with us, I 8, 1000/ 34 |
| congregation. And finally they will agree that he speaketh 8, 1000/ 5 |
| the whole world. This will agree that the same 8, 1000/ 6 |
| In which thing I will they not let to 8, 1000/ 11 |
| all them. Secondly I will show you, first, that 8, 1001/ 24 |
| church of ours. Thirdly will prove you that the 8, 1001/ 27 |
| of all theirs. Fourthly will I show you that 8, 1001/ 29 |
| of this point, I will I show you by 8, 1001/ 32 |
| intentio secunda, for that will begin even at the 8, 1002/ 1 |
| to save themselves, they will be a little better 8, 1003/ 22 |
| yet none error," so will, I ween, assay to 8, 1004/ 9 |
| known church. But they will they come at last 8, 1004/ 12 |
| known church. If they will think themselves bound to 8, 1005/ 24 |
| these men, I ween, will answer and say that 8, 1005/ 27 |
| open, and evident, they will not speak it. For 8, 1005/ 39 |
| say, if these folk will never prove this point 8, 1006/ 9 |
| I wot well they will (as I wot well 8, 1006/ 22 |
| church believeth therein: this will not (as I wot well 8, 1006/ 23 |
| Now, if any man will nothing hurt mine argument 8, 1006/ 25 |
| loss of heaven I will here object and argue 8, 1007/ 16 |
| to say that he will not at this time 8, 1007/ 21 |
| To this argument they will have his church in 8, 1009/ 35 |
| will give two solutions. One 8, 1010/ 9 |
head. And another answer will be that the known 8, 1010/ 11
head, which is, they will say, none but Christ 8, 1010/ 13
after: to this they will grant that Christ was 8, 1010/ 22
that is to wit," will they say, "of the 8, 1010/ 23
head still." And here will they fall from reasoning 8, 1010/ 26
a gay glorious process will they describe us the 8, 1010/ 27
And then, as they will first fall from proving 8, 1010/ 31
proving to preaching, so will they soon after fall 8, 1010/ 32
in all that railing will they forget the ribaldrous 8, 1010/ 34
of nuns and run against ours. And first answer thus avoided, they will come in with the 8, 1010/ 37
collection. For that is (will they say) the secret 8, 1010/ 29
of the head still." And here will they fall from reasoning 8, 1010/ 26
a gay glorious process will they describe us the 8, 1010/ 27
And then, as they will first fall from proving 8, 1010/ 31
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a gay glorious process will they describe us the 8, 1010/ 27
And then, as they will first fall from proving 8, 1010/ 31
proving to preaching, so will they soon after fall 8, 1010/ 32
...
pestilent book in which William Tyndale with his false
apostle of these apostates, William Tyndale. Which as they
that be but holy William Tyndale himself! What reasons
of his own master William Tyndale, Luther, Lambert, Huessgen
we vary, and wherein William Tyndale and we vary
had been then one William Tyndale that had been
and Friar Luther, and William Tyndale, would then have
unknown church devised by William Tyndale. And in the
God... and that his willing submitting of himself to
to any that were willing to come into Christendom
helpeth them that are willing, first of all to
and quick, and with willing and appliable minds should
them, therefore, that are willing, to the verity
refuge unto Christian men willing to know the verity
which be in Christendom willing to reserve the steadfastness
I being as well willing to learn to please
that come and are willing to learn, will cause
refuge unto Christian men willing to know the verity
which be in Christendom willing to reserve the steadfastness
of his goodness, not willing to suffer the people
such as were not willingly blind, was known for
ready, but if we willingly withdraw... himself showeth where
of his will do willingly fall therefrom, as the
with help of grace willingly cleave thereto... and as
frail "members"... but even willingly return thereto. Now, if
be about to sin willingly, and of purpose, and
that whosoever sin once willingly and either of purpose
slothful, or will be willingly shall never be after
on them, turn again willingly beguiled, and suffer the
full sore against their willingly by grace unto grace
wrought, with their toward wils ) yet see we well
working with their conformable wils, in the men's hearts
wrought himself with their wils into the consent of
worketh with the toward wils, and that else they
him, must conform their wils of the people of
new spirit”; and "Why wilt thou die, O thou
Saint Matthew, "If thou wilt enter into the everlasting
the nature of the wily enter into the everlasting
succession, do as the wily fox is to get
he meaneth by his wily fox doth, whose nature
wily similitude of the wily similitude of the wily
his following of the " wily fox. For since he
in their "marriages" that wily fox," whose "nature" is
wily manner of the wily manner of the wily
eyes what mists of wily manner of the wily
not. But yet, as wily folly of Tyndale is
him, and made his wily as that invention was
wily folly found out more
wily folly in Richard Webbe
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<td>devil, under color of</td>
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<td>folly of these heretics</td>
<td>8, 1016/ 2</td>
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<td>invention in devising the</td>
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<td>win</td>
<td>in some against the</td>
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<td>their heathen husbands with</td>
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<td>win</td>
<td>thine heathen husband? &quot;With</td>
<td>8, 730/ 27</td>
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<td>win</td>
<td>their unchristian husbands unto</td>
<td>8, 731/ 16</td>
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<td>win</td>
<td>us in Saint Augustine</td>
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<td>win</td>
<td>up the world with</td>
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<td>win</td>
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<td>wind</td>
<td>out, hath so emmenced</td>
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<td>wind</td>
<td>themselves out with juggling</td>
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<td>wind</td>
<td>out with a wile</td>
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<td>away withal and shift</td>
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<td>wind</td>
<td>!) to mock at all</td>
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<td>wind</td>
<td>out: Friar Barnes thought</td>
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<td>himself so wilily this</td>
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<td>out with &quot;sinning and&quot;</td>
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<td>wine</td>
<td>and starch or cakebread</td>
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<td>wine</td>
<td>and cakebread set up</td>
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<td>wine</td>
<td>and therewith good cakebread</td>
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<td>and &quot;cakebread,&quot; except it</td>
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<td>? And had not Judas</td>
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<td>wine</td>
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<td>And by what old</td>
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<td>wine</td>
<td>, and starch instead of</td>
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<td>where there hangeth out</td>
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<td>wine</td>
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<td>wine</td>
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<td>winepresses</td>
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<td>wink</td>
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<td>, that this church is</td>
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<td>wink</td>
<td>thereat and dissemble it</td>
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<td>wink</td>
<td>at this one and</td>
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<td>wink</td>
<td>thereat and find no</td>
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<td>at that and suffer</td>
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<td>wisdom</td>
<td>seeth it necessary. What</td>
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*Thomas More Studies 12.2 (2017)*
d diversely, as his high
d which letter his high
d their blindness unto the
d in words of man's
d philosopher full of worldly
d blind reasons of worldly
d them a mouth and
d well with yourself the
d seen unto his high
d as his own infinite
d a man of known
d as it standeth by
and "the beginning of
suffer him in no
his chapter in this
point will in no
his proofs. Lo, this
of natural reason a
his, I say, every
to be in such
estate cannot in no
except he were so
telleth us here a
take away in any
shaven. For in this
this wise, lo, the
doubt not, in such
themselves gracious, godly, and
man's salvation… in such
noyous. And in this
his words, in such
order themselves in that
we should in any
Law which in like
wiped out in any
those texts in such
will none in no
lettheth not in this
let Tyndale in like
proved it… in this
Catholic church in such
likelihood, ere ever any
matter with, in this
Saint Zwingli in like
Marry, look in any
noble Grace in such
not that in like
profession of living any
doubt not but every
Catholic Church in such

wisdom saw that diverse good 8, 636/ 4
wisdom so tempered for the 8, 636/ 10
wisdom of them that believed 8, 648/ 25
wisdom, but in power and 8, 690/ 24
wisdom unto whom the preaching 8, 730/ 14
wisdom against the Christians. Nevertheless 8, 730/ 16
wisdom therein that no man 8, 749/ 18
wisdom, the learning, the manners 8, 750/ 34
wisdom) he give some one 8, 822/ 31
wisdom saw convenient, unto final 8, 848/ 13
wisdom in London and almost 8, 900/ 14
wisdom, good order, true dealing 8, 911/ 8
wisdom is the fear of 8, 955/ 29
wise to do any deadly 8, 575/ 21
wise …Tyndale Whether the Pope 8, 576/ 19
wise perceive me, but maketh 8, 577/ 25
wise reason he bringeth in 8, 579/ 16
wise man will soon see 8, 581/ 21
wise man seeth is yet 8, 587/ 19
wise used toward the most 8, 590/ 31
wise be hidden… but, as 8, 591/ 35
wise that he had went 8, 593/ 31
wise tale. For setting aside 8, 594/ 8
wise all the clergy clean 8, 598/ 2
wise, lo, the wise man 8, 599/ 28
wise man beginneth…Tyndale Notwithstanding 8, 599/ 28
wise proved there that Tyndale 8, 602/ 36
wise, that they can tell 8, 624/ 34
wise, at the leastwise, as 8, 633/ 13
wise would he make us 8, 633/ 23
wise that the letter had 8, 635/ 36
wise toward their oxen… seeing 8, 636/ 22
wise provide that the priest 8, 637/ 7
wise receive like exposition, by 8, 637/ 11
wise, and will have none 8, 637/ 13
wise also that through good 8, 637/ 37
wise, lest it should enfeebkle 8, 638/ 31
wise to gloss Saint Paul's 8, 639/ 24
wise, with help of all 8, 643/ 36
wise he suddenly conclueth, with 8, 644/ 25
wise that they be the 8, 649/ 28
wise man ween that God 8, 651/ 24
wise "We depart from them 8, 651/ 28
wise rebuke the Catholic Church 8, 652/ 28
wise that thou take none 8, 654/ 30
wise handled Luther that in 8, 657/ 16
wise every man that goeth 8, 660/ 36
wise consent or agree? For 8, 663/ 17
wise reader will consider well 8, 666/ 27
wise as Judas departed from 8, 672/ 1
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<td>reason is their sheet</td>
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<td>wise</td>
<td>himself that he assoileth</td>
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<td>wise</td>
<td>agree that the whole</td>
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<td>… Since God hath, as</td>
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<td>reason is their sheet</td>
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<td>wise</td>
<td>reason is their sheet</td>
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<td>wise</td>
<td>man since: let us</td>
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<td>wise</td>
<td>to assoil it after</td>
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<td>wise</td>
<td>men affirm it to</td>
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<td>wise</td>
<td>of purgatory Tyndale cannot</td>
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<td>wise</td>
<td>…Tyndale Now make this</td>
<td>8, 705/ 21</td>
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<td>wise</td>
<td>and true therewith, and</td>
<td>8, 709/ 8</td>
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<td>wise</td>
<td>as the eagle without</td>
<td>8, 719/ 9</td>
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<td>wise</td>
<td>, forasmuch as I know</td>
<td>8, 722/ 21</td>
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<td>wise</td>
<td>, and Huessgen, and Zwingli</td>
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<td>wise</td>
<td>, to see such a</td>
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<td>man assoileth it…Tyndale</td>
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<td>give any credence unto</td>
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<td>wise</td>
<td>believe you. &quot;Then, on</td>
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<td>wise</td>
<td>what ye list forbid</td>
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<td>wise</td>
<td>believe you. &quot;Now, if</td>
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<td>wise</td>
<td>maketh his argument as</td>
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<td>wise</td>
<td>be hidden; and therefore</td>
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<td>expressly, &quot;How can we</td>
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<td>as they do Saint</td>
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<td>: &quot;Jerusalem, Jerusalem, how often</td>
<td>8, 747/ 15</td>
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<td>wise</td>
<td>as he believed the</td>
<td>8, 750/ 15</td>
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<td>wise</td>
<td>ascribed for the sons</td>
<td>8, 756/ 18</td>
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<td>wise</td>
<td>agree that any &quot;papists</td>
<td>8, 761/ 12</td>
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<td>wise</td>
<td>say nay thereto… they</td>
<td>8, 766/ 13</td>
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<td>wise</td>
<td>…Tyndale The Turks, being</td>
<td>8, 767/ 13</td>
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<td>wise</td>
<td>, since they be not</td>
<td>8, 769/ 16</td>
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<td>wise</td>
<td>answer, surely! that we</td>
<td>8, 769/ 32</td>
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<td>wise</td>
<td>agree that for the</td>
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<td>wise</td>
<td>words that follow… Tyndale</td>
<td>8, 773/ 11</td>
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<td>wise</td>
<td>have come and grown</td>
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<td>wise</td>
<td>stand… with which he</td>
<td>8, 784/ 29</td>
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<td>wise</td>
<td>conclusion will Tyndale make</td>
<td>8, 788/ 31</td>
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<td>wise</td>
<td>reason of his he</td>
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<td>wise</td>
<td>now, when true men</td>
<td>8, 789/ 28</td>
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<td>wise</td>
<td>, whosoever be by men</td>
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<td>wise</td>
<td>as ye have heard</td>
<td>8, 801/ 11</td>
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<td>: &quot;Say thou believest it</td>
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<td>, all the devils of</td>
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<td>that it were by</td>
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<td>wise</td>
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with objecting in like
of Christ in like
he that in like
that, that in like
church is in like
the church" in this
church gathered in like
the Colossians, in this
teach, and in this
immediately after, in this
he saith in this
the Corinthians in this
them handled in such
he saith in this
good readers, in what
asked and followed any
us hear what a
thou leavest me as
Isaiah will in no
they would in like
construing it in such
but also "prudent and
to us in such
so merciful, and so
they shall in this
Lo, thus might a
proclamation in such
needs be, in any
he hath in such
his sermon in this
see that in like
the Thessalonians in this
in a council of
else made that great,
by many right excellent,
biddeth him in like
himself is in such
biddeth him, in like
do too, in such
and can in no
curch can in no
pains, and in like
known church in no
that are in such
himself sufficiently in such
God hath in such
spots... and in such
is not in any
sins be in such
words again in such

wise against me the Jews 8, 810/ 26
wise to construe the scripture 8, 810/ 32
wise he believeth not now 8, 827/ 26
wise as that by the 8, 828/ 2
wise, I say, the very 8, 828/ 7
wise: "What Is Holy Church 8, 831/ 6
wise in divers other places 8, 833/ 8
wise: "Mortify and slay your 8, 840/ 29
wise do they interpret and 8, 841/ 32
wise: "Confess ye your sins 8, 843/ 17
wise: "I warn thee to 8, 843/ 37
wise: "Every man shall receive 8, 849/ 36
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wise woman that could no 8, 896/ 24
wise indited as we cannot 8, 901/ 9
wise, some such church as 8, 902/ 9
wise handled that, while he 8, 905/ 34
wise: "Will ye know, good 8, 913/ 10
wise doth Barnes mistake the 8, 914/ 1
wise: "O my brethren, I 8, 920/ 1
wise men when it were 8, 922/ 32
wise, and well-learned man Boethius 8, 939/ 1
wise, and well-learned men... shall 8, 939/ 18
wise: Wilt ye know, good 8, 943/ 30
wise offended by the fault 8, 944/ 23
wise, go and complain "not 8, 949/ 6
wise as the law meaneth 8, 950/ 7
wise be known. And thus 8, 952/ 13
wise be the church 8, 954/ 1
wise commanded the books of 8, 955/ 7
wise. For he saith that 8, 956/ 13
wise in Christ Jesus, howsoever 8, 959/ 2
wise as Saint Augustine here 8, 966/ 9
wise washed out his spots 8, 966/ 28
wise washed out his wrinkles 8, 966/ 28
wise to be doubted but 8, 967/ 25
wise purged in this world 8, 968/ 27
wise as Barnes rehearsest them 8, 969/ 28
his words in such wise it can in no wise as was in such wise can in no manner wise conduit head, in this wise heretics will in no wise them not in such wise so. And in like wise he hath in such wise and repressed in such wise his ways in such wise therefrom. And in this wise earth, that in such wise what means and what wise means, in some such wise they will in no wise five fools and five wise the spouse with the wise the ten virgins, five wise they which in such wise good readers, in what wise I ween that every wise but not in such wise and the other... but wise else did he more wise see, good readers, how wise ends. Hath he not wise to this good point wise have treated it more wise it more wisely should wise Is not that word wise Then see yet how wise always taken him for wise can tell me a wise shall read it no wise a man could not wise And therefore I can wise his heart once to wise her which I would wise Barnes, I would have wise as I said, have wise at once. For I wise these things well I wise to mine as I wise much thereby though he wise that she had well wise have refreshed, and well wise ye wot well, not wise among them... he neither wise them that Saint Paul wise as though Saint Augustine wise be any known church wise known any draper or wise be divided from the wise understand we: that they wise agree. Here see you wise as Barnes doth that wise after, in the end wise falsely translated Saint Bernard wise that they neither durst wise stopped, and his paths wise , good Christian readers, here wise hath and evermore shall wise we come to this wise that the same creature wise that any man shall wise , abiding and looking for wise virgins shall be gone wise and five foolish... and wise depart out of the wise I have avoided at wise man will think that wise reasoned and disputed with wise taken and truly, prove wise than to have wrestled wise Tyndale proveth his distinction wise handled this objection of wise brought his own. And wise should wisely have left wise have left it out wise proved? Then see yet wise he proveth that Lyra wise , and would have went wise tale of my new wise almost thus even very wise for a place more wise no better for my wise it, since he could wise were amended, yet, for wise that ye had taken wise you to have gone wise very well that "the wise would raise among many wise once a gentlewoman make wise well it were his wise , or thought, that she wise there were so yet wise which of them to wise nor rought at whom wise full well what he
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<td>wit</td>
<td>a certain secret, scattered</td>
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<td>the spiritualty, the temporalty</td>
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<td>from the whole multitude</td>
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<td>and frail faith ween</td>
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<td>wit</td>
<td>by the authority of</td>
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<td>whether he said truth</td>
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<td>. Then would he of</td>
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<td>wit</td>
<td>whether theirs that thus</td>
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<td>wit</td>
<td>to perceive anything at</td>
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<td>wit</td>
<td>prove them anything and</td>
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<td>holy Huessgen and holy</td>
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<td>wit</td>
<td>, the Friday next after</td>
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<td>which is the very</td>
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<td>wit</td>
<td>that for any haste</td>
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<td>wit</td>
<td>, Christ and his apostles</td>
<td>8,655/17</td>
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<td>wit</td>
<td>, that the pure Scripture</td>
<td>8,657/22</td>
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<td>wit</td>
<td>was when he wrote</td>
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<td>wit</td>
<td>, the going out of</td>
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<td>, one heretic of old</td>
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<td>, that heresy that Luther</td>
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<td>wit</td>
<td>, the heresy that Luther</td>
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<td>wit</td>
<td>, if it be true</td>
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<td>wit</td>
<td>, the known Catholic church</td>
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<td>, the Catholic Church of</td>
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<td>wit</td>
<td>as William Tyndale, that</td>
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<td>wit</td>
<td>or learning can devise</td>
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<td>wit</td>
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<td>wit</td>
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<td>and reason assoiled, in</td>
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<td>, such sects of heretics</td>
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<td>, the known, continued Catholic</td>
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<td>wit</td>
<td>, all the holy doctors</td>
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<td>wit</td>
<td>hath, grant and agree</td>
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<td>wit</td>
<td>, by the secret, inward</td>
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<td>wit</td>
<td>, the whole multitude of</td>
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<td>wit</td>
<td>, the keeping and preserving</td>
<td>8,720/4</td>
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<td>wit</td>
<td>, the gospel and scripture</td>
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<td>wit</td>
<td>of him farther, which</td>
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<td>wit</td>
<td>, in his book against</td>
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days; that is to \textit{wit}, the consent of the \textit{8,735/14}
also: that is to \textit{wit}, that he saw "the \textit{8,735/22}
cause (that is to \textit{wit}, by the Church) well \textit{8,745/5}
distinction that is to \textit{wit}, the one half of \textit{8,746/23}
of that is to \textit{wit}, the known Catholic church \textit{8,751/31}
thereby: that is to \textit{wit}, his working with the \textit{8,752/26}
neighbor; that is to \textit{wit}, of man, of which \textit{8,753/1}
only that is to \textit{wit}, very man but also \textit{8,753/4}
church; that is to \textit{wit}, that he would send \textit{8,753/26}
open… that is to \textit{wit}, adultery, whore hunting, uncleanness \textit{8,757/14}
spirit, that is to \textit{wit}, giveth our spirit the \textit{8,757/25}
cause that is to \textit{wit}, because our Lord preached \textit{8,761/16}
saith that is to \textit{wit}, that the men had \textit{8,762/25}
he hath so little \textit{wit}, as to ween that \textit{8,768/6}
book that is to \textit{wit}, which is the church \textit{8,775/6}
wot well, only to \textit{wit}, which is the very \textit{8,776/17}
faith that is to \textit{wit}, to the bare belief \textit{8,779/20}
end (that is to \textit{wit}, hope and charity) yet \textit{8,782/8}
lane (that is to \textit{wit}, into faith), nor never \textit{8,782/9}
both: that is to \textit{wit}, because these heretics now \textit{8,784/3}
us that is to \textit{wit}, the believing for miracles \textit{8,796/33}
written; that is to \textit{wit}, which is the very \textit{8,800/12}
answer that is to \textit{wit}, how he came first \textit{8,804/35}
learning nor of more \textit{wit}, nor of so much \textit{8,805/15}
saith "we"… I would \textit{wit}, of him which "we \textit{8,808/18}
faith, that is to \textit{wit}, the "feeling" faith, he \textit{8,818/7}
work well, I would \textit{wit}, of him whether if \textit{8,818/18}
division that is to \textit{wit}, the historical faith ye \textit{8,820/4}
division, that is to \textit{wit}, in the considering of \textit{8,820/20}
unduly that is to \textit{wit}, walking outward… yet in \textit{8,821/6}
point that is to \textit{wit}, from the whole Catholic \textit{8,831/9}
remnant that is to \textit{wit}, those before whom he \textit{8,832/31}
any good with might, \textit{wit}, faculty, free will, body \textit{8,841/26}
they" that is to \textit{wit}, Saint Peter and Saint \textit{8,843/22}
thing above my poor \textit{wit}, … and, I suppose, above \textit{8,845/25}
life," that is to \textit{wit}, by the Sacrament of \textit{8,852/3}
wrinkle; that is to \textit{wit}, that they might and \textit{8,852/13}
God," that is to \textit{wit}, to the Christian people \textit{8,853/34}
is that is to \textit{wit}, not all in any \textit{8,859/20}
hath he not the \textit{wit}, when he saw the \textit{8,863/24}
not, I say, the \textit{wit}, well to perceive it \textit{8,863/25}
it seemeth, so much \textit{wit}, as to perceive it \textit{8,863/33}
peradventure I blame his \textit{wit}, causeless. For I ween \textit{8,863/35}
would that is to \textit{wit}, that both by common \textit{8,864/14}
fashion; that is to \textit{wit}, that she should ever \textit{8,865/9}
thrust: that is to \textit{wit}, that she is not \textit{8,865/35}
sins: that is to \textit{wit}, by shrift, contrition, and \textit{8,868/15}
damnation, whether he have \textit{wit}, and learning meet therefor \textit{8,871/3}
had almost no more \textit{wit}, in his head than \textit{8,876/13}
there." First would I \textit{wit}, what he meaneth by \textit{8,878/21}
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<td>the only-begotten Son of</td>
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<td>Word that is to wit</td>
<td>my Son, whom I</td>
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<td>so; that is to wit</td>
<td>that we should hear</td>
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<td>follow, to my poor wit</td>
<td>that am but a</td>
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<td>insufficient that is to wit</td>
<td>good works that are</td>
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<td>church (that is to wit)</td>
<td>works according to Scripture</td>
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<td>token that is to wit</td>
<td>that in what company</td>
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<td>preached (that is to wit)</td>
<td>the Scripture truly declared</td>
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<td>go that is to wit</td>
<td>though that I were</td>
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<td>perceiveth a thing, the</td>
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<td>by himself, and unlike</td>
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<td>I should not yet wit</td>
<td>which were she, and</td>
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<td>before; that is to wit</td>
<td>allegeth it in a</td>
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<td>have to perceive the</td>
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<td>the whole corps of</td>
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<td>Church&quot; (that is to wit)</td>
<td>upon Christ, that it</td>
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<td>least both in number, of... that is to wit</td>
<td>the known Catholic church</td>
<td>8,915/33</td>
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<td>had both as much on that is to wit</td>
<td>, the whole corps of</td>
<td>8,914/6</td>
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<td>laid; that is to wit</td>
<td>, upon Christ, that it</td>
<td>8,915/7</td>
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<td>done: that is to wit</td>
<td>, labored first to have</td>
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<td>may every man well wit</td>
<td>: that they would determine</td>
<td>8,940/12</td>
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<td>, any other man in</td>
<td>8,944/10</td>
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<td>assigneth that is to wit</td>
<td>, of only men pure</td>
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<td>, that so may the</td>
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<td>, the parts of his</td>
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<td>at all in his</td>
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<td>with a very little faith, that is to wit</td>
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<td>a great, strong trust</td>
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<td>yet what lack of</td>
<td>, only faith, without well-working</td>
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<td>, if he have for</td>
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<tr>
<td>strangers that is to wit</td>
<td>, upon that stretcher or</td>
<td>8,960/26</td>
</tr>
<tr>
<td>strangers (that is to opinion that is to wit</td>
<td>that what time they</td>
<td>8,967/18</td>
</tr>
<tr>
<td>Evangelist that is to wit</td>
<td>therewith. For Barnes hath</td>
<td>8,969/32</td>
</tr>
<tr>
<td>that no man should</td>
<td>, if every man... so</td>
<td>8,971/19</td>
</tr>
<tr>
<td>brother... that is to marvel where Friar Barnes' heads that is to wit</td>
<td>we believe that such</td>
<td>8,975/23</td>
</tr>
<tr>
<td>are men that have</td>
<td>, the sheep of</td>
<td>8,980/34</td>
</tr>
<tr>
<td></td>
<td>, by heretics, which be</td>
<td>8,981/10</td>
</tr>
<tr>
<td></td>
<td>, by the voice of</td>
<td>8,981/15</td>
</tr>
<tr>
<td></td>
<td>, that such as are</td>
<td>8,984/19</td>
</tr>
<tr>
<td></td>
<td>, rehearse him false and</td>
<td>8,985/8</td>
</tr>
<tr>
<td></td>
<td>was when he brought</td>
<td>8,991/25</td>
</tr>
<tr>
<td></td>
<td>, that out of the</td>
<td>8,994/28</td>
</tr>
<tr>
<td></td>
<td>and learning as he</td>
<td>8,997/30</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page/Column</td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>church</td>
<td>(that is to wit) the universal church)</td>
<td>8,1001/11</td>
</tr>
<tr>
<td>left</td>
<td>(that is to wit) the church or congregation</td>
<td>8,1002/2</td>
</tr>
<tr>
<td>increate</td>
<td>(that is to wit) which they were. To</td>
<td>8,1010/8</td>
</tr>
<tr>
<td>as he could not</td>
<td>&quot;(that is to wit) will they say, &quot;of</td>
<td>8,1010/23</td>
</tr>
<tr>
<td>church;</td>
<td>&quot;that is to wit) the church that was</td>
<td>8,1010/24</td>
</tr>
<tr>
<td>flock, that is to</td>
<td>&quot;(that is to wit) upon his church, his</td>
<td>8,1011/19</td>
</tr>
<tr>
<td>flock that is to</td>
<td>&quot;(that is to wit) the known church, which</td>
<td>8,1011/26</td>
</tr>
<tr>
<td>church that is to</td>
<td>&quot;(that is to wit) the very church. For</td>
<td>8,1011/28</td>
</tr>
<tr>
<td>churches (that is to</td>
<td>&quot;(that is to wit) whether it were it</td>
<td>8,1013/36</td>
</tr>
<tr>
<td>hap, could not yet</td>
<td>&quot;(that is to wit) that all these be</td>
<td>8,1023/16</td>
</tr>
<tr>
<td>ecclesiae&quot;, that is</td>
<td>&quot;(that is to wit) against the faith of</td>
<td>8,1024/10</td>
</tr>
<tr>
<td>to faith; that is to</td>
<td>&quot;(that is to wit) every member of the</td>
<td>8,1025/12</td>
</tr>
<tr>
<td>woman that is to</td>
<td>&quot;(that is to wit) that none other church</td>
<td>8,1028/24</td>
</tr>
<tr>
<td>second; that is to</td>
<td>&quot;(that is to wit) that the very church</td>
<td>8,1029/9</td>
</tr>
<tr>
<td>Point: that is to</td>
<td>&quot;(that is to wit) that I have already</td>
<td>8,1029/19</td>
</tr>
<tr>
<td>true: that is to</td>
<td>&quot;(that is to wit) that the very church</td>
<td>8,1029/25</td>
</tr>
<tr>
<td>he was at his</td>
<td>hunting, uncleanness, wantonness, idolatry,</td>
<td>8,603/26</td>
</tr>
<tr>
<td>witchcraft</td>
<td>, enmity, lawing, emulation and</td>
<td>8,757/15</td>
</tr>
<tr>
<td>witchcraft</td>
<td>, enmity, lawing, emulation and</td>
<td>8,1024/36</td>
</tr>
<tr>
<td>witches</td>
<td>&quot;... of which every one&quot;</td>
<td>8,903/17</td>
</tr>
<tr>
<td>withal</td>
<td>. For how proveth he</td>
<td>8,762/18</td>
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<tr>
<td>withal</td>
<td>and shift himself aside</td>
<td>8,763/1</td>
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<tr>
<td>withdraw</td>
<td>... himself shroweth where he</td>
<td>8,747/7</td>
</tr>
<tr>
<td>withdraw</td>
<td>them all from the</td>
<td>8,811/9</td>
</tr>
<tr>
<td>withdrawest</td>
<td>not money, but thyself</td>
<td>8,926/24</td>
</tr>
<tr>
<td>withdraweth</td>
<td>his miracles from all</td>
<td>8,809/35</td>
</tr>
<tr>
<td>withdrawing</td>
<td>their honor from all</td>
<td>8,925/23</td>
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<tr>
<td>withdrew</td>
<td>from God the money</td>
<td>8,926/22</td>
</tr>
<tr>
<td>wither</td>
<td>away, and wax worth</td>
<td>8,603/6</td>
</tr>
<tr>
<td>wither</td>
<td>away and serve but</td>
<td>8,870/12</td>
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<tr>
<td>withered</td>
<td>away. And so shall</td>
<td>8,669/20</td>
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<tr>
<td>withered</td>
<td>branches and churches of</td>
<td>8,671/34</td>
</tr>
<tr>
<td>withered</td>
<td>branches of so many</td>
<td>8,992/10</td>
</tr>
<tr>
<td>withered</td>
<td>, blasted branches be fallen</td>
<td>8,1030/19</td>
</tr>
<tr>
<td>withstand</td>
<td>it but that if</td>
<td>8,622/6</td>
</tr>
<tr>
<td>withstand</td>
<td>them: yet shall God</td>
<td>8,794/6</td>
</tr>
<tr>
<td>withstand</td>
<td>all things and suffer</td>
<td>8,930/11</td>
</tr>
<tr>
<td>withstand</td>
<td>sin then he shall</td>
<td>8,966/12</td>
</tr>
<tr>
<td>witless</td>
<td>eloquence, that hath a</td>
<td>8,839/24</td>
</tr>
<tr>
<td>witness</td>
<td>thereof, and that he</td>
<td>8,643/27</td>
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<tr>
<td>witness</td>
<td>. And we say that</td>
<td>8,689/29</td>
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<tr>
<td>witness</td>
<td>of Tyndale, his holy</td>
<td>8,696/34</td>
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<tr>
<td>witness</td>
<td>of the other. And</td>
<td>8,696/35</td>
</tr>
<tr>
<td>witness</td>
<td>and testimony of her</td>
<td>8,699/35</td>
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<tr>
<td>witness</td>
<td>of Christ testified for</td>
<td>8,722/16</td>
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<tr>
<td>witness</td>
<td>with him. These things</td>
<td>8,722/17</td>
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<tr>
<td>witness</td>
<td>also, and is another</td>
<td>8,745/6</td>
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</tbody>
</table>
saith, "The Spirit beareth witness to our spirit that the same Spirit beareth witness unto our spirit that testify well and bear own part bear me all knowledge, as the wonderful miracles God beareth as Saint Augustine doth our Master, Christ, beareth at your parting, in Take unto thee one the wrong... would not not be taken a bade him take "one faithful people, know what our Master, Christ, beareth advertisement given him before with one or two him "one or two" the law two competent amendment, nor by the cannot serve, then before before two or three himself in the heart to be true, Christ hearts, as the prophet Scripture. Also Saint Paul Scripture. Also Saint Paul few words Saint Augustine therein, as our Savior favor and be saved... away all his five that the great, excellent we call the "five a little his five hath ordered the bodily hath ordained the bodily far beyond their own lightly so mean a at all, and were nor never one part their snares unto men's besides all his other As Peter warneth Christian Peter counseled the Christian whores and call them under the name of You men, love your You men, love your men to love their they may bring their witness to our spirit that witness unto our spirit that witness, though Tyndale's own gloss witness ... as holy Saint Augustine witness of Christ is confirmed witness for them... and with witness in these words: "The witness: "My sheep hear my witness against them; and I witness or twain," but "Take witness against himself, and he witness for himself. And so witness or twain," and yet witness ye bear unto the witness: "My sheep hear my witnesses one or two, he witnesses, then finally complain unto witnesses ... meaning thereby that he witnesses sufficient for a proof witnesses at the second time witnesses . And if he amend witnesses, we should finally complain witnesseth the prophet Jeremiah: "I witnesseth, where he saith, "No witnesseth: "My word shall not witnesseth the same, saying, "You witnesseth the same, saying, "You witnesseth against more of their witnesseth himself unto the woman witnessing Saint Paul that "without wits, for any piece of wits and the most cunning wits, " as ways and means wits well about him, and wits as ways toward the wits and reason, both, for wits, and set up their witted man read his words witted but right meanly yet wittingly speak with other; of wives to cover their abominations wives the fairest young maiden wives that had heathen husbands wives with Christian living and wives . But yet he jesteth wives, and avow their lechery wives as Christ hath loved wives as Christ hath loved wives so tenderly that they wives to the glorious bliss
Friar Barnes bid those wives do with sorrow. For 8, 902 / 28
You men, love your wives as Christ loved the woe " be to them because 8, 971 / 8
and the Pharisees, saying " Woelbe thou, Capernaum! For 8, 609 / 37
other things, that Master/Doctor Wolman laid against him these 8, 747 / 11
there made unto Master Wolman concerning those words of 8, 943 / 10
answer made to Master Wolman avoiding this place of 8, 945 / 20
place; as though Master/Doctor Wolman , being doctor of the 8, 947 / 19
he writeth of Master Wolman these words, "It is 8, 947 / 23
of late told Master Wolman of those words, he 8, 947 / 26
in that same master/doctor Wolman . For it was, he 8, 947 / 29
not even so the wolves hear not his voice 8, 718 / 8
not even so the wolves hear not his voice 8, 726 / 30
Now, the "hypocrites" and " wolves " he calleth the Catholics 8, 727 / 10
hear that the hypocritish wolves cannot hear, and eyes 8, 728 / 23
mind that by the " wolves " and " hypocrites " and " blind wolves " be these monks, and 8, 728 / 26
and inwardly be ravenous wolves ." To this would Friar wolves are they within. "And 8, 890 / 11
in the Lord, those wolves be these monks, and 8, 890 / 13
semblance outwardly, right ravenous wolves are they within. "And 8, 891 / 18
his heresy reckoneth every woman a priest, and as 8, 594 / 23
Sacrament I ween a woman were indeed a more 8, 594 / 28
And albeit that neither woman may be priest nor 8, 594 / 30
about, calling every Christian woman a priest… there is 8, 594 / 34
of England, the simplest woman in the parish but 8, 594 / 35
he would have every woman to take herself for 8, 595 / 26
them neither man nor woman of the Church. Wherein 8, 599 / 20
every man and every woman both a priest. But 8, 599 / 24
that every man and woman whom they teach, and 8, 618 / 28
man husband to every woman , and every woman wife 8, 664 / 15
every woman, and every woman wife unto every man 8, 664 / 15
one man with one woman left alive in all 8, 699 / 9
that leaven wherewith the woman of whom Christ speaketh 8, 709 / 23
yea, and of every woman , too, but she get 8, 725 / 22
the saying of the woman how that he had 8, 743 / 2
they came unto the woman and said, "We believe 8, 743 / 7
 to us, of the woman of Samaria whom many 8, 758 / 31
they came unto the woman and said, "We believe 8, 759 / 22
the words of the woman ." But Tyndale saith nay 8, 760 / 5
they came unto the the words of the woman … yet now thou believest 8, 774 / 24
 having a fair young woman to his wife, took 8, 790 / 7
further, what were that woman worthy which, having a 8, 790 / 10
the words of the woman … yet now thou believest 8, 803 / 9
she is a good woman " "Yea," quod I, "but 8, 816 / 8
that every man and woman that any feeling hath 8, 827 / 14
that there were a woman that went invisible, and 8, 845 / 18
she is but a woman and must be ruled 8, 862 / 11
if there were a woman with a crooked nose 8, 864 / 29
the word of a woman he was afeard to 8, 866 / 9
she is but a woman , and must be ruled 8, 869 / 33
as well man as woman , whether he or she 8, 871 / 20
good, honest merchant's-wife, a man or such a to say to this that unto this, the But unto this the some such false, malicious that am but a say more to this a fly. But the thus might a wise say to a poor but such as a one man (yea, or all the meinie man, whosoever Christian man or all present there, man, would say that a drunken wife "is no And when man and witnesseth himself unto the every catholic man or say that upon the that they upon the so, for all the Samaritans did for the fall from fish to be but frivolous and might say, in the flesh in the pure let Tyndale send his the clergy, as well men, laborers, pilgrims, nurses, common, and that all which would have all show us that Christian all of men and men and good Christian meinie of other, wicked but even by unlearned he would not suffer readers, with these only but also all the as well men and company of men and should be bareheaded and Christ...Tyndale hath here see what he hath that they should have he. For many are woman honest of her conversation, she had begun to that might reasonably satisfy were well likely to would, I ween, never instead of our very, that wheresoever be none In good faith, nothing may soon find more that could no more that could not read to over walk well might find, and yet either) of all the, and child who shall were in any nation, and child... since it that breaketh her obedience, but a sow," meaneth had offended both (both of Samaria, saying, "You that is to wit words, our Savior himself words conceived... which was words, till they spoke words, yet now he flesh, and under the , nor be a let of our Blessed Lady priests about the world as men, and so with child, and poor ought to be common in common, against whom be priests and were of which every one of which every one which go about to too, such faults as to take upon them using no reason but too, for they be as the particular companies unknown, which unknown church cover their heads, and little ground to build with his resembling of themselves nothing but shame with godly living... which
that the Turk had
present when it was
that a Turk had
thee, then hast thou
the people murmur and
all the people to
holiness as he shall
all which words I
and the more to
shameful death, and the
because he would be
in working of many
the world by manifold
them... and with which
else but make some
go quickly and walk
of gold, and wax
this ordinance be they
I see the world
but, as she was
we were, we were
of old, he was
railing. God's messengers were
folk that God was
be priests and were
professed were of old
heresy which he was
me had been always
heretic. But you were
he cannot see the
be consumed up as
are vessels also of
dead, and buried at
quoth he; "men of
neither Christ nor God's
any man bring him
hath not spoken one
and cleaving unto the
is bound by Christ's
head falleth that fearful
to prove us one
well upon the next
these marks almost every
he preached with his
but by his bare
him at his only
chapter left never a
it can discern the
of God from the
Church saith is the

won a city, and I
won , and there were wounded
won a city”; and that
won again thy brother." He
wonder at them: surely right
wonder at. And yet if
wonder in a man weening
wonder what one word, or
wonder on himself in honor
wonder of all the world
wondered on. And yet when
wonderful miracles for the proof
wonderful miracles all which holy
wonderful miracles God bearth witness
wondering upon his adversary in
wondrous light. But, now, if
wondrous glad in their sleep
wondrously wroth... as though the
I see the world
but, as she was
wont to do many drams
wont in all other things
wont to bow down and
wont always to send honest
wont also to teach every
wont to reserve or send
wont to sing Mass? By
wont to wed nuns, and
wont to hold, that we
wont to find me good
wont to call him "sweet
wood for the trees. To
wood , hay, and stubbles. But
wood of tree, and of
Worcester two years before, while
Worcester told me so. "Why
word , neither honorable to God
word ... while many men abhor
word . And yet finally, concerning
word of God... and delivered
word to receive them, hear
word of Christ, "He that
word of all his bibble-babble
word after, where he saith
word between these heretics and
word . Saint John therefore lived
word in that we believe
word . One thing I am
word of his unwritten to
word of God from the
word of man it followeth
word of God unwritten and

8, 742/ 6
8, 742/ 10
8, 746/ 18
8, 944/ 28
8, 591/ 10
8, 591/ 12
8, 725/ 27
8, 757/ 1
8, 766/ 2
8, 808/ 13
8, 845/ 34
8, 608/ 14
8, 805/ 20
8, 856/ 7
8, 945/ 31
8, 725/ 23
8, 826/ 7
8, 631/ 15
8, 580/ 34
8, 605/ 17
8, 736/ 29
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8, 771/ 33
8, 772/ 13
8, 807/ 33
8, 808/ 2
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8, 984/ 10
8, 845/ 23
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8, 616/ 22
8, 632/ 7
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8, 645/ 2
8, 653/ 26
8, 656/ 18
8, 663/ 28
8, 665/ 29
8, 676/ 37
8, 677/ 1
8, 677/ 2
written) be the very
of Saint James the
and judged for the
experience, upon his bare
one text, what one
old translation hath this
have put in this
heareth not a good
corn. And surely that
almost" all. In which
his purpose peradventure a
and can discern his
will not hear the
to be the very
he speaketh never a
that it is God's
and known for the
at the ear the
matter believe his bare
we believe his own
Catholic Church, although never
here is never one
I wonder what one
Tyndale this? What one
yet findeth he no
follow...Tyndale How This
the truth of God's
special proof that this
there is not one
the truth of God's
the truth of God's
I also, that God's
too, which is the
knoweth which is the
was not whether God's
church" saith that God's
what thing maketh God's
means men know God's
which is the true
have believed, whereof his
him, and sent me
the interpretation of Christ's
own words... Barnes This
open that this Greek
is false: that this
of water through the
his own one true
they that hear the
ye doers of the
is sanctified by the

word of God as well
word of man, which the
word of God. Finally, the
, believe him, because he
, the Catholic Church hath
fornicarii, and the new
sacerdotes, that is to
that ever there was
of Tyndale in which
he saith enough for
of some one holy
, and knoweth himself which
at the beginning... are
of God. And so
that the virtuous living
by the reason that
of God, bear witness
but if God work
. For surely though that
... considering that we may
of the New Testament
of any such manner
, or what one syllable
hath he toward the
that none of them
"Church" Hath a Double
dependeth not of the
"church" hath a double
yet proved true, saving
dependeth not of the
depended upon the mouths
is true; but whereby
of God. And because
of God written; that
were true because "the
were true (for so
were true (for so
were true (for so
were true (for so
to be true, nor
to be true... but
of God, and whether
was delivered unto his
, in great haste, of
... and that they meddle
ecclesia, both in the
ecclesia is taken for
ecclesia (that is to
of life to make
. And the others are
of God and keep
, and not hearers only
of God and prayer

8,677/4
8,678/13
8,678/14
8,679/21
8,684/8
8,685/3
8,685/5
8,695/12
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8,711/35
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8,760/10
8,773/13
8,774/9
8,776/33
8,783/16
8,799/35
8,800/3
8,800/7
8,800/8
8,800/11
8,800/29
8,800/30
8,801/1
8,801/2
8,801/3
8,808/27
8,813/37
8,831/31
8,833/24
8,833/35
8,835/11
8,837/9
8,839/1
8,842/14
8,842/17
8,843/7
Friar Barnes for a word ecclesia, rehearsing the words
so fast to the word "learn" for this word
and to his blessed the pillar” and this
the water and the word "teach" with its accusative
the belief of his word of God, that is
of water through the word ." Now, good reader, consider
all things, in every word of life, to make
is there never one word and in all knowledge
believeth nor heareth no word brought out. For yet
abide fast by Christ's but his... as our
and by the plain word , and hear none other
he meant by that word of God, the contrary
reproof that at the word "it shall not be
thunder of your great word of a woman he
and cleaving to his word cannot let him to
her doctrine, by the word ... and because he hath
God and heareth his word of God. And this
the leaning unto his word , and so wax foul
So, likewise, where the word of God is truly
the prophet witnesseth: "My word shall not return again
hearing cometh by the word of God”; and therefore
is open that God's word can never be preached
their faces... for this word is received into their
the receivers of this word do work well thereafter
received of us the word wherewith God was preached
it not as the word of men, but even
it was indeed) the word of God, which worketh
do work after the word of God... it is
not openly against the word of God. But it
purpose, that where the word of God is preached
therefore wheresoever that the word of God is preached
out of the holy word of God... and she
his whole tale, no word in the way left
left out; nor one word hath he not after
doth preach us the word of God that is
thing to be the word of God saving the
that we hear the word of God saving the
the prophet Isaiah, "My us first that the
speaketh is none other word of God whereof the
For that is the word which Friar Barnes here
the prophet Isaiah the " word" may signify that word of God of which word of God of which

word "may signify that word 8, 880/ 36
word of God of which 8, 880/ 36
word of God of which 8, 880/ 36
word of God saving the 8, 878/ 14
word of God well and 8, 879/ 6
word shall not return again 8, 880/ 28
word of God whereof the 8, 880/ 32
word but only the preaching 8, 880/ 33
word which Friar Barnes here 8, 880/ 34
word of God of which 8, 880/ 36
word of God of which 8, 880/ 36
word Saint John saith, "In

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the beginning was the
indeed, and not the
though that of that
there signify also the
the preaching of the
words properly of the
he would say, "My
in heaven." Of this
the preaching of the
spoke there of the
proved yet, that his
but, like as his
hearing cometh by the
hearing cometh by the
every place where the
without hearing of the
whosoever preach truly the
do now by the
soever I hear the
perceive yet the true
of true preaching the
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well" and at that
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Church cannot err" this
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therefore wheresoever that the
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man may speak a
hath not such a
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judge righteously, after Christ's
judge righteously, after the
the sword of the
them together with a
of water through the
and apostolic church." Which
believeth nor heareth no
showeth us no such

Word
"that is to wit
written in Scripture, though
be much written in
written in Scripture. For
of God written in
of God that is
that is to wit
, therefore, spoke the prophet
written in Scripture. And
written in Scripture, and
should take such hold
doth his will, and
of God." But surely
of God; ergo, in
of God is heard
of God as indeed
of God, according to
of God written in
of God truly preached
of God upon the
of God... and making
he hurled a great
of God, and the
would Himp-Halt, his hostess
wherein Saint Augustine saith
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"faithful Christian folk making
I ween never man
"faithful Christian folk" is
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! And yet whereas Barnes
in the one of
"err" is not there
, and with your own
of God for you
would Friar Barnes have
or some other in
of God is preached
of God... and she
against you no, though
. But he whom Friar
and after the probations
and after the probations
of God and after
of God, and the
or twain of his
of life, to make
"apostolic," wherefore it was
but his as our
. And yet might Saint
man, say such a word... and yet mean no
he hath, with one word to believe them. But
man may use that word "church," plain it is
never happed to hear word of this. This do
it by any one word of Scripture, but only
for any one man's word, I suppose, especially since
the food of God's word such as the Spirit
have said that this word "church" is diversely taken
that speaketh, of whose word they shall judge shall
catholic church, though this word "catholic" signifieth universal, is
but that evermore this word "Catholic" was the common
was the common known word running in every man's
well that by that word was no more meant
dead, against Christ's own word declaring the contrary... both
turned the usual English words of "church," "priest," and
with any slanderous railing words misuse himself toward his
law, but that the words which Tyndale rehearseth be
pope hath made those words for a plain law
a plain law? Those words which Tyndale saith are
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but they be the words of any pope... but
the decrees, by those words of the blessed, holy
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king. For surely the words, made for a plain
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all their dispicions. For words ... but, as she was
God standeth not in words "as Paul saith (1 pass. More Very well
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God is not in words only, but also by
Jews, not by bare words and babbling only, without
be lawful by bare words , as Peter warned us
the people with feigned words , as for feigned
ever shall speak these words : "Go ye and preach"
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And albeit that these words of the prophet be
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that of all the words of God fore-remembered, whichsoever
will yet with great words (and oaths, haply, too
we know that the words of Saint Peter with
And also, the very words of Saint Peter will
of avarice and feigned words as for feigned
words , they use none other
surely as all the
only: so will these
mean to mock the
himself sometimes spoke his
allegory. For be the
to gloss Saint Paul’s
to that glorious apostle’s
to the plain, open
And yet by the
as many doubts as
yet are also these
meaneth all his doubtful
a little examine his
perceive that when his
it seemeth by his
the Jews not with
even in a few
hath here in few
tale and his railing
say, not whether the
that himself proveth... his
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once again consider his
witted man read his
when he wrote those
how can his final
this conclusion, with which
that I mistake his
deduced upon his own
judge and discern the
of God from the
sovereign lord Luther's own
Luther further his own
it can discern the
of God from the
as to take the
of men for the
the sense of God's
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unto Luther his own
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of God from the
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man" and in those
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turning them into other
the Lutherans put certain
called Catena aurea the

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words of our Savior himself
words, in such wise that
words of the text never
words and say that Saint
words? Wherein whoso list to
words of our Savior Christ
words of his conclusion he
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words in themselves so blind
words to be expounded by
words and consider them well
words be well sifted, men
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words, the thing that he
words showed you which is
words against the clergy yet
words were Holy Scripture or
words that he would were
words well weighed have so
words well...Tyndale . . . as they
words here but that he
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words he would seem to
words, and that himself meant
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words against Luther's own heresies
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words of God from the
words of men. And wherefore
words of men for the
words of God whereby men
words, men may fall into
words and then understood falsely

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8, 688/ 13
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8, 694/ 6
of God from the  
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8, 694/ 6
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doth witness in these
doth declare in these
see, by his own
and for all the
clean. Mark Saint Paul's
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is our satisfaction... the
he speak the same
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Now, as touching the
it." What do the
his purpose by these
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declare that though the
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shall teach, both by
hold... appeareth by the
ye see that these
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That were, by your
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say anything which the
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<td>shortly perceive that the words of those holy doctors</td>
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<td>say of Saint Augustine, meaning</td>
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<td>the gloss by these there... but the very ye wot well, those</td>
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<td>than the two Latin the plainness of the him... and when the your own law whose they that read these them ween that the his purpose were the are they indeed no in glossa&quot; for these then for the other at the leastwise those that law is the openly confute in the in the decrees. Which could, in translating his he saith that these use any of these praecipimus, or excommunicamus. These words</td>
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<td>worthy no credence. And</td>
<td>8,934/14</td>
<td></td>
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<tr>
<td>which himself bringeth out</td>
<td>8,934/19</td>
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<tr>
<td>which Barnes bringeth forth</td>
<td>8,934/22</td>
<td></td>
</tr>
<tr>
<td>of Saint Chrysostom if</td>
<td>8,934/33</td>
<td></td>
</tr>
<tr>
<td>Saint Chrysostom (if those</td>
<td>8,935/3</td>
<td></td>
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<tr>
<td>and that work were</td>
<td>8,935/4</td>
<td></td>
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<tr>
<td>by which he would</td>
<td>8,935/10</td>
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<tr>
<td>were his) doth send</td>
<td>8,935/20</td>
<td></td>
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<tr>
<td>of Saint Chrysostom if</td>
<td>8,935/36</td>
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<tr>
<td>taken for Saint Chrysostom's</td>
<td>8,936/1</td>
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<tr>
<td>, then appeareth it plain</td>
<td>8,936/6</td>
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<tr>
<td>, that Saint Chrysostom, in</td>
<td>8,936/7</td>
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<tr>
<td>which Barnes bringeth forth</td>
<td>8,936/8</td>
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<tr>
<td>, is here well proved</td>
<td>8,937/2</td>
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<tr>
<td>be these: &quot;Oftentimes he</td>
<td>8,943/16</td>
<td></td>
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<tr>
<td>of Christ where he</td>
<td>8,944/26</td>
<td></td>
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<tr>
<td>that the thing which</td>
<td>8,944/31</td>
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<tr>
<td>: &quot;All these laws, and</td>
<td>8,944/36</td>
<td></td>
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<tr>
<td>were true, then do</td>
<td>8,945/4</td>
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<td>that we be in</td>
<td>8,945/11</td>
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<tr>
<td>of the Gospel, &quot;If&quot;</td>
<td>8,945/20</td>
<td></td>
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<tr>
<td>here to avoid that</td>
<td>8,945/23</td>
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<tr>
<td>, &quot;It is not yet</td>
<td>8,947/27</td>
<td></td>
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<tr>
<td>, he said if it</td>
<td>8,947/30</td>
<td></td>
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<tr>
<td>of Christ, &quot;If thy</td>
<td>8,947/36</td>
<td></td>
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<tr>
<td>unto none other but</td>
<td>8,948/17</td>
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<tr>
<td>of Christ which plainly</td>
<td>8,948/36</td>
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<td>, in such a trifling</td>
<td>8,952/22</td>
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<tr>
<td>, every man seeth well</td>
<td>8,952/32</td>
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<tr>
<td>of Saint Hilary written</td>
<td>8,954/3</td>
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</table>
consider well Saint Hilary's words. For in these words here by Saint Hilary's words Barnes Mark Saint Paul's readers, somewhat touched the holly bringeth in the pulleth away the very here saith in these in all these holy man falsifieth Saint Paul's lo, these are his bring you Saint Augustine's laid against me. His rehearse you Saint Augustine's rehearsing of Saint Paul's as though his own Augustine therefore wrote those Saint Augustine spoke those point by the very there not only no by plain and open words, to speak those lo, in the very Augustine wrote not those as his own express Saint Augustine write those Augustine, with the selfsame of Saint Augustine's own misrehearsing of Saint Augustine's ye well advise his his own very plain thirty-second sermon of the see, by Saint Augustine's relieved. In which few to read Saint Augustine's them with his very between, as though the Augustine, having his whole Friar Barnes rehearseth his Saint Augustine in these spot or wrinkle. "Which leaveth out also these hence by death. These Barnes of Saint Paul's without blame. " Upon which spot nor wrinkle. " Which as against Saint Augustine's to prove by those words shall find therein the words appeareth that the Catholic words ... when they had corrupted words "Christ hath given himself words before. But now ye words of the blessed Apostle words wherein all the weight words that "the church" doth words of his, nothing of words , to the deceit of words forthwith upon the others words , the which was vexed words be these: "The whole words to the intent that words that is, as ye words a little more fully words were Saint Augustine's. But words against the Donatists, which words against the Donatists to words not against the Donatists words of Saint Augustine himself words spoken of Donatists... but words , to speak those words words against the Pelagians and words next before those with words against the Donatists, as words do declare you. But words which Barnes himself here words by which Saint Augustine words rehearsed you, well and words ... but he shall first words , which I have truly words in another place. For words of the Apostle, lo words here, that he meant words Saint Augustine witnesseth against words again in such wise words indeed, as I have words lay so together in words well understood, saith no words in such wise as words "quae talia habebat ut words , when I read, sounded words of Saint Augustine: that words of Saint Augustine which words that Barnes brought in words Barnes there saith, "Here words of Saint Paul, as words here Barnes boasteth himself words of the Apostle, and
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words take Friar Barnes' own

words them seem the very

words him Saint Augustine... whose

words Augustine in... with plain

words I prove that these
words prove it by the

words these be, therefore, the

words drieth up." "By these

words his divinity that these

words is failed. By these

words here, in the afore-rehearsed

words Saint Augustine in these

words you also that these

words we consider well his

words Barnes professed, and whose

words these are Friar Barnes'

words c., "Prima igitur" whose

words own gloss upon these

words Barnes hath taken the

words should refuse all other

words flock heareth his own

words and wrong interpreteth the

words return to consider the

words shall understand that the

words declareth that by these

words realm should preach these

words Saint Bernard. By whose

words Catholic church, though his

words false and change some

words, and keep some

words church? Do all those

words translated you Saint Bernard's

words archdeacons," etc.; and these

words Bernard saith by plain

words the contrary... which plain

words whom he saith those

words bringeth in upon these

words worldly shame. By which

words doctrine by his persuasive

words them by false, feigned

words Saint Bernard with whose

words seen that the very

words and falsifieth those few

words of that company these

words and belief of God's

words for their part the

words known, and that the

words with the clean contrary

words are Barnes' own, so

words following: "Here have you

words as though they were

words of Saint Augustine himself

words altered and framed by

words to prove Friar Barnes

words of the Creed "sanctam

words of Saint Augustine himself

words of Saint Augustine... "Ye

words of Cyprian we perceive

words "sanctorum communionem" do sharply

words of Saint Augustine, ye

words , the thing that I

words doth plainly show that

words "sanctam ecclesiam catholicam," by

words , that it must needs

words he so often allegeth

words ... Barnes This is well-proved

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words and saith... Hear you

words of our Savior Christ

words than only those that

words . And therefore he saith

words of Christ in the

words of that law that

words of that law be

words "I believe in the

words of Saint Bernard... you

words Barnes would it should

words were but as Friar

words , and keep some words

words away, to make his

words amount to any more

words . For letting pass some

words "so they be" he

words the contrary... which plain

words of Saint Bernard Friar

words that Barnes hath falsely

words of the Prophet, "A

words of Saint Bernard ye

words had turned the wavering

words . For he was a

words Friar Barnes, as though

words of Saint Bernard which

words that he bringeth... doth

words of Christ be always

words ; for Adam was not

words of the Creed, "sanctam

words of the Creed "one

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therein a very hard work ... and were very likely 8, 619/ 26
make us believe the work of the beginning of his
Christian readers, after long Christian readers, after long
be found in the work , at last Tyndale hath
in him that may work , But for what good
be justified by the work a thing), as touching
is better than the work ... as ours have served
herself, she did indeed work of wedlock. Yet meaneth
than to leave that work a mystery therein, that
chastity is a good work undone, he would they
book as in the work of his Confessions, in
feel and know and work , , too... and not as
word but if God work in the heart"), even
Spirit if we will work with him, causeth us
feel and know and work , too"; if Tyndale, I
finish all this present work . Let us therefore now
and is not the work of God in his
to hope well and work of grace: yet in
no matter of the work with his will. For
charity too, and thereby work his works. For our
the children of Abraham, work ye the works of
the feeling cannot but work well what should Master
still and let God work alone... and if he
with God toward God work upon the tree, yet
God, though it may work of his miracles would
of man can nothing work , bid us therefore do
God, though it may work with God toward God
every good and meritorious work with God toward outward
have age and reason, work prevented by the goodness
you that no good work and walk on with
and endure or to work shall be rewarded in
God ever, and ever work well, and, for conclusion
can neither endure nor work well and never do
be baptized, and to work well, I would wit
man may with it work well, if he lived
thing the truth would work in prayer, fasting, and
for sufficient, and God's work upon Tyndale's untrue position
work is so perfect that 8, 823/ 36
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<th>Term</th>
<th>Synonym</th>
<th>Page/Line</th>
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</thead>
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<td>believe that any good work shall have reward in</td>
<td>8, 826/ 21</td>
<td></td>
</tr>
<tr>
<td>before I finish this work .Thus endeth the Seventh</td>
<td>8, 829/ 6</td>
<td></td>
</tr>
<tr>
<td>might&quot;) did never nothing work at all toward the</td>
<td>8, 840/ 1</td>
<td></td>
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<tr>
<td>With fear and trembling work your own salvation.&quot; And</td>
<td>8, 840/ 32</td>
<td></td>
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<tr>
<td>the things that we work any good with might</td>
<td>8, 841/ 26</td>
<td></td>
</tr>
<tr>
<td>man by free will work , with grace and help</td>
<td>8, 866/ 38</td>
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</tr>
<tr>
<td>of this word do work well thereafter, as Saint</td>
<td>8, 874/ 4</td>
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<tr>
<td>that if men do work after the word of</td>
<td>8, 874/ 8</td>
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<tr>
<td>his inward union will work with our diligence; but</td>
<td>8, 890/ 5</td>
<td></td>
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<tr>
<td>other shall or can work shall neither help toward</td>
<td>8, 897/ 28</td>
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<td>but that God would work all well enough by</td>
<td>8, 924/ 36</td>
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<tr>
<td>and stubbornly defend that work which they find so</td>
<td>8, 932/ 35</td>
<td></td>
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<tr>
<td>and known that the work which is called Opus</td>
<td>8, 933/ 3</td>
<td></td>
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<tr>
<td>Opus imperfectum, the &quot;Imperfect work upon the Gospel of</td>
<td>8, 933/ 4</td>
<td></td>
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<td>stand... was never his work indeed, nor never translated</td>
<td>8, 933/ 7</td>
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<td>conscience he ascribeth that work to Saint Chrysostom. For</td>
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<td>Barnes have read that work except he understand him</td>
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<td>Barnes here bringeth (whose work was, as I have</td>
<td>8, 933/ 22</td>
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<td>show himself in that work in his nineteenth sermon</td>
<td>8, 934/ 3</td>
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<tr>
<td>as stiffly for that work as he doth against</td>
<td>8, 934/ 17</td>
<td></td>
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<tr>
<td>bringeth out of that work be plain against Friar</td>
<td>8, 934/ 19</td>
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<tr>
<td>those words and that work were his) saith that</td>
<td>8, 935/ 4</td>
<td></td>
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<tr>
<td>last book of this work by which every man</td>
<td>8, 935/ 16</td>
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<tr>
<td>one, both of this work and mine other, and</td>
<td>8, 942/ 23</td>
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<tr>
<td>end of Saint Augustine's work written to Quodvultdeus. And</td>
<td>8, 964/ 24</td>
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<tr>
<td>Wherefore, when any good work is done for them</td>
<td>8, 967/ 35</td>
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<td>Apostle saith that &quot;the work shall appear by the</td>
<td>8, 968/ 11</td>
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<td>and if any man's work burn, he shall suffer</td>
<td>8, 968/ 12</td>
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<td>the Church that will work well, and not remain</td>
<td>8, 972/ 2</td>
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<td>only is a good work fruitfully done... and therefore</td>
<td>8, 976/ 29</td>
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<td>the sparing from bodily work on the holy days</td>
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<td>books of this whole work before. Of all which</td>
<td>8, 995/ 11</td>
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<td>former books of this work , wherein I have confuted</td>
<td>8, 995/ 19</td>
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<td>other parts of this work and especially in the</td>
<td>8, 996/ 37</td>
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<td>devotion that cometh and worketh with grace, must be</td>
<td>8, 700/ 17</td>
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<td>us the occasion, and worketh with us (and we</td>
<td>8, 743/ 31</td>
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<td>the belief whereof God worketh ...Tyndale's tale is much</td>
<td>8, 749/ 14</td>
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<td>man by grace, and worketh with his will in</td>
<td>8, 783/ 8</td>
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<td>that is feeling, and worketh well, and by reason</td>
<td>8, 784/ 18</td>
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<td>for lack of feeling worketh not? Considering also that</td>
<td>8, 784/ 20</td>
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<td>faith that fecleth and worketh well, add repentance, also</td>
<td>8, 784/ 21</td>
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<td>the miracles that God worketh daily in his Catholic</td>
<td>8, 792/ 28</td>
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<tr>
<td>all those that believe worketh evermore. For Tyndale hath</td>
<td>8, 794/ 34</td>
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<td>every good Christian country, worketh miracles in it for</td>
<td>8, 809/ 34</td>
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<td>the faith whereof God worketh with man's will into</td>
<td>8, 825/ 15</td>
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<td>God hath wrought and worketh by them... and with</td>
<td>8, 856/ 7</td>
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<td>promised should ever abide, worketh with the toward wills</td>
<td>8, 856/ 9</td>
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<td>word of God, which worketh in you that belief</td>
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<td>true. For God inwardly worketh with the will of</td>
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<td>gone from ours, he worketh never one. And I</td>
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the inward, secret cause
our ear without God
that is, the inward
motions the principal, God
as the good will
God with his inward
is to wit, his
and then walking and
the help of God
historical faith, and such
attained, without the inward
fear of their imperfect
believed that, God inwardly
the body without faith
and not in well
the Father and the
the sending as the
and is the cunningest
is the most cunning
to trust in holy
salvation... as in the
to trust in holy
would ween that good
one spoonful of good
these things for good
God's hand for the
no respect to good
Out of whose holy
to believe in the
honor of God's great
the better believe in
the Church calleth good
or meritorious. And which
and trust in good
rather drawn into good
as for trust in
to find against good
forbear from all good
do no such good
nor forbear any evil
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the doing of good works with promise of reward 8, 849/ 28
every man to good works , for which many promises 8, 850/ 25
fall from all good works, like as God hath 8, 852/ 1
charity, and in good works of charity and worthy 8, 852/ 15
and thus, in good works ... she is full of 8, 860/ 12
and of her own works wrought in faith and 8, 867/ 1
in heaven by good works babble to the contrary 8, 867/ 4
free will and good works of penance make no 8, 867/ 15
sins by the fruitful works that do openly agree 8, 873/ 25
where we see good works ... But nevertheless, charity judgeth 8, 874/ 11
deceived by these outward works first was the church 8, 874/ 28
only by scriptures. By
to the fruits and
and all her good
holiness, or new, invented
all manner of good
where we see good
hearers, and good Gospel
the fruit of evil
token of the good
For as for the
be very true Gospel
it, some for good
and ceremonies, and good
is to wit, good
that is to wit,
weary of Saint Augustine's
throughout all Saint Augustine's
reading of Saint Augustine's
will do no good
only by scriptures. By
to the fruits and
and all her good
holiness, or new, invented
all manner of good
for these kinds of
And as for such
would dispraise the evil
they would have no
both concerning the virtuous
merits of her own
them, too. Now, when
our sins with good
new sects, that good
and doing good, virtuous
the fruits of good
have, such good, charitable
of faith though good
with faith and good
the oil of good
the lack of good
such discussing of their
we may of our
Saint Paul saith, "The
his good, virtuous, Christian
hath believed that good
unknown to all the
it is even a
that all the whole
than I see the
master that all the
open face of the
works of this church... she
works out of the holy
works , that be not in
works that be to the
works that do openly agree
works wrought among people... we
works , with which he would
works and the token of
works , though they be very
works , they be, he saith
works , and some for faith
works , should do good to
works that are commended in
works according to Scripture) as
works ... for weariness whereof he
works were a great, long
works ... we will take the
works , but ween, by Friar
works first was the church
works of this church, she
works out of the holy
works , that be not in
works that be to the
works , plenteously and full. And
works as be vicious indeed
works , he should not yet
works wrought but only such
works which were used therein
works , she is full of
works of mercy are done
works ... we shall so long
works be meritorious, not only
works in his life before
works , garnished and made gay
works with the Catholic faith
works want), but also of
works in the way of
works , for which their "faith
works of mercy, is it
works be damned, for their
works and labor receive the
works of the flesh be
works , a good zeal to
works wrought in faith, hope
world beside, and to their
world to see. For first
world must leave off all
world wont to do many
world saith well. And finally
world in her own parish

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women priests about the
err though all the
that all the whole
as long as the
the midst of the
that in the whole
that of the whole
is, of the whole
you, in the whole
place of the whole
for of the whole
you, in the whole
of the whole round
the roundness of the
is round as the
the difference between the
whorl was like the
as long as the
Christ, which while the
for which the whole
divided from all the
in earth as the
all thing from before the
they would have the
now, that all the
last to call the
him. And now, the
Saint Luther, give the
dissolute living as the
likely to find the
beast to turn the
the heretics in this
but only upon this
God's promise, till the
Tyndale, or all the
of Christ in this
as long as the
and can in this
Tyndale or all the
new that while the
he giveth all the
very end of the
that are dead, the
been sent unto the
in all the whole
children, with making the
and profit that the
as to turn the
know him, but the
John 1). If the

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<td>seeth that of the</td>
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<td>world</td>
<td>, higher and lower is</td>
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<td>world</td>
<td>... earth, water, air, and</td>
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<td>world</td>
<td>, from every part, the</td>
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<td>world</td>
<td>all is one higher</td>
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<td>world</td>
<td>... it is therefore in</td>
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<td>world</td>
<td>... the innest is, as</td>
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<td>world</td>
<td>, upon every side, to</td>
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<td>world</td>
<td>, the higher, and the</td>
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<td>world</td>
<td>come hither, thou, girl</td>
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<td>world</td>
<td>is; and we shall</td>
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<td>world</td>
<td>and the whorl… but</td>
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<td>, concerning the stone to</td>
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<td>world</td>
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<td>world</td>
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<td>was washed with Noah's</td>
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<td>beside by God's law</td>
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<td>world</td>
<td>should endure), and none</td>
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<td>world</td>
<td>was wrought, and their</td>
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<td>world</td>
<td>, nor yet all the</td>
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<td>world</td>
<td>, and therefore recking for</td>
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<td>world</td>
<td>take an end; and</td>
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<td>world</td>
<td>beside, to assoil that</td>
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<td>world</td>
<td>, as it was promised</td>
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<td>world</td>
<td>lasteth, and can in</td>
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<td>world</td>
<td>have no new church</td>
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<td>world</td>
<td>beside to assoil the</td>
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<td>world</td>
<td>lasted should never have</td>
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<td>world</td>
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<td>world</td>
<td>. By this it appeareth</td>
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<td>world</td>
<td>heareth not a good</td>
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<td>world</td>
<td>by God and into</td>
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<td>world</td>
<td>. Saint Mary Magdalene was</td>
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<td>world</td>
<td>now to be of</td>
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<td>world</td>
<td>may now take, if</td>
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<td>world</td>
<td>with ribaldry from sin</td>
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<td>world</td>
<td>knoweth him not (John</td>
<td>8, 718/ 3</td>
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<tr>
<td>world</td>
<td>know him not, and</td>
<td>8, 718/ 4</td>
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and thou call the world pride, wrath, envy, covetousness
John 10, whereas the world of hypocrites, as they know him, but the world, I ween, God could yet is it a world to hear what a knoweth him not (John world know him not, and world pride, wrath, envy, covetousness world of hypocrites, as they world heareth it not... is world may perceive for elect world shall stand. For Saint world known." And none is world known for the church world and known, if we world could not turn him world, because I thought she world would go about to world ." For Christ's preaching was world . More Lo, good Christian world , that he would give world would go about to world cannot now scrape it world received and learned of world that would be good world in his own person world for the proof of world ." What proveth Tyndale now world . More Ye see, good world with multitude of men world thereby may well perceive world the right way did world , ye wot well, not world were to learn the world the right way they world as they do whose world the good, godly man world unto the bank of world to ween that in world swarm full of all world as they do whose world to come, embrace, therefore world and the pleasures thereof world by manifold wonderful miracles world and busy about the world should fail therefore his world upon him while the world standeth. Now come we world ... but ever hang still world beside fareth the better world gathered first, and yet
other places of the world; for the world is more invisible in this of everything before the church here in this he might after this shall here in this wandereth in this wretched Christ, and in this scattered through all the thing through all the in all the whole they be in the nor honors of the but have all the it is in the church is in the church is in the all places of the it is in this of all the whole church throughout all the have sent into the the wide, wild, ignorant and by them the come to save the abroad in the wild the wild world, which as in the whole there is in this make nothing in this in all the whole they be, through the that were in the in all this wide it is now a as though all the face upon all the faithful men of the now all the whole faithful men of the all parts of the by God before the go together in this no man in this church throughout all the your holiness, all the and glorious in the world. For them only doth knoweth, I suppose, that; for the world hath hath no judgment nor than is a carnal was wrought, elected them, into which he chose bring them to his endure and continue without. And the church in none holy church beside... and is neither bound, as Saint Augustine doth (for "from the rising neither the pope... as Lyra doth declare to roll in. Then; and truth it is but he proveth us, for he proveth no where faithful people are... is, he saith, because, and many be without scattered far and long for the redemption of "so may it please that would learn... and and teach the truth, which world is a is a place too the variety of good none holy that goeth for Friar Barnes' church (for "from the rising. Now, good reader, what beside. In which words."
" Lo, good readers... if to see with what were his, he falleth, when he would, by make the universal church were absent from the make the universal church and because we would was wrought to go and bring forth holy. Howbeit, if there were scattered far and long knoweth what it is. Thereon hang you, therein
Church is in this world, all parts of the world, the end of the world, they will in this world, past last, all the every year since the experience of the whole other part of the also scattered throughout the living together in this church throughout all the is loved of the be Christ’s except the glorious here in this be here in this they may in another time gracious in this now is it a what places of the the church” in this we live in this wise purged in this world that in the pain that in this but yet, in this now is it a they be in the abroad throughout the whole greater substance of this church scattered about the spread over all the but secret in this will again while the the end of the Christ through the whole and end all this Finally, after all this hath not all the it is in this be ever in this present here in this the fornicators of the gone out of the be abroad in the ever be in this the sea of this never shall, while this the end of the you yourself unto the world a church ever unknown with their marvelous labor come whole always together, so far forth that, for this may every good and bad, Christian was first replenished well, Christian and heathen, so that is christened, or ; wherefore, how can a scattered far and long the which could never did hate her,” etc … but shall be here gracious, that they may be glorious. And yet , neither… but sometimes fall to see how he soever those people be is a company of we labor ourselves with that in the world to come the fire can be seen or , in the course of to see how Barnes , agreeing together in the For the churches of , than is the Catholic Saint Augustine well and so as he spread where they seek her shall stand. And this ." To this in conclusion .This will they not . And it is plain ended, when Christ shall any power to make be known to any unknown to every other of which though all … or covetous men, or ! But now have I , among Jews and paynims both corn and chaff there shall never lack endureth. And therefore, as, assistant himself, and with end.” For though God
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<td>all days to the world's end. For by all</td>
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<td>also, even unto the world's end, Now, what church</td>
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<td>shall do till the world's end. What a multitude</td>
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<td>shall do till the world's end: we shall a</td>
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<td>church besides, unto the world's end, and with his</td>
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<td>man perpetually till the world's end. For by all</td>
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<td>a philosopher full of worldly wisdom unto whom the</td>
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<td>with blind reasons of worldly wisdom against the Christians</td>
<td>8, 730/ 14</td>
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<td>For albeit that in worldly things this tale be</td>
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<td>speaketh of these proud themselves safe enough by worldly folk that ween themselves</td>
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<td>if the matter were worldly strength, and able to</td>
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<td>him that without any worldly , move man's reason to</td>
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<td>any greedy covetousness of worldly goods, though it be</td>
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<td>habit, for fear of worldly shame. By which words</td>
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<td>faith hath yet honest worldly conditions; but he that</td>
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<td>there is no more worlds but one whereby he</td>
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<td>himself, &quot;I am a worm and not a man</td>
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<td>but a very, vile for fear of breeding</td>
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<td>chapter itself is much worse in the babes' bellies</td>
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<td>himself seemeth yet much worse and further wrested wrong</td>
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<td>brought them into a worse indeed, that taketh God's</td>
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<td>as falsely deceived and worse inward idolatry of a</td>
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<td>declining from ill to worse too, and further to</td>
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<td>he might find any worse ... gloss it in this</td>
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<td>from that unto the worse than other, or else</td>
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<td>very worst is not worse . And therefore is much</td>
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<td>can there none be worse yet divers of</td>
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<td>faith&quot; is yet far worse than the devil, because</td>
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<td>of God... and therein worse , not only than bare</td>
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<td>faithless &quot;feeling&quot; faith far worse than the devil's is</td>
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<td>be as evil or worse than the devil's</td>
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<td>make her appear much worse , and teacheth them the</td>
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<td>the people be much worse than heretics or Gentiles</td>
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<td>be as evil or worse . And I see also</td>
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<td>Christian man, but much worse if they were all</td>
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<td>What were he the worse than heretics or Gentiles</td>
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<td>worship the Body and Blood</td>
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for Friar Barnes' further worship of Samaria, saying, "You ne'er what, but we reason which now this Bayfield the Apostate a sopping and quaffing, and answering him concerning his commission to certain good, especially since Tyndale’s own from outward idolatry of from outward idolatry of fashion what is very devil, as the very new, such as the they make themselves the to fall into the Berengarius, began at the of which the very yet brought unto the himself should at the his heart, the very ready to deem the one of the worst as one of the convicted of the very just man is much it were right naught wither away, and wax his purpose were well things not only naught good works are naught Tyndale’s solution is not works were right naught all that ointment was good works be naught and Baptism as little it is not all saith Tyndale, "is nothing his disciple is not good works are naught and charity, be naught the Scripture is not is the fervent prayer nothing that will be sure of one farthing’s and avoided, is not things naught indeed and good work of man as they be well great that it were worship, confute him by the worship ye wot ne'er what worship that we know, for worshipful wild goose so comely worshipful sort of preachers. And worshipful wedding of nuns. And worshipful evasion of his own worshipful folk at Bristol to worshipful master Martin Luther saith worshipping of images with the worshipping of idols with the worshipping, and then a long worst sort of the Jews worst and the most shameless worst that ever were wrought worst, as long as he worst, and from that fell worst is not worse yet worst point of all. For worst way have but one worst damned devil in the worst, I was with some worst sort, and whereupon all worst kind of paynims. For worst … should we then trust worst at all? Or because worst nothing, nor meet for worst a fly. Though it worst and superfluous, but also worst, and that the sacraments worst one rush; but the worst at all, and that worst. Christ blamed not those worst … and Baptism as little worst, because the priest speaketh worst an aglet of a worst. For we that are worst a rush. But now worst nor shall be rewarded worst, nor never shall have worst a leek. And therefore worst of a righteous man worst a fly. But the worst of true doctrine for worst a rush. Now, that worthy to be rebuked… then worthy the reward of heaven worthy, the temporalty doth burn worthy for all the people

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<td>8,688/ 9</td>
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<tr>
<td>wrested</td>
<td>wrong. For lo, thus</td>
<td>8,577/ 31</td>
</tr>
<tr>
<td>wrestling</td>
<td>them unto a false</td>
<td>8,691/ 23</td>
</tr>
<tr>
<td>wrestling</td>
<td>&quot; it with false glosses</td>
<td>8,703/ 33</td>
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<tr>
<td>wrestle</td>
<td>they with that text</td>
<td>8,688/ 8</td>
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</table>
whom God will not wrestle with to save them 8, 971/ 21
wisely than to have wrestled with that chapter, out 8, 603/ 33
toward the most simple wretched in all a town 8, 590/ 31
never was there beastly wretched before their miserable days 8, 653/ 8
a nun. Now the wretched raieth by name upon 8, 713/ 20
humility... or the covetous wretched rebuke avarice and laud 8, 765/ 29
late... there never was wretched so beastly that ever 8, 808/ 9
taken as a naughty wretched and a very paynim 8, 946/ 25
other places as that wretched most had haunted and 8, 990/ 17
it or no. What wretched could thus think of 8, 1023/ 18
become preachers, and find wretched, beastly people to bear 8, 610/ 35
his place a stark, wretched heretic lately burned at 8, 684/ 24
two things together, every wretched, willful beast to lay 8, 787/ 16
malice of his own wretched heretics like a sort 8, 794/ 16
thou such a naughty, wretched man, that thou wouldst 8, 816/ 9
it wandereth in this wretched world. And the church 8, 855/ 17
shameful contumelies of these wretched heretics... nor is not 8, 953/ 28
as is in our wretched days with much people 8, 989/ 2
the beginning unto these wretched days have with obstinate 8, 992/ 12
the weight of his wretchedness, and the malice of 8, 787/ 17
condition of some impenitent wretches to the whole company 8, 588/ 19
receive them... where the wretches burn forever. But then 8, 590/ 6
heads ere these rebellious wretches be well repressed again 8, 665/ 3
us at that time, wretches that we were, we 8, 736/ 28
be of all abominable wretches the most shameful... so 8, 766/ 36
we lack no feeling-faithful wretches, but ye shall find 8, 819/ 25
say,"Go, ye accursed wretches that we were, we 8, 794/ 16
the contrary, of which wretches into everlasting fire which 8, 920/ 32
so sinisterly written and wretches there be some in 8, 924/ 26
cross... though these blasphemous wretches rail against the cross 8, 953/ 30
so sinisterly written and wried away from the point 8, 577/ 29
church without spot or wrinkle or any such thing 8, 837/ 10
clean, without spot or wrinkle. Also, the very church 8, 844/ 12
pure, without spot or wrinkle, that Saint Peter may 8, 844/ 32
pure, without spot or wrinkle, so far forth that 8, 848/ 5
pure, without spot or purity "without spot or wrinkle " is here in earth 8, 851/ 9
pure, without spot and wrinkle , that Saint Peter can 8, 851/ 14
hath neither spot nor wrinkle .The first text is 8, 851/ 23
church without spot or wrinkle or any such thing 8, 851/ 28
church without spot or wrinkle; that is to wit 8, 852/ 13
neither have spot nor wrinkle neither of sin great 8, 852/ 19
in the body, nor wrinkle of displeasure in the 8, 852/ 20
continue without spot or wrinkle of sin, so clean 8, 852/ 24
had either spot or wrinkle, he were by and 8, 852/ 26
clean, without spot or wrinkle, that Saint Peter might 8, 853/ 26
without any spot or wrinkle, to live and endure 8, 855/ 15
clearly without spot or wrinkle while it wandereth in 8, 855/ 17
none without spot or wrinkle, meant none other church 8, 855/ 25
persons, without spot or wrinkle, that Saint Peter may 8, 857/ 14
confutation part 2: concordance of major terms

clean, without spot or wrinkle hath neither spot nor wrinkle, that Saint Peter may
  of sin, that Saint 8, 859/ 9
  of sin, that Saint 8, 863/ 8
  of sin, that Saint 8, 863/ 20
  of sin, and that 8, 864/ 11

wrinkle " and now he bringeth
  a wrinkle, in her
  , in her, all the
  . And thus, good readers
  , he bringeth one not
  ... and yet hath, he
  , that Saint Peter may
  are among them the
  . For God hath none
  , that Saint Peter may
  ; for that saith not
  . For, letting other places
  in them? As though
  "But yet, when I
  , as you and I
  then were this tale
  . And therefore it appeareth
  . But the writer of
  of sin. Now, where
  but it saith that
  ; of which things neither
  of sin she will
  , if they were all
  , And that the very
  he proveth thus… Barnes
  left in her. And
  is stretched out, and
  . And then if the
  be there… what thing
  . And where is our
  stretched out, as it
  . She is stretched out
  , there. He goeth about
  . Great is he that
  , whom he had washed
  was stretched out upon
  . Let us therefore pray
  ? What dost thou, then
  . And in this point
  of any manner sin
  of sin. First, Pelagians
  ... Saint Augustine saith, as
  of sin. And then
  , that he shall be
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
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<tbody>
<tr>
<td>wrinkle</td>
<td>by washing his spots</td>
<td>8, 966/25</td>
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<tr>
<td>wrinkle</td>
<td>... that then it</td>
<td>8, 966/30</td>
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<tr>
<td>wrinkle</td>
<td>&quot; Which words, when I</td>
<td>8, 970/24</td>
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<tr>
<td>wrinkle</td>
<td>or any such thing</td>
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<td>, and would have every</td>
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<td>. But, as Saint Augustine</td>
<td>8, 972/4</td>
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<td>wrinkle</td>
<td>... as against Saint Augustine's</td>
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<tr>
<td>wrinkle</td>
<td>&quot; But now is it</td>
<td>8, 972/15</td>
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<td>wrinkle</td>
<td>... you see that he</td>
<td>8, 973/16</td>
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<td>wrinkle</td>
<td>... but he saith that</td>
<td>8, 973/22</td>
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<td>wrinkle</td>
<td>of sin, bringeth in</td>
<td>8, 973/27</td>
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<td>wrinkle</td>
<td>, that Saint Peter could</td>
<td>8, 974/3</td>
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<td>wrinkle</td>
<td>: yet that the very</td>
<td>8, 974/7</td>
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<td>wrinkle</td>
<td>. Howbeit, though Saint Bernard</td>
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<td>, that Saint Peter might</td>
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<td>... he would win the</td>
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<td>and spotted, and so</td>
<td>8, 866/8</td>
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<td>wrinkled</td>
<td>and not all utterly</td>
<td>8, 974/8</td>
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<td>wrinkles</td>
<td>, and would have them</td>
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<td>wrinkles</td>
<td>, as himself writeth at</td>
<td>8, 853/30</td>
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<td>wrinkles</td>
<td>. But by acknowledging of</td>
<td>8, 860/26</td>
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<td>wrinkles</td>
<td>be extended and stretched</td>
<td>8, 860/27</td>
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<td>. And therefore here do</td>
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<td>of sin, and that</td>
<td>8, 864/18</td>
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<td>wrinkles</td>
<td>of her sins, and</td>
<td>8, 864/20</td>
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<td>wrinkles</td>
<td>both. Is there any</td>
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<td>wrinkles</td>
<td>to her charge, but</td>
<td>8, 864/31</td>
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<td>wrinkles</td>
<td>yet he confesseth that</td>
<td>8, 864/33</td>
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<td>wrinkles</td>
<td>while she liveth in</td>
<td>8, 865/9</td>
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<tr>
<td>wrinkles</td>
<td>to her charge, then</td>
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<td>wrinkles</td>
<td>, and made her glorious</td>
<td>8, 865/25</td>
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<td>wrinkles</td>
<td>fully stretched out... but</td>
<td>8, 865/30</td>
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<td>wrinkles</td>
<td>wrinkled. But it will</td>
<td>8, 866/6</td>
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<tr>
<td>wrinkles</td>
<td>. But it will not</td>
<td>8, 866/6</td>
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<tr>
<td>wrinkles</td>
<td>clean stretched out... he</td>
<td>8, 866/11</td>
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<tr>
<td>wrinkles</td>
<td>, while it is in</td>
<td>8, 866/20</td>
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<td>wrinkles</td>
<td>, yet their spots be</td>
<td>8, 866/30</td>
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<td>wrinkles</td>
<td>be no wrinkles, or</td>
<td>8, 866/31</td>
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<td>wrinkles</td>
<td>, or, at the leastwise</td>
<td>8, 866/31</td>
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<td>wrinkles</td>
<td>against the rules which</td>
<td>8, 914/15</td>
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<td>wrinkles</td>
<td>, no more than doth</td>
<td>8, 914/29</td>
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<tr>
<td>wrinkles</td>
<td>, for that lacketh no</td>
<td>8, 927/6</td>
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<tr>
<td>wrinkles</td>
<td>. But yet because she</td>
<td>8, 957/4</td>
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<td>wrinkles</td>
<td>. But by acknowledging, . . . her</td>
<td>8, 959/19</td>
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<td>wrinkles</td>
<td>... and therefore here do</td>
<td>8, 959/24</td>
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<tr>
<td>wrinkles</td>
<td>; but by confession of</td>
<td>8, 960/9</td>
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<tr>
<td>wrinkles</td>
<td>upon his own cross</td>
<td>8, 965/15</td>
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<tr>
<td>wrinkles</td>
<td>, that he liveth never</td>
<td>8, 965/18</td>
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<tr>
<td>wrinkles</td>
<td>with the stretching them</td>
<td>8, 966/26</td>
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</tbody>
</table>
wise washed out his wrinkles at the very last 8, 966/29
all the spots and wrinkles that then remain shall 8, 966/36
stretching out of our wrinkles , diligently... but yet, in 8, 970/37
all the spots and wrinkles of sin. And thus 8, 973/32
as he stretcheth she wrinkleth I cannot in good 8, 865/32
continual new bespotting and wrinkles, diligently... but yet, in 8, 970/37
saith in his Holy endeavor, God would himself stretch out of our wrinkles, diligently... but yet, in 8, 970/37
That is, "God shall stretch out of our wrinkles, diligently... but yet, in 8, 970/37
being thus though God
caused his apostles to write, God, and I shall stretch out of our wrinkles, diligently... but yet, in 8, 970/37
but if God therewith stretch out of our wrinkles, diligently... but yet, in 8, 970/37
prophet Jeremiah: "I shall stretch out of our wrinkles, diligently... but yet, in 8, 970/37
by him that cannot stretch out of our wrinkles, diligently... but yet, in 8, 970/37
that God liked to stretch out of our wrinkles, diligently... but yet, in 8, 970/37
by Saint Paul did stretch out of our wrinkles, diligently... but yet, in 8, 970/37
by him that cannot stretch out of our wrinkles, diligently... but yet, in 8, 970/37
other, doth Saint Paul stretch out of our wrinkles, diligently... but yet, in 8, 970/37
true church. And ye stretch out of our wrinkles, diligently... but yet, in 8, 970/37
and long deliberation plainly stretch out of our wrinkles, diligently... but yet, in 8, 970/37
truth... doth Saint Augustine stretch out of our wrinkles, diligently... but yet, in 8, 970/37
evangelists and apostles did stretch out of our wrinkles, diligently... but yet, in 8, 970/37
whom did Saint Paul stretch out of our wrinkles, diligently... but yet, in 8, 970/37
saints of every age stretch out of our wrinkles, diligently... but yet, in 8, 970/37
him know that the stretch out of our wrinkles, diligently... but yet, in 8, 970/37
taketh as though the stretch out of our wrinkles, diligently... but yet, in 8, 970/37
nor wrinkle. But the stretch out of our wrinkles, diligently... but yet, in 8, 970/37
but those that were stretch out of our wrinkles, diligently... but yet, in 8, 970/37
been, but by the stretch out of our wrinkles, diligently... but yet, in 8, 970/37
all, and by the stretch out of our wrinkles, diligently... but yet, in 8, 970/37
used themselves in other stretch out of our wrinkles, diligently... but yet, in 8, 970/37
and oversight of some stretch out of our wrinkles, diligently... but yet, in 8, 970/37
all the old holy stretch out of our wrinkles, diligently... but yet, in 8, 970/37
also by old authentic stretch out of our wrinkles, diligently... but yet, in 8, 970/37
And that he then stretch out of our wrinkles, diligently... but yet, in 8, 970/37
and sleep... as Luther stretch out of our wrinkles, diligently... but yet, in 8, 970/37
in Christ's Catholic Church, beside their writings. Thus stretch out of our wrinkles, diligently... but yet, in 8, 970/37
book which Saint Augustine stretch out of our wrinkles, diligently... but yet, in 8, 970/37
place where Saint Augustine stretch out of our wrinkles, diligently... but yet, in 8, 970/37
the place where he stretch out of our wrinkles, diligently... but yet, in 8, 970/37
that faith that God stretch out of our wrinkles, diligently... but yet, in 8, 970/37
in their hearts he stretch out of our wrinkles, diligently... but yet, in 8, 970/37
his wickedness." Saint Paul stretch out of our wrinkles, diligently... but yet, in 8, 970/37
holy apostle Paul, which
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Confutation Part 2: Concordance of Major Terms 1354

sacraments... of Aneling thus writeth the blessed apostle Saint 8, 843/ 9
And of confession he writeth in the same epistle 8, 843/ 16
and tabernacles." Moreover, Saint Paul writeth unto the Corinthians in 8, 849/ 35
writeth at length through almost 8, 853/ 30
And when, when he writeth unto one self church 8, 854/ 28
again to the Father, writeth the prophet David, "His 8, 881/ 34
therefor. (For that he writeth plainly already; but as 8, 886/ 25
way." And Saint Paul writeth unto the Thessalonians in 8, 891/ 37
those words that he of Ananias and Sapphira 8, 926/ 18
writeth that they were edified 8, 931/ 6
and many things writeth very well... yet if 8, 933/ 13
nineteenth sermon, that he writeth upon these words, "Attendite 8, 934/ 4
but that "one man writeth thus, but I wot 8, 936/ 4
resembled? And where he writeth of Master Wolman these 8, 947/ 26
apostates commonly do fall, writeth unto Hildefonsus, the Earl 8, 989/ 10
them Saint Paul, which writeth to known Wolman these 8, 1014/ 13
with that text, and writeth it and wrest it 8, 688/ 8
many blots, and many writen wrinkles against the rules 8, 914/ 15
and councils' and popes' writing, , Gratian, a good, virtuous 8, 593/ 13
out of a pope's writing taken into the decrees 8, 593/ 21
some part of his writing already, which we shall 8, 596/ 23
wotteth well that his writing showeth in what wrong 8, 601/ 6
delivered the Law by writing... and the New Law 8, 615/ 28
delivered any part by writing that he would stand 8, 623/ 30
beginning professed in his writing of the old holy 8, 623/ 36
devilish doctrine, by the writing of their grandfathers meant 8, 624/ 37
at all what the writing, but verily well also 8, 631/ 33
plainly by other authentic writing... by which we should 8, 656/ 33
by mouth besides the writing may be the putting 8, 657/ 14
of the traditions without writing of man taken for 8, 677/ 23
deal greater. For the writing for the true scripture 8, 677/ 36
taking of man's false writing of man" and in 8, 678/ 21
of Scripture from all other writing... as Tyndale's own master 8, 683/ 18
with erasing and false writing, the true text of 8, 684/ 2
and given men in writing, under any such certain 8, 699/ 1
among others, Saint Chrysostom writing that his holy apostles 8, 703/ 22
ordinarily) be sure which writing is Holy Scripture, and 8, 707/ 23
either in words or writing they taught unto the 8, 709/ 28
mouth to mouth without writing ; or that they had 8, 721/ 17
interpret and understand the writing that his holy apostles 8, 753/ 22
written before. And this writing from time to time 8, 753/ 24
his church is the writing that Christ so often 8, 753/ 25
thereof from all other writing, specially given by God 8, 770/ 24
which is all the writing in the heart that 8, 782/ 24
first unto them by writing or preaching, and first 8, 803/ 18
believed them for that writing that he read or 8, 803/ 19
Spirit of God, with writing them in his heart 8, 804/ 37
unto his church without writing , and in his church 8, 808/ 28
in his church without writing preserved, by the selfsame 8, 808/ 28
Spirit that indited the
writing felt it by the
writing heart of God's own
writing into man's heart: this
writing perceived it for holy
writing in which the Apostle,
writing godly living and holy
writing a messenger, nor by
writing both one, neither in
writing the apostles delivered without
writing he gave them any
writing built upon is the
writing beside... except only the
writing he letted not in
writing required, by his own
writing reverend father Saint Bernard,
writing his church partly by
writing all his revelations without
writing and not one by
writing in the beginning without
writing man shall believe without
writing them, were it in
writing And when Saint Paul,
writing the old holy saints'
writing the apostles beside their
writing heaven), whose faithful, holy
writing as well those holy
writing understanding of those holy
writing specially chosen heretics, which
writing all old holy saints'
writing appeareth well by the
writing built only upon the
writing and prophets," what prophets'
writing tell, but as for
writing find written in the
writing and also by his
writing his chapter so sinisterly
writing all, nor spoken nor
writing by any pope... but
writing was called the law
writing whose books we find
writing such significations as be
writing be known... were never
writing have their special significations
writing thing. For it is
writing that story to be
writing say that the allegories
writing they never had been
writing because they were not
writing as those that be

writing And this do we 8, 808/ 29
writing of God's own finger 8, 810/ 2
writing ... he hath it so 8, 818/ 10
writing of God in man's 8, 825/ 17
writing and for the very 8, 828/ 6
writing to the Corinthians, calleth 8, 834/ 13
writing and manifold miracles which 8, 856/ 6
writing "." And after, in the 8, 868/ 5
writing nor in voice, nor 8, 916/ 16
writing as is plain by 8, 930/ 35
writing at all. And the 8, 931/ 5
writing that the prophets and 8, 931/ 30
writing of the apostles and 8, 932/ 1
writing to confess his own 8, 955/ 15
writing , the secular powers thereto 8, 955/ 21
writing of him to the 8, 989/ 32
writing , partly without, and that 8, 996/ 17
writing , and not one by 8, 996/ 26
writing (for the true expositions 8, 996/ 26
writing ) yet they say that 8, 996/ 28
writing . But this folly of 8, 996/ 35
writing or unwritten. For as 8, 1012/ 9
writing to the Corinthians, showeth 8, 1017/ 24
writing ... and they scoff at 8, 624/ 15
writing .Thus writeth Saint Cyprian 8, 657/ 35
writing condemn his faithless heresies 8, 679/ 29
writing as those other holy 8, 682/ 16
writing , too. And all this 8, 682/ 17
writing be the very scriptures 8, 722/ 26
writing and by the catholic 8, 872/ 28
writing of holy doctors and 8, 928/ 19
writing that the prophets and 8, 930/ 32
writing that they had then 8, 931/ 7
writing of apostles, or evangelists 8, 931/ 8
writing of the prophets and 8, 931/ 33
writing wherein he plainly declareth 8, 956/ 1
writing and wried away from 8, 577/ 29
writing by any pope, but 8, 593/ 1
writing by divers good, holy 8, 593/ 11
writing , because that Moses received 8, 615/ 27
writing expositions and commentaries upon 8, 620/ 37
writing in the Scripture do 8, 633/ 1
writing in Scripture. And then 8, 633/ 5
writing in Scripture be not 8, 633/ 9
writing in the psalm that 8, 636/ 31
writing in the Scripture rather 8, 637/ 26
writing upon the text of 8, 637/ 33
writing ... as we be by 8, 656/ 34
writing ) be the very word 8, 677/ 4
writing . And in that reason 8, 677/ 5
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<td>devised upon the truth</td>
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<td>other men as have</td>
<td>8, 679/34</td>
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<td>no part to be straight, &quot;as it is</td>
<td>8, 682/14</td>
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<td>of saints' lives were</td>
<td>8, 691/22</td>
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<td>but as they find this Spirit, whatsoever be</td>
<td>8, 711/15</td>
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<td>the belief of everything like, that ever was</td>
<td>8, 711/27</td>
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<td>that in this book and rehearsal his words</td>
<td>8, 711/32</td>
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<td>Saint Augustine's own words</td>
<td>8, 723/18</td>
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<td>8, 723/19</td>
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<td>8, 734/8</td>
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<td>deep and so surely by Moses a law</td>
<td>8, 734/9</td>
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<td>and well-working charity... graciously</td>
<td>8, 736/9</td>
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<td>New Testament had been</td>
<td>8, 736/14</td>
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<td>the same manner remaineth</td>
<td>8, 742/28</td>
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<td>his holy apostles have</td>
<td>8, 752/5</td>
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<td>holy prophets have also</td>
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<td>God hath himself</td>
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<td>God hath himself so the Law of God</td>
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<td>answer, because it is not because it is only</td>
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<td>only because it is God and read it</td>
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<td>since God hath himself had not so fair the Law of God</td>
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<td>faith is wrought and charity, wrought and tale that he hath</td>
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<td>thereupon, but I say unwritten, he but</td>
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<td>written these conclusions so fully</td>
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<td>written it but that some</td>
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<td>written in their hearts, and</td>
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<td>of Confirmation it is</td>
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<td>and not the word</td>
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<td>signify also the word</td>
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<td>prophets and apostles had</td>
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<td>with his other words,</td>
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<td>and the apostles have</td>
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<td>such as you find</td>
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<td>had never a book</td>
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<td>are Barnes' own, so</td>
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<td>the thing was done,</td>
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<td>such things in it</td>
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<td>the Corinthians, &quot;I have written</td>
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<td>and, as Luther saith</td>
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<td>in Scripture. Howbeit, in</td>
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But now have I written unto you that ye this? Was not this written unto them that were of this Ninth Book worse and further wrested writing showeth in what into Christ’s... had gone he construeth the Scripture with false glosses and the people both into into wrong belief and expositions construe the Scripture the right way far lucre, leading in a lead them a very by reason of their and far longer walked and that men do error through misunderstanding and though the Pharisees taught Tyndale saith we say we construe the Scripture We say he construeth saith the other expoundeth then goeth he far and evil, right and us look upon a ye do one another company, then lead them far fallen to the causeless, to be taught those that have been them because they say us for understanding it me she teacheth me me that other teacheth his text in a and judge who construed be all in the ye understand the Scripture they do well or a man that hath a man that hath because he that hath of him that hath send him that had thus, he taketh it him to bear that that without any worldly that have done the

written unto you that ye
written unto them that were
written by Sir Thomas More
written . For lo, thus he
written way himself is how
written . And thus it appeareth
written and teacheth the people
written expositions... and that they
written belief and wrong ways
written ways of living... making
written the devil hath made
written .This "truth" is, good
written way, beguiling the people
written way except the straight
written understanding of the Scripture
written , than they were at
written to worship the Body
written declaration of the Scripture
written , whom Saint John reproved
written , and that a friar
written ... and layeth Scripture for
written . If we would allege
written . Now say we, then
written , and overturneth his principal
written , godly and ungodly, in
written mark, or lead us
written , fraud, and injury, and
written and rob them, and
written side but that she
written ... and after come and
written . If we would allege
written . Now say we, then
written , and overturneth his principal
written , godly and ungodly, in
written mark, or lead us
written , fraud, and injury, and
written and rob them, and
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written ... and after come and
written . If we would allege
written . Now say we, then
written , and overturneth his principal
written , godly and ungodly, in
written mark, or lead us
written , fraud, and injury, and
written and rob them, and
written side but that she
his recompense for his wrong and harm, so that 8, 947/ 14
expound the place plain wrong , both for the causes 8, 948/ 6
he that did the wrong . . . would not witness against 8, 948/ 21
he that took the wrong could not be taken 8, 948/ 22
very point, if the wrong were done properly to 8, 948/ 30
because he that "hath wrong . . . must needs be a 8, 949/ 5
reprove, and redress that wrong and that offense with 8, 951/ 23
us and do us wrong , , and to do them 8, 978/ 11
Barnes here falsifieth and wrong interpreteth the words of 8, 981/ 24
the man that is wronged to complain... that it 8, 944/ 5
sueth when he is wronged ... but, over that, in 8, 944/ 34
here that the party wronged should nothing else but 8, 945/ 31
of him that is wronged ... and so will that 8, 945/ 34
a man may be wronged , that the church of 8, 946/ 7
of him that is wronged , and specially biddeth him 8, 946/ 9
but that whosoever is wronged by another, he may 8, 946/ 14
the party that hath wronged his neighbor shall have 8, 946/ 20
either hath offended and wronged himself or another, or 8, 947/ 6
only him that were wronged him, he would never 8, 948/ 17
he that is not wronged is not sent to 8, 949/ 8
though himself be not wronged , complain to "the church 8, 949/ 16
as he that were wronged , and therefore must complain 8, 949/ 20
as he that were wronged whereto doth Barnes say 8, 949/ 21
of him that is wronged ... as though he spoke 8, 949/ 23
but he that is wronged ... but that every other 8, 949/ 24
every other man, not wronged or offended. And if 8, 951/ 24
which the complainant was wronged us and would not 8, 1024/ 5
we call "heretics" as wrongfully as if we called 8, 611/ 18
by the error of wrongly taking the sense of 8, 677/ 21
only of his own wrongs done unto himself... whereas 8, 946/ 2
shall neglect his own wrongs , in the complaint whereof 8, 946/ 3
church" upon other men's wrongs , whereunto he were likely 8, 946/ 5
and recompense of his wrongs . And therefore, when all 8, 946/ 11
folk only as have wrongs done unto themselves he 8, 948/ 5
clear at naught, and wrote that he cared not 8, 624/ 2
best learned that ever wrote in Christ's Catholic Church 8, 657/ 27
wit was when he wrote those words. For every 8, 660/ 29
Saint John the Evangelist wrote his holy gospel... and 8, 672/ 21
any of Christ's apostles wrote ; nor some books, neither 8, 681/ 34
we tell you "Moses wrote us this," why should 8, 721/ 21
his epistle that he wrote unto Maximus... by which 8, 734/ 20
if he ask who wrote it... answer, the Spirit 8, 774/ 15
if he ask who wrote it... answer, the Spirit 8, 802/ 35
did still when he wrote of himself against the 8, 804/ 11
church which Saint Paul wrote unto, among the Corinthians 8, 835/ 3
congregations to which he wrote the churches of Christ 8, 852/ 28
to whom Saint Paul wrote were very true parts 8, 855/ 27
unknown. And he that wrote the words which Barnes 8, 934/ 22
so were as Barnes wrote , yet had there been 8, 947/ 30
that Saint Augustine therefore wrote those words against the
of Saint Bernard, that wherefore. Luther himself, thatMoreover, when the Apostle thereby happen rather wax ordinance be they wondrously truth... God should have before the world was the miracles of God worst that ever were mischief that they have mischief that they have unto his church, and heard Christ, the Spirit help of God that and Sidon had been miracles that have been in his Godhood, and For then the Spirit the right faith is without hope and charity, after that God hath many as believed, God other men's mouths or of other men, but miracles that are daily any miracle that Philip Saint Paul, because God toward the reward all before the world was merits and his works miracles which God hath heaven by good works and good Gospel works before the world was would have no works the miracles that God believed that good works lately fallen to Luther, by the preaching of with which Luther and Scripture. For which cause the fault that Tyndale, can please him but Helvidius, Eunomius, Marcion, Montanus, and that of truth, shrewd sort, down unto the priest this half weeks were half a
wrote those words against the 8, 963/ 22 wrote not those words against 8, 964/ 4 wrote it. For even in 8, 986/ 32 wrote of this matter before 8, 1002/ 22 wrote to put that incestuous 8, 1021/ 15 wroth than care... especially since 8, 592/ 14 wroth ... as though the Church 8, 631/ 15 wrought with him into the 8, 622/ 10 wrought, and their fathers so 8, 624/ 35 wrought and showed by them 8, 628/ 3 wrought . As Luther, to make 8, 639/ 18 wrought this eight hundred years 8, 675/ 26 wrought these eight hundred years 8, 679/ 7 wrought with him to believe 8, 708/ 34 wrought and made them feel 8, 743/ 6 wrought with his will and 8, 744/ 26 wrought the miracles that have 8, 747/ 12 wrought in they, they would 8, 747/ 13 wrought , with their toward wills 8, 759/ 9 wrought," saith Tyndale, "and made 8, 759/ 21 wrought and written always by 8, 780/ 36 wrought and written within the 8, 781/ 2 wrought with man's will, and 8, 782/ 20 wrought himself with their wills 8, 795/ 7 wrought in his sight by 8, 795/ 29 wrought by God by the 8, 795/ 30 wrought in it, or any 8, 797/ 4 wrought , or James either, or 8, 797/ 5 wrought miracles for him... by 8, 809/ 32 wrought in vain which thing 8, 820/ 1 wrought, elected them, for such 8, 848/ 12 wrought with help of God's 8, 849/ 10 wrought and worketh by them 8, 856/ 6 wrought in faith and charity 8, 867/ 1 wrought among people... we may 8, 879/ 8 wrought to go together in 8, 926/ 12 wrought but only such as 8, 932/ 31 wrought for them, and the 8, 1016/ 15 wrought in faith, hope, and 8, 1033/ 33 Wycliffe , Friar Huessgen, and Zwingli 8, 578/ 7 Wycliffe ... our English spirituity have 8, 584/ 27 Wycliffe were evil-content before. One 8, 585/ 33 Wycliffe saith that such marriages 8, 585/ 36 Wycliffe , and Luther lay unto 8, 586/ 11 Wycliffe , the first founder here 8, 587/ 17 Wycliffe , and Hus... and a 8, 694/ 35 Wycliffe and Tyndale and Friar 8, 710/ 20 Wycliffe Heretic, and Hus Heretic 8, 728/ 8 year ... and the last time 8, 814/ 23 year . And when he perceived 8, 814/ 27
him not this half year, to my remembrance." "Well 8, 815/ 13
not together this half year ... and by my troth 8, 815/ 20
Was yesterday half a year ago? And were ye 8, 815/ 23
gathered in some one year of Saint Gregory's papacy 8, 940/ 25
like gathered in every year of his time, and 8, 940/ 27
time, and in every year since his time till 8, 940/ 27
past, and in every year before unto the very 8, 940/ 28
apostles' time, and every year in their time, too 8, 940/ 29
too, and in every year since Christ was born 8, 940/ 29
was born, and every year since the world was 8, 940/ 30
of malefactors are amerced yearly, and fines set on 8, 587/ 7
of every one tribute yearly ... and his bishops, with 8, 765/ 6
heareth in two whole years together... but if it 8, 595/ 4
Spirit in fifteen hundred years taught his Catholic church 8, 597/ 33
was shaven this seven years! But yet when he 8, 600/ 16
calleth yet eight hundred years ago. For ye shall 8, 602/ 7
martyred) above a thousand years . But in conclusion, because 8, 606/ 4
the space of seven years together, without any man 8, 618/ 6
circumcised in Jerusalem, four years before the birth of 8, 619/ 11
reason that, being at years of discretion, and hearing 8, 619/ 12
of this eight hundred years past... but hath been 8, 631/ 29
from above a thousand years ... yea, fourteen hundred years 8, 631/ 30
two or three hundred years yea, from the days 8, 631/ 31
hath made in many years from Easter last past 8, 632/ 25
believe this fifteen hundred years to keep up the 8, 638/ 25
been this fifteen hundred years ... but all this while 8, 640/ 29
continued so many hundred years before. Let us now 8, 650/ 17
writeth plainly, thirteen hundred years together... were not now 8, 650/ 34
wrought this eight hundred years before Luther was born 8, 657/ 29
wrought these eight hundred years . More This reason, good 8, 675/ 26
that "these eight hundred years . More This reason Tyndale 8, 679/ 8
time of eight hundred years " the Catholic Church hath 8, 679/ 11
all this eight hundred years , if the whole Catholic 8, 679/ 13
of this eight hundred years hath Christ had none 8, 679/ 17
Church this eight hundred years ... in which time have 8, 679/ 28
four or five hundred years he seeth yet well 8, 679/ 35
not only eight hundred years before that... and that 8, 680/ 1
longer before eight hundred years ago (which were yet 8, 680/ 19
himself so many hundred years than almost half eight 8, 680/ 22
Church of fifteen hundred years ago, and hath been 8, 680/ 37
us this fifteen hundred years is better to be 8, 690/ 4
miracle this fifteen hundred years that it is abominable 8, 690/ 7
for every sin seven years among them every one 8, 691/ 4
in this fifteen hundred years in purgatory (which is 8, 692/ 7
age this fifteen hundred years , sent hither to call 8, 694/ 28
name this eight hundred years . For all they have 8, 703/ 17
declaration this fifteen hundred years , but by his declaration 8, 703/ 27
fathers this fifteen hundred years , the "Pharisees" that is 8, 703/ 28
years have taught them... and 8, 704/ 9
of these eight hundred
of the seven hundred
these last eight hundred
of these eight hundred
as the seven hundred
doctors of eight hundred
the other seven hundred
doctors, of eight hundred
people believed a thousand
time this eight hundred
of these eight hundred
some of a thousand
had now these late
space of four hundred
space of fifteen hundred
faithless this eight hundred
faithless this fifteen hundred
was this fourteen hundred
days, and months, and
of grace, at the
was this fourteen hundred
been this eight hundred
was these fourteen hundred
church this fourteen hundred
of mine, done seven
buried at Worcester two
saints this fourteen hundred
people this fifteen hundred
till within this twenty
space of fifteen hundred
been, this eight hundred
man in a thousand
till within this twenty
of this eight hundred
more than nine hundred
until this twenty
till within this twenty
not yet a hundred
within the same hundred
Christ's church here many
church this fifteen hundred
been this eight hundred
suffered, this eight hundred
not this eight hundred
saith, this eight hundred
all this eight hundred
for heretics, eight hundred
church," and eight hundred
church of nine hundred
and of a thousand
years last past... all whom 8, 713/ 11
years before. And as well 8, 713/ 13
years ... which were yet enough 8, 714/ 5
years past last... but he 8, 714/ 10
years before as many as 8, 714/ 11
years old; and such a 8, 714/ 24
years before, were upon his 8, 714/ 27
years old and under, have 8, 714/ 29
years ago... but if we 8, 715/ 7
years ...Tyndale would call it 8, 716/ 11
years, all whom Tyndale taketh 8, 716/ 29
years, some of twelve hundred 8, 716/ 33
years in Almaine; and I 8, 731/ 29
years . How much is that 8, 739/ 3
years ! And as for miracles 8, 739/ 5
years . And the Jews believe 8, 767/ 19
years . And we of like 8, 767/ 24
years, and old authentic stories 8, 774/ 28
years, abide and dwell together 8, 779/ 3
years of discretion, either from 8, 782/ 21
years, and old authentic stories 8, 805/ 27
years lost (as Tyndale saith 8, 806/ 27
years ." First, when Tyndale here 8, 808/ 17
years ; since the debate and 8, 812/ 3
years before... one Davy, a 8, 815/ 30
years before, while he was 8, 815/ 32
years before, and by all 8, 816/ 32
years and by the plain 8, 843/ 1
years never one of the 8, 872/ 21
years, and sendeth not lightly 8, 889/ 7
years , out of the right 8, 890/ 19
years together, till within this 8, 895/ 20
years ."And then as ye 8, 895/ 21
years last past, let us 8, 925/ 5
years ago. And Saint Gregory 8, 925/ 7
years past last, all the 8, 940/ 16
years last past, and in 8, 940/ 28
years ago since that same 8, 947/ 27
years as great changes as 8, 947/ 31
years in earth, and haply 8, 957/ 24
years well-known. Finally, after all 8, 1009/ 27
years corrupted, and the doctrine 8, 1031/ 17
years , that doctrine of his 8, 1031/ 32
years together be fallen into 8, 1032/ 38
years hath believed, concerning purgatory 8, 1033/ 2
years ... then not only they 8, 1033/ 8
years ago, those persons that 8, 1033/ 13
years together, continually, to succeed 8, 1033/ 19
years ago, and of a 8, 1033/ 27
years ago, condemned. And therefore 8, 1033/ 28
of this eight hundred
beginning, this fifteen hundred
for the very church, " 
if Tyndale will say " 
will yet say still " 
Yes, " and nothing but " 
because he saith still " 
much proof in his " 
shall we know them? 
of Christ." I say 
so. If he say 
say she was dead? " 
at her grave thyself? " 
saved? If Tyndale say 
us here, and said, " 
and other men say 
false heresies, of his. " 
me another thing. Was 
And were ye not 
such a point since 
a righteous judge, shall 
example. My maid hath 
too... or else these 
beasts and to the 
other wives the fairest 
and himself take a 
And therefore if this 
vipers." For as the 
be he old or 
goodly golden nest this 
Howbeit, iwis when our 
such as are baptized 
which, having a fair 
which, having a goodly 
long process, that the 
man were as a 
newly christened or very 
only affirmeth purgatory against 
calleth them no, nor " 
all the temporality called " 
far above, and the 
of a right godly 
courage of godly 
one were of good 
Christian works, a good 
speak no guile." And 
Wycliffe, Friar Huessgen, and 
Denck, Balthasar, Lambert, and 
Luther, Tyndale, Huessgen, and 
Luther, Tyndale, Huessgen, and 

years last past, out of 8, 1033/ 30
years , hath believed that good 8, 1033/ 32
Yes ", saith Tyndale. "Thou shalt 8, 667/ 23
Yes ", and when he can 8, 679/ 19
Yes ", and nothing but "Yes 8, 679/ 20
Yes ", and look that we 8, 679/ 20
Yes "... with as much proof 8, 679/ 22
Yes " as a goose hath 8, 679/ 22
Yes , well enough, pardie. For 8, 770/ 18
yes ... for as far as 8, 780/ 12
yes , he felt it by 8, 810/ 2
Yes , marry," quoth he; "men 8, 816/ 10
Yes , marry, master," quoth he 8, 818/ 32
Yes , marry, sir," that there 8, 877/ 24
yes . And ye say that 8, 895/ 13
Yes ", saith Barnes, "for here 8, 909/ 29
yesterday half a year ago 8, 815/ 23
yesterday with him at St 8, 815/ 24
yesterday , But he made me 8, 815/ 29
yield me in that day 8, 849/ 17
yonder a spinning wheel or 8, 605/ 22
young , new, naughty nephews that 8, 624/ 33
young birds of the crows 8, 636/ 33
young maiden that could be 8, 637/ 19
young , pretty prim to bed 8, 637/ 31
young Saint John the Baptist 8, 651/ 7
young viper serpents gnaw out 8, 672/ 7
young ... but either by the 8, 714/ 34
young eagle bird was hatched 8, 723/ 35
young eagle Tyndale learned to 8, 724/ 6
young , the inward motion is 8, 768/ 20
young woman to his wife 8, 790/ 7
young gentleman to her husband 8, 790/ 11
young children have infounded the 8, 824/ 10
young babe that lieth swaddled 8, 892/ 15
young and yet scant they 8, 911/ 35
young Father Frith, and affirmeth 8, 969/ 9
younger " neither, if he will 8, 612/ 4
youngers ," as he will have 8, 612/ 5
youngest above nine hundred at 8, 716/ 35
zeal given us knowledge of 8, 663/ 27
zeal rear up the faithful 8, 794/ 8
zeal offended with him that 8, 951/ 24
zeal to the catholic faith 8, 1026/ 24 
Zechariah the prophet saith thus 8, 840/ 18
Zwingli how fitly he useth 8, 578/ 7 
Zwingli ... of all which never 8, 597/ 15
Zwingli be gone out of 8, 607/ 2
Zwingli be gone out of 8, 607/ 7
Luther, Tyndale, Huessgen, and Zwingli be gone out of 8, 607/ 1364
Zwingli prove their departing from 8, 608/ 20
Zwingli, their chief captain, unto 8, 608/ 23
Zwingli, Huessgen, and himself, that 8, 611/ 3
Zwingli show no miracles at 8, 611/ 27
Zwingli, and laugheth the folly 8, 619/ 4
Zwingli, and all the rabble 8, 627/ 6
Zwingli ... which not only blaspheme 8, 628/ 1
Zwingli, Tyndale's two new masters 8, 640/ 24
Zwingli, and bade them tell 8, 641/ 11
Zwingli, and such others. I 8, 650/ 22
Zwingli in like wise rebuke 8, 652/ 28
Zwingli, and their company, be 8, 655/ 27
Zwingli be now gone away 8, 671/ 29
Zwingli, gloss it and saith 8, 689/ 7
Zwingli, and Tyndale so gloss 8, 689/ 12
Zwingli, and such other holy 8, 692/ 38
Zwingli, and Hutchins here himself 8, 695/ 2
Zwingli ... must needs prove the 8, 706/ 11
Zwingli, and all the rabble 8, 722/ 25
Zwingli, and such other excellent 8, 723/ 16
Zwingli with all the rabble 8, 726/ 20
Zwingli, can bind us to 8, 762/ 30
Zwingli, and of this blessed 8, 766/ 35
Zwingli, or some such other 8, 805/ 8
Zwingli, have restored again the 8, 806/ 26
Zwingli, "confound" our "lies": I 8, 807/ 25
Zwingli, teach the church of 8, 810/ 31
Zwingli, do the like against 8, 811/ 11
Zwingli, can say that the 8, 811/ 31
Zwingli, Lambert, Hutchins, and Barnes 8, 971/ 31
Zwingli's church, but that they 8, 836/ 4
Zwinglians, as there did in 8, 731/ 32
Zwinglians pursue the Lutherans, as 8, 790/ 29
Zwinglians, or of which rabble 8, 808/ 20
Zwinglians, with many sects more 8, 817/ 22

Luther, Tyndale, Huessgen, and
Luther, Tyndale, Huessgen, and
Luther, Tyndale, Huessgen, and
their own heads. And any such as Luther,
Luther, Tyndale, Huessgen, and
Tyndale, Friar Huessgen, or
Tyndale, and Huessgen, and
and Tyndale, Huessgen, and
Then Friar Huessgen and
to Friar Huessgen and
holy Huessgen and holy
Saint Huessgen, and Saint
Tyndale, and Huessgen, and
which Hutchins, Huessgen, and
Friar Huessgen, Tyndale, and
Friar Luther, Friar Huessgen,
Huessgen, Friar Lambert, and
Christian faith, as Pomerane,
Luther, and Huessgen, and
Luther, and Huessgen, and
wise, and Huessgen, and
Luther, Lambert, Huessgen, and
Tyndale, nor Huessgen, nor
Huessgen, Friar Lambert, and
Luther, Lambert, Huessgen, or
Lambert, and Huessgen, and
Tyndale, and Huessgen, and
Martin, and Huessgen, and
Luther, and Huessgen, and
Luther, and Huessgen, and
have Luther, Huessgen, and
nor Huessgen's church, nor
and the Huessgenites, and
For the Huessgenites and
we Anabaptists," or "we
Lutherans, Anabaptists, Huessgenites, or