



OP

A PLAYNE AND GODLY
EXPOSYTION OF THE COMUNE
CREDE AND OF THE .X.

COMAUNDEMENTES
Desiderius Erasmus

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C. 14. 9

A playne and god
ly expolytion oꝝ decla
ratio of the cōmune Crede
(which in the Latin tonge is
called Symbolūm Apostoloꝝ
rum) and of the. x. cōmaunde
mentes of goddes law/ newly
made and put forth by the fa
mous clark/ M^{ast}er. Cras
mus of Roterdame/ at the re
queste of the moste honorable
lord/ Thomas Cole of wylt.
M^{ay}or/ father to the moste gra
tious and vertuous

Cum privilegio

Th. H. 7.

Specimen

BT

992

E7

1533 a

EMMANUEL

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The exposityon
Un to the ryght excellent & most
honorabyl lord Thomas Erle of myghty
hynde: and of Ormonde/
~~Marquis of Montgoмери~~
~~and of the North~~
~~of the North~~
~~of the North~~
of Worcester/

Greateynge.



Usawe and perceued
full wel moste honorable
Erle/that of some perso-
nes I shold be accused of
lewde boldnesse and pre-
sumptyon: yf I wold ta-
ke vpon me/to make any cōmentary or
worke vpon the Crede named the Sym-
bole of the Apostels/ after so many/and
so famous doctoures of the churche a-
monge whome Cipriane takynge this
mater in hande spak of any Latyn man
hath in suehe wyse handeled it; that no
man / that euer hath folowed hym yet
vntyll this day/hath ben able to ouerge-
te hym/or to come any thyng nere vnto
hym. Agayn on the other parte / me
thoughte I shold be accused of improby-
te and lewdenesse/yf I wold not fulfyll
and

of the comyn Crede.

a

and accomplishe your requeste/ namely
despyng so holy & so vertuose a thyng
with a goode and godly affectyon/specy
ally/ sayng that you haue so well accep
ted & taken in goode worth that my for
mer scrupce rather than benefyghte do
ne to you/ in expounding and declarng
the.xxi.psalme. And I do knowe also
wel enough/ that you do not requyre of
me / to take this lytle labour / for your
owne cause: whiche do not nede any in
structyon or informacyō of me. But you
do desyre it for other more ignorant &
vnlerned persones. And therfore I ha
ue so handeled the thyng/ that I haue
shaped and ordred al myne oratyon and
speche / after suche forme and maner as
myght be mosse mete and agreyng to
the capacyte of those that are simple.
Nether do I see or perceyue any whitte
at all/ what laude or prayse I shall gete
by this my labour: except it be peradue
ture because that I haue spoken certay
ne thynges somewhat after a playn/ and
homely perceyueable facyon/ how be it
as for prayse/ I passe not vpon it. But
wolde god/ that the yonge Soldyers of
the Chyristyan cheualry / may take as
much frute & profyghte hereof: as bothe

A.ii.

your

The expositioun
your moste honourable lordeshyppe / of
your excellent Charyte and goodnes/
doth desyre: and as I also / accordynge
to suche lytle power as god hath lente
me/ haue endeouored my selfe/ and geuen
dyligence / that they sholde do . In the
meane season / our lorde is to be prayed
vnto/ that he of his bounte & goodnesse
wyl supply that/ where my power both
wante and fayle/ & that he/ whiche hath
inspyred into you this deuoute and god
ly affectyon towarde his relygion and
fayth/ wyl vouchesaffe to sende prospe
rous lucke & good ende/ not in this thyng
onely / but also in all other thynges/
whiche of loue and zeale toward; the ho
noure of god/ and furtheraunce of vertue
and good Christen lyuynge: you shall
enterpryse or begynne: well

moughte your honora

ble lordeshyppe

fare yeuen at

Striburge/

the yere of our lorde

1533

of the cōmun Crede. 3

A Dialogue called the Symbo-
le or instructyōn in the christen sayth or
belyue / made by Mayster Erasmus of
Roterdame. The persones speakyn
ge are the Mayster / and the Di-
sciple / the one is marked by
M the other by D.

¶ The fyfte instruction. ¶

D I S C I P L E.



I am and haue
ben a great whyle
very desyreous
and sore longyn
in my mynde: to
be ascrybed and
receiued into the
company and fe-
lowshype of the

..... that holyke chur-
che / whiche is the howse of god / out of
the wiche churche no man ought to ho-
pe the obtaynyng of euerlastyng helth
and saluatyon. And therefore I beseeche
you / that of your charyte you wyl hel-
pe myn infaneyte: that I may be spedde
of this my desyre and purpose. **MA.** If
thou haue ben washed in the holy bathe

Out of the
churche / whi-
che is the how-
se of god / is
no hope of sal-
uacyon.

A. III.

of

The expositiō
 of baptysme after due forme and maner
 than arte thou by the reason ther of/ eue
 already admittēd and receyued into the
 howseholde or company of the catholy-
 ke churche. **D I S.** ye but this thyng
 3 was don vnkowynge to me/ by my god
 fathers and godmother. But nowe/ in
 as muche as god of his goodnesse hath
 graūted me to come vnto this age/ whi-
 che as it may be easly corrupted to vy-
 ce and vngreatyness and erreure so is
 it (as I suppose) apte to receyue instru-
 ctiō to vertu and good luyng & ryght
 beleffe/ I thynke it to be ryghte and ac-
 cōrdynge/ both that I shuld fulfille the
 promyse/ that my surtes haue made vpon
 my hede: and also that I my selfe do
 prouyde & see for myne owne helth and
 sauegarde/ & do myn owne besynes also
 in myn owne persone/ & not all by other
 folke/ wherfore I beseeche and pray you/
 that you wyll euen so deale with me/ as
 yf you dyd teache and informe a person
 haupnge no maner learnynge or know-
 ledge at all. **W A S.** Deare sone / that
 4 lord/ whiche hath inspyred this mynde
 into the: the same/ of his goodnesse/ shal
 promote and carpe the forwarde vnto
 5 this/ that thou dost desyre. **D I S.** Do
 I not

I not nede than to haue an instructor &
 teacher: **Q. A. S.** If ther wer no nede 6
 of an instructor or teacher: than sholde
 chryst haue sayde all in vayne these wo-
 des/to his apostles. **R.** So you & teache
 all natyons. But though thou haddest
 gotten fyr hundreth teachers/to instru-
 cte the/pet is it the lord/that doth true-
 ly & effectuosly teache this philosophye
 and wysdom. For so it hath pleased god
 and hath lyked hym to geue his benefi-
 tes and gyftes to one man: by another
 man. **Q. A.** why hath it lyked hym to
 do so: **Q. A. S.** fyrst/to thentent/that
 all pryde & arrogancye myght be exclu-
 ded: whiche / that spyryte the louer of
 meke and myld myndes: doth hate and
 abhorre/and secundarly/that thyngh
 doyng benefytes and good dedes / eche
 to other charyte and loue myght be pur-
 chased/encreaced/ and nourysed amon-
 ge chrysten folke. And yet neuer the les
 neither may the doctour or teacher here
 chalenge ony whytte prayse to hymselfe/
 yf he doth his offyce & ducty neyther
 the dysceple or learner to hymself yf he
 doth profyght and go forwarde. All the
 prayse/ euery whytte of it: is due to god/
 whiche inwardly by his spyryte / bothe

Mat. 16.

7
 8 why it hath
 pleased god to
 geue his bene-
 fyght to one
 man by ano-
 ther. i. cause

The expositiō

Doth temper the organe / & instruments
of the teacher: and also doth transforme
and chaunge the mynde of the learner.
Let vs therefore both together beseeche
the lord of his mercy / that by his inspi
ration / both thou mayest wisely aske &
demaunde : & I also may frutefully and

9 hollosomely make answer vnto the. D.

10 So be it. R. Voto now thā / & demand.

11 D. That vnspeakable beaute & faynes
of the house of god / both (as I sayd) mee
uaylously moue & styre my mynde: and
causeth me to be enamoured on it. But
I pray you which is the way for a man
12 to entre into it : R. A. who so euer wyl
entre into a howse : gothe to the gate.

13 D. Shew me the gate. R. Saynet.

14 Paule sheweth it / that heuently doctour

Heb. 11.

¶ He that cometh to god (saythe he)
must belyue. And in the. v. chapytre to
the Romanes. * By whome: we haue
waye and entraunce thzugh fayth: into
this grace. Agayn to the Hebrewes : he
sayth. * without fayth it is vnpoffible
to please god. The dore or the gate of
fayth is a very low dore or gate / but af
ter that one is entred ones with in it / it
sheweth to hym the vnspeakable maie
ste of the power / of the wysdome / and of

Heb. 11.

Fayth is the
dore / whereby
we entre into
the howse of
god : that is
the church.

the

of the cōmun Crede. 5

the goodnesse of god. Stoupe therefore
and bowe downe thyn heade/that thou
mayst be worthy to entre/ and go in.

DJ. what is this / that you do saye 15

Q. A. I meane Laye from the/and 16.

sette a parte all carnall witte or iudge-
mente / and the subtile argumentes of
mannes natural reason/that thou may
re-symply and vndoubtedly beleue/ and
geue credence/ vnto what so euer thyng
the authoitye of god hath taught vs to
our helthe and saluacion / although so
mannes reason and iudgemente / it doo
some neuer so muche false/follye: but rea-
sonable/ and vnpossyble. Mannes rea-
sonyng and argumentatyon: maye dys-
ceyue / the bodylye senses or wittes of
man maye dysceyue / onely god / as he
can not but be god: so can he neyther
dysceyue/nether be dysceyued. DJ. 17

what is saythe: Q. A. J. To despyne 18

saythe somewhat playne and famylyar-
ly/to the that arte vnlarned: There
are two pryncypall powers of mannes
soule: that is to witte: the vnderston-
dyng/ and the wyll. By the power of
vnderstondyng: we do iudge what is
to be choscu/and by the wyll: we do despy-
re that thyng/whiche vnderstondyng

The 11. prync-
cipal powers
of manes sou-
le/vnderstons-
dyng & wyll.

A. b. or rea-

The expositioun

Thurgh the
offence of A-
dam and Eue
both mannes
vnderstōdyn-
ge & also his
wylle are vici-
ated and cor-
rupted.

Two remedies
dies agaynst
the afore-
said euill faith
whiche pur-
geth the hert
& charite whi-
che straighte-
neth the cro-
ked wylle & ap-
petyte.

Confessioun.

our reason (which are both one) hath the
wed vs for to be despyred. Both those. ii.
partes hath ben corrupted thrugh the
crime & offence of them/ which were the
first parentes of all mankynde/ that is
to witte/ Adam and Eue. The contagy-
on of this euill hath yssued from them/
into all theyr posterite and offsprunge.
And by the reason here of it is brought
to passe / that both with our reason/ as
with a corrupte eye/ we do wene & iudge
thynges to be/ which are not/ or els not
to be suche maner thynges/ as they are
in very dede/ and also that with our cor-
rupted wylle (which thyng chaunceth
oftentymes to speke men) we do despyre
noysome and deadly thynges/ in the ste-
de of profytable and holysome thynges.
Agaynst these. ii. euills/ the goodnes of
god hath prouyded for vs/ two remedies/
that is to witte/ I sayth/ whiche purify-
eth and clenseth the hert that is to say/
the mynde and reason/ as beyng the fou-
ntayne of the soule/ and charyte/ whiche
straighteneth & amendeth our croked &
corrupte wylle. I sayth as it were a lyght
shynynge before vs in the darke dry-
ueth away all erreure/ in those thynges
specyally: whiche do apertayne and be-
longe

longe to helth and saluacyon. Charyte putteth away croked and lewde affectyons and despyres / that we myghte desyre and folowe onely those thynges / whiche god hath prescribed or cōmanded. Fayth iudgeth / and teacheth what is to be don. Charyte executeth the same in worke / as beynge the mynyster & seruauant of fayth. But the eye of fayth is fyrred & sette fast pryncypally vpon god. charyte hath as it were two eyes / with the ryght eye it loketh stedfastly on god and the left eye it boweth or tounerth a syde towarde thy neyghboure / whils it loueth god / as beynge the most hyghe & perryghte goodnes / aboute all thynges / and loueth the neyghboure / as beynge naturall cōsen: for goddes sake. Faythe therefore / where of we doo speake / is a gyfte infused & putte into mānes mynde / of god / thzugh whiche man without any dowtefulnes doth beleue all those thynges to be most true / whiche so euer god hath taughte and promysed to vs / by the bookes of both testamētes / the old and the newe. This fayth stretcheth it self to thre maner tymes / that is / to the tyme / that is passed / to the time / that is present / and to the tyme that is to come

Charyte.

Charyte is the seruauant of fayth.

Faythe hath one eye. Charite hath.ii.

what faythe is.

The Apolycon

that is for to saye/tyll it beleueth that
the worlde was made by god/and what
so euer thyng the holy diuine scripture
maketh mēyon to haue ben don in olde
tyme passed . Secundarely : that the
worlde: and the church is gouerned of
the same: god euen this daye also . And
laste of all/ that all those thynges shall
come to passe & be fulfilled: what so euer
the sayde scripatures doth eytther promy-
se to good & vertuose men : or els doth
threiten to wicked and vngodlye perso-
nes. All these thynges/ we doo thorow
the gyfte of fayth/ farre more certaynly
beleue: than we do those thynges/ whiche
we do gather by argumētacyon & reaso-
nyng or els of which we haue sure per-
ceyvinge and knowleg by all our out-
warde senses. **DJS**. But in as muche
as the booke of holy scripture haue co-
me to vs by men: where of than cometh
that stedfast and sure perswasyon or be-
leffe. There is no man so wycked: as to
thynke or iudge/that god may be suspec-
ted of falschod and vnt ruth/ but it may
be dowted / whether all those booke ha-
ue ben wyten by the inspiratiō of god.
MAE. Merely this certaynte ys seth
of many causes: but pynceppally & chiefe-
ly of

Fayth is the
most sure
knowledge/
that is i this
worlde.

19

The causes
woulg vs to
geue fast and
sure credence
20

ly of one: fyrste of all: it ysleth of naturall
all consente/ for those thynges: whiche
are taughte in those booke: are a great
parte of them / agreble to the naturall
iudgement of reason/ a certayne sparke
wherof remaineth yet styll euen in men
after the falle. Secondaryly of the mira-
coulouse wondres or myracles/ by whiche
both the olde and also the new testa-
mente hath ben geuen and taught. For
neither haue suche wondres ben done
euer at any other tyme / or in any other
thyng: neither euer any man eyther
durste/ or coude haue fayned lyke thynges
vnto them besydes this of the mira-
coulouse and wondrefull consente and
agrement of all the thynges amonge
them selfe and of eche with other. ¶
Of whiche thynges: **Q. A. S.** Of the
fygures: and the prophecies: whiche
propely do appertayne and belonge to
the olde testamente. Adde hereunto
the truthe and cuydence in the perfor-
myng and fulfylling of those thyngs
whiche the olde testamēt eyther hadde
shadowed & signyfied by figures: or els
had promysed by the mouthe of the pro-
phetes. In the examynatyon of witnesse:

to the holy
scriptures of
god.

Naturall.
Consente.

Miracles.

The perfygh-
te argumente
of the fygures
& prophecies
of the olde
testamēt both
among them-
selues & also
with the new
testamente.

thou

The expolycon

thou knowest well / that the consente & agremente of the recordes amonge the selues / is of great wayghte and greatly to be regarded. Compare that Chrysostome / whiche by many darke redles and fygures is sygnifyed & shadowed in the law of Moyses / & whome so many Propheys dyd promyse / and that at dyuerse & sondry tymes / with hym / whome the hystory of the Gospell doth sette forth playnly afore oure eyes / as it were in a scaffold: and thou shalt see all thes thynges perspyghtly agree to gether.ouer & besydes this / Prophetes do inuicaylously consente and agree amonge themselves one with another / where as among the phylosophers of the world / there is great stryfe and contraryete of dyuerse & sondry oppnyons. Adde also to these thynges afore rehersed / the constante and stedfaste consente and agremente of all tymes and of all natyons / & the faste cōspyracion of them vnto this phylosophy hole with one mynde and accorde / for who euer wrote any thyng / were he neuer of so hyghe & excellent witte / whiche the whole world dyd so receyue / whiche the world dyd with so great cōstancye and stedfastnes retayne & cleue vnto that

that so many thousande of men/ of chyl
dren/of women/and of byrgyns/nether
with dyuerse & sondry kyndes of death/
nether with tormentes / more fearefull
than death/coulde be plucked away fro
it / whose myndes the lyghte of Fayth
had purged: And this thyng is by so
much the more meruaylouse and won-
derfull: for that this philosophie/as it we
re a certayne sonne/ dyd sodeynly shyne
and geue lyghte thurgh out the whole
worlde/ and dyd ouercome and gete the
victory / nether by the helpe of myghte
and power/nether of ryches/nor of any
mannes crafte or polycye/ nether synal
ly by any worldly helpe or ayde / & also
for that it hath hetherto agaynst the
power of kyngs/ agaynst worldly wys-
dome/agaynst heretykes beyng a thou
sand maner wayes instructed & armed
to impete/ and to be shott agaynst all
the engynes of the Deuyll/ stande faste
and sure/not able to be shake/ accordyn-
ge to the promysse of Chryst. And the
gates of helle shal not preuaile agaynst
it. **WIT.** I perceyue now/some lyght
to shyne euē to myn eyes also though be
yng half blynd. But whiche is that cheef
and pryncypall thyng? **WIT.** Wery-
ly thou

The wonder
full vertue &
myght of the
Christiane
philosophie.

Math. xvi.

23

24.

The expositiō

Fayth is cau-
sed pyncepal-
lyc by the in-
spiration of
the holy gho-
ste.

15 **1p** thou hast touched it already of thyne
one accorde. **DJS.** Howe so: haue I
26 touched it vnwares: **MAE.** For thou
fealest and percepuest (as thou sayest)
some lyghte to haue schyned in to the
eyes of thyn harte. This is doubtles the
sppyryte of Chryste: whiche hath now be-
gonne to shewe his effracyte & strengthe
in thy harte: and as I hope and treste:
shall synseche and make persyghte that
whiche it hath begonne. For this is the
earnest peny or pledge of the dyaune spy-
ryte: whiche by his secreete inspyratiō
doth so confyrme strengthen: and estab-
leshe mannes mynde: that neyther the
power of the deuylls: neyther aungells:
neyther any creature at all: is able to de-
parte it: and plucke it awaye from the
the fayth and hope: whiche are in Chry-
ste Iesu. Suche an affectiō: can no p-
suasiō of men gendre in our myndes:
whiche is a very sure and vndoubted
token: that all these thynges are don &
wrought fro aboue/ by god. For no ma-
ner thyng doth sette the mynde of man
at quyetnesse and reste: saue onely this
27 phylosophye. **DJS.** O happy are they:
whome it hath chaunced to haue this
28 gyfte. **MAE.** Let vs praye/ & desyre it
with

of the comun Crede. 9

sure truste: and we shall haue it. **III.** **ps** 29
 but whan you doo name the bookes of
 both testamentes: you do name & speake
 of a greatte (be cause I wyl not saye of
 an vnmeasurabable) see/ but what thyng
 do you aduise me to learne: that am yet
 very ignoraunte/ and more than an infan
 te or babe in Chryst: **IIII.** The world
 ly sciences inuented by men: haue (as
 thou knowest) theyr rudymētes & pyn
 ciples. So lyke wise this heuēly phylo
 sophie also / hath certayne rudymētes
 and pynccples or rules and instructy
 ons whiche are fyrste taughte to hym/
 that is a yonge beginner and learner in 31
 it. **III.** whence shall I fetch these 32
 sayde rudymētes: **IIII.** you maye
 fynde them in the Symbole or Crede/
 whiche partely for the auctoryte of it/ &
 partely for a dyfference from other sym
 boles: is called the Symbole or Crede
 of the apostles / and the olde authores
 doo otherwyles calle it the Rule of the
 fayth or beleffe. This is a speche bryef
 comprehendynge in fewe wordes / the
 summe of those thynges: whiche are ne
 cessarely to be beleued of all men vnto
 eternall saluacyon. This Symbole or
 Crede/ in the olde tyme/ they that were
 B. baptized

30

31

32

why the com
 mune Crede is
 called the sym
 bole of the ap
 postles.

The expositioun

baptized when they were growne in age: dyd receyve openly / euey man with his owne mouth(and ware than called Catechumen) afore that they were dopped in the holosome water. **DJS.** why is it called the rule of fapth or beleffe.

why the crede
is called the
rule of fapth

33 **MA.** Because that accordynge to this Apstle and stronge inflexible square or rule of veryte and trouthe: all the oppynions of men are dyrected and corrected / & by it also all the erreures swarupng & goynge awrye from the trouthe / bothe of hethe paynymes / of Jewes / and of heretikes: are straightened and amended / for the trouthe of god is single / & alwayes contayneth one / and vniuocable / whiche fapth / & heuen and erthe shall passe awayne / but my worde shall abyde and not passe awayne. **DJS.** But what meaneth this worde Symbole: **MA.**

Math. xxiii.

The signifi-
cations of this
greke worde
symbolum. **36**

35 Symbolum is a Greke worde / whiche cometh of the verbe Symuallo: whiche signifieth the same that confere both in the latyne tongue / that is / to brynge to gether. This worde symbolū: the Grekes haue vsed many maner wayes / and in diuerse significations. For otherwhiles / they do calle symbolum / the seale or marke: which is emprynted on letters / &

The first sig-
nification of
this worde
symbolū.

bissels

vessels: to thentēt that they shold not be
 opened of suche as were not mete & cōue
 nyent. Sometyne agayn/they do calle
 symbolū a gage(whether it were money
 or a ryng/or any other thyng)that they
 gaue from thē/as many as were appoi
 ntēd/ & had made pmyse to haue a cōmu
 ne bāketē or feast together: to the assue
 rance / that euery one of thē shold kepe
 his appoyntemēt/ & no man withdrau:
 or absente hym selfe. Besyde this also/
 they do calle symbolū/the token/that is
 geuen betwen the spouse and the spous
 esse / of theyr consente eche of them to
 other: to the ende/that neyther of them
 maye thynke from theyr promysse and
 bargayn. And last of all/they calle sym
 bolū/that token or cognysaunce: whi
 che was geuen to the soldyers/as many
 as foughte vnder one and the same stan
 derde and bannere / whiche sometyne
 was a watcheworde / sometyne it was
 without wordes / and therefore of them
 it is called Symbolon Aphouon / id est/
 dumbe tokē/without any voyce or soun
 de. And this was don to thende / that
 the soldyers whiche were all vnder one
 captayne: sholde knowe eche other/ and
 that yf onye wolde attempte or goo a

The seconde
 signification

The.iii.

The.iiij.

The expolycon

about to worke any gyle or dyscepte: by
this marke and token / they myght ha-
ue percepyng and knowledg of hym.
D. These thyngs haue you spoken very
plainly & clerely. But I desyre & long to
here the conuenyence and agremente of
the namys (that is to say) why the Crede
is called by this name symbolū or how
this name agreeth to it. **MA B.** Thou
seest / that in baptisme / the forche of
hym that is regenerat: is merked or sea-
led with the fygure of the crosse. And
saynt Paule calleth the Corinthianes
whiche had professed the gospell: & his
epistle / not wrytē forsoth with ynke in
parchemente: but in theyr hartes / with
the spyryte / wiche spyryte is called the
fynger of god. The mynde that is ones
thus sealed and marked to god it is not
lawfull to breake by / or to open / to the
deuyll. And the same Paule speaketh in
this wise to the Corinthians. & we ha-
ue this treasure in earthen vessels. The
mynde therfore of man / thurgh bapty-
sm: is made the vessel of the holy ghoſt
whiche vessel is sealed or marked with
the sygnete of fayth / ye moreouer Chry-
ste hath sealed it with his one blood.
And in the gospell. & our lord com-
meth

How all the.
iiii. significa-
tions of sym-
bols: do agre
vnto the crede
The sealynge
of a vessel or
of an epistle.

ii. Cor. iiii.
Lucc. xi.
ii. Cor. iiii.

Lucc. xiiii.

reth the kyngdome of heuen / that is to
wytte / the grace of the gospell / vnto a
feaste royall/vnto whiche/all men of all
nations are called . Now who so euer
hath professed Chyſte in baptyſme: he
hath geuen a gage / to come to this no-
ble feaſt/ ſo that it is not lawfull for hym
now to ſtarte backe. Belyed this/we do
rede oftentymes/ that Chyſte is called
by the name of a ſpouſe as the church
likewyſe is called by the name of a ſpou-
ſe / as in the myſtycall canticle / and in
the thyrde chapytour of Iohan/ye more
ouer/ the ſoule of eche man in the profes-
ſyon of the Faythe : is wedded vnto
Chyſte her ſpouſe / ſaynct Paule de-
clareth this / wrytyng to the Corin-
thyans. ¶ I haue maried you to
one huſbande/ that you ſhould ſhew your
ſelues a chaſt virgine/to Chyſt. Ther-
fore a token is geuen of bothe partyes/
that it can not be lawfull for either other
at any tyme to go about a dyuorcement
Chyſte geueth the earneſt or pledge of
his ſpīte. ¶ Man beleuyng with his
harte to his iuſtificatyon/ and confeſſyn-
ge or knowledgyng with his mouth/ to
his helth and ſaluacyon: both agayn of
B.iii. his

The gage he
longyng to a
cōmune feaſt
or banquet.

The token ge-
uen between
the ſpouſe &
the ſpouſelle.

II. Cor. xl.

The expositioun

Eph. v.

his part/ geue a tokē or pledge/ to Chryſte. & Great is the miſterie (as ſayncte Paule ſaith) of this marriage whiche is made/ & knytted with a faſte/ & a ſure vn-
 lousable bonde/between Chryſte and the church. **¶** I verely dyd wene euer
 butyll this tyme) that onely byrgins p-
 feſſyng the religious lyfe/had ben wed-
 ded to Chryſte. **¶** Forſoth they are
 agayn married: rather than married/ &
 in the ordre of ſpouſes: they are cheſe in
 preeminence/beyng ſo muche the more
 nere to the ſpouſe: by howe muche they
 are more lyke vnto hym / but in baptiſ-
 me: the ſoules euen of mariners alſo/ &
 of cariers/ and of ſhomakers/ are made
 the ſpouſefolkes of Chryſte. And it is all
 one and the ſame token / that is geuen
 to all men/as well to the vileſte beggar
 as to the mighteſt kynge or pryncce that
 is. And of this thyng doubtles/ oughte
 thoſe / that are abiectes and outcaſtes/
 in the ſighte of the worlde: to take a cer-
 tayne godly pryncce: ſo that in ſuch thynges
 whiche onely doth geue the verie
 true felicity / and whiche do make men
 truly excellēt/ truly riſhe/ truly mighty
 and truly noble: they are egall and
 matches to kyngs and prynces/ be they
 neuer

It is all one
 ſpirit that is
 geuen to all
 them that be-
 leue in Chriſt
 of what ſtat
 or degree ſo
 euer they be.
 Dooze i rych
 hygh & lowe/
 all are one in
 Chriſte.

neuer so ryche and great of power. **DJ.**
you shewe here the meruailouse and wo
derfull beniguite and goodnesse of god.

Q. A. S. whome can that moſte meke
and gentyl Lambe reſuſe or reſecte/whi
che: * whan the theſſe hangynge on the
croſſe dyd profeſſe: forthwith dyd hydde
hym to the brydall feaſte/and of a ſynne
full perſon and blaphemouſe agaynſte
hymſelfe: made hym parte taker with
hym of his kyngdome: **DJ. S.** forſoth
all thynges agreeeth meruailouſly well
hetherto.

Q. A. S. Finally and laſte of
all / they whiche are newe borne agayn
by the holy bathe of baptiſme: they do
profeſſe the Euangelycall cheualrie or
warre / and do become ſeruauntes and
ſoldiers vnder the immortal captayne
Jeſu Chryſte/ and are bounden with his
myſtare ſacramentes / and do receyue
the gyfte or rewarde of the ſpिरितe. So
that it is a poynte of extreme unſaithes
fullnes/and alſo unkyndeneſſe: to forſa
ke this capitayne/and runne from hym
to the tyraunte the deuille. Nowe all
they do forſake hym / not onely whiche
do denye Chryſte / and doo runne vnto
the turke or to the Jewes:

Luc. xxiii.

The watch
worde of the
badge of ſol
diers in wars
re.

who do forſa
ke Chriſt the
capitayne.

B.iii.

but

The exposityon

But also which with theyr hole herte & mynde are geuen to the worlde/ & worlde ly cōmodityes and pleasures. & For the ryghtuouse man also falleth euen seuen tymes in a daye. But he ryseth anon agayn by the quyknes and strength of fapth/ whiche/ lyke fyere doth alwayes laboure bpwarde vnto heuently thyngs. **DJS.** wolde god that spyryte wolde bouchesaffe to wryte in my herte / & to seale faste that/whiche he hath wryten; with a sure and an inuolable Symbole or seale. **Q.** wold god he wold bouchesaffe to cōmytte to thy harte and myne that inestymable treasure: and that whiche he hath put & layde bp in our hert; to make sure and defende with his seale or marke. **DJS.** But we must than offre and geue to hym cleane parchemēte and a cleane belieff. **QAS.** ye & euen this thynge also shall he hymselfe graūt vnto vs / howe be it not without our owne helpe and workynge there vnto. **DJS.** O how happy and blessed a feast is that / whiche both in this worlde hath the ioye of a good and clerre conscience: and from hence doth sende vs vnto the celestyall feast: **QAS.** ye moreouer how happy and how blessed a marriage

readge is that : whiche maketh vs one
with god / whome to cleue & stycke faste
vnto: is moſte hyghe & ſyngulare ſelyp-
te. **D.** But cheualry or warre is a name
of labour & trauayle. **R.** **A.** No man
is crowned ſaue onelye he whiche hath
foughte lawfully. But the paynes that
are to be taken in this worlde: are tran-
ſytoꝛy/and laſte but a ſhorte while.

A. The crowne or rewarde is cuerlaſtyn
ge/and ſhall neuer corrupte or fade. fur-
thermore that labour or trauayle that
is here/the ſpyꝛte doth make dulcete &
ſwete with ſo many ſolacyes and coun-
fortes : that all the reſydue may be ſuf-
fred and endured not onely pacyently/
but alſo gladly & cherefully. **A.** This lyfe
is a battayle : whether we wyll or not/
we can not choſe / but we muſte warre
eyther on goddes parte or els on the de-
uylls . They that warre on the deuylls
parte / **A.** whiche is called the prince of
this world/ do ſuffre more harde & more
paynfull thynges / than do they / that
warre on goddes parte . And Chꝛiſtes
ſoldyers do ioye & reioyce no leſſe / than
they do/ which do ſeche and hunte after
ſwete and pleaſaunte thynges / bothe by
londe and water: but they ioye after an

ii. Timo. ii.

ii. Cor. iiii.

i. Petri. v.

Job. vii.

Joan. xii.

The cōpar-
ſon of the eſta-
te of Chꝛiſtes
ſold yers and
the deuylls
warryes.

B. v.

other

The exposityon

other maner or facion. Nay rather they
onely are truly gladde and ioyfull / besy
de this the stypende or wages / whiche
these.ii. captaynes do paye to theyr sol-
dyers: are exceedingly farre vnylike / and
contrary the one to the other: that is to
wyte to triūphe eternally in heuē with
theyr capitayne Chryste: and to be geue
to the euerlastyng fyerc of helle with
the tyrante the deuille. **DJS.** yt is a
miraculouse thyng than / that the com-
mune sorte of men do lede theyr lyfe af-
ter suche maner / as they do. **QA.** The
cause thereof is / because manye men do
pronounce the Symbole or Crede with
theyr mouth: and few doo beleue with
theyr harte / or yf they doo beleue: they
beleue but coldely and fayntly. **D.** But
I haue a greaſe whyle desyred to here
the rudymentes and pryncyples of the
1. Corintio. 1. heuently philosophie. **QAS.** Rudimen-
tes they are in dede / but that whiche is
lowest thyng here: passeth and surmou-
teth / farre all the hygheste poyntes of
worldly wisdom. But because we do be-
ter and sooner perceyue those thynges /
which we are greedy & very desyrouse to
learne: therfore they that do teache hu-
mayne disciplines / are wonte to cōmen-
de

be the sayde disciplines vnto theyr disci-
ples & hearers by dyuerse meanes / but
principally because of the authoure / of
the matter: of the fourme / & of the ende.
D. I do not well perceyue that whiche
you do saye. A. As for example / the sci-
ence of physike hath for the authoure of
it: Hippocrates / & (yf we beleue poetes)
Appollo / it treateth & is occupied about
thynges / whiche do helpe or hurte the
helthe of the body. This is the mater or
material cause of it / it stōdeth by know-
ledge of naturall thynges / & by expery-
mentes. Thynke this to be the fourme /
the ende of it is the helth of the body as
farre forth as is graunted to man for to
haue helth in this worlde. D. Thou ma-
kest here no mention of lucre. A. That
peraduētūre is the ende or pꝛych where
vnto certayne physiciōs do labour / but
yet the ende of the arte or science: is the
prosperouse helth of the body / lyke wyse
the Stoyke philosophie hath for the au-
thoure of it: zeno / it treateth: what is vi-
ce & what is vertue / it gathereth or con-
cludeth with Dialecticall reasons / it pꝛ-
miseth trāquillite & quietnes of mynde:
but in this lyfe onely / & it also false or di-
seytfull / for nothyng doth verily dete &
set at reſte the mynde of man: saue onely

The authours
of Physike.

The matter
whereof it
treateth.

The fourme.
The finall
cause or ende
of it.
The authours
of the stoike
philosophie.
The mater.
The forme.
The ende,

The exposycyon

Nothing quite
teth the myn-
de of man: sa-
ue onely the
grace of Chri-
ste.

The author
The matter/
The foume/
and the ende
of the chryste
philosophie.

the grace of Chryste/ which they byd ne-
uer so much as ones dreame of. But of
this philosophye/ of whiche thou begyn-
nest now to be a learner: the authoure is
god/ the matt: is vertuose lyfe/ the four-
me: is the inspyratyon of the aeternall
god/ the ende: is the heuently lyfe/ naye
rather to speake better: all these thyngs
is god hym self. And zeno verely in ma-
ny thynges both doth dyscepeue and is
dyscepued. And because he is dyscepued
in the ende: it coulde not be chosen/ but
that he must nedes be dyscepued also in
the meanes to the ende. But here where
god is al in al: there can be none errour/
no clowde/ none ambyguyte or dowtful-
nes. He is the begynnyng: he is the pro-
gresse or myddle course/ & he is the ende
Seyng than/ that we do fynd men/ whi-
che do desyre and go about to learne hu-
mayne dysceplynes/ withe excedynge
great laboures / and great costes besto-
wed a longe tyme: with howe great fer-
uoure of mynde is it mete to learne this
philosophie/ which came from god/ and
whiche by pure & cleane lyfe/ with mer-
ualouse speede byngeth vnto that bles-
sed immortalyte. **WIS.** Forsoth you
speake of a very preyciose **M**argarite or
perle

Math. xiii.

perle/ whiche ought (and not vnworthye-
ly) to be purchased and bought: though
a man sholde make sale of all the goods
that euer he hath/ to bye it withall. ¶
ye moreouer it is well bought: though
a man purchase it with the losse of his
lyfe/ ye though it shold coste hym a thou-
sant tymes his lyfe the purchase of it:
yet sholde it be bought good chepe / and
nothyng accordyng to the valure of it.
But I thynke/ it doth not nedde me to re-
herce those thynges here/ which myght
make the beneuolence and wellwyllyn-
ge/ attente and docyle or apte to take in-
struction/ it is a great spooze to prycke &
prouoke a man to profyght and go fore-
ward in any science or crafte: the loue
of the teacher. But what thyng is more
amypable or louely: than is god: nay ray-
ther/ what thyng is any whitte amya-
ble at all: besides hym: And who can be
slepy/ and not geue quicke attention: to
here hym surely and vndowtedly promi-
syng the eternall ioyes & And he is
easly and sone made docile and apte to
take instructiō: who so euer both loueth
god aboue all thyngs/ and geueth cred-
ce to hym alone in all thynges/ without
any distruste or doutfulnes. ¶. Ap-
mynde

Beneuolēce
Attention.
Docilite.

The exposalcon.

mynde is kendlid & enflamed more and more. **AA.** But let this communication had hethereto (yf thou lyst) be the fyrst instruction or lesson / which whā thou shalt haue well recorded and laboured ouer a gayn to thy self / by diligent consideration / desyring & calling for the helpe of the diuine spirite / thā retourne agayne to me / and thou shalt be taught the residue. **DIS.** It shall be don.

The seconde Instruction.

Disciple.



Hauc don / as you bad me / I am more desirouse : thā I was : to here the residue. **AA.** Thanke be therefore : to the moste bounteous and benigne spirite of Chryste. Nowe it resteth or remaineth : fyrst of all to recyte the symbole or crede vnto the : whiche thou shalt so much the soner beate away / yf thou shalt vnderstonde it : & shalt know both the summe or effecte : & also the ordre of the thynges. **D.** Therefore I longe. **AA.** Hearken than and take hede. **D.** Thereupon is all my mynde set. **AA.** I beleue on god the father almightie : creatoure of heuē and of earth. And on Iesu Chryst his onely sonne

• **Credo in deū
patrē omnipotē-
tem creatōrē
celi & terre.**

sonne: our lord which was cōceiued by
 the holy ghost: and borne of the virgine
 Marie. And sufered vnder Ponce Pilat
 was crucyfyed: dede: & buried. went dow
 ne to helle: & the thyrde day rose agayne
 from death to lyfe. Ascended to heuens:
 and sitteth on the righte hād of god the
 father almighty. From thence shall he
 come/ to iudge both the quyk & the dede
 I beleue on the holy ghost. I beleue the
 holy churche Catholyke: the cōmunio
 of sapnetz. The forgyueng of synnes: the
 resyng agayn of the flesche: & the lyfe
 euertlastyng. Amen. D. I here of you a
 breffe worde. M. And thou seeste a mu
 starde seide. Now thou perceuest: I trow
 that there is but one god: whiche name
 for all that cōprehendeth thre persones:
 that is to witte: the father: which onely
 is of none other/ the sone which was be
 gotten of the father/ afore al tyme. The
 holy ghost: whiche pcedeth from them
 both. DJS. I perceyue. MA. Let not
 mannes witte imagine here ony transp
 forie or bodyly thyng / all thynges here
 are eternall/ vnspeakable/ and incompre
 hensyble/ to the vnderstondyng of whi
 che/ mannes reason is obscure and blyn
 de/ and they are perceyuede onelye
 by

Et in Iesum
 Christū filiū
 eius unīcū do
 minū nostrū
 qui cōceptus
 est de sp̄ritu
 sc̄to/natus ex
 Maria virge
 ne/passus
 sub Poncio
 Pilato/crucif
 fixus/mortuus
 us/ et sepultus
 descendit ad in
 fernā / tertiā
 die resurrexit
 a mortuis.
 Ascendit ad ca
 los sedet ad
 dextrā dei pa
 tris oīpoten
 tis. Inde ven
 turus est iudi
 care viuos et
 mortuos. Cre
 do. &c.
 Roma. lx.
 Math. xii.

The expolytyon

by sayth. They are thre distincte in p^{ro}pretes/ but they are al. iiii. of one and the same substance or nature/ or of one essence (which some men do suppose to be the more apte and mete worde) They are of one almyghtines/ of one maieste/ of one wisoomer/ and of one goodnes. There is in dede an ordre in this trinite / but inequalityte there is vtterly in it none at all. For none of them is posterioire to the other/ in tyme. Neyther is one of them inferioure to another/ in dignite. The deite of them all thre : is one/ & they. iiii. are one god. Hereof tyseth the most generall and most perfyghte distinction of the Symbole into partes. The father hath the fyrste place / the sonne hath the seconde/ the holy ghoſte hath the thyrde whiche is the charyte or loue/ and a certayne vnspeakable bonde or knotte of the bothe. The father maketh all thynges / the sonne restoreth thynges fallen and decayde/ the holy ghoſt worketh together with them bothe. D. I vnderſtode you very well. Q. A. But in the sonne because he alone toke vnto hym the nature of man his diuine nature beyng in no poynte mynyshed or chaged/ though he be one pſone / yet is there many sub-

ſtances

There is an order in the diuine trinite but none inequalityte.

The diuyltyd of the Crede.

The father & sonne are knitte to gether by the holpe ghoſte.

stances/that is to witte/the diuine substance/which he hath all one & the same with the father and the holy gheste/the soule of man/and the body of man/ whiche lykewysse as he was borne very god of god his father : so was he borne a very mā/ of a womā his mother. To hym both the church cleue: as the body of mā both cleue to the heed. And lykewysse as that diuine spirite dothe ioyne and knyt together the father & the sonne : euen so both the same spirite glue the church vnto Christe / with a secreete and faste bonde/not able to be lowshed. The mysticall body therfore of Christe/ occupieth the .iiii. parte of the symbole or crede.

There are other diuisions of the Crede but this diuision shall shew some lycht to hym/that is a begynner. Now therefore reherce thou the symbole agayn of thy parte. **DJS.** I shall with a good wyll.

Credo in Deum patrem omnipotentem conditorem celi et terre.

& I beleue on god the father almyghty maker of heuen and of erth **AA.** Here thou haste the fyrste portion. **DJS.**

Et in Iesum Christum filium eius unicum dominū nostrū. & And on Iesu Christe his onely sonc/ our lord. **AA.**

C. Nowe

In Christ is but one person and yet thre substances.

The church is the mysticall body of Christ ioyned to hym as to her hede / by the diuine spirite.

The fyrste parte of the Crede.

The seconde.

The expositioun

Now arte thou entred into the.ii. parte
of the symbol which teacheth the diuine
nature of Christ/ wherof I tolde the be
fore. **D.** * Qui conceptus est de spiritu
scto/natus ex Maria virgine: * whiche
was cōceyued by the holy ghost/ & borne
of Marie the virgine. **MA.** Here thou
hearest the very & pfyght nature of man
in Christ/ & shalt by & by here the redēp
tion of mankynde. **DJ.** * Passus sub
poncio Pilato crucifixus mortuus & se
pultus est. **A.** Dyd suffre vnder ponce
Pilate/ was crucified/ deade/ & buryed.
MA. Thou hearest here/ besyde so many
vndouted tokens declarynge hym to be a
very man: the metuaylouse battayle &
fyght of Christ/ with the tyraūt the de
uyl. **D.** * Descendit ad inferna. * He
descended to the helle. **MA.** Here thou
hearest/ what that blessed soule of Chri
st dyd: at what tyme his deed body dyd
reste in the sepulchre. **DJ.** * Tertia die
resurrexit a mortuis. * The thyrde day
he rose from the deed. **MA.** Thou hereste
here the victorie of the heed/ & the hope
of the mēbres. **D.** * Ascendit ad celos.
He ascēded to the heuēs. **MA.** Here thou
hereste the triumphe of the victoriouse cō
querour. **D.** Sedet ad dexterā dei patris
also

of the cōman Crede. 13

omnipotētis. & He sytteth at the ryght
hande of god the father almighty. **¶**
Here thou herest the cuerlastyng & insu-
perable monarchy or kyngdom of Chri-
ste/to whome is geuen al power & aucto-
rite/both in heuen & earth. **D.** **¶** Inde-
uentur⁹ est iudicare viuos et mortuos.
& ffrom thence shall he come agayn/ to
iudge the quyk & the deed. **¶** **¶** Here
thou herest his seconde comyng. For at
the former tyme / he came in the humy-
lyte & lownes of the fleshe to be the sauy-
our of all mē. At the latter tyme/he shal
come in the glory of the father/to iudge
both good men/ & wicked men/ & to geue
to euery man a reward according to his
deseruings. **D.** Credo in spiritū scilicet.
& I beleue on the holy ghost. **¶** **¶** Here
thou hast the.iii. parte of the symbole or
crede. **D.** **¶** Sanctam ecclesiam
catholicam. **¶** I beleue the holy chur-
che. &c. **¶** **¶** Here thou haste the.iiii.
parte of the Symbole/which describeth
the mysticall body of Christe/that is the
church. Nowe if thou take Christ whol
there are but thre porciōs. And the holy
churche / very well & cōueniently is an-
nexed & ioyned to the holy ghost. For by
the gyfte and benefyghte of this ghost
is holy : What so euet creature is verily

Mat. xxviii

**Christes two
cōynges after
two sōdyng
maners.**

**Math. xvi.
The. iii.**

The. iiii.

The expositiō

and true lye holy / wherefore of saynctes
 Paule it is called the spirite of sanctify-
 cation. This is that spirite of the spous-
 se: whiche neuer departeth or goeth a-
 waye from the bosome of the spouse.
 And because Ecclesia in the Bzck/doth
 betoken a congregation: by this sprite
 doth cleaue togyther: what so euer is
 well & happely ioynded or knytte to ge-
 ther. This is that vnspeakable cyrcle/
 whiche ioyneith or coupleth to gether/
 the.iii. persones amonge them selues / &
 whiche with them also glueth good an-
 gels and good men/all together in one.
 For the name of the churche maye com-
 prehende also the blessed spirites / all be-
 it that god came not to redeme the whi-
 che continued stable in that good and
 blessed state / in whiche they were crea-
 ted. But mankynd/ because it was fallē
 from the state/in which it was made/in
 the fyrst parentes Adam & Eue: it neded
 to haue a redemer. But nowe go forth
 on with the resydue of the Crede. DJ.

Rom. 1.

Ecclesia.

The cōmuni-
 on of saictes
 the maner
 wayes taken
 and expounded

Sanctorum cōmunionem. * The
 cōmunion of saynctes. Q. A. B. This
 parcell/ certayne men do so vnderstōde/
 that it doth by apposytion expound the
 nexte parcell goyng before/ whiche is
 sancta

sanctam ecclesiam catholicam. **A** The
 holy catholike church. For this worde
 Ecclesia (id est) A church: is a name of
 societie and felowshippe/ and it is a con
 tynuall & a faste unlooseable ioyninge
 to gether of all the membres of Christ/
 amonge themselves/ eche with other.

How be it certayne other men do thyn
 ke rather / that the. vii. sacramentes of
 the church are be tokened by these wor
 des. And certayne other agayn do thyn
 ke/ by these wordes to be sygnifyed the
 cōmune felowshyppe or parte takynge
 eche with other of all good workes. D.

Remissionem peccatorum. **A** I be
 leue remission & forgyuenesse of synnes.

QUÆST. Here thou dost here / what is
 the policie and good ordre of this cytie
 or cōmunaltie/ in this worlde/ in which
 worlde as there is no perfyghte felicyte
 euen so is there in it neither perfyghte
 puryte and clennes/ neither full satury
 te and satisfieng of mannes mynde.

And therfore/ it happeneth often tymes
 that they whiche haue greuously fallen
 in to synne: haue nede of a remedie/ and
 that they whiche are weake and feble:
 haue nede of strength and hartenynge.

Now either of these. ii. thyngs/ doth the

The exposycyon

grace of god geue sufficiently/ vnto vs
both by other meanes: but pryncypally
and especyally by the Sacramentes of
the churche . And therfore whan

**Remission of
synnes thow
baptisme and
penaunce .**

thou hearest remission and forgeuenesse
of synnes : thou hearest a double medi-
cine oz salue the one by the holy and blef-
sed bath of baptisme / and the other / by
the sacrament of penaunce. **DISC.**

Carnis resurrectionem. * I beleue the
risynge agayn / of the body. **MA.** Here
is opened & shewed vnto the / the ende of
our warre / and the consummation and
perfection of the churche / and either the
eternall felicite : oz els the eternall cala-
mite & miserie of the whole man / that
is to witte / both in body and soule. **DJ.**

Ad vitam eternam. * And euerlas-
tyng lyfe. **MA.** Here thou hearest
the vncomparable hire oz wage / and
rewarde / whiche our capitayne bathe
prepayed and ordayned for his soldy-
ers: yf they warrynge saythefully accor-
dyng to the ensauple of theyr capitay-
ne / vnder his standerde oz banner / shall
haue behaued them selues manfully / es-
uen vntyll theyr death. Thou hast now
all the pryncypalle and generall partes

comedia

of this hollesome tale or Comedye / thou
hast also all the actes and stenes of that
heuenly order and setter forth of this
comedie sette in ordre by a wondre fulle
and vnspekable dispensation. **DJS.**
Are there any that make a more subtile
diuision of the Crede: than this? **RA.**
ye there are certayne men of later tyme:
whiche in stede of. xii. artycles / do make
xiii. Some there are agayn / whiche
make. xiiii. not accordynge to the ordre
of the the texte. But folowynge this
consideration / that all the artycles doo
belonge either to the diuine nature of
all the persones: or els to the humayne
nature of Christ: or els to the mysticall
body of Christ / to euery one of these /
they do applye certayne artycles or par
celles & so are there made. xiiii. articles.
But this distinction or diuision helpeth
but smally / and is of litle wayghte or
value to the purpose: that we haue in
hand. For after this maner myght men
ymagyne also other diuisions / accordyn
ge to the diuersite of meunes wittes /
and to the diuerse considerations that
may be made of the same thynges.

Liii. But

The expostyon

But that is the princypall & heed poynt of all: that he sayth here the world to haue ben myghtyly created of god/ and of the same god / by his sone / to haue ben wysely & mercifully redemed/ the begynnyng & decourse of the churche the holy ghost gouernyng it by his secret inspira-
 tyons & breathynges/ the cōsummation and perfection of the churche whan the sonne shall deliuer his kyngdome hole-
 persyghte and quiete to his father. **DJ.** Lettayne men doo assygne and geue to euery one of the Apostles: one artycle of this Crede. **MASS.** yf they that so do saye true / than are they disceyued: whiche had leuer make. xiii. artycles. But yet neuer the lesse this was prosyght-
 ably deuyled & fownde out: to the entente doubtlesse that suche as were vblettred: myghte at ones with one labour/ as it were by ymages sette in ordre: empynt
 and graue faste in thyr remembraunce/ both the names of the Apostles / & also euery one of the articles. For it shold be
 very conueniente and accordynge / that all the parlers and closettes of Christen men were decked & adourned with such
 maner tables/ as these. **DJS.** O good soide/ how coppyouse philosophic or wis-
 dome

For what in-
 tente it was
 deuised/ that
 the Apostles
 made ech one
 of them one
 article of
 the Crede.

dome is comprehended in this so lytle/
 and so shorte a symbole: **A. A. B.** But it
 is very probable & lykely/ that amonge
 thē in olde tyme the crede was yet shor-
 ter/ than this. For it sholde seme/ that
 they made an ende of the crede with this
 clause. **Inde venturus est iudicare**
viuos et mortuos. & From thence shall
 he come to iudge the quyeke & the deed.
 This may we gather of the symbole of
 Athanasius/ whiche/ though he doth
 declare this symbole: yet doth he touche
 none of these thyngs. Neither doth the
 symbole/ whiche is reherced in the cano-
 nes/ for the symbole made in the cōcil
 holden at Nice: go ony further than the
 aforesayde clause/ saue onely/ that it ad-
 deth these wordes. **Et in spiritum**
sanctum. & And in the holy ghoſte/ whi-
 che same symbole besyde this/ diffreth in
 many wordes/ bothe from this symbo-
 le/ and also from that symbole or crede/
 whiche is songen in the masse/ whiche
 semeth to haue ben made in the synode
 holdē at Cōstantinople. The same also
 is gathered of Tertullia/ as of his boke
 made agaynst Marcellina. Agayn of the
 boke de virginibus belandis/ in the be-
 gynnynge. Also in the boke de prescriptis
A. b. onibus

The expositioun

omnibus hereticorum. **III.** Is ony of
those thynges than superfluous: whiche
are added afterwarde: **IIII.** God
forbydde. But these thynges haue ben
added and put to because of cōtentious
and grosse persones / that the speche
shoulde be more expresse and euident: rat
her than fuller & perswayer. For whan
thou hearest these wordes. **Qui con**
ceptus est de spiritu sancto. whiche was
cōceyued by the holy ghost: thou herest
the profession and knowledgyng of the
thirde persone. Agayn whan thou herest
passus est: that Christ hath suffered: thou
vnderstondest also forth with the chur
che / for whiche he dyd suffre. For our
lorde dyd nother suffre for aungelles/
whiche neded it not / neyther for the de
uilles: whiche were fallne neuer to be re
payred or restored / agayn muche lesse
thā byd he suffre for beastes. Thou herest
also the fountayne of all remission / for
neither baptisme / neither the sacramēt
of penaunce / hath theyr efficacie and
strength from ony where els: than from
the precyouse death of Christ. Also whā
thou herest **Tertia die resurrexit a**
mortuis ascendit in celos. That he rose
agayn from death / & ascended into heuē
thou

thou seeſte the ryſynge agayn of the bo-
dys to be ſhewed/ which we do all loke
for with ſure and ſtedfaſte hope. For the
heade raignynge in heuen/ wyll not ſuſ-
fre his members to be vnperryghte and
lackynge theyr one halfe. He roſe agayn
whole and perryghte: and ſo ſhall we al
ſo ryſe agayn whole and perryghte. Laſt
of all/ whan thou heareſt. ¶ Inde ven-
tus eſt iudicare viuos et mortuos. ¶

¶ From thence ſhall he come to iudge the
quycke and the deade: this worde iudica-
re to iudge doth ſignifie & ſhewe the dy-
uerſe rewardes of good mē / & of wicked
ſynners/ whiche after warde was ſayde
more plainly by theſe wordes. ¶ Et vitā
eternam. ¶ And the euerlaſtyng lyfe.

D. why is this Crede called the ſymbol
of the apoſtles: ¶ A. That by this tytle
it mighte be diſtincte and knowne from
the other Symboles / that is from the
Symbol made in the counsell holden at
Nice. ¶ From the ſymbol made in the cou-
cell holden at Conſtantinople/ from the
ſymbol of Athanaſi⁹ / & many other ſyn-
bol; of many other mēnes makynge & it
is very probable & lykely/ that this was
the fyrſte ſymbole of all / that euer was
made. And lyke wiſe as in the olde tyme
amōg thoſe barbarouſe/ ſymple & trucly

why the com-
mune Crede is
called the ſym-
bole of the
Apoſtles.

The expolycon.

knowynge no fraud or gyle/ euen in the
greatest bargayns of all/ either there
were no maner oblygations or enden-
tures at all/ or els they were very shorte
wrytynge/ and it was sufficiente to ma-
ke a note in a paper / I do frely geue or
bequethe so many acres of londe/ to su-
che or suche a churche: euen so as longe
as the puryte and synceryte of the fayth
was quicke and stronge in the myndes
of men: either there was no nede at all
of this wrytynge or oblygacyon / or els
it was sufficiente for it to be comprehen-
ded in very few wordes. The wicked eu-
ryolyte of philosophers/ and the peruer-
site of heretikes/ was the occasion of so
many wordes and so many symboles to
be brought in/ and euen lykewise as the
crafte and subtile falsehed of men/ hath
ben the cause: that in bargayns nowe a
dayes there is nede of so many & so lon-
ge instrumentes and wrytynge. But in
none of all the churches dyd the feruent
loue of holynes and vertue/ and the syn-
ceryte of the faythe longer contynue in
vigoure & strength / neither haue fewer
hercelyes: nor more slowlye cropen in to
the church of Rome: wold god that the
pleasures

The curiosi-
te of philoso-
phers: & the
peruerlite of
heretikes/ ga-
ue the occasi-
on of makyn-
ge so many &
so long Cretes

pleasures of this world had no more ple
tuously shewen vnto it / y^e moreouer euen
this selfe same Crede / whiche sayncte
Cyprian hath expounded and declared
is somwhat shorter: thā this is of o^uers
as we do saye it. **DJS.** I beseeche you
reherce it to me / yf it shall be no payne
or gresse to you. **WAB.** Heken than.
I beleue in god the father almygh
ty. And in Iesu Chryste his onely sonne
our lord / whiche was borne by the ho
ly ghoste of the virgine Marie: was cru
cifyed vnder Ponce Pilate: & buryed.
He rose agayn the thyrde daye: he ascē
ded to the heuens: & sitteth on the ryght
hande of the father. From thence shall
he come to iudge the quicke & the dede.
And in the holy ghoste. I beleue the ho
ly church. The remys^{ss}yon of synnes.
And the rysynge agayn of this body.
DJS. I perceyue here many thynges
to be lefte out: and somewhat also to be
added. **WAB.** And sayncte Cyprian
doth not dissemble or hyde that / for forth
with in the fyrste artycle / he doth shewe
that speccally & chesly in the churches
of the east is added. * I beleue in god
the father almyghty vnuysyble and vn
passyble. Agayn he sayth that addoytion
* he

Crede in de
pē oipotēte.

Et in Iesu
Christo filio
cuius unico do
mino nostro
qui natus est
de spiritu san
cto / ex Maria
virgine. Crus
cifixus sub
Poncio Pil
to / et sepult^{us}
est. Tertia die
resurrexit.

Ascēdit in cel
los sedet ad
dextrā patris
Inde ventus
rus iudicare
vivos et
mortuos.

Et in spiritu
scō / scām ec
clesiā / remiss
ionem peccato
rum. Quis
carnis resur
rectionem.

The exposteyon

he wente downe into helle: not to be hadde in the Symbole or Crede vsed in the church of Rome / lykewise agayn in that percelle & the risynge agayn of this fleshe: he confesse the and knowledgethe the pronowne this to be added in the church of Carthago. There doo wante somthynges / nay rather they do not wante: but are vnderstonen of other thynges / whiche are expresse and sette out alreedy. Saynt Cipriane semethe not to adde this sentence.

¶ The creature and maker of heuen and of earthe. & But he gathereth this of the Greke worde Pantocrator.

Pantocrator.

For this worde dothe not somuche sygnifie one that is almyghty: as it dothe sygnifie one that holdeth all thynges / and that ruleth all thynges / whiche worde dothe not expresse and shewe / that the worlde was created and made by god: but it dothe telle vs and putte vs in knowledge and remembraunce / that it is gouerned of god. Howe wolde he not gouerne the worlde / that had ben created and made of another.

And for as muche as euen the very gentyles or paynymes / by the informacyon
and

and teachynge of poetes / doo helcne /
that the world was created by god / and
seyng that also the boke of Genesis
dothe inculcate and reherce the same
thyng by so manye wordes : they iud-
ged this partyle to be more euydente
than that it neded to be expressed.

These wordes also were leste out / *Qui*
conceptus est : because in the Gospell
it is sayde. *¶* *Natum est* for concep-
tum est / for thus speaketh the aungell
to Ioseph / *¶* *quod enim in uentrem*
est de spiritu sancto est. id est :

Mat. 1.

¶ For that whiche is conceyued in
her : is of the holy ghoſte. Therefore this
worde *¶ natum est* / whiche is cōmune
bothe to the chylde that is conceyued /
and to the chylde that is brought forth
into this worlde : seemed to the olde fa-
thers a more propre and a more mete
and conueniente worde / to signifie and
betoken / that thyng to haue ben don
by the workynge of the diuine spirite /
in as muche as neither in the concep-
uynge was there ony concupyscence of
man : neither in the deliuerance or byrth
was there ony violacion of the virgine
hall diguylte or integryte and clenness /
Besides

The expolycyon

Besydes this / this worde & conceptus
foundeth or sygnifyeth a certayne thyng
ge without facyon and vnperfyghte.

For by lytle & lytle doth the seede crudde
or grow to gether in the matryce of the
woman: and afterwarde taketh lyffe &
soule. These thynges to saye of the con-
ception of our lord: we are afrayd.

Agayn in the article folowynge / he doth
not say & he suffred vnder Ponce Pilate
so as we do saye: but he sayde & was cru-
cified: that he myghte not onely expresse
the death of hym: but also the maner &
kynde of his death: neither doth he adde
was deed: but onely sayeth was buryed.

For to that entente are men hanged on
the crosse: that they shold there dye: nei-
ther are men buried: excepte they be vn-
doubtedly deed. And also whan he ad-
deth and rose agayn: that is to saye: he
reuiued agayn: in so sayenge he doth o-
penly and playnly enough professe / that
he was deed. And saynt Augustin doth
not dysagree or varpe in this poynt fro
Cyprian / which repeteth it in this wise.

& Therefore we do beleue vpon hym: whi-
che was crucifyed: and buryed vnder
Ponce Pilate. Neither dyd Cipriane
saye. & He rose agayn from deed men:
but

but onely/ he rose agayn the thyrth day.
 For no man reuiveth agayn: but from
 death. And whan he sayth. That he syt-
 teth on the ryghte hande of the father:
 he addeth not of god/ neither almyghty
 which two wordes do seme to haue ben
 added and put to / out of the symbole of
 Athanasius. For what dyd it nede to ex-
 presse these wordes here in this place/
 seyng that it hath before called the fa-
 ther of Iesu: god almighty? Neither
 doth he rede thus. Credo in spiritū san-
 ctum. I beleue on the holy ghoſte: leſte
 he mighte seme to begynne a newe sym-
 bole or crede/ but haupnge respecte/ and
 reformynge his speche vnto those thyn-
 ges that wente before/ he had leuer vnder-
 stande the verbe Credo: whiche was
 also vnderſtonde whan he spake of the
 sonne. I beleue in god the father/ and in
 his onely sonne/ and in the holy ghoſte.
 For it is all one faith: by whiche we do
 beleue the.iii. persones of one essence.
 And anone after in the nexte article/ he
 sayth not in sanctā ecclesiam: but leueth
 out the prepositiō in shewyng the cause
 with many wordes/ why that prepositi-
 on is not to be added. Neither doth he
 adde this worde catholicā/ nomore doth

The expolytyon

saynt Austine neither adde it in the symbole: but he addeth it in his interpretation / sayenge vtiq catholiceam that is to witte catholique . And what neded it to adde this worde catholique : seying that there is no church holie / but onely the catholique church / which church this Epitheton or adiectiue setān holie diuiereth from all the church of heretikes of the Jewes: and of the paynymis / and whan he sayth. And in the holie ghost / & by & by after doth put these wordes / the holie church: leuyng out also the preposition in: it is euident that Ciprian dyd not rede in setān ecclesiā. And to make an ende: that laste clause / & euerlastyngelyfe is also lefte out. But this was sufficiently vnderstonde of the worde resurrection or risyng agayn that wete nexte before / in which is cōprehended the sondry & diuerse rewardes of good men and wicked men . And also of that clause gone before: to iudge the quicke and the deade / as we haue sayd before. And that Cipriane dyd rede the Symbole none other wise than I haue recyted / it is euident and easye to perceyue / not onely by his interpretation and declaratiō made vpon the same : but also by the

Epilogue

Epiloge or recapitulatyon whiche he putteth to afterwarde in the ende. For there shewynge that onely to the father sonne/and holy ghoſte is added this preposition in / and not in any wyſe to the other articles: he reciteth in this wiſe.

¶ Sequitur namq; poſt hunc ſermone[m]. Sanctam eccleſiam. Remiſſionē peccatorum. Huius carnis reſurrectionem. Non dicit in ſanctam eccleſiam.

¶ Nec in remiſſionem peccatorum. Nec in carnis reſurrectionem. which ts thus muche to ſaye in Englyſhe. ¶ For it foloweth after theſe wordes. The holy church. The remyſſyon of ſynnes. The rſynge agayn of this fleſhe.

¶ It ſeyde not in the holy church. Nor in the remyſſyon of ſynnes. Nor in the rſynge agayn of the fleſhe. Moreover beyng abowtwarde to expounde and declare this article. ¶ The rſynge agayn of the fleſhe: he maketh this preface. ¶ Sed ultimus iſte ſermo qui reſurrectionem pronunciat/ ſummam totius perfectionis ſuccincta breuitate concludit (whiche is thus muche to ſaye) But theſe laſte wordes and ſpeeche / which dothe pronounce and ſhewe the reſurrection/ doth conclude & comprehend the

The expolycyon

summe and effecte of al the hoke perfecti
on/with cōpendiouse bressnes/ dothe he
not here opely call this clause the laster
And these.ii. wordes vitā eternā Euer-
lastynge lyfe: seme to haue ben added of
some man either out of the symbole of
Athanasius: or els out of that Crede/
whiche is songe in the masse. Neither
doth saint Augustin rede any other wise
in his lytle boke made of the Symbole/
saue onely/ that for de spiritu sancto: he
rebeth per spiritum sanctum / and whe-
ther he dyd adde this clause vitam eter-
nam or no it is not very euydente: but it
is very probable & lykely/ that he dothe
agree with Cipriane / dowties he tou-
cheth not this perceille he wente downe
to helle: neither doth he adde this pro-
nounce huius carnis of this fleshe. And
Cipriane/scynge that he hath shewed in
other poyntes/ yf there were any discre-
pance or variaunce: he wolde also no
doute of it haue geuen knowledge in
other thyngs/ yf it hadde ben any other-
wise in the Romane Symbole / than
hymselfe doth receypte. **WJS.** Scynge
that there is so greatte diuersite and va-
riete in so fewe wordes: what shame is
there in them (& suche there be certayne)
which

whiche do fastly affirme with assencrati-
on/that this symbole was made and ge-
uen of the Apostles by cōmune assente/
and that also in writynge: For who dur-
st be so bolde to adde vnto or els to take
a waye euen but one tytle from the wri-
tynge of ony Apostle: whiche so euer he
were: **MA**. A certayn kynge of the
Macedonians / whan he was asked
of a certayne persone / why the officers
called Ephori dyd not ryse vp and geue
reuerence to the kynge: made aunswere
and sayde / euen for this cause: because
they are Ephori. So lyke wyse may I
nowe make the/aunswere/they do affir-
me this after suche maner/euen for this
cause: because they are men/ yf they ha-
ue redde ony thyng in theyre workes/
whiche haue writen of late tyme: that
do they holde faste/ and cleue vnto with
tothe and naye/ but yf a man do alledg
or brynge forthe vnto them ony thyng
of the olde authours / whiche they do
not rede (such is the scrupulouse feare of
them) they do suspecte and mistruste (as
it is in the prouerbe) that vnder euery
stone doth slepe a scorpion. **DS**. Is
not this than the symbole of the Apost-
les: **MA**. yes verily/ for what soo

The erposycyon

euer is taughte here in this Crede / the
 Apostles dyd learne of Christ / and that
 which they had learned of hym: they ha
 ue truely and saythefully taught to vs.
 A fewe wordes / do not chaunge the vn-
 changable veryte . But these thynges
 now set a parte (yf thou thynke it best)
 make recourse agayn from the begyn-
 nyng to the endyng / & demand of euery
 thyng particularly / in such wyse as the
 spirite shall put into thy mynde. **DIS.**
 you haue shewed and taughte vnto me /
 wher the fyrst place or begynnynge is ge-
 uen to the father / that is to witte / for that
 he is the feūtayne or spryng of the hole
 godhede / & all creatures. But why doth
 it call the father onely god / & the sonne
 onely lord / and the ghoſte nothyng els
 but holy : seynge that the deite of them
 thre is all one : **ANS.** This is the
 couſtome and vſage of the holy scriptus-
 re / that otherwhyles whan it doth spea-
 ke of the persones: it dothe sygnifie the
 father by this name god / as for craum-
 ple / our lord hymselfe sayth in the Gos-
 spell. & yf you do beleue in god beleue al
 so in me / and saynt Paule sayth. & God
 was in Christe reconcilynge the worlde
 to hymselfe . Agayn. & God hathe not
 spared

The cōmune
 vſage of the
 scripture in
 speakynge of
 the persones
 of the god-
 hed.

Ihu. xiii.

spared his owne sonne. But of innume-
rable places in the scripture it is mani-
fest and euidente: that it is one and the
same godhed of them all thre/ whan our
lorde sayth in the gospell these wordes.

Baptizinge them in the name of the
father and of the sonne and of the holye
ghoste. **N**one of all the.iii. persones is
called by this name god: to thentente/
that we sholde vnderstonde and percey-
ue them all thre to be one god. For one-
ly god doth thoroow fayth and baptisme
forgeue synnes. Other whiles also the
same scriptures do signifie the sonne by
the name of god / as whan we do saye/
that god was made man for the saluati-
on of mankynde / was borne of a vir-
gine / was deade / and rose agayn from
death to lyfe. For neither dyd the father
neither the holy ghoſte / take vpon them
the nature of man / or suffre death. **D.**
Aye it by onye sensible argumente or
token be declared and shewed / howe the
thre persones are sayde to be dyſtyncte
and sondrye one from another: and yet
are one god. **R. A. S.** There is nothyng
amonge creatures: whiche proprelye
maye be sayde to be lyke to the nature
of god.

Math. 28.

D.iii.

Neither

The expofeyon

Neither are there any wordes of men/
with whiche we maye properlye speake
of it/neither are there any images or si-
militudes of mānes mynde/which may
perfightly agree vnto the diuine effen-
ce. And iniurie is don to that incompa-
rable maieste alwayes to be had in ho-
noure: yf it be rashely and ouer boldlye
cōpared with naturall & worldly thyng-
es. Howe be it yet/I shall shewe the a
certaine similitude/ but farre vnlke to
it. Beholde and confidre the sonne/ and
the beames that come from it/and than
the heate) that cometh forth and is cau-
sed of theym bothe. As the sonne is the
fountayne/out of whiche cometh bothe
the lyghte/ & the heate: so is the father
the fountayne out of which yssueth the
sonne/ whiche is lyghte of lyghte. And
as of the sonne and of the beames both
together/cometh the heate or warmnes
so from the father and the sonne bothe
together/procedeth and cometh forth
the holy ghoſt. Now imagine me/ that
there were a sonne/ whiche neuer hadde
begynnyng/neither euer shall haue en-
dyng: shold there not than of this sonne
come forth eternall beames: and shold
also there not from them bothe procede
heate

The fyrſte
Similitude of
the sonne and
the sonne bea-
mes/ and the
heate caused
of the sonne:
& his beames.

heate egally etarnall with them bothe:
DJS. yes dowtles. **MAS**. This
 collation & similitude also pleaseth some
 men/ Mynde/ Reason/ and wyll/ are all
 in. but one & the same soule. The mynde
 is the fountayne and orygynall / reason
 that cometh of it doth iudge/ & the wyll
 that procedeth and issuethe from them
 both: doth loue. So lyke wise the father
 is the fountayne: the sonne is logos/ that
 is to saye/ reason. The holy ghost is cha-
 rite or loue. The thyrde similitude: and
 whiche is most alowed of learned men:
 is of the mynde/ and of the worde concei-
 ued in the mynde. Now yf there were a
 mynd/ that were increated: dowtles the
 worde of that mynd also shold be increa-
 ted. But that we may comprehend the
 holy ghoste also in this similitude / lette
 vs imagine fyrst a mynde/ and secodary-
 ly a worde brought forth and gendred
 of it / and in suche wyse strekynge the
 eares of other men: that yet neuer the
 lesse it dyd remayne and abyde styll in
 the herte/ than thyrde the breath/ with-
 out whiche the mynde dothe not utter
 or pronounce the worde. The father is
 the minde/ the sonne: is the worde con-
 ceuyed in the mynde/ the holy ghost: is

The. ii. simili-
 tude of the
 mynde/ reason
 & wyll.

The. iii. simili-
 tude & mode
 alowed.

The expofycyon

**The. iiii. fimil-
tude.**

**There can be
no perfighte
fimpltytudes
taken of ony
creatures/ to
declare the
myfteries of
the godhed
fufficientlye.**

the pronuneration and vtteraunce. The father alfo after a certayne maner may be lykened to the fountayne or fprynge/ the fone to the ryuer/ that cometh forth of the fprynge. The holy ghofte to the fertilitie and plenteoufnes of the felde/ which the fprynge geueth or cauſeth by or thoroꝝ the ryuer. But in theſe crai- ples/ there are excedynge many thyngs dyſagreyng & vnlke to the perſones in the godhed. For the beame is not the ſame thyng that is the ſonne: admyt- ted that it be a ſubſtaunce. And the heate is but an accydcnte: and not a ſubſtance / ſo farre is it awaye from beyng all one with the ſonne/ & with the beames. And our worde is an accidete and a traſ- ſitory thyng/ and the breath wherewith we doo vtter and pronounce the wꝝde/ is an accidete (for that it is the mouyng of the ayere) lyke wiſe as the fertilitie alſo of the felde is no ſubſtance: neither is it all one & the ſame thyng with the fountayne & the ryuer / wherefore let vs laye a parte theſe ſympltytudes and lykenefſes. And that thyng/ whiche mānes reaſon can not attayne vnto nor pꝛeꝛue/ let fayth holde & ſtedfaſtly beleue. That thyng which holy ſcripture doth teache
whiche

whiche Chryste beyng corporeallye in
 earth dyd teache/whiche hath ben con-
 firmed with so many miracles / whiche
 the spirite of Chryste doth teach by the
 churche: that thyng (I saye) is to be ac-
 compted and taken for more certayne &
 vndoubted/ than is that thyng/ whiche
 hath ben proued by a thousand euident
 and playne demonstrations / or whiche
 thou dost perceyue by. vi. L. bodyly sen-
 ses: yf thou haddest so many. **D I S.** Is
 it not lawfull than to inquire/ and ma-
 ke serche of the diuine thynges: **MA.**
 yea verily it is lawfull namely to those
 whiche haue theyr wittes well exercised
 but it muste be done with drede/ it must
 be done sobelye/ it muste be done/ after
 that they haue sette a sure foundation or
 grounde warke of faythe/ synally as far
 re forth/ and no farther: than is graun-
 ted to man in this mortall lyfe/ in whi-
 che we do see god by faythe: **X** But as it
 were in a glasse/ and in a ryddle and ob-
 scure maner. **J** or els to speke of the diu-
 ine nature / euen so as it is in very dede/
 not the very myndes of aūgels are able to
 cōprehend it/ so that there is place euen
 there vnto fayth which doth beleue that
 thyng

To whome
 how farre
 forthe it is
 lawfull to en-
 serche of god-
 ly thynges.

The expolycron

thyng / whiche passeth all reason & vnderstonnyng of any creature created. Therefore by good ryght the fyrst worde of this philosophic is **Credo** I beleue. **D. J. S.** Two syllables: **MA. ye** / but who so euer speaketh these two syllables from his very herte / vnfaynedly : he is blessed. For no man doth beleue verelye and truly in god : but onely he / whiche dothe take for certayne and vndoubted thynges / what so euer thynges are wrytten in the bookes of the holy scripture / hoppyng without any doutfullnes or dystruste all such thynges / as the sayd scriptures do promyse . And whiche in this lyfe doth put hymselfe / and his / and all his gondes / vnto the wyll of god : forsaynyng and renouncyng his owne wyll in all thynges . Although a thousande deathes wer thzettened vnto hym / and though he all the hole power of the deuylls wolde go about to do hym myscheffe : he is very sure and safte from all daungere / who so euer hath settled hym selfe faste on this rocke / yf this faithe do wane or fayle : neither doth baptisme / neither any sacramentes of the churche proufghte any whytte or auayle : nether doth any good woikes helpe any whitt

to clea

Credo.

who onely
doth verelye
beleue in god

to eternall saluation. For Paule doth
 pronounce it to be synne: what so euer
 is without fayth. This saythe coupleth
 and ioynethe vs to god the father / this
 same dothe associate vs to Christe our
 hede / this same saythe / by the spirite of
 Christe / doth make vs to be chosen and
 taken into the noumber of the sonnes of
 god. This same saythe / dothe graffe vs
 into the eternall cōpany & felowshyppe
 of Angells / and of all holy sayntes.

This sayth doth shyne before vs / & geue
 vs lyghte in the darknes of this lyfe :
 shewing what is verily to be eschewed /
 and what to be folowed & desyred. This
 sayth doth arme vs / and make vs bolde
 without ony feare / & inuincible agaynst
 all the enygnes / and all the ordinaunce
 of the world & of the deuille. This sayth
 doth mightely and effectuefly comfort
 vs in trybulation & aduersite : with the
 hope of the beneuoly good or felicity / ha-
 uing this saying alwayes in her mouth
 If god be on our syde : who can be
 agaynst vs. And that sayenge also.

The afflictions and tribulatiōs of this
 worlde / are not worthy of the gloyre to
 come / which shall be shewed in vs. This
 sayth doth truly quiete and sette at rest

The cōmen-
 daton of
 fayth.

The expositioun

the mynde of man. Of this saythe after
the mynde of saynte Paule dothe come:
and vnto it is to be wihed or imputed/
what so euer thyng at any tyme hath
ben don strongely / vertuesly / and tem-
perately / of suche as haue ben excellent
in holynes. By this sayth we do lyue
well beloued of God : by this saythe /
we doo dye cherefully / and with good
truste towarde god / by this saythe we
are created by vnto blessed immortalyte
Agayn of the defaulte & wante of sayth
springeth superstition / sorcerie / idolatry
and couetousnes coken to it / Ambition /
Blasphemy / heynes / desperation / pride
feare of death / desyre of vengeance / sy-
nally what so euer vices or synnes doo
raygne in the hole worlde. **D I S.** Cleri-
ly I do here many men ostentymes wy-
thyng to themselves / prosperous heal-
the / longe lyte / and ryches . But I do
here very few men / that do desyre this
so excellently a good gyfte of god.
AAA. No meruayle thereof / for ve-
rily there are but fewe : that doo knowe
what thyng / and after what maner
is to be desyred and prayed for. For this
gyfte of saythe : it were mete and conue-
nyente

what cuples
do springe of
vncleffe.

nyente/ continually and without ceas-
 syng to knocke at the eares of god/ that
 he wolde vouchesafie to geue vs saythe:
 and to encrease his gyfte in vs euerye
 daye more and more. **DJSC.** yet ne-
 uer the lesse the comune sorte and mooste
 partie of men do calle those that are not
 very wyse: **Credulos**/ that is to saye re-
 dye to geue credence. And a certayne
 wyse man of the Hebrewes dothe name
 those persones leues corde: lyghte myn-
 ded: whiche doo easlye and soon geue
 credence. **MAAB.** fyrste it is no poynte
 neither of lyghtnes/ neither of credulite
 to geue credence to those thynges: whi-
 che thynges: it hath by so manye argu-
 mentes and euydente tokens ben decla-
 red: to come not from men: but from
 god. **Paule** sayth: **¶** that he wolde not
 geue credence: no not euen to an Angell
 yf he dyd teache any thyng dissonant
 or dysagreyng from the Gospelle of
 Chyste. But rather it is a poynte of ar-
 rogance and presumptuose folyshenes:
 to dowte of these thynges: whiche haue
 ben taughte and geuen to vs wiche soo
 greatte authorite: and therefore:

Luce. 2.

Galat. 2.

saynte

The expositiō

Roma. i.

saynte Paule writeth/ & that the solike
berte of the philosophers was blynded:
because the lyghte of fathe was absente
yf any man beyng bulettred/ wold bable
and strue agaynst suche a philosopher/
as was Arystotle or Pythagoras/ or yf
there haue ben any other conynger thā
either of thē both/ whan he dyd dyspute
de materia prima/ of the principles and
causes of thynges/ de infinito/ or of the
largenes/ the mouyng: and the vertue
of the heuently speres/ and wolde dolwe
of euery thyng/ that hymselfe could not
by his one witte attayne vnto/ and per-
ceyue: Hold he not be called an arrogāt
and madde foole: But how much great-
ter madnes is it / there fore not to geue
credence to the diuine philosophie: be-
cause mannes vnderstandyng can not
attayne to the perceyuyng of manys
thynges: And there is by a thousand
partes more difference betwen god and
man/ be he neuer so greatly leatned: thā
is betwen the wiseste man that is/ & the
moste folye swyneherde that is. **DJ.**
It is euen very so in dede. **AA.** Among
philosophers/ he is accompted a person
chameles: yf any man wold reiecte and
not receyue the authozite of an excellent
and

Three days.

Kredere deū.

Frederic Dco.

**Credere in De-
um or in Deo.**

confidence

The expolycyon

Onely good
and vertuose
men Credunt
in deū: do be-
leue oz truste
in god.

cōfidence/and theyz hole hope stedfastly
in god. wherfore saynt Cipriane beyng
a man both learned/and also holy: doth
not thynke / that we sholde rede in this
wise. **¶** Credo in sanctam ecclesiam: but
credo sanctam ecclesiam. And verely I
do knowlege and graunt this sence of
his: to be a holy & a godly sence / for the
greatest and the shoteancere of our con-
fidence and hope/ is not to be fastely set:
but onely in god / but in very dede this
figure oz maner of speakynge/ was take
of the propheete of the Hebrue tonge.

which esentymes doth vse to adde and
put to/ the preposition in: where the la-
tyne tonge dothe not suffre it. And the
Apostles/ although they wrote in greke
yet for all that do otherwhiles expresse
and folowe the propriete of theyz naty-
ue language/ as for exaūple/ in the.iii.
chapitoure of Luke. **¶** Si potest in decē
milibus occurrere. **¶** whether he be able
with. x. thousande to withstande hym.
Nowe yf it were in no wise lawfulle to
adde this preposition in / soo ofte as we
do speke of humane thynges: how shall
we excuse that/ whiche saynte Luke the
Euangelyste wytheth in the. xii. chapit-
oure. **¶**

Luce. xliiii.

Qui

Qui in me confessus fuerit coram hominibus: et filius hominis confitebitur in illo coram angelis (id est) * who so euer shall confesse and knowledg me afore men: the soune of man also shal acknow ledg hym afore the Aungels of god:

But yet the preposytion dothe seme to adde some strengthe or pithe to the ora tion or speche. To saye Confido in te: I can not telle / whether it be good & pure Latyne. But fiduciam habeo in te (id est) I haue truste in the. And * in te spes mea sita est (id est) my hope is set in the: is well sayde / though Spero in te / those men dare not saye: which do somewhat relygioussye and preciselye obserue the elegauncie of the Latyne speche. where fore lette vs now passe ouer the dyspu tation of the fourme and maner of spea kyng / how it may be excused / and lette vs embrace the thyng it selfe with our hole harte and mynde / layenge vp all our hole hope / neither in Aungells / nei ther in holy men: but onely in god.

DJS. why doth it not saye. Credo in vnum deum (that is tho saye) I beleue in one god: **MASTIER.**

Because he that dothe nowe speake so /
 E.ii. doth

The expositiō

doth more stronglye and effectually exclude the pluralyte and multitude of goddes. For no man dothe speake in this wyse (vidi vnum solē: id est: I haue sene one sonne. Exortus est vnus sol: id est: one sonne is rysen/ vidi vnā lunā: id est: I haue sene one moone) For as muche as neuer so muche as this imagination dothe come in to the mynde of any man: that there is: or can be mo sonnes or mo moones thā one. But he that sayth I haue sene one sonne risynge doth put the hearers in dowte/ as though he dyd thynke/ that there were manye sonnes or manye moones/ and who so euer wold vse that maner of speakynge: shold be accompted for a foole/ and laughed to scornē. For that thyng/ that is absolutely and simplye xpter hyghest: can be but one thyng. **D I S.** why is it than sayde in this symbole (whiche as certayne men do wene/ was made in the councell holden at Nice. But as thou doste suppose/ was made in the councell holdē at Constantinople) that I here songen in the masse. **Credo in vñū deū: id est:** I beleue in one god: **AAA.** This worde vnum was added and put to afterwarde / not so muche agaynst the hethen Pagnynes

The crede which is songe at masse: was made in the cōcellholden at Cōstātinople.

why this worde vnum was added.

paynynes/ which dyd worshype many
goddes as agaynst heretykes. Amonge
whome: some dyd dreame: that there are
duo principia (id est) two principles or
chefe causes the one of good: & the other
of euylle. Other some agayn dyd diuide
one god into two goddes the one of the:
whome they called ryghtuose god: they
dyd affirme to be the authoure of the
olde testamente / and the other of them
they sayd to be the authoure of the new
testamente: whome they dyd profess to
be a good god/ but not rightuose: where
as in very dede: there is but onelye one
god/ the maker of all good creatures.

For of euyll thynges: god is not the au-
thoure. * For he considred all thynges/
whiche he had made and created & they
were very good. The same god is rygh-
tuose & good. The same is the authoure
of the olde lawe: and also the authoure
of the new testamente. And the same is
the vnmutable gouernour of all tymes.
But whan I doo saye / that god is not
the Authoure of euylles: I meane of
synnes/ and not of afflictions or tribula-
tions. For the affliction or tribulation/
whiche god doth sende to men: is good/
either because it is rightuose / as whan

Genesis. i.

Affliction is
good / for. iiii
skylls.

The expositiō

it is layde vpon vs for our synnes: orels
because it is a medicine to make vs re-
pente and ware wise: orels because it is
the mater and occasion of greater glorie
which kynde of cuxlles for al that/hold
neuer haue ben amonge men: yf there
had neuer ben synne/ and synne came of
the deuyll & of the corrupted concupiscē
ce of man. **DJ.** why doth it adde patre
father: **MA.** For a distinction of hym
from the other persones/ for it foloweth
anone after. **¶** Et in Iesum Christū fili
um eius unicum. And in Iesu Christe his
only sonne/ he alone is called father: be-
cause he alone begate the sonne. Howe
be it yf this worde god be so taken/ that
it do declare the hole trinite/ and do cō-
prehende all the.iii. persones together/
than is god well called a father/ because
he is the begynnyng & originall cause
of all thynges created. And yf thou vn-
derstonde this word father in a generall
sence/ for that/ of which ony thyng ta-
keth originall begynnyng/ than is the
fyrst persone father simpliciter of all thi-
nges/ he hath not begottē the holy ghost
but no more hathe he begotten neither
man/ nor aungell of his one substance.
But because after a peculiere maner he

is sayd to be the father of those / that do
 Dede or feare hym : after the same ma-
 ner he is sayde to be the god of them in
 the. xxxii. psalme. * Blessed is the nati-
 on or poeple : whiche haue the lorde to
 theyr god. And likewise in the. cxliii. ps.
 * But that god hath begottē a sonne of
 his oune substantie this is properly belō
 gyng to the fyrst persone / he created the
 worlde : but not he alone / he begetteth
 good men thorow the worde of lyfe : but
 he doth it by the sonne : and by the holy
 ghoſte. But the onely sonne : none saue
 the father alone hath begottē. D. what :
 lyke wise as one man begetteth another
 man : A. yē lyke wise forsoth in these
 poyntes that he begatte a sonne / & that
 he begatte god of god . But as I haue
 sayde before in euery collation or cōpa-
 rison & similitude / whiche is translated
 from creatures vnto god : there are ma-
 ny thynges disagreynge and farre vn-
 lyke. For neither the father dothe tranſ-
 fuse or geue from hym any parte of his
 substantie into the sonne : but he hath cō-
 mūicated the same hole substantie to his
 sonne : neither do he that begetteth : & he
 that is begottē make two goddes : so as
 the father beyng a mā & the sonne beyng
 a mā do make. ii. men) Neither

Jacobi. i.

The expofycyon

Neither is the personne that begetteth: in tyme ony whit afore the psonne/ that is begottē: but the eternite of them both is all one. I paffe ouer to reherce other thynges/ wiche are innumerable. **DJ.** whan one man adopteth / or of fauoure taketh another man vnto his sonne: he doth not verely begette hym. But whā he hath a sonne by his wyfe: than he is sayde to haue verelye begotten a sonne/ because he hath don it accordynge to nature: yf it be so than/ as you do saye/ that the father dothe begette the sonne / soo many maner wayes vnylike to the faciō that a man begetteth a sonne: howe can he be sayde verily to begette hym? **RJ.** yes verily/ he doth by so much the more truely begette: in that he doth begette in vnylike maner vnto man: that is to say/ he dothe so muche the more perfightlye begette. For the generation of man/ cōpared vnto that vnspeakable generatiō / it is but only a certayne shadowe of generation. For yf it be called amonge vs true generation / because it is accordynge to the nature of man: muche more ryghtefully that is called true generation/ which is according to the nature of god. Excepte peraduenture thou
wylte

wylte saye/ that god hathe not verely & truly made the worlde/ because he hath made it farre otherwise thā a man doth make a citie or a howse. Neither is god therefore not sayde to be verely lyghte/ lyfe/ wisdom/ power/ mynde / because these wordes are otherwise sayde of thē/ than of god. **D.** Is it lawfull to call god a substance: **ANS.** yf by a substance thou doste signifie & betoken a persone whiche hath beynge: it is not wickedlye sayde / yf thou do professe one essence to be in thre substances. How be it yet it is better to refrayne from these wordes / which certayne holy mē haue vsed in the olde tyme: at the leaste wise because of the straungenes of them/ yf by substance/ thou do vnderstande that to whiche accidentes are inherente: than is it erroure to geue this name to god / whiche is most symple: neither beynge made of matere and forme: neither mengled with accidentes: but what so euer is in hym/ is one and a singule substance.

And yf ony suche maner wordes be geuen to god in the holyc scripture/ as for example/ yf we do rede/ that god is angry/ that god is pacified/ that god doth repente/ that god doth forgete/ that god

The expolytyon

Both remembre: know thou that in all su-
 che places/ the scripture dothe attēpre &
 shapē her language accordynge to our
 wittes & capacite/ euen lyke wise as a lo-
 uing mother dothe lvspe & speake vnder-
 sightely/ whan she speaketh to her yong
 babe. But yf thou calle a substantiue/ a
 thyng substantiually beyng of it selfe:
 than is there nothyng/ wherunto this
 worde substantiue doth better agre: than
 vnto god. For by hym it hath beyng/
 what so euer hath verily beyng/ nowe
 than he hym selfe muste nedes haue mo-
 ste perfightly beyng: whiche genethe
 to all thynges theyr beyng. **DJSC.**
 These thynges/ me semeth/ haue ben ho-
 lyly & playnly disputed of you. But seyn-
 ge that there are many other wordes/
 which be agreyng/ & ben attributed vnto
 god/ as wisdom/ goodnes/ eternite/
 vnderstandeablenes trouth/ iustice/ mercie
 & many other such innumerable: why is
 god here expressely called oipotēte/ & no-
 thyng els: **AN.** Forsoth thou dost aske &
 demaūdful wisely/ for who so euer doth
 truly pfeffe god/ i so doyng/ he doth al-
 so pfeffe all thyngs which be agreyng &
 belongynge to the nature of god. But
 for as muche as in this Symbole the
 thynges are taught to begynnērs/ whi-

why god is
 onely called
 almighty in
 the Crede.

the are to be beleued rather than to be
discussed: & because there are very many
thyngs not onely in the creation of the
world/ but also in the redēption & the cō
sumation of the same/ whiche do seme
vnpossible to mānes reason & iudgemēt
therefore to exclude all suche maner rea
sonyng/ is added here this worde al-
mighty. whan Aristotel doth reasone/ &
proue by insoluble argumēt/ that this
worlde hath ben eternally without ony
begynnyng/ because that of nothyng
nought cā be made: we do aūswere: that
he is almighty which created the world
of nought. Philosophers do saye/ that
ther can be no retournyng or recourse
from the pryuation to the habite and
therfor that neither Christe was borne
of a virgine: neither hath he risen from
death to lyfe / but we do make aūswere
vnto them/ that god is almighty / whi-
che worketh these thynges. The ieiwes
do denye/ that a man can be borne of a
womā whitout mānes helpe but we do
make aūswer/ y^t it is god/ which wylled
this to be don/ which was borne/ which
dyd prepare the wombe of the virgine.
Therfor to cōfirme the sayth & beleffe of
weake persones no word dothe make or
helpe nior thā doth this word almighty

The epilogue

Psal. cxxxiii.

But we oughte to saye with the sayth
full maker of the psalmes. ⁊ The lord
hath made all thynges/what so euer is
hath lyked hym/in heuen and in carthe:
in the see/and in all depe waters. **DJ.**
⁊ Creatorem celi et terre (id est) the crea
toure of heuen and of carthe. why is the
father onelye called the creatoure of the
worlde: **MASS.** Forsoth the creation
of the worlde is comune to all the thre
persones. For the father hath made all
creatures by the sonne / the holy ghoſte
workynge together with them bothe.
But yet in suche wyſe: that thou mayſte
not imagine here neither any instrumēt
neither yet any mynyſter. But it was
conueniente and accordynge / that the
begynnynge of the euangelycall profes
ſion ſholde be conſonaunte and agreable
with the begynnynge of the olde testa
mente/ that we myghte at the leaſte eue
herely perceyue and vnderſtonde / that
the authoure of both lawes is all one.
Thus begynneth the boke of Genesis.
Genesis. i. ⁊ In the begynnynge God dyd create
both heuen and erthe. Now the Jewes
(I ſpeke of the comune ſorte ⁊ the moſt
parte of them) knewe nothyng at all of
the ſonne / and of the holy ghoſte/ they
knewe

kneue onelye the father/ not because he hath begotten the sonne beyng also god but because he was the maker and the gournoure of mankynde/ and the foun-
tayne & originall cause of all creatures.

Foz this worde Father is a worde betokenynge begynnynge/ and it is euident and vnderstanded/ that the moste persfichte nature and maner of a begynnynge or originall cause/ is in the father. Foz as muche as he alone (as saynt Cipriane saythe) is without any authoure or father: whiche onely is the authoure of al thyngs without exception. **DJS.** why doth some other call hym Creatorem/ & some agayne call hym Factorē: whome he doth here calle Conditorem? **AA.**

The Grekes haue but onely one worde **Poutin** which is cōmune to signifie authorēm/ creatorem/ and factorēm (id est) an authoure/ a creatoure/ and a maker/ after what so euer maner it be: that he doth make/ how be it the Latyne tongue doth refuse this word Factor. Certayne men/ foz cause of a distinction and difference to be hadde: haue taughte: that he doth create: whiche doth brynge forth and make somewhat of nothyng/ whiche belongeth onely to god/ and that he
dothe

Father.

The expofycyon

Dothe make whiche frameth oz shapeth
ony thyng of some matere oz stuffe / as
for exaūple/nature gendzeth & bringeth
forth the tre/of the fede/ & y^e goldesmyth
dothe make a peece oz a goblet/of syluer.
It cometh therfore i to disputatiō/ whe
ther god had created heuen & earth / for
as muehe as there semeth to haue ben/
Chaos afore he made the worlde (that
is to say a matter oz stuffe without ony
shape oz fashiō) he dyd not therfore creat
the worlde of noughte/ howe be it yet it
maye be well sayde / that he made it of
noughte: seynge that he made the same
thyng/ wherof al thyng; haue ben made
To thentēt therfore / that all suche sub
tile argumentations sholde be excluded:
certayne men hade leuer vse this worde
cōditorem. **DJS.** why dyd he rather
calle hym & conditorem celi et terre (id
est) the maker of heuen and of earthe/
than & conditorem vniuerse creature (id
est) the maker of all creatures: **MAE.**
Because (as I sayde ryghte nowe) he
had leuer cōtrefayte & folowe the wor
des of the begynnynge of the boke Ge
nesis. & Heuen cōprehendeth and con
tayneth all thynges. About the earthe/
all the other elementes do moue rounde.

These

These two partes of the world are most
 set forth vnto our senses. And the scrip-
 ture (as I tolde you ryghte now) doth
 oftentymes attempte and shape her spe-
 che: accordynge to mannes wittes and
 capacite. He that hath made heuen and
 earth: hath doubtles made all thynges
 whiche are contayned in them. **DJS.**
 But the symbole callyd *Symbolū Ni-
 cenum* / or *symbolum Constantinopolis-
 tanum*: doth adde these wordes *visibi-
 lium omnium & inuisibilium* (that is to
 say) the maker of all thynges both visib-
 le and vniuersible. **QAS.** That same
 Crede sayth the same thyng / that doth
 this crede / but it speaketh more playn-
 ly and euidently: lest our man shoulde
 thynke / that Angelles / or the soules of
 men were not created of god. That thi-
 ng whiche is sayde here couertly: sayn-
 g Paule the Apostle doth expressely pro-
 nounce / in the fyrste Chapitour to the
 Collossianes. **G** For by hym all thyng-
 ges were made / in heuen and in earth:
 both visibill thynges & vniuisibill thynges
 whether they be thrones / or dominati-
 ons / or principates / or potestates / all thi-
 ges haue ben made by hym and in hym
 what so euer thig had neuer begynnyng
 is god / but

i. Collos. i.

The expofycyon

But the aungelles are the minifters of god/whome they do contynually without ceaffing/reuerently with dread/glorific and worfhypppe: as there maker & lord. And what fo euer thyng hath had begynnynge: it hath had his originall begynnynge of god onely/whiche alone neither hath had begynnynge / neither euer fhall haue endynge/neither is contained i place: neither is moued i tyme.

DJH. what remaineth now:but that we maye go vnto the feconde article.

QA. I thinke it better to tarye fome what alfo abowt this article. **DJH.** I am redy to do:as fhall pleafe you.

QA. The fyrfte degre than vnto helthe: is **Credere deum efle**(id eft)to beleue/ that there is god. The fecond is **Credere deo** that is / to geue credence vnto goddes wordes. The thyrde is / to cafte all our thoughte and mynde vpon hym with full confidence and trufte. He that doth not beleue/ that god is:he profefseth no thyng to be at all / in as muche as all thynges that are:are of god. He that beleueth god/whiche is **Credere deo**: he doth profefse hym to be true in all thynges. He that putteth al his trufte in god/ profefsethe that all thynges are gouerned

ned

ned of hym/and that there is nothyng
 neyther better nor wyser than he. Who
 so euer douteth of these latter thynges:
 he dothe nat truly beleue / that cryste
 thyng that is to wete that god is. For
 no man dothe truly beleue that god is:
 whiche dothe saye or y magyne hym
 to be otherwysse than he is/ye moreouer
 they do the more shamefully erre of
 bothe / whiche whan they do professe
 that there is god/ yet for all that do de-
 ny that he is almighty/ or alknowyng
 or els do deny that the world was made
 by hym/ & if it were made of him: yet do
 deny/ that it is gouerned of hym. Euen
 lyke wysse as thou thy selfe (if I be nat
 begyled) wolde be lesse discontented with
 him/ which sholde suppose or wene/ that
 thou arte nat borne : than with hym /
 whiche dyd beleue / that thou haste no
 senses or mannes reason / & suche other
 thynges/ without whiche a man leseth
 the name of a man . D . For sothe it is
 euen very so: as you do saye . M . He
 that nameth a kyng: dothe in this one
 worde comprehende manye excellent
 thynges/ he that nameth god: in thys
 one worde dothe cōprehende an infinite
 sum of all good thynges . Many men

The expofeyon

It is all one
thyng in ef-
fecte, to faye
that ther are
many goddes
and to faye,
that there is
no god at all.

Anthropo-
morphite.

faye with theyr mouthe. ¶ Credo in
deum. I beleue in god / but he whiche
with a chrysten mynde dothe faye I be-
leue in god: fyrste he dothe hate and de-
fie certayne paganes / whiche do nat be-
leue / that there is any god at al. And he
dothe no leffe hate them / which do num-
ber and recken bp vnto vs manye and
many folde goddes: where as in fo fays-
enge / they do graunte that there is no
god at al. For if there be many goddes:
than is there fome what / where in one
of them dothe differ from another / now
if that be any good thyng: he is no god /
that lacketh or wanteth any thyng
that good is. And if it be an euill thyng:
than can he nat be god / that hath any
euill in hym. Lyke wyfe he dothe hate
them / whiche do thynke nothyng to be
at all / faue only fuche thynges / wherof
they haue perceyvinge by theyr bodyly
senses. To whome the Anthropomor-
phites are nat muche vnlyke / whiche /
because they do rede in the fcriptures /
of the eyes / the face / the mouthe / the
hādes / the harte / the arme / the wombe /
and the breste of god: they dyd wene /
that god is a bodily thyng made of
manes ſhape & manes membes / whan

in very dede nothyng is forther frome
all sensible matter/ than god is/ & Johan
also dothe wryte. ¶ That god is a spi-
rite. * Whereouer he dothe abhorre the
Epicureis/ which do so graunte one god/
or mo than one to be: that yet they do
deny hym or them to care any whitte
what is done in the worlde. These that
be of this opinion / do make god eyther
impotent/ or els folyshe/ in that they do
reken hym eyther nat able to gouerne
that/ whiche he hathe created / or els so
cuell wyll/ that he wyll nat do it / or els
so folyshe and drunken: that he dothe
nat reche therfore. These thynges / if
they were sayde agaynste any mortall
prync: they were wordes full of blas-
phemy. How moche more than/ if they
be spoken agaynst god: But our lord
in the gospel sayeth playnly. ¶ That
there dothe nat so muche as a litle spa-
rowe fall vpon the ground/ without the
wyll of the father. And also/ that all the
heares of his disciples hedes are nouri-
shed. * So that nat so moche as one
lyle heare dothe peryshe / excepte it be
by his wyll. And sayncte Peter agrea-
bly vnto these wordes of his mayster /
sayeth. ¶ Lastynge all your care and
thought

Johānis. iiii.

The opinion
of the Epi-
cures.

Math. x.

1. Petri. v.

J. ii.

thought

The crepſcycon

thought vpon hym: for he hathe care
and mynd of you. * The ſame doth alſo
deſtate y^e blaſphemie of the Jewes/
whiche do profeſſe one god: but they do
deny the ſonne & the holy ghoſte/ what
in very dede the ſubſtaunce or eſſence of
god is ſo one: that it is euen the ſame
and (to ſpeake after the maner of logi-
cious) * eadem numero the ſame in
nombre. Bothe in the ſonne / whiche
was begotten of the father/ and alſo in
the holy ghoſte/ procedynge from them
bothe. The father cryeth from the clou-
des. * This is my welbeloued ſonne.
and the Jewe crieth againſt it that he
hathe no ſonne. The ſame father crieth
by the mouthe of his prophete Iohel.
* I ſhall poure out of my ſpिरite vpon
all fleſhe. And the Jewe crieth there a-
gainſte / god hathe no holy ghoſte/ but
is ſolitary. Agreyng vnto this madnes
was ſolphe and ignorant Poetus/ and
the wicked heretike Sabelli^{us}/ of whom
ſprung the hereſy & ſecte of them/ which
were called Patriſpaſſiani: whiche dyd
deuide the ſubſtaunce of god nat into thre
pſones. but into thre voyces or names.
The father (ſayne they) created the
world/ the ſame in y^e name of the ſone:
toke

The erreure
of the Jewes.

The ſub-
ſtaunce of the
godhed/ is al
one and the
ſame i all the
iii. perſones.

Math. xvi.
et Luce. iii.

Iohelis. ii.

Poetus.
Sabellius.

The patriſ-
paſſianes.

toke vpon hym the nature of man / and
 suffred passion. The same agayn/ onely
 his name changed/ and nowe called the
 holy ghoſte: cam down vpon the disci-
 ples. Here wittingly and gladly/ I paſſe
 ouer the dremes more than blaſphemou-
 ſe: of Baſilides and Marcio. The Ori-
 genistes alſo doo come verie nere vnto
 the impiete and wicked erreure of the
 Jewes/ which do make the ſonne of god
 a creature/ and the holy ghoſte the mini-
 ſter of that creature/ Toſen to theſe/ alſo
 is Arius/ which graunted that the fa-
 ther hath a ſonne/ but onely of wyll and
 lykenes: and not of nature. Howe be it
 he wyll alſo this ſimilitude to be vuper-
 fight/ after ſuche ſacion/ as the ſhadow
 is lyke to the bodye: becauſe he dothe
 ſhynke/ that betwen the creatoure & the
 creature ther can not be but a ſlendre &
 an obſcure ſimilitude. But Eunomius
 doth farre excede the hereſy of this ſayd
 Arius/ which taughte that the ſonne
 is in all poyntes vulyke to the father: be-
 cauſe that there is none affinite or lyke-
 neſſe and agremente betwen the creatou-
 re and the creature: nomore than is be-
 twen a thyng that is infinite/ & a thyng
 that is finite. From this Eunomius/

Baſilides,
 Marcio.
 Origenistes.

Arius.

Eunomius.

The erposycyon

Maccedonius

Maccedonius doth so dysseute: that yet he doth not assente vnto the doctryne of the church. For he graunteth the sonne to be in all poyntes lyke vnto the father but he sayth/that the holy ghoste hath no poynte cōmune with the father & the sonne. Of the Manicheis we haue tou-

Manicheis.

ched somewhat all redye/whiche whils they doo make duo principia(id est)two principles cōtrarye/the one to the other of the one of which/ visibie thynges(as they saye)were created/ as euill thyngs of an euill pncyppe/& of the other/ inuisibie thyngs/ were created as good thiges of a good pnciple) without dowt they do of one god make two godds/ y^e one good & y^e other euil/ euē likewise as to y^e heretikes called Gnostici/ Synerus/ whils

Synerus.

he maketh tria principia.iii.princeppes he maketh as many godds/agayn those that do seperate & departe the sonne or the holy ghost from god/where as in very dede they do cleue vnto hym by natur they doo go abowte to thruste vnto vs a maimed or an vnperfeyt god. Also ther

Nature.

are some which in steede of god: do reckē nature to be the cause of al thyngs: whiche yf it be eternall/ & almighty: forsoth than it is god/ yf it be not such one than

Is it y^e minister of god/ & a creatur made
of god. The same thyng is to be iudged
(as I suppose) of the second causes/ how
be it i my iudgemēt it is more agreing to
the Christē religiō/ What so euer either
nature/ or els the secondary causes doo
worke: all that to ascribe & geue vnto y^e
efficacy & mighty workyng of god onely
which yf it shold ceasse: neither the sōne
shold geue lyghte: neither the fyre shold
be hot / but all thyngs shold be sodaynly
brought to nought/ he doth also execrat
Selencus/ which doth graūte that god
made the worlde: but he sayth/ that the
matter or stufte wherof he made it/ was
eternal & without begynnynge/ makynge
a thyng without shape or facion & vny-
ficht egal vnto god he doth also execrat
& hath the opiniō of Menander/ which
folowig Plato/ dyd teach/ y^t the worlde
was not made of god: but of aūgeles cal-
lyng aūgels/ those whom plato calleth
sprytes the sōnes of the cheffe & pncipal
goddes. And he hateth also Saturnius
which is more shameful out of the right
opinion thā these afore rehersed/ whiche
dreamed the world to haue ben made of
seuen aūgels/ & also he hateth Basilides
most shamefully errig of al other: which
sayd y^t the world was created of heuen.

The secundari
causes.

Selencus;

Menander.

Saturnius.

Basilides.

The expositioun

But nowe I am werye to speake onye
more of erroures & heresies: whiche are
innumerable and without ende. Briefly
and generally who so euer thynketh of
god otherwise / than he is in very dede/
or els dothe not thynke hym to be suche
one / as the auctorite of the diuine scrip-
ture hath described hym vnto vs: that
persone doth not beleue and trust in god
but he putteth his hope in an idole.

Thou seest here / how great philosophie
and wisdom this one so shorte an arti-
cle hath taught vs: and fro howe great
darknes & monstrous erroures it hath
deliuerd vs. **DJS.** Forsoth now I per-
ceyue and see well / that it is a greatte
thyng to say vnfaynedly and with the
harte. *** Credo in deum: id est: I beleue**
and truste in god. RAS. ye thou wol-
dest euen muche more saye this: yf thou
dydest reckon and considre / howe great a
multitude of men there is / vpon whome
saynte Pauls sayeng may be verified.

Tit. l.

Nota.

G They professe themselves to knowe
god: but in theyr dedes they doo denye
hym. what so euer thyng man doth pre-
ferre afore god / and more set by / than by
god: that same thyng he maketh a god
to hymselfe. **DJS.** Howe so: **RA.**

God

It is no smal
chyng to say
truly fro the
herte: **Credo**
in deum.

God saythe/ & thou shalte not doo none
adultery/ nor fornication. The concupis-
cence and luste of the fleshe byddeth the
to cōmit adultery/ here who so euer not
regardynge god/ doth obaye his concu-
piscence and luste/ doth he not after a cer-
taine maner forsake god & i his place set
vp his owne concupiscence: **DJS.** It
appereth so. **MASS.** God sayth/ & Do
not forswear the/ or do no perjury/ and
Covetousnes byddeth a man to do per-
jury/ dothe not the covetouse man here
in the sted of the very and true god wor-
shippe Mammon: The scripture tea-
cheth vs/ that god is p̄sente eueriwhere
and that there is nothyng hidde from
his yes. But do those men beleue this:
whiche dayly do cōmitte that thyng vn-
der the yes of god/ which they durst not
be bold to cōmite in the p̄sence & syght
of man: **DJ.** It appereth that no. **M.**
They: which for the death of theyr chil-
dren/ or for theyr wares or goodes take
from them/ doo hangge themselves/ or o-
therwise fordo themselves / do those per-
sones beleue/ that all the world & world-
ly thynges are wisely and mercifully go-
uerned of god: **DJS.** It is meruayle:
yf they do verily beleue so. **MASS.**

A.v.

They

what so euer
thyng man
doth loue & re-
garde more
thā god: that
thyng he ma-
keth his god.

Hebze. xiii.

The expolycon

They that with theyr holt hert & mynd
all theyr lyfe tyme do serue the worlde.

Worsh. ii.

R. Berynge mery whan they haue done
euyl / and reioysynge in synne and vn-
gratiousnes: doo these men beleue/that
god doth suffre none euyl dede vponny
shed/ but that they/ which wold not here
make amendes for thyz synnes by repe-
taunce/ are sente into euerlastyng fyre:

DIS. In my iudgemente/ either they
do not beleue it: or els it is but a veyre
cold and faynt beleffe/ that they haue of
it.

QAS. Agayn they that consider-
ynge the greatnesse and graunte of ther
offices/ do despayre of forgyuen; / do those
persones beleue/ that god is of infynyte
mercy: **DIS.** It is not verry lykely/
that they do.

QAS. It is therfore a
thyng of no lytle wayghte / and no ly-
tle helpynge vnto a godlye and blessed
lyfe: a man with a quicke and lyuelye
faythe to knowe the verry god . who so
euer vnfaynedlye / and from the herte
dothe beleue/ that he is moste persyghte
lye good / and moste persyghtlye fayre:
howe can he loue onye thyng aboue
hym: And who so euer beleueth that he
is almyghtye: wyl not goo abowte too
easlye hym/ that can not be ouercomen

who

who so euer beleueth/ that he is of most
hyghe and persyghte wysdome : that
persone wyl neuer grudge agaynst god
in aduersyte and trybulatyon. For as
that man myghte seme and be accom-
ped lewede by the iudgement of all men
whiche beyng hymselfe vnlearned/ wolde
synde saughte with the phisicion / and
wolde rebuke hym/ for that he doth pre-
scribe sondry thynges to sondry bodie:
so lykewys he sholde be vtterly folysh
and without witte/ whiche wolde iudge
god in lyke maner as though he knewe
not/ what is beste for euery man. The
phisicion doth anoynte and bathe one
man / another man he seareth and cut-
teth / another / he dothe lette bloode/ to
another he mynystreth a clyster/ or ge-
ueth a laxatyue medycyne/ too another
he geueth a byndynge medycyne.

To some man he comaundeth abstynen-
ce. To a another he prescribeth certayn
kyndes of meattes / he counsalethe
one man to reste and slepe / another he
dothe forbydde to slepe/ and we do saye:
he is a physycyon / he knoweth what is
expedyente for the person beyng sycke
and dyscaised. And whan god geueth
to one man ryches: and dothe take the
same

The expositiō

same a way from another / doth sende to
some man chyldren: and to another sendeth
none at all / and to one man geueth
prosperouse helth / & to another sendeth
a body full of sicknesses and diseases: do
we say / why doth god handle men after
this facion: and do we not rayther saye:
he is god / and knoweth what is expedy
ente for euerie man: He that beleueth
god to be most ryghtuouse: he wyl never
promise hymselfe to escape unpunished
for his misdeedes. And who so euer bele-
ueth / that he dothe knowe all thynges:
that man wyl not lyghtly do that thyng
in the syghte of god / whiche he wolde
be ashamed to do in the syght of a good
and an honest man. who so euer beleueth
that he is moste sothefast and true: wyl
bryde the paynes or punishments / that
are thretened to wycked men / and wyl
haue loue and desiere vnto that eternall
blyss / whiche is promised to good and
vertuose men. who so euer doth beleue /
that this worlde was created for man-
nes cause: that person whiche waye soo
euer warde he shal tourne hym selfe shal
be stirred and prouoked to honour and
worshyppe the great goodnes and lyber-
alte of god / and he shal be asrayde to
bse

vse the thynges/ whiche god hath graſſed to hym: otherwise/ thā to his honoure and gloꝛye. But let here be the ende of this cōmunication. After that thou haſt made thy prayer to god/ & that thou ſhalte haue choꝛped thye coode/ lyke a cleane beaſt(that is to ſaye) after that thou ſhalte haue dyligently recor- ded theſe thynges/ and called them well to remembraunce: than haue recourſe hether agayn vnto me.

Leuitic. xl.

The thyrde instruction.
Disciple.



Do ſele and perceiue / & that muſtarde ſede / whiche thou haſte ſowed in my mynde: to bitter and ſhew forth his ver-

Mat. xiii.

tue and ſtrengthe more and more. **W A.**

I praye god/ that & when I haue plan- ted and watred it the lorde maye vouchſaſſe to geue it increacyng/ & grow- yng euen vnto lawſful and full ripenes.

1. Corin. iii.

D J S C. But as I conſidred and cal- led to remembraunce/ what had ben cō- muned & ſayde betwen vs: this one ſcrup- ple oz dowte troubled my mynde / for
what

20 vs two foote brode: where as in very
 dede it is greater/ than the hole earthe:
 and whan we see the lyghtenyng: afoze
 that we here the thundre/ and yet for all
 that/ the syghte/ and the hearynge/ are
 the chesse and principall among the out
 warde senses or wittes. No nor yet the
 knowledg/ which is gathered of the cau
 ses or principles of demonstrations: is
 alwayes certayne / for as muche as we
 do see the professoures of wisdom/ other
 whyles to dowte euen of the principles
 also. But in as muche as fayth comyng
 from god/ doth passe the certaynte both
 of the senses and also of all pryncyples:
 there is no more sure knowledge / than
 is by fayth/ and none also more compen
 diouse and more easye/ wylte thou haue
 a sure token here of: Howe many we
 uers are there nowe a dayes / both men
 and women/ which do talke and cōmune
 more wysely of god/ and godly thynges
 thā dyd the chessest of the phylosophers
 Plato and Aristotel: of the whiche two
 the former/ that is to witte Plato: how
 many mad opinions hath he of the prin
 cipal or heed goddes/ & of the sprytes the
 sōnes of the god; & of world made of ye
 sprits/ & of the soull; sale down fro heuē.

The sureste:
 most cōpendi
 ous: & easiest
 knowledg/ is
 had by fayth
 geuen of god

And

The expolycon

And the letter of the two/ that is to witte
te Aristotell/ because he goeth abowte to
come bp from the lowest thynges to the
higheste: by how many longe ambages
and coumpasses doth he lede the witter:
how longe doth he tarye them and kepe
them backe in maters of Logike/ of Po
etrie/ of Rethorike/ of Naturall Philo
sophie/ of highe and celestiaall thynges/
afore that he do come vnto the superna
tural thynges: And yet for al this doth
he not come to the knowledg of god/ for
whose cause he hadde layde these so ma
ny steppes or stayres/ vnto which know
ledge now by faythe/ yongemen are pro
moted both shortly & easily: ye beyng
instructed with no maner humayne dy
sciplines. ¶ The cheffeste philosophye
whiche purchaseth true beatitude vnto
man: is to knowe god/ and Iesus Chri
ste sente of hym. To the learning of this
philosophy / because it is most agreable
and accordynge to nature/ euery sexe/ &
euery age / is apte and docyle / but that
age inspecyall and moste cheffly: which
is not yet infected with croked and lew
ed affections and desyers . And verelye
relyggyon is in so muche accordynge/ to
nature: that some certayne perceyuyng
and

Joan. xvi.

and sealynge therof / is beleued to be in
Elephantes / and other brute beastes .
D . But who so euer dothe sympely be
leue those thynges / which are wryten or
taught concernyng god : that man shall
nat be able to match with philosophers
and heretikes in disputacion . **¶**

Trouthe it is . For this philosophie is
nat learned for to helpe to disputacion :
but to good and godly lyuynge . Nowe
what more presumption can there be
than is in them / whiche with worldly
reasons do dispute of the nature of god :
whan there is none of them all / whiche
is able fully and persightely to knowe
but euen the nature of a gnatte or of a
lytle spveder / all though they do dayly
se these . ¶ Who so euer is an ensercher
of goddes maiesty : is oppressed of the
glory . None other wyse / than they
which do stare one whyle on the bryght
sonne with theyr eyes stedfastly set and
vnioued : do go awaye dased and halfe
blynde / in so muche / that otherwhyles
they do stamble / and steyke themselves
vpon a stake beyng in theyr waye . But
the eye of faythe is a symple doves eye /
reuerently beholdynge god that waye /
whiche waye it is hys pleasure to be

B.i.

knowne

Plinius in
naturali hys
storia

*Neque enim hæc
philosophia discitur
ad palestram, sed ad
piam vitam. Quid
autem arrogantius
istis, qui rationibus
humanis de diuina
natura disputant,
quæ nullus sit illor
qui cuius aut ara
neoli natura valeat
ad plenum asscui, qu
hæc quotidie videant
Qui scrutator est n
gestatis, opprimitur
gloria, non aliter
quam qui solem int
tis immotisq, oculis
diutius intendent,
caecitantes discedu
ut iam interdum
pingant & in palm
obuium. Fidei v
simplex columbinu*

The eye of
faythe is a
symple eye : &
nat curious
est oculus, hæc re
reuter contempla
Deum, qua nobis
luit innotescere.

The exposition

to enterche
such thynges
as god wolde
to be hydde &
vniowē to
vs, whils we
lyue in this
worlde,

knowne of vs : but nat curiously ensera-
chyng those thynges / whiche it is his
wyll to haue hyd from vs in the meane
season / vntyll we shall come to that hea-
uently theatre: in whiche he shall grue
hymselfe to be seen more nere / and more
clerely / to our eyes beyng than more
purged & cleane. In thys lyffe it is suf-
ficiēte / that thou knowest / that there
is god / and that he is one in nature / and
there by distinction of persones. Thou
perceuest and knowest / that the sonne
is begotten and cometh of the father /
and that the holy ghost proceedeth from
them bothe. Thou knowest that god is
nat a body: but a mynde of infinite vertu
and power / moſte ſymple / cuerlaſtyng /
as whiche hath ben afore all tymes:
and is nat chaunged in tyme. Of thys
all myghty mynde thou knowest the
whole worlde to haue ben created / and
created for mannes cause / for god neys-
ther hath neede of the world / nor of man /
nor yet of any creature. He is in hym-
selfe / and of hym selfe / moſte perſyghte.
But becauſe he is moſte hyghly and
perſyghtly good: he wold nat be bleſſed
hymſelfe alone / but hath distributed of
his beatitude and felicity vnto aungels /
and

and men/ & to all creatures: so far forth
as euery thyng is apte to receiue of the
bountifolnes and liberalite of god. It
was his wyl and pleasure to geue man
knowledge of hymselfe: speakynge to
him in diuerse maners or facions. First
of all he spake after a certayne maner
to mankynd: whan by his sonne/ which
is the worde of the father/ he dyd create
of nought thys miruailouse frame of
the worlde: to the entente / that of the
worke we sholde gesse and make com-
ture of the worker. For suche a worke:
coude neyther man/ neyther yet aūgel/
haue ben able to perfourme and finishe.
This was the fyrste degre or step to the
knowledge of god. Nexte after cam the
lawe: whiche dyd some what helpe the
darknes and blindnes of mānes mynd/
but it besydes that it was geuen to one
nacion onely of the Iewes: it dyd by fi-
gures and darke riddles shadowe god vnto
vs preparyng the myndes of men to
the lyghte of the gospel: whiche by the
sonne hath shyned to vs. The philoso-
phers abused the lyghte of nature / to
pryde. And the lawe to the mooste parte
of the Iewes: was an occasion of grea-
ter impiety and synne. The worlde was

How manye
ways god
hath spoken
to man to
geue to hyr
knowledg of
hym selfe.

the fyrst spea-
kyng by crea-
tion of the
worlde.

The seconde
spekyng by
the law writ-
ten: & the pro-
phetes.

The expolicion

Isal. 144.

The thynde
speakyng by
his owne son
in the nature
of mankynd.

ful of ydolatre. The Ielwes were puffed
vp with pryde: thurgh a vayne persua-
sion of ryghtuofnes. Synne did raygne
at large vponyshed in y^e world/ whils
the mooste parte of men dyd folowe the
fyrste parentes of mankynde: but here
the mercy of god dyd shewe forth the it
selfe. ¶ whiche passeth & surmounteth
all his workes. He dyd voucheface to
ware more nere and more familiarly
knowne vnto vs/ by the same sone: that
at the leaste wyse by the reason hereof/
we sholde be drawne to the louynge of
him agayne/ being prouoked therunto/
by so many and so maruailouse bene-
fites. He had created vs / whan we
were nothyng. He wolde also restore
vs. whan we were forlorne / for it had
ben better neuer to haue ben created:
thā after our creacion to haue perished
& ben utterly forlorne. After the worlde
meruailously created / after the lawe
geuen by god / after the prophetes inspi-
red with the spirite of god/ he sente hys
only sone beyng made man: that at
the leaste wyse we men sholde loue hym
beyng also a man. And he sente hym/
nat to be a reuenger or ponysher/ but to
be a sauoure/ by whose death he myght
call

call vs agayn to lyfe/what could the vn-
measurable charite and loue of god: haue
done more than this: He hath shewed
hymselfe palpable after a certayne ma-
ner: vnto vs / he hath also geuen hym-
selfe to deth/as farre forth as he myght
to thende / that he myghte restore vs to
true helthe & saluation. He declared his
almighty power chelly: in the creation
of the worlde. Nowe he hath declared
his vnmefurable mercy/ and his inscru-
table wisdomē/his mercy: in that he fre-
ly/without any deseruyng of our parte
hath redeemed vs. His wisdomē in that
he hath after suche forme and maner re-
deemed vs. Therefore what excuse is
there nowe left / o: what cauillation
can any man lay forth for hymselfe: yf
he do not regarde but do despise this so
wonderfull goodnes of god: This parte
doth the Crede now teache. Et in Je-
sum Christum filium eius vnicū domi-
num nostrum (id est) And in Jesu Chris-
te his onely sonne our lorde. **WJSC.**
why hath it sygnifyed & marked forth/
the persone of our redemer/ by these na-
mes: **MASS.** Clerly for thentente to
declare/that the seconde persone/which
toke fleshe vpon hym: is verye man of

God shewed
his almighty
power: in the
creatiō of the
worlde/ & his
wisdomē i the
redēption of
man.

The expofycyon
his mother and very god of god.

DJS. Howe for **QAS.** There are
fome/whiche do wene/ that Iefus is the
name of the godhed/ & Chriſte a name
of the humane nature/and they ſeme to
be moued and broughte to this opinion
by the reaſon/that in the Hebrue tonge
Iefus is as muche to ſay: as a ſauoure
And Chriſt^s as muche to ſay: as anoynt
ed. Now no man can geue euerlaſtyng
helthe and ſaluation: ſaue onelye god.
And anoyntyng doth ſygnifie ſpiritus
all grace:whiche chauncerh not but one
ly to man/ but in very dede/ bothe theſe
wordes or names do belonge to the hu-
Iefus. mane nature. For Iefus is a propre
name of a ſingulare perſone / that is to
witte of that man / whiche alone of all
mē/was borne of a virgine/ whome ſaith
Iohan ſhewed & poynted with his fyn-
ger: that they ſholde not receyue or em-
Joan.i. brace any other man / for the very rede-
Chriſte. mer. ¶ Beholde(ſayth he)the lambe
of god. * Chriſtus is a name either of
kyngdome/or of preſtchode. For amon-
ge the Iewes bothe preſtes and kynges
were anoynted with holy oyntemente /
and they of bothe ſortes / becauſe of ho-
noure: were called Chriſti.

Howe

Nowe bothe these tytles or names are agreynge to Christe/whiche is called **x** a preste accordynge to the ordre of Melchisedech/ and whiche as a preste dyd offere hym selfe a very hyspotted lambe/ vpon the aultare of the crosse/for the helpe and saluation of the worlde: and whiche also as a kynge/ apperynge to his disciples after his resurrection/ sayde lyke a kynge vnto them. **G** To me is geuen all power and auctorite in heauen and in earth. Neither dyd he refuse & disallow the speche of the thesse knowledgyng and confessynge hym to be a kynge by these wordes. **G** Forde remembre me: whan thou shalt be comen into thy kyngdome. How be it our lord was neuer anoynted with outward and bodylye oyle: soo as Aaron was in the .xxix. cha. of Exod/ or as kynge Saule was in the fyrste booke of kynges the .x. chapitoure: But this was he/ whome god hathe singularlye anoynted with the fullnesse of his spirite. Howe be it by this worde or name of Iesu/besyd

Psal.c. lx.
Christe is
bothe a preste
and a kynge
anoynted/not
with outwar
de corporall
oyle: but with
the fullnes of
the diuine spi
rit.
Mat. xxviii.

Luce. xxiij.

Iesus.

B. iiii. is also cal

The expolycyon

Iosue figur-
ed **Chyiste.**

Deute. xxxi.

Christus.

Joan. x.

called to remembraunce the figure of the
olde testamente. For that Iesus name
dyd figure and represente Iesu the rede-
mer. Moyses/ by whome is figured and
betokened ceremonies: was not able to
brynge the people of Israel into the lon-
de of promysse or behest. But Iesus the
capitayne that succeded hym: broughte
them into the sayde londe. For there is
none entrie or comynge to true felycyte
but by faythe and grace / whiche Iesus
the sonne of a virgine hatte broughte &
offred to all men. In this worde or na-
me * Christ/ which in the gospelles and
in the epistoles of the Aposteles is often
tymes repeted and inculked: there is by
by ayded to the Jewes theyr folye and
obstinate incredulyte and vnbellefe/ whi-
che yet vntyll this daye do loke & wayte
after theyr Messias. For hym whome
the latyn men do call vinctum: anoynted
the grekes do call Christu/ the Hebrewes
do cal Messiam. And they do wayte af-
ter a kynge plentifully appoynted with
riches / with armies or hostes of men /
and with other worldly aydes / whiche
may restore the nation or people of the
Jewes beyng nowe reiecte & refused
euerywhere/ & outlawed/ into lyberty &
kynge.

of the cōmun Crede.

83

kyngdome. And with this bayne hope:
that wretched nation doth cōforte theyr
calamite that they are i. But the chriſtē
ſaythe doth teache vs/that this is truly
that onely Meſſias in the olde tyme pro
miſed of the prophetes : by whome not
onely one nation / but thzough out the
hole worlde as many as be true Iewes
that is to ſaye / as many as do profeſſe
the name of Chriſt/ & be cꝝcuncyſed in
herte: ſholde be / not by bodyly weapons
but by his owne blode/delyuered frō the
tyrannie of the deuyll/and all theyr syn
nes cleane forgiven : ſholde be reſtored
vnto true lyberty/& in cōcluſion by hym
ſholde be choſen & made cōinherytours
and partetakers with hym of the heu
enly kyngdome. This word Ieſus is ther
fore expreſſed: that there ſholde be none
erroure oz miſtake in the perſone/ &
this name Chriſt is added & put to: leſt
ony man folowynge the Iewes : ſholde
looke for another Meſſias oz another
redemer. He hath comen ones for all.
He hath ones for all perfourmed and
finiſhed that ſingulare and wonderfull
ſacrifice: with the muſticall cōmemo
ration and memorall of whiche ſacrifice
he wolde vs to be nouryſhed & ſtreng.

Ieſus.

Chriſt.

B. v. thed

The expositiō

thed: butyll he come agayn the seconde tyme / not to be than a redeemer / but a iudge and a rewarder. Fyeste therfore it hath shewed to vs that verye man so wonderfull: whiche was eternalle appointed for this purpose / that by hym the worlde shoulde be redeemed. Anone after it shewethe to vs in the same verye god / in these wordes *& filium eius unicum dominum nostrum* (that is to saye) his onely sonne our lord . For of god / nothyng is proprely begotten but god / lykelike as of man / accordynge to the course of nature / nothyng is begotten but onely man. **DJS.** But the scripture doth oftentimes call good and vertuose men / the sonnes of god. **MAE.** And for that cause is added here this worde *unicum* or *unigenitum* (that is to say) onely or onely begotten: to separat this sonne of god by nature / from the sonnes / whiche are called to the honoure of this name / by the grace of adoption. **DJS.** Is it not lawfull to call Christ as touchyng the nature whiche he hath taken vpon hym: the sone of adoption? **MAE.** It is a more religious & godly thyng to abstayne from suche tytles lest we mighte geue some holde to the

Arrian

Articles. He is adopted: whiche was
 not sonne before/ lyke wise as we/ which
 by nature are borne the chyldre of wa-
 the and displeasure: by saythe in **C**hryste
Jesu are made the sonnes of god. But
Chryste was eternally the sonne of god/
 but after that he was conceived by the
 holy ghoſte: his blessed soule was forthe
 with created full of all heuently grace.
 But all thoughte our **L**orde was twiſe
 borne / ones of his **F**ather without
 tyme/ and afore all tyme/ and agayn of
 his mother a virgine in the tyme afore
 appoynted of god: yet are there not two
 sonnes/ but onely one son/ and not ano-
 ther ſōne: but the ſame otherwiſe borne.
 He was conceived of the ſubſtaunce of
 the virgine: that we ſholde acknowle-
 ge the veryste of the humane nature.
 But he was conceived without man-
 nes worke or helpe/ by the holy ghoſte/
 and that he was borne / his mothers
 virginite not biolated or appayzed / it
 was the prerogatyue of dygnyte.
Mſe. why is here added **& Domi-**
num noſtrū (that is to ſaye) our lord

M A G I S T E R:

with

The expofycyon

Why Chyfte
is called our
lorde.

with this name Lorde / the holy fcriptures do oftentymys honoure hym / and namely the fcriptures of the newe testamente. In that he was god of god : he was lorde of all the world / and that not another sondry lorde from the father / lykewife as he is not a foudry god from the father. But after a certayne fpecial and peculiar maner he is called the lorde of the electe and chofen / whom he hath wonne and delyuered from the dominion of Satan and hath made them to hym

1. Petri. ii.

A people of acquisition. A For who fo euer comitteth synne : he maketh hym felfe feruaunte or bondeman to synne / & by synne Satan obtayneth tyzanny.

Joan. 8.

Therefore the fymbole admonetheth and teacheth vs / that the dominion or lordeshippe is translated fro this moſte cruell tyzaunte : vnto Ieſus Chyiſt farre moſt gentle and mercyfull lorde. And by this title the fcriptures of the newe testamēt do oftentymes betoken and fignifie the ſonne of god : ſhewenge to whome they doo dedycate them felues hole / whiche do receyue baptiſme / and to whose commaundementes they oughte afterwarde to obay all theyr lyfe tyme / without ony reſiſtence or grudgyng / and vnder
whose

whose defence and protection they may
 be sure & lyue quietly without ony feare
 ¶ For nomā is able to take from hym
 ony thyng: that he possesseth or hathe
 in his keepynge. **DJS.** The name of a
 lordc/how is it agreynge to Chryste: as
 touchynge to his diuyn nature: or as
 touchynge to his humayne nature: or
 as touchynge to bothe natures: **MA.**
 Forsoth as touchynge to both natures
 but not after one maner. As touchynge
 to his diuine nature: he was lordc of all
 thynges / from the begynnyng of the
 world / but as touchynge to the humay-
 ne nature: whiche he toke vnto hym: he
 deserued by deathe / and rebuke or dysho-
 noure: to entre into glory. ¶ And a na-
 me was geuen to hym: whiche is aboue
 all names: that in the name of Iesu eue-
 ry knee sholde bowe it selfe: bothe of he-
 uenly thynges / of earthely thynges / &
 of thynges vnder earth. **DJS.** Is he
 than: as he is man: the lordc of Angels
 & **MA.** ye verily: and of deuyls
 also. **DJS.** To whether substantiue
 is this nowne adiectiue vnicum (id est)
 onely: referred: to the worde filium sōne
 that goeth befoze: or els to the word do-
 minum lordc that folowethe: **MA.**

Joan. x.

Philippens. ii.

This

The expolyceon

This adiectiue is sette doutfully betwene
bothe those substantiues: because it may
agree with bothe. For as he is the only
sonne by nature: so is he the only lord
of all thynges created. Howe be it yet/
it is better to referre thys adiectiue to
the worde *filium*/ *id est* sonne: because
this distinction dothe evidently expresse
his diuine nature / whiche nature / in
that he is begotten of the father / he
hathe commune with the father. **D**
why is it nat than sayde. * *In unico fi-*
lio eius/ *id est* in his only sonne: For so
there sholde haue ben none ambiguite
or doubt at all. **A**. It was mooste con-
ueniente/ that the worde/whiche is ad-
ded because of difference: sholde be put
after. For if he sholde haue sayde. *Uni-*
cum filium eius: it myghte haue ben so
taken and vnderstanded/ that the name
of the sonne of god/dyb agree or belong
to none/ save only to that one man *Je-*
sus / but now / whan he addeth thys
worde/ *Unicum* afterwarde: he dothe
nat diuide the name *filium*/ but he shew-
eth a distincte and sondry manner of ge-
neracion / that we sholde vnderstande
the seconde person / whiche of god his
father is bozne very god without tyme:
the

the selfe same in tyme conueniente of
god appoynted/ to haue ben borne of a
virgine/very man of woman. Saynete
Augustine in hys lytle booke made of
y^e Crede/for one word putteth twayne/
sayinge. Et in Iesum Christum fi-
lium eius vnigenitum vnicum dominū
nostrum/id est. And in Iesu Christe his
only begotten sōne our only lord. But
for as muche as it is nat euidente by
his declaration / whether hymselfe dyd
so rede or nat:it is probable and lykely/
that the worde vnigenitum / id est only
begotten was added by some man:
whiche wente about to declare/ why he
had sayde vnicum / id est only . For the
sōne of god is other whyles in the scrip-
tures called primogenitus .i. the fyrste
begotten sōne/ as touchyng his nature
humayne:and vnigenit⁹ / as touchyng
to his diuine natiuite/ as for example
in the. vii. chapter to the Romanes.
¶ Ut sit ipse primogenitus in mul-
tis fratribus/ id est . That he sholde be
the fyrste begotten sonne among many
brotherne . And in the fyrste chapter
of Iohan. Audimus gloriam eius glo-
riam quasi vnigeniti a patre id est. we
haue sene the glory of it/as the glory of
the

ten son: is other whyles called vni-
 tus id est y^e only begotten son / for thus
 speketh Mathewe of the mother of Je-
 su. *P*eperit filium suum primogeni-
 tum. .i. She broughte forth the firste
 begotten son. For other whyles that
 thyng is called fyrste / nat that goeth a-
 fore other thynges: but whiche was ne-
 uer before / as for example when we do
 saye. This day is the fyrste tyme / that
 euer I sawe the emperoure / it is well
 sayde and aryght: all though I neuer
 se hym agayne here after. So lyke wise
 he maye be called primogenitus. .i. the
 fyrste be gotten son: which is the fyrste /
 that euer his mother broughte forth:
 althoughe she neuer do byng forth any
 mo agayne after hym. For els those
 thynges / whiche the lawe dothe com-
 maunde to be done / in / or aboute the
 fyrst be gotten / shoulde nat haue ben to
 be perfourmed & fulfyllled / excepte there
 had folowed two chylde bearynges / for he
 is nat called primus. .i. fyrste: but which
 is the formoste at the leaste / of thre. *D.*
 But if Christe / euen as touchyng to his
 humane nature also / is the lord of all
 thynges: how is it thā / that he is sayde
 to haue brotherne: *M.* Albeit that

Math. l.

Luce. ii.

How it is to
 be vnderston-
 den / that
 Christe is the
 fyrste begotte
 son of Mary

The expofition

Chriſt were nat the lord of al thynges/
 as touchynge to hys humane nature/
 yet that natwithſtandynge he ſholde be
 called arpyghte the lord of all thynges/
 becauſe of the vnite of hys hypotaſe or
 perſonage / containynge or comprehen-
 dyng in it ſelfe thre ſubſtaunces: euen
 lykewiſe / as it is well ſayde: that god
 hath ſuffred and hath died for vs. But
 here this worde brother is nat a name
 betokenynge equalite: but betokenynge
 lykenes / kyndred / and charyte. After
 the ſame maner he vouchefaſted of his
 goodnes to call hys diſciples / nat ſer-
 uauntes: but frendes / nat that he dyd
 renounce or forſake his ryghte and auc-
 torite / whiche in another place he ac-
 knowledgeth and taketh to hymſelfe /
 whan he ſaythe. ¶ You do call me
 maſter and lord / and you ſaye well /
 for in dede ſo am I: but for thentente to
 declare his excellent charite and loue/
 which refuseth nothyng: ſo that it may
 do profyghe. And what nouelty or mira-
 uayle is it / if he dyd vouchefaſte to call
 them brotherne: towardeſ whome he
 dyd nat diſdayne to playe the miniſter.
 The Iewes dyd cal all thoſe that were
 of theyr owne nation / brotherne: but
 ſpecially theyr coſens or kynſmen/now

Johan. xv.

Johan. xlii.

Johan. xlii.

of the commune Crede. 58

Was eue lord a Iewe borne of the
Iewes/ which thyng the Euangelistes
Mathue and Luke haue euidently ex-
pressed in the genealogie of hym. But
in very dede/all men are brotherne eche
one to other:by the reason/ that they ar
all of one and the same nature / whiche
nature cam forth of one and the same
progenitours:and in euery man is sub
dued and in daunger to lyke affections
and miseries/ saue only in Christe I do
excepte synne/end what so euer is incli
nyng to synne. Q. Original synne is
nat properly any synne. A. No but
yet it letteth or hindreth the fulnes of
grace:whiche was in Christ as saynete
Johan witnesseth / but it inclineth a
man to synne:though it doth nat moue
and driue a man perfightly to it. This
thyng is repugnaunte to the dignite
of Christe. For it was nat conueniente/
that he/ whiche was com to purge and
cense the worlde from al synnes:holde
be any maner waye agreyng or in cli
nyng to synne. Q. But to be hūgrie/
to be thursty/to be wery/to be āguished/
to lothe / to dye / all these are buddes of
original synne:and yet they are geueu
to Christe in the scriptures. A. A.

Math. i.
Luc. iii.

Johan. i.

B. ii.

There

The expolyeyon

There is greate difference betwixt the nature of man as it was fyrst created: and the same nature as it is after the fall of Adam. Adam afore that he dyd synne / was a very mā/ and yet for all that was he free from these inēmodities and miseries/ wherewith we all are now oppressed: some of vs more/ & some of vs lesse/ peccatum(id est) synne / in the scripture is otherwhyles called the payne/ that is due to synnes/ and otherwhyles it is taken for the sacrifice/ wherewith they doo cleanse theyr synne and offence. And therfore it was sayd to the prestes of the olde lawe. **¶** Peccata populi cōmedetis(id est) you shall eate the synnes of the people/ meanyng the sacrifices: which the people holde offre for theyr synnes/ and saynt Paule in the seconde epistle & the v. chapitoure to the Corithians sayth **¶** Cum qui non nouerat peccatū: pro nobis peccatū fecit. & hym that knewe no synne at al: hath he made to be synne for vs. Our lord receyued and tooke on hymselfe not onely the veryte of mānes nature: but also the inēmodities & miseries whiche don accompanye the nature of man fallen/ those thynges onely excepted: whiche either are not cōuenēt

Peccatum is take in diuerse significatiōs/ in the scripture.

u. Cor. v.

or agreynge to the dignite of that perso-
 ne/which was both god and man: or els
 which do exclude(as I sayde before)the
 fullnesse of grace. For neither dyd he re-
 ceive procluyte or rebynes to do synne:
 no neither yet so much as power to syn-
 ne: neither dyd he receyue or take vnto
 hym erreure or ignorance. And those
 incōmodytes / whiche he dyd receyue &
 take vpon hym: he toke them on hym/
 not of the necessite of nature:but volun-
 tarily for our sake/ to make satisfaction
 for our offences/ & to suffre for that whi-
 che we hadde trespassed. **DJS.** why
 dyd he chaunge the preposition here say-
 enge & de spiritu sancto/ ex Maria virgi-
 ner **MAS.** The Grekes haue but one
 and the same preposition ex in both pla-
 ces: but the signification of this preposi-
 tion is diuerse. All thynges are & ex ipso
 et per ipsum(id est)of hym/and by hym:
 as of theyr authoure & begynner. A peece
 or goblete is made ex auro(id est)of gol-
 de: as of the matter or stuffe / ex arbore
 nascitur arbor(id est)of one tree cometh
 another tree: by propagation of kynde.
 So ex homine gignitur homo(id est)of
 a man is gendred a man. **DJS.** why
 doth it here expresse the holy ghoste enc-

The explycyon

ly: sayng that the hole trinite dyd worke together/ this wondrefull misterie: **M.**

Luce. i.

Because in the gospell of Luce/ the angell sayde to the virgine. **G** Spiritus sanctus superueniet in the (id est) The holy ghoste shall come vpon the. For oftentimes the scripture dothe attribute and geue to eche one of the persones/ certayne thynges as ppropze to it: which for all that are comune to all thre/ as for example: whan it geueth to the father: eternite and almightines / to the sounne: wisdom: to the holye ghoste: charite and goodnesse / and whan the father is sayd to haue made the world by his son and to distribute and geue his gistes by the holy ghoste. The symbole therfore/ and Gabriel in this misterie/ hath explysed the workynge of the.iii. persones.

Luce. i.

¶ The holy ghost (sayth he) shall come vpon the/ and the power of the hygheste shall ouershadowe the/ whan thou hearest speake of the highest: thou vnderstondest and perceyuest the father to be presente / as the fountayne & authoure/ as of whome the sone is sente with the holy ghost/ whan thou hearest these wordes **Virtus altissimi** / the vertue or power of y^e highest: thou vnderstoddest y^e sone/ which

The scripture doth attribute to eche one of the.iii. persons in the godhead certayne thynges as peculiarare or ppropze/ whiche for all that are comune all thre.

whiche onely toke vpon hym mānes na-
 ture. For nether the father/ neither
 the holy ghoſte dyd take our nature and
 become man. For the holy ghoſt is cōue-
 niently ſayd to come vpon/ or as it is in
 the latyne ſuprecure / that all the world
 ly cogitation of man ſholde be excluded:
 which whā it hereth the worde or name
 of cōception or birthe: doth imagine the
 ſede of man receiued in the wombe of a
 woman/ or whā it is tolde and warned/
 that a mā was borne of a virgine: doth
 dreame and imagyne alſo ſome ſowle
 thyng than theſe/ conſydering and rec-
 kenynge what thynges are ſpced abro-
 de by mennes tales of certayne woman
 whiche are reported and ſayde to haue
 conceived chylde by ſebe of man that
 hath ben ſwymyng in the bathe/ and
 of Maies concepyng by of the wynde
 and of ſendes or wicked ſpites that ha-
 ue gotten women with chylde. I paſſe
 ouer here the fayned tales of poetes/ by
 whiche the gentiles or hethen peoples
 were pſuaded & broughte in beleffe/ that
 of goddes & womē/ & of goddeſſes & men/
 were gedred & brought forth heroes The
 euāgelist therfore to exclud al theſe portē-
 tuſe imaginatiōs/ doth pſeſſe/ y^t there
 was

The expofyce on

was here in ftede of a hulboude/ the hea-
uently father: which after a certayne ma-
ner dothe begette his sonne agayne/ he
profelleth that the begynnynge of this
chylde was not of a deuylle or wicked
fprite / that hadde medled or hadde to
do with the mother: neither of any illu-
fion of wicked fprite: but of the holpe
ghofte. And that it is euen thus & none
otherwife: the very tenoure and proceffe
Luce. i. of the Euangelyftes wordes doth decla-
re openly/ whā vnto the virgine beynge
difmayd & indowt at the mention made
of concepyng and bearyng chylde/ &
demaundyng how and after what ma-
ner this thinge fhoulde be done: the aun-
gell eafynge her mynde of this fcrupule
or dowte/ made aunfwere in this wife.
* The holy ghoſte ſhall come vpon the.
DJS. why doth the fymbole or Crede
exprefſe the virgines name? **MA B.**
For the more fayth and credence of the
hiftozy. So lykelwife and for the ſame cō-
fideration dyd it exprefſe the name of
Jeſu Chriſte/ ſo dyd it exprefſe the name
and fpyname of the deputy & ruler vnder
thēperoure: Ponce Pilate. And for the
ſame purpoſe dyd Luke here diligently
exprefſe all the names/ of the moneth/ of
god

god/that sente the aūgell/of the aūgell:
that was sente of embassage/of the regi-
on/of the cite/of the hūsbāde/of the tribe
or kyndred:and of the virgine: whan he
sayde these wordes. ¶ And in the sixte
moneth/ the aungell Gabriell was sent
from god/vnto a cite of Galile/whiche
was named Nasareth) to a virgine be-
inge spoused to a mā/ whose name was
Joseph/of the howse of Dauid. And the
virgins name was Marie. Those men
do not make narration after this forme
and maner: whiche do sayne lyes/ & are
afrayed to be espied & perceyued. E-
saie inspired with the holy ghoſte/ in olde ty-
me prophecied in this wise. ¶ Behold
a virgine ſhal conceyue and bryng forth
a ſonne/and his name ſhall be called E-
manuel/ whiche by interpretation is as
muche to ſaye / as god with vs. That
virgine / the Euangeliste inspired with
the ſame ghoſte: doth here ſhew vnto vs
as it were with a ſpynger. And the aūgel
as it were expoundynge and declarynge
the prophecie of Eſaie: ſayde. ¶ And
that holy thyng whiche ſhall be borne
of the ſhal be called y^e ſon of god. This
is that Mary/at whose name/al y^e ſoul-
les of good men are recreated/ chered/ &

Luce.1.

Eſaie. vii.

Math. i.

Luce.1.

Of the perpetuall virginity of our blessed lady.

The expositiō
comforted/whā we do here Eue named:
we do wāre inwardly sorowfull/and do
mourne: whā we do here the name of
Marie/we do plucke vp our hartes/and
are lifte vp into good hope. By Eue/we
are borne the chyl dren of wrath and dis-
pleasure: by Marie we are borne agayn
the chyl dren of grace and fauoure. **MA.**
Scholde he be accompted and taken for
an heretike: whiche wolde belcue/ that
Marie the virgine after the byrthe of
Christe hadde brought forth other chyl
dren by her husbāde. **MA.** ye verily
not onely for an heretike: but for a
blasphemouse person also. **MA.** And
yet they say/that this thyng is not ex-
pressed in the holy scripture. **MA.**
That is very trouthe/ but thoughe it be
not expressed: yet is it euidently gather-
red and concluded of holy scripture/and
that it sholde be otherwise: is manifestly
repugnaunte to the dygnyte bothe of
the soune/ and of the mother. Finally
the catholyke church hath with so great
consente beleued/taughte/ & fastly affyr-
med it/ from the begynnynge of the gos-
pell/ euen vntyll this day: that it ought
no whitte lesse to be beleued / than yf it
were expressed in y^e holy scriptures. **D.**
Alonge

I longe to here the scriptures. **AJ.** The prophete Ezechiel dyd signifie the perpetual integrite of the virgine by a darcke propheticke. **&** Nowhan he beyng tourned towardes the way of the gate of the vttermore sanctuary/ which gate looked towarde the Easte/ herde the same spirite/ which dyd consecrat the chastite of Mary/ sayeng these wordz vnto hym This gate shall be shutte / & shall not be opened/ and no man shall passe through it for the lord god of Israell hath entred in by it & it shall be shutte to the prince. Dyd not the prophet in these wordes be ry properly & aptely enough describye & painteforth the sacred wombe of the virgine: out of whiche wombe/ that soue of righ tuosnes hath risen to vs. **&** whiche doth lightē euery man that cometh into this worde: of whiche son zacharie also sayth in the gospell of Luke/ **&** he hath visited vs/ spryngynge oz risynge from an high to geue lyghte vnto them whiche sitte in darknes & in the shadowe of death. This gate was shutte afore the tyme of her deliuerāce of chylde/ it was shutte in the tyme of deliuerāce/ & it cōtynued also stille shutte after the tyme of her deliuerāce/ it was open onely to the prince Christe: whiche by his entrynge

Ezech. xlvi.

Johan. 1.

Luce. 1.

The expositiō

in / dyd sanctifie it / and by his goynge
 out dyd consecrate it / for it dyd not loke
 but onely toward; the easte / frō whence
 the moſte pure ſonne dothe vprife / that
 ſonne (I meane) which neuer ſetteth oz
 goeth downe / and which reneweth and
 chereth all thynges. ¶ It loked to the
 way of the outward ſanctuary: for this
 natiuite was without the cōmune ma-
 ner of natiuites of men: hauing no whit
 of humane concupiſcence oz luſte meng
 led oz ioyned vnto it. Finally whan ſhe
 herſelfe ſpeketh thus to the aungell ¶
 quia virū nō cognoſco. i. for I know no
 man: ſhe ſheweth plainly her perpetual
 purpoſe of virginite. ¶ I S. But ſeyng
 that wedlocke is an honorable thyng
 of it ſelfe / and that company of man and
 wyfe together is without blame oz ſyn:
 what indignite oz vnworthines ſholde it
 haue ben / yf the lorde hadde ben borne
 after ſuche maner / as other prophetes
 were borne / and as Iohan Baptiſt was
 borne / which was more excellēt than al
 prophetes: ¶ M A S. In dede wedlocke
 is an honourable thyng / yf it be chaſte
 ly kepte / but ppetuall virginite is a far-
 re more honourable thyng / yf it be ſo /
 that it be wylfully take / & for the loue of
 godly.

Luce. l.

why Chriſt
 wolde not be
 begotten be-
 twen man &

woman / as
 other holy p-
 phetes were,

godlynes and vertue/through concupis-
 scence without whiche man is not cons-
 ceined. The contagion & infection of ori-
 ginal synne goeth from one to another.
 But more than aūgelicall purite dyd be-
 seme this heuenly chyld by the. I pray
 the tell me now/ yf any man dyd tourne
 a tēple made of stone / after it hadde ben
 ones halowed and sacred to god by a
 mortal byshop/ito a shouemakers shope
 wolde not all men crye out/ that it were
 shamefully and vnacordyngly don:

Q. S. yes verily/and they wolde also
 ouerwhelme hym with stones. **A. A. S.**

And yet is not the shouemakers crafte
 any filthy occupation. And yf any man
 wolde put a vessell/ that hadde ben con-
 secrated and dedycated to baptisme: or
 holy oyle/ or to other holy vses/ buto pro-
 phane vses of the kechen: sholde it not
 seme an intolerable contumely and des-
 pite: **Q. S.** yes doubtles. **A. A.**

And yet is there no faughte or synne in the
 cokes crafte. **D.** It is trouth. **A.** what
 is thā to be sayde of the most sacred & ho-
 ly tēple of y^e blessed virgines body: whi-
 che not euery maner bishop hath dedica-
 ted with bodily oyle: but the holy ghost
 hymselfe hath cōsecrated it wth heuenly

The expostycion

that diuine chylde rested so manye monethes / as in a byrdechambre: in whiche also / as in a workeshouse / the hole trinite dyd worke and finishe that mystery / whiche is to be honoured & worshipped euen of the aungelycall myndes:

Sholde it not seme a verpe vnniete and vnscienly thyng: yf it had ben open / I wyl not say to man: but euen to an aungell: **D.** yes I perceyue it very playnly. **A.** Now taken & considre this wth thy selfe / whether we sholde rather geue credence to the church / so consentig & agreing to gether: or els to the Jewes beyng not encluye in this poynte made / or els to vile and vnlearned Heluidius / whose erroure taken of the scriptures mysunderstonded / is so manifest: that scarcely he hath founde any disciples of his erroure / and also of the olde doctoures of the church hath ben scarcely iudged worthy of confutation: **DJS.** I see and perceyue / how greatly perpetuall virginite dyd besme that byrthe. But why wolde the lord be borne of a maryed woman: **MA.** It was prouided by that meane / for the longe virgine / that she sholde haue a keper / an inteder / a nourysher / and a minister: without any sinte

Heluidius

why Christe wolde be borne of a virgine beyng maryed to an husbande.

Act

ster suspypcion of the wycked and mysdoes
myunge cōmun people / and also that she
sholde haue her spouse and husbände a
waightie and substancyall wytnesse of
her virginite / it was semely and conue-
nient / that suche a virgine as she was:
sholde be in moste highe and perspyghte
tranquillyte and quyetnes / and it was
conuenient and mete / that the mother
of god shulde be not onely pure from all
synne: but it was also accordynge that
she shold be not so much as touched ony-
whytte with the falsse tales of men. For
she onely is excellently chaste: of whome
the same is aschamed to speake euill.
And therfore this mystery was hydde &
kepte secrete a longe season. For it is ly-
kely / that Marie and Iosephe dyd kepe
these misteries in theyr herte: but yll sus-
che tyme y^t after the sendyng of y^e holy
ghost frō heuen / the gospell dyd spreade
abrode his lyghte thurgh out the hole
worlde. Considre therfore now how ma-
ny thyngs we haue learned by this arti-
cle cōprehended in few wordes sytste that
Iesus Christe is very god of god / & the
same to haue ben borne very mā of a wo-
man a virgine / without y^e helpe or wor-
kyng of man. But by the worke of the
diuine

The expolyceyon

**The causes
of Chyistes
compyng into
the worlde.**

diuine spirite. And that he hathe come
in to this worlde nat only to redeime the
worlde: but also to teache and instructe
vs with moſte full auctorite/ & to kendale
& enſlame vs with diuerſe argumētes /
vnto the loue of the heuently lyfe. Now
conſidre me / I praye the howe many
horrible heresies & errours the lyghte
of this verite hathe druen awaye/ yt is
very ſore agaynſt my wyl to reherce the
detestable and abominable blaſphemes/
with the vnhappy names of the au-
thoures of them: but yet thys thyng
ſhal proſpyghte and heape wel hercunto
that we may bothe more faſtly hold and
kepe our beleefe: and alſo geue thanks
the more abundantly to god / whiche
hathe vouchſaued to open and ſhewe
ſo greatte lyghte vnto vs. That many
dyd erre and holde wronge opinions a-
boutte his diuine natiuite of his father:
it is leſſe to be meruayled. But it is a
poynte of more madneſſe / that his hu-
mane natiuite which hathe ben proued
and declared by ſo many and ſo euident
argumentes/ hathe ben aſſailed with ſo
many monſtres of opinions/ Carpocra-
tes/ Cerintus, Ebion/ Paulus Samo-
ſatenſis / and Photine in name. but

**Carpocrates
Cerintus
Ebion
Paulus
Samofaten-
ſis
Photinus.**

Scotine

Scotline in very dede/do graunte / that
 Christ was a very man. But they saye/
 that he was a pure & a mere man/bozne
 betwene man and woman / after the
 maner of other men, albeit he had the
 soule of a prophete. These men do mus-
 tilate and mayme the persone of Christ
 of more than the one halfe. The same
 men do saye that Christe is called the
 son of god / but by free adoption: lyke-
 wise as other good vertuose men are.
 And that he was nat at all: afore that
 he was bozne of the virgine. These he-
 retikes/saynete Johan euangeliste dothe
 openly refelle and cōfute/ pronouncynge
 plainly / * That the selfe same worde/
 which in the begynnyng was with god
 and was god: to be made fleshe. And in
 the same euangeliste our lord hymselfe
 speaketh openly in this wyse: Afore
 y^e Abraham was made: I am. Agayne
 Paule in the .ix. chapter to the Ro-
 maynes saythe. ¶ Of whome Christe
 cam as touchyng his body: whiche is
 god ouer all thynges / blessed for euer
 more. Neither are the Manicheis any
 whitte lesse madde/ than these afore re-
 herced/which do gyue vnto Christ some
 parte of the diuine nature: but they do

Johan. i.

Johan. viii.

Roma. ix.

Manicheis.

The expolycyon

stypfly aspyrme / that he toke vpon hym
mannes body / nat a very body in dede:
but only a phantasticall body / lyke wise
as we do rede / that aungels and sendes
haue otherwhyles apered i bodily shape
and lykenesse vnto men. These persons
do make xhriste a iuglere or a trogeter
and a wonderfull deceiuer of men. But
a phantasme is nat borne of a woman.
Neyther can a phantasme or spirite do
those thynges: whiche our lord dyd so
many yeres space throughtout all hys
lyfe tyme / eatyng / drynkyng / slepyng /
waryng wepy / hungryng / thurstyng /
speakyng / beyng conuersaunte among
men at none dayes / geuyng hymselfe
to be touched and handled / to be cruci-
fied / & slayne. He hymselfe also sayde to
his disciples in the laste chapter of
Lukewhā they were astonied & abash-
ed / because they thought that they had
sene a spirite or a ghozte. **¶** wherfore
are you troubled (saythe he) and why do
thoughtes and musynges ascende into
your hertes: Beholde my handes and
my fete: for it is euen myne owne selfe.
Handle me / & se / for a spirite hathe ney-
ther fleshe / ne bones / so as you wyl se that
I haue. Nexte after these cometh Va-

lentine

Luc. xxiii.

Valentine.

Ientine the framer & forger of worldes/
 whiche imagined / Christe nat to haue
 ben gendred of the substaunce of the vir-
 gine: but to haue broughte with hym a
 celestiaall body from heuen/orzels (which
 thyng madde Appelles to the wene rais- **Appelles.**
 ther to be true) a body taken of the ele-
 mentes/in the ayre: and so to haue pas-
 sed through the body of the virgine/ lyke
 wyse as liquoure and lyghte passethe
 through a pype of lede / or throughe a
 cranel or hole. But this is nat properly
 to be bozne: but to passe throughe / for
 neyther dothe the cranel or hole gendre
 or byrnge forth the sonne be alme: but
 the sonne itselfe/ neyther dothe the pype
 gendre the liquoure: but the fountayne
 or sprynge dothe it. But whan I daule
 the apostle saythe vnto the Romaynes
 these wordes. **Qui factus est ex semi-** **Rom. i.**
ne Dauid secundum carnem. .i. whiche
 as touchyng flethe was made of the seed
 of Dauid/ and in the.iii. chapitre to the
 Galatians **Visit deus filium suum** **Gala. iiii.**
factum ex muliere. .i. God sente his son
 made or gendred of a woman. By these
 wordes he dothe openly professe / that
 Christe dyd take the substaunce of his
 body/ of y^e substaunce of y^e virgins body.

The expofyce on

Neither euerie thyng/ whiche any manner way is bredde or gendred of man: is forthwith a man (for els lyfe sholde be called men) But that thyng/ whiche is conceived in the matrice or wombe of a woman/ of the very substance of man: and in due and lawfull tyme is borne & brought forth by naturall members in all markes and tokens lyke a man/ and whiche is called a sonne / that thyng verily is a man. Next cometh Arrius by soo muche the more wretched and madde in oppnyon / by howe muche he dothe more subtely & craftily geue vnto Christ the body of a man/ & taketh from hym the soule of man / saynge that the godhed was in stede of soule/ soo that in Christ after his opinion there were but two natures/ that is to witte the bodye of man/ and verbum(id est)the worde / whiche same worde for all that/ Arrius willethe to be a creature/ in dede more excellent than all other creatures: but yet a creature. But with what face do they confesse & graunt hym to be a man: from whome they doo take awaye the better parte of man: for who doth not know that man is made of.ii. separable substances/ that is to witte of the body as of the
mate

Arrius,

materiall substance / and of the soule as
of the fourme & wherfore yf any spirite
doth moue the body of a deade man : no
man wyll calle it a man / that he seeth:
but a wounde or monstre. But seynge y^t
our lorde hymselfe in so many places of
scripture doth make mētion of his soule
and doth call hymselfe the sonne of man
as whan he sayth. **Mat. xvi.** My soule is heuy
euen vnto the death. And whā he sayth/
Luce. xxiij. Father into thy handes I do cōmen-
de my soule. And / **Johan. x.** A Roman doth take
my soule or lyfe from me : but I do laye
it frō me / you do seche to see me beyng
a man whiche haue spoken the trouthe
vnto you. And seyrige that Paule wit-
nesseth the same sayinge. **Johan. viiij.** The media-
toure betwen god & men the man Chri-
ste Iesus: yf they do geue credēce to the
scriptures: how or with what face dare
they deny that thyng / whiche the scrip-
tures done so manyfestly expresse & pro-
nuncer yf they do not beleue the scriptu-
res: howe may they for shame desyre to
be accompted & taken for Christē men &
yf they wolde seme to be philosophers:
who euer ones dreamed that / y^t thyng
myghte be called a man whiche lacketh
the fourme of man whiche fourme (I

Mat. xvi.

Luce. xxiij.

Johan. x.

Johan. viiij.

i. Timot. ii.

The expolycyon

meane the soule) whā it is presente/cau-
seth one to be a mā/ & whā it goeth away
caused that thyng/ whiche was before
a man/ than to lese the name of a man.
Those men/ whiche haue so wondrefull
madde opinions: they stonde in daunger
them selues(and not vnworthly) lest
they may seme not to be men. Neither
was the opinion / whiche Apollinarius
dremed muche wiser than these afore-
herced / whiche dothe suffre a soule to be
geuen to Christe: but so / that he dothe
take frō y^e sayd soule/ the mynde or vnder
standyng / for in quicke plantes there
is a certayne lyfe: for els they sholde not
growe / neither sholde they els be sayde
to dye: whan they do wydder or dye vp.
And in brute beastes also there is a lyfe
and soule: for els they shold haue no fea-
lynge or perceyving. But mynde or rea-
son and vnderstandyng/ amonge al sen-
syble creatures / is onely to man. This
mynde is the princypall power of the
soule / by whiche it dothe dyscerne and
iudge euery thyng from other/ by whi-
che it dothe ioyne or knytte together/ or
els diuide and departe thyngs in sondre:
and by whiche it gathereth or conclu-
deth one thyng of another/ by argume-
tation

Apollina-
rius,

tation and reasonynge. But holwe may
they for shame professe Christe to be a
man: whiche do take awaye from hym
that thyng/ by whiche man dothe chefs-
lye and principallye dyffre from other
beastes: **DJH.** Dyd than the mynde
of Christe / by reasonynge / of thynges
knowne gather and conclude / suche
thynges/ as were unknowne to hym:

AA. There was nothyng unknow-
ne to Christe / and yet as concernynge
the condition and state of nature: he had
de a reasonable soule. For not aungelles
neither / do vnderstonde by reasonynge/
so as we do / neither shall we our selves
vnderstonde in the general resurrection
so as we do now. But perfection added
to nature/ doth not take awaye the ve-
ryte of nature(For els the bodyes glory
fye sholde be no bodies) And yet is it
none heresye or erreure to saye/ that the
soule of Christe beganne to knowe cer-
taine thynges / whiche by the presence
of the godhede it dyd afore perseghtelye
see and perceyue. I saye begane to knowe
the same thynges otherwise / after
the maner of men/ not for that he knew
they in not before. But because the

I.iii.

maner

The expolytyon

Johan.i.

maner of his knowynge now/ was son-
dry and diuerse from the maner of his
knowynge before. * He had seen Pa-
thanael/whan he was vnder the figge
tree / because he dyd knowe it more cer-
tainly/ than we do those thynges/whi-
che we do see with our yes. But after-
wardes whan he saw hym with his bo-
dily eyes/in dede he dyd not learne any
newe thyng/whiche he knew not before
but he sawe otherwise/the same thyng


**Appollis-
narius .**

addeth another madde oppynyon / that
the worde dyd not take vnto it fleshe or
body but that somewhat of the worde
was tourned into fleshe/ mysunderston-
dyng the wordes of sayncte Johan. *

Johan.i.

Et verbum caro factū est (id est) and
the worde was made fleshe/that is to say
after his false interpretation/the worde
was chaunged into fleshe : lykewylse as
the ayer condensated and made thicke
or grosse/ is tourned into water/and as
the water raryfied / and made fyne and
subtyle/is tourned into ayer. But a
man is not made of a countrefayte wor-
de tourned into an humayne bodye: but
man is made of a reasonable soule and
a mortall body. yf by the worde they do
vnder

vnderstonde the sonne of god: god as he is made of nothyng: soo can he not be tourned into any thyng/ nor any thyng into it/ yf we wyll speke properly.

And yf philosophers do deny/ that fiere maye be tourned into water which are both creatures: how much more agaynst all reason is it/ a thyng created to be tourned into a thyng created: But you wyll saye they make the worde a creature: but a more excellent creature than all aungelles. But yet euen betwē an aungell and the body of man there is more dyfference: than is betwē fyre and water. But this erroure conceived folysshely of the euāgelystes wordes: the wordes immediately folowynge do refelle and confute.  Et habitauit in nobis (that is to say) and he hathe dwelled amonge vs. For that thyng is not sayde to be conuertsaunte in body/ whiche is transformed into body. But the body is well & aryghte called the dwelling place of the soule. And man is well and aryghte called the temple of god. And nowhitte wiser is the erroneous opinion of falsenamed Eutyches/ whiche dyd putte in Christe to be but onely one nature/ composit and made of the

Johan. 1.

Eutyches in greke is as muche to say as happie/

The expofeyon

whiche is no
righte name:
for that vni-
happy & wret-
ched heretike

diuine and humane nature bothe to ge-
ther. yf he hadde fayde/ that one fingu-
lare perfone hadde ben vned of two na-
tures/ and that euen one perfone indiui-
dual (as the terme of logicians is) fome
what he hadde ben to be herde and bele-
ued / for it is certayne and vndowted /
that there was in Churche / two or alfo
thre fonder natures and diftincte eche
of them from other. Man is compofte
and made of a foule and a bodye. But
the diuine nature / becaufe it is moſte
fynge: it refuseth all names or wordes
of compofition. It vned or dyd knytte it
felfe into one hypoftafe or perfone / by
the meanes of the foule/ beyng ioynd:
and cleuyng to the bodye / but it was
not confused or mengled into the ſame
nature. Neftorius whiles he dothe dply-
gently efchewe & this lymckylle: he felle
into the colckylne/ profeffynge in Chri-
fte to be two perfighte natures / the na-
ture of god/ and the nature of man: but
he maketh than as manye perfones/ de-
uyng the worde to haue ben vned and
knytte to man into one perfone: but one
ly to haue inhabited mā by grace/ wher

Neftorius.

Proverbe.

soze he gathereth and concludeth / that
 in one Christe there is one persone of
 man / and another person of god / and y^t
 Marie is not well called the mother of
 god / but onely the mother of man: all
 be it that the anngell in Lukes Gospel Luce.1.
 dothe saye to the virgine .

¶ For that holyc thyng / whiche shall
 be bozne of the: shall be called the sonne
 of god . ¶ For the unite of the persona-
 ge / causeth y^t by a certayne idiomatū. i.
 communione of proprietes of speakyn-
 ge / even those thynges / whiche do not
 agree but onely vnto the humane natu-
 re: maye also be sayde aryghte of god:
 but onely in the voyces concrete.

God was bozne of a virgine / but not
 the godhed. ¶ God suffred / but not
 the godhede / and Man is god / but not
 the Nature of man is the godhed.

But because there is none ende of errou-
 res: I wyll make an ende of this reher-
 sall / and I feare / lest I haue allredye
 made the werye with rehercyng so
 manye erroures. **D I S C I P L E.**
 Verelye I haue pitie on these heretikes
 ¶ Howe be it yet there madnes hathe
 doone me good: by reason of whome
 it is

The exposyeyon

It is caused/that bothe I do more clere-
ly perceyue and see the trouthe/ and also
do more fastly beleue it. **MASS.** The
heretikes are worthy no thāke herefore
but god is very greatlye to be thanked /
whose goodnes hath tourned the maly-
ce and wickednes of other men / vnto
his seruantes / in to the lucre and en-
crease of godlynesse. **DIS.** why is not
than the symbole or Crede made in the
synode holden at Constantinople / con-
tented to saye **¶** natus ex Maria virgi-
ne (id est) bozne of the virgine Marie /
but addeth **¶** et homo factus est (that is
to say) and was made man: **MASS.**
For they which wold dispute any thyn-
ge subtyly of Chryste/ although they be
holden with diuerse & sondry errours:
yet in this one thynge they do al agree/
that they do deny hym to be man / in as
muche as they do take from hym some
thynge/ whiche yf we haue not: none of
vs holde be called truly a very man.
Therefore is this expressed. **¶** Et homo
factus est (that is to saye) And he was
made man: that no man holde come to
baptisme beyng infected with the poy-
son of them. For els what man is so far
re without cōmune iudgemētē and rea-
son/

son/ that whan he hereth saye/ that the
two Bracches were borne of Cornelia:
wyl aske the question/ whether the two
Bracches were men: **DJS.** whereof
come it than / that these men were soo
meruaylously blynde: **RAA.** Merely
because they had leuer make scrche and
dispute of the diuine matters/ than sym-
ply to beleue thē. The scripture sayth:
that we shal & haue none vnderstondyn-
ge or perceyvinge/ excepte we wyl bele-
ue. But they wold perceyue and vnder-
stande by the prowde philosophie of the
worlde/ afore that they wolde beleue.

Lette here therfore be the ende of

this cōmunication/ that after

thou haste recorded these

thynges with thy selfe

in thy mynde and

haste geuen thanks to

the diuine spirit: thou

mayste retourne

the more cherefull

and lusty/ to learne

the residue that

is behynde.

The expositiō
The fourth in struction.

DISCIPLE.



I foloweth. He suffered
vnder Ponce pilate: was
crucified dead & buried. Al.
Those men/that geue vnto
Christe an imaginarie and
phantasticall body: the same men do
saye/that all suche thynges as it is red
that Christe dyd suffer in hys humane
nature/ he dyd nat suffer them in very
dede: but only phantastically and appa-
rently. But we/whiche taughte by god
do beleue / that he was a very man: do
also beleue/that he did suffer verily and
mater in dede/ both in mynd & in body/
and that he was verily crucified/deade/
and buried. The death of a naturall
man is the separation of the soule from
the body/whiche separation whan it is
ones made: all we do knowe/ what ma-
ner a thyng the deade body is than: but
the soule/be cause it is imortal/though
the body be decayed and fallen awaye:
yet hath it styll beyng/ luyng with
Christe (if it departed frō the body with
faythe) and lokyng after the resurrec-
tion and risynge agayne of her owne
body. D. what difference is there be-
twene

ſewne an aungell / and a ſoule that is
 ſeparated from the body: ¶ Clerly
 this / that a ſoule is in dede a mynde:
 lykewiſe as aungels are / but ſo created
 of nought / whan it is putte into the bo-
 dy: that it is naturally apte to geue life
 to gouerne / and to moue nat euery ma-
 ner body: but that body only / to whiche
 it is ſpecially appoynted and ordayned
 by god. This diſtinctiō is there betwene
 the deathe of Chriſte / and the deathe of
 one of vs: that our ſoule by the violence
 of ſickneſſe and diſeaſe / or els thoro-
 we defaulte and wante of humoures / is dri-
 uen out from our body. But our lord
 wyllyngly layde from hym his ſoule and
 lyfe / euen lykewiſe as he dyd wylfully
 com to the croſſe and paſſion. A token
 hercof and an euident argumente is /
 ¶ that he gaue by the ghoſt vpon the
 croſſe immediately after a greate and a
 ſtrong crye. Ye moreouer his owne ſelfe
 alſo ſaythe in the goſpell of Iohan. ¶
 ¶ Roman taketh away my lyfe from
 me: but I do laye it fro mine owne ſelfe.
 ¶ But where was in the meane ſeaſon
 the word or the ſeconde pſone of the god-
 hed: whiche thou ſaydeſt to be ſo vned &
 knytte to man: that both together made
 one

**The difference
betweene an
aungell, and
a soule sepa-
rated frome
the body.**

**The difference
between
Christes
death and
ours.**

Math. xxvii.

Johan, c.

The expolycyon

one persone: & was it in the soule departed from the body: or els was it in the deade body: **AN.** Sait Augustine deuotely dyd beleue & suppose/that the godhed was neither separat frō y^e body neither frō y^e soule/ but was p^rsente wth thē both. But it is bett^r not to entre into the cōbze some mase of such maner questions: out of whiche it is harde to fynde ony waye to gete out. Now we do teache onely rudimentes and pryncples: and not the moste hyghe popytes: we do caste a foundation o^r grounde of our warke: we doo not finishe and make it full perfighte / for we do instructe a nouyce newly conuerted/ and not a diuine: and to make an ende / we doo informe a ioung soldier to saythe & beleffe: not an olde worne champion to battayle and fyghte. **DJSL.** why do we adde these wordes & passus est (that is to say) He suffred: seying that the sayde wordes are not added of them in the olde tyme: Dothe he not suffice who so euer is crucified: **MAAS.** It appereth / that this particle also was added agaynst certayne men / whiche dyd imagine / that the worde dyd as it were swalowe vp the body / that it toke vnto it selfe: and transfourming it after

of the commune Crede. 73

a certayne maner into it selfe: dyd make
it suche a maner body. that it could nat
fele any payne oz gresse. They say / that
Galanus was the authoure of this o-
pinion. But the scripture on euery syde
speaketh openly agaynst this. fyyste
Esaie the prophete saythe. ¶ He hath
berily taken vpon hym our sycknesses /
and our sorowes and gresses he hathe
borne. And lest any man myghte fynde
a cauillation and say / that the prophesy
is darke / and that it myghte be / that
som other plone is meante in the sayde
propheticke than Christe: Sayncte Luke
in the. viii. chapter of the actes telleth /
how philippe / which beyng warned of
the holy ghoſte had ioyned hymselfe to
the chariote of the gelded man : dyd by
the information of the same spirite / ex-
pounde and declare this whole place / to
him / of the passion of Christe. And holy
and godly men do apply that vnto the
passion of Christe: whiche is red in the
lamentacions of Iheremie. ¶ All
you that do passe by / in the waye : take
hede and se whether there be sorowe oz
payne / lyke vnto my sorowe and payne.
And in the gospel of Luke / our lord
saythe / Oughte nat Christe to haue

Galanus.

Esaie. liii.

Actu. viii.

Thienoz. i.

Luc. xxiii.

Al. i.

suffred

The exposityon

suffered these thynges: and so to entree
into his glozy: Also in the fyrste epistle
of Peter/and the seconde chapiter: it is
written thus. whiche whan he suffred:
dyd nat manace or threten. Agayne in
the same place. Christ hath suffred for
vs: leauyng you an ensample / that you
shold folowe his steppes. But how shall
we folowe hym in sufferynge paynes and
grefes: if he hymselfe suffred or felte no
payne or grefe at all: And saicte Paule
in the .viii. chapiter to the Romanes
saythe. * If it so be that we do suffre to
gether with hym: that we maye be glo-
rified also with hym. Saynete Paule
callethe here sufferynge together with
hym/nat to haue compassion and to be
sory for another mannes euilles / or
hurtes / and grefes: but accordynge to
the example of hym / to suffre and abyde
patiently the persecucion of euill and
wicked men. And that Christ suffred in
soule also: euen his owne selfe doth wit-
nesse sayeng. * My soule is heuy euen
vnto the deathe. Adde hereunto / that
our lord euen al his lyfe long dyd suffre
many thynges for our sakes: beyng
hungry/beyng thirsty / waxynge wey
and faynte/beyng reuled/and despigh-
tuosly

Math .xxvi.

ruosly handled/diueout/taken/boude/
 bespelled/and buffeted. To these thigs/
 and to other lyke: may this worde pas
 sus est(id est)he suffred / belonge and be
 referred. Q. why dothe the symbole
 of Crede so diligently expresse the kynde
 and maner of his deathe: A. For
 the same consideration & skyl/for which
 it dyd expresse the name & the forename
 of Ihu xpi/that is to witte for the more
 euidence of the history. Q. why wolde
 god redeme the worlde with the deathe
 of his owne sonne: and that with suche
 maner deathe: A. But do thou first
 make me aunswere to one thyng. If
 any phisicion beyng excellently skylled
 in his faculty / dyd take vnto his cure a
 man/that were sicke of a perillous and
 deadly disease:& one/that were nothing
 skylled in the crafte at all / wolde aske
 hym the question why doest thou cure
 this man after this maner: Sholde he
 nat seme lewde / and very worthily:
 Howe moche more lewde thyng is it
 than to requyre an accompte or a cause
 of god: wherefore he wolde redeme
 the worlde after thys maner:

R.ii.

This

The expofeyon

This thyng thou must surely and stedfastly beleue/that nothyng pleaseth god but that / that is beste/ whether it seme so to vs/or not seme so. **DJ.** The fundation and groundwarke of my faythe standethe faste and vnshaken: but yet I suppose it is lawfull / religiously & with reuerence to enquire of these thynges. **Q. Q. S.** ye verily / and lawfull for vs also to make anſwere/ but with y^e same religion and reuerence. But these thynges doo require a peculpare and propre treatise: howe be it yet I wyll touche a fewe thynges/as it were by the waye. Death came into the worlde by an earthly man: it was conueniente/that the same shoulde be takē awaye by an heuently man. By vnlawfull plesure/ crope in the death and destruction of mankynde: by paynes and dolours/helthe and saluation was repayred. By a virgine deceyued with the inspyration of the serpente/ came calamite and miserie: by a virgine made greate with chyld by the inspiration of the holy ghost/ came agayne welth and felicity. And that god beyng offended and dyspleased / is reconciled and pacified by the bloud & slaughter of brute beastes/not onely the lawe of **Moses**

les dyd psuad it / but also Abel enē forth
with in the very begynnyng of the worlde
dyd offere of the fyrst begotte of his shepe
In so much that the very paynymes al-
so/whiche neuer had knowledg of the ve-
ry lyuyng god/ yet were perswadēd & dyd
beleue surely/ that mēnes offences were
clensed and washed awaye with deathe
and bloude. In certayne cōuntries/ and
amonge certayne people it was a cōmu-
ne maner and custome/ al the yere longe
dplygently to kepe and nouryshe a man
whiche had wyllyngly and of his owne
accorde offred hymselfe to death/ & hym
in the meane season they dyd haue in re-
uerence and wourshyppe/ as an holy ob-
lation and sacrifice dedicated to god.

The maner
of certayn
paynymes.

And at the yeres ende they dyd caste
hym into the see/ thynkyng & iudgyng
that by the death of that one man/ what
so euer euylles and misfortunes were to
wardes the cyte: myghte be tourned
awaye and kepte from it. And Cadius
and Curtius/ & the two Decii are hygh-
ly and studiously praysed of authoures:
whiche wyllyngly gaue themselves to
death for the helthe and saluation of the
cōmune weale. yt was cōueniente there

Mal. max. lib.
v. titulo. vi.
de pietate et
ga patriam.

The explication

fore and accordynge/that a true and all
effectuall hoste and sacrifice sholde be of
fred bp / not for the incolumite and pre-
seruation of one cyte / or of one nation:
but for the helthe and saluation of the
hole worlde/ whiche mighte take away
the other hostes and sacrifices of all mē
beynge eyther superstytouse or els of
smalle efficacie and strengthe. For soo
greate was the charite of Christe / soo
greate was his purite: that he beynge
ones offred bp in sacrifice / mighte and
shulde suffice to abolishe and take away
all the synnes of mankynde: althoughe
there hadde ben moo worldes than one.
For this doubtlesse was that very whole
brēte sacrifice/ which whole dyd brenne
and was on fire with the loue of man-
kynde . This was that moste pure
bloude of the vnspeckled lambe / whiche
sprinkled on the postes/ putte by the de-
stroyng angel. Note the kynde and
maner of death / besydes that it was
moste paynfull: it was also moste vyle &
shamefull maner of death that coulde be
namely among the Jewes. & to whome
he was execrable and hadde in abomi-
nation: who so euer dyd hange on a tree

Leuitici. vi.

Exodi. xii.

whi Christe
wolde dye
on a crosse.

It muste nedes be an excedyng greate payne: whiche holde for all men paye & bye out the euerlastyng paynes: and that was an happye and blessed shame and dishonour: whiche had to all men opened the waye to euerlastyng glory. Now is there nothyng more execrable and odible to god: than is synne. This ignomyng & curse he dyd translate vnto hymselfe for a season: that he myghte purchase and obtayne the blessing of god for vs. It dyd also pertayne and be longe to the faythe and credence of the historie: that he holde dye condemned by open iudgemente / and that he holde geue vp the gholte a hyghe vpon the crosse: lestt onye man myghte els suspecte and mysdeme / either that it was no very deathe: or els that another man had ben putte in Christes stede. Laste of all / it was conueniente / that he holde dye on hyghe with his armes stretched out abroad whiche for his unspeakable charite dyd couete to embrace all men and wylled all men to be saued / lyke wyse as he sygnifyenge the kynde & maner of his deathe to his disciples / sayde. whā I shal be lyfied vp frō earth: I wyl dra-

Joan. xii.

K.iii.

we all

The exposycion

For what
causes our
lorde came in
to the worlde

all thyngs vnto myne owne selfe. And I tolde the & gaue the knowledg also here to fore/y^t the lorde came into the worlde not onely to clense vs from our synnes: but also bothe to shewe vs the waye by which we must come to eternall glorye/ and also to geue strength to our weaknes by reason of which we are prone & redy to fall agayne into synnes / & also are to eble to beare either prosperite or aduersite but with the one / that is to witte with prosperite we are corrupted/ made wanton/and proude/and with the other we are dismaide / mated / and stricken into heuynesse and despayre. For who so euer with ful fapth and trust setteth his ypes stedfastlye vpon Christe fastened on the crosse: that persone as he is afrayde soo ofte in a certayne maner to crucifye Christe agayn/as he doth comitte those thynges/for the washynge awaye of whiche he suffred death: euen so feascly is there ony man so feble & weake mynded / but that he doth more paciētly & with more quiete mynde suffre the afflictions of this worlde/ whan he doth considre & reckon in his mynde / howe many thynges he hath suffred for vs: which was free fro all inflection of synne. And who can be

solide

who soo euer
doth comitte
those synnes/
from whiche
Christe dyed
to make vs
free: doth af-
ter a certayne
maner cruci-
fie Christe
agayne,

founde so vngentle & vnkynde / that he
wyl not loue hym agayn: whiche byd so
fyre loue hym / and with so great bene-
fyghtes prouoke hym to loue agayn:

Breke all the philosophic & wisdom:
all the solace & cōfort / & al the strength
of a chrestē mynd is i the crosse of Christ.
But the consyderation of these matters
belongeth not to this busynesse: whiche
we nowe purpose and haue in hande.

Q. S. why wold he hange in the mid-
des between two theues: **A. A. S.** To
shewe / that euen to malefactours and
synnefull persones / there is hope of sal-
uation / in the myddes of theyr verry po-
nishmentes: yf they wyl beseeche & desi-
re sorrowfully the mercy of Christ. **Q. S.**
why wolde he not / that his legges shold
be brokend: **A. A. S.** Because it was
so darkely prophecied before / & you shall
breake no bone of it. **Q. S.** ye but these
thynges were not so don / because it was
prophecied and sayde before / that they
shold be don after such maner: but there-
fore were they sayde before: because god
had so eternally ordayned and perfixed:
that they sholde be don in suche wyse.

A. A. Thou doest very well & a righte /
so thynke that there was nothyng don

Num. ix.

The expolyceon

in Christe without skylle/or by fortune
and chaunce:but that all thynges were
done by the decre & ordinaunce of eter-
nall god . But yet the scripture dothe
otherwhiles speake after this maner .

How this co-
unctio vt is
taken other
whiles in the
Scripture.

¶ vt impleantur scripture (id est) that
the scriptures sholde be fulfilled . But
in this maner of speakyng / the coniunc-
tion vt id est that dothe nat betoken the
ende and finall cause:but that / that fo-
loweth & cometh to passe/and the proffe
of the thyng . The scripture wente be-
fore: the proffe or perfourmaunce dyd
folowe and cam after. And it was very
semely and conueniēt / that / that moste
sacred and blessed body of Christe shold
haue no maner faughte or deforme /
that is to witte none vnperfeyte mem-
ber / lame / or croked / lyke wise as it is be-
leued / that our bodies shall nat haue in
the generall resurrection. To cause be-
leffe of his resurrection: the printes and
tokens of the tyme woundes were suffi-
ciente / whiche / as it were certayne pre-
ciouse stones / do nat disfigure that bles-
sed body: but do beautify and anorne it .
And for the same purpose he wolde nat
that his body sholde corrupte & putrify
in the graue . He dyed and gaue vp the
ghoste / afore it cam to the breakyng of

the legges / and he rose agayne: afore
that the deade body was corrupted.
These thyngs do so cōmende the dignite
of hym: that they do not let or hyndre
the verite of his nature. **D** why wold
A he be layde vp into a newe graue / in
which neuer ony man had ben layde as
yet: and belydes that cutte or hewde out
of the naturall & stronge roche of stoner
Q A. This thyng dyd make partely
for the dignite of Christe: and partelye
for the fayth and credence of the history
But in euery one of these thynges are
hydde greate mysteryes / whiche thou
shalte than here: whan thou hast layde
awaye thyne infauncie. **A** Nowe we do
offre mylke vnto the as to an infānte or
younge babe. **D** Seynge that this histo
ry is cōfirmed & establisshed by so many
argumētes: haue there ben ony mē whi
che dyd dowte of the trouthe: **Q** A. The
Jewes do graunte & cōfesse/that Iesus
was crucified verye matter in dede: but
they do denye/that he was crucified for
the saluatiō of the worlde. There haue
ben also certayne christē men/ which do
pfeffe/ y^t Christe dyd verily suffre in his
humanite/ & y^t for the helth of y^e worlde
but y^e same did supose rather thā fastly
affirme/ y^t lykewise as he suffred in his


Ioannis. xix.

whi Christe
wolde be bus
ried in a newe
sepulchre.

1. Cor. iiii.

The Jewes.

The expositiō on

body here vpon earth for lyue mē: euen
so his soule dyd suffre i helle for the souls
that were kepte & holdē there/ & agayne
that after his resurrection he was cruci-
fied or shal be crucified in y^e ayer for the
spertes of the ayer. Basilides a mā full
of pytye (god knoweth) doth deny/ that
Christe hymselfe was fastened on the
crosse: but he sayth that one Simon of
Cyrene was hanged vp in his stede/ whi-
che was compelled to be Christes vicare
in bearyng of his crosse. But yf it were
soo/ that an other man was crucified in
his stede: than dyd he hymselfe neither
dye/ neither ryse agayne/ neither dyd he
redeme vs with his owne deathe. But
these are but the dreames and fonde fan-
tases of mānes mynde. The scripture
dothe moste manifestlye teache vs/ that
Christe hath not suffered but ones for all
& that he died vpon y^e crosse vnder Pōce
Pilate / & that he died not for any other
creatures/ saue onely for the redēptiō of
mankynde. Saynte Paule sayth playn-
ly  Christe risynge ones from deathe:
dieth no more deathe hath power no
longer ouer hym. And that he diede as
touchynge to synne: he died but ones for
euer/ but as touchyng to that he lyueth
he ly.

Basilides.

Luce. xlii.

Rom. vi.

he lyueth to god. Peter cryeth **¶** *Christe*
 dyed ones for our synnes. Thou hereste
 here expresselye / that he died ones. **¶**
 Thou hereste / that he rose agayne / and
 that he shal dye no more / and doest thou
 say that he died not hymselfe: but that
 another mā was brought in / in his stele
 and was his vicare in suffrynge death:
 lyke wise as it is redde in poetes fables /
 that in the ilonde called Aulis a whight
 hynde was conuayde in / in the stele of
 Iphigenia which sholde haue ben slayn
 in sacryfye: And dothe another of you
 crucifie his soule agayne in helle: And
 another agayne of you crucifye whole
Christe agayn / in the ayer: Thou hea-
 rest the prynces of Apostles cryenge open-
 ly **¶** *Christ* suffred for vs: and wylt thou
 o Jewe / that his death dothe / not prou-
 sighte or auayle onye man: Lette vs
 nowe procedde to other thynges. **¶**
 It foloweth / he wente downe to helle.
¶ *MA*. This is the article / which (as
 I sayde before) *Cipriane* sayth not to be
 hade in y^e *Romane* symbole / no neither
 yet to be added in the churches of the
Easte / ye and mozeouer / although the
 symbole of the synode holden at *Price* /
 or of the Synode holden at *Constanti-*
 nople

1. Petri. iii.
1. Petri. ii.

The cryspen

nople/is none other thyng than a declaracion of this symbole / yet is there not there neither/so much as ony thige that is correspondēt to this particule. Finally y^e very incōcunite & unhād some toyninge or hangynge togeder of the speche & oration/is an euidente argument/ that it is a percell thruste in amōge the other articles/by some other man. These wordes & sepultus est(id est) was buried/ do belonge to the body/ which layde aslepe by death/doth ryse agayn/ that is/doth as it were waken from slepe. But these wordes & descēdit ad inferos. i. he went downe to helle/ they do referre vnto the soule/which neither was buried/neither dyd rise agayn but beyng departed & sōdried for a tyme/ shortly after retourned agayn into the deade body. whether said Thomas of Aquine dyd adde this particule I am somewhat in doute. There is a certayne suspitiō/ that it shold be added of some othere man: at the lease by this argument/ for that it is not in the mete place. For whā he doth make the thyrd article of y^e resurrectiō: he maketh the 4. article of the goynge downe to helle: excepte peraduenture he meante this/ that

Thy

The article
descendit ad
inferna was
no percell of
the Crede/ at
the fyrste mas
kyng of it.

Chriſte after that he was raiſen agayne
 from death to lyfe/ went downe in body
 and ſoule to hell. Another litle worke/
 whiche goeth abrode bearynge the title
 of ſaynt Thomas vpon the ſymbole doth
 interprete and declare the contrary here
 of/and doth vſe alſo a cōtrary order/ for
 there the goynge downe to hell goeth be-
 fore the reſurrectiō/ how be it this ſayde
 opuscle/ although it be a clarkely and an
 holy worke: yet it ſemeth not to be the
 worke of Thomas of Aquine. ¶ J. why
 was not this particule added or put to?
 ¶ A. A. Becauſe the fathers of olde tyme
 dyd with great relygion and feare take
 hede and beware/ that they wold not af-
 firme any thyng / namely in the crede/
 whiche were not expreſſed in the holye
 ſcriptures of both teſtamentes. Nowe
 ſuche maner articles are all the other:
 onely this one excepted. ¶ J. Howe thā
 durſte they/ that came after/ be ſo bolde
 to adde it? ¶ A. A. Becauſe they ſemed to
 themſelves / that they hadde gathered
 this euidently enough of the holy ſcrip-
 tures diligently boulted and examined /
 to the which they do adde ſome reaſones
 alſo / not thoſe verily moſte ſtronge and
 muicible: but yet not vtterly vnprohale
 They

why this ar-
 ticle was leſt
 out.

The expofycyon

Pfal. xxi. They do aledge and bypuge forth thefe
authorites of the psalmes. & Et in pul-
uerem mortis deduxisti me. i. And thou
hast brought me into the duſte of death

Pfal. xlix. And & Que utilitas in ſanguine meo diſ-
cendendo in corruptionem. i. what prou-
fichte is there in my bloude: whils I to
go downe into corruption & And agayn

Pfal. lxxviii. Descendi in limū profundi et non eſt ſub-
ſtantia. And that alſo. Domine eduxiſti
ab inferno animam meam ſaluasti me a
deſcendentibus in lacum (that is to ſay)
Forde thou haſte broughte forth the my
ſoule frō hell thou haſt ſaued me frō the

Pfal. xv. noumbze of them that go downe into
the pitte. And that alſo Non derelin-
ques animā meam in inferno. i. Thou
haſte nat leue my ſoule in hell. whiche

Actes. ii, testimony / Peter / in the Actes / dothe
teache to haue ben prophesied afore of

Pfal. lxxxviii. Chriſt & nat of Dauid: ſo as the Iewes
dyd interprete it. The alledge alſo this
texte & Eruiſte animam meam ex infer-
no inferiori. i. Thou haſte deliuered my
ſoule from the nether more hell. Agayn
this texte / & estimatus ſum cum deſcen-
dentibus in lacum / factus ſum ſicut ho-
mo ſine adiutorio / inter mortuos liber (id
eſt) I was reputed amonge men goyn-
ge dow-

of the cōman Crede. 81

ge downe into a pytte. I was made as
a man without helpe/ among deade mē
free and at lybertie. Also that terte of
Osee the prophet *O mors ero mors
tua et morsus tuus inferne* (that is to
say) *O death I wyl be thy deathe/ and
I shall be thy bytte: o helle.* They byn
ge forth also of the gospell of Mathue
the wordes of saynete Johan Baptist/
of Arte thou he/ which shalte comen o:
shall we wayte after another: for this
speche some mē to interprete of Chistes
goyng downe to hell. They alledge also
that terte of the Epistle of Peter.

Osee. xiii.

Math. x.

Christ was mortified and killed in dede
as touchynge to his fleshe: but was quic
kened in spirete/ in which spirete he went
also & preached to the spiretes that were
in prisō. They alledge also of the. xxiij.
chapitoure of Ecclesiastici/ that whiche
was spokē and sayde vnder the persone
of wisdomē. *Et penetrabo inferiores
partes terre/ et inspiciam omnes dormi
entes / et illuminabo omnes sperantes
in domino* (id est) I shall entre into the
lower partes of the earth: & I wyl loke
vpon all them that slepe/ & I wyl lygh
ten all them that hope and truste in the
lorde. And many other lyke places of

1. Pet. iii.

R

scripture

The expofycyon
 fcripture. But there is none of all thefe
 authorites / that may conftreyn hym /
 that lyfte to thwarie and fynde cauyl-
 lions: to beleue / that the foule of Chri-
 ste wente downe by it felfe perfonalye
 to helle / or (as they call it) to lymbum.
 For the fcripture dothe oftentymes call
 death / and the graue / by this name
 & inferos whiche fame worde is englyf-
 shed otherwhiles helle / as for exam-
 ple in the .xliiii. chapitroun of Genefis.

What this
 worde infery
 doth fignifie
 otherwhiles
 in the fcrip-
 ture.

Morietur et deducend famuli tui
 canos eius cum dolore ad inferos (that
 is to faye) He fhall dye and thy ferua-
 ntes fhall brynge his hore heares with
 fozowe to his graue. He called here the
 aged bodye of Jacob : & horeheares :
 and by this worde & inferos / he meante
 the fepulture or graue. And this thyng
 dothe faynte Cipriane in felve wordes
 in a maner fhewe / whan after that he
 hadde fayde before that this partycle is
 not hadde neyther in the churches of
 the weft / nor in the churches of the eaft /
 he addeth afterwardes thefe wordes.

His namẽ verbi videtur eadem eſſe
 in eo quod ſepultus dicitur (that is too
 faye) Howe be it there ſemeth to be the
 ſame ſtrength of the worde: in that /
 that

that he is sayde to haue ben buried. As
 who sholde saye/that ✠ descendere ad in-
 fernā/were noughte els: ✠ but to be bu-
 ried in the graue/which our lord spea-
 kyng of his owne buryall called to be
 in the hert of the earth. In these testimo-
 nies which they alledge of the scripture
 there are certayne/whiche are well nere
 of no wayghte/ but there is none of thē/
 but eyther it is darke with the myste of
 allegorie: or els it dothe receyue dyuerse
 and manifolde interpretations.

Neither are the reasons / whiche they
 do brynge: of muche more wayghte.

Amonge whiche one is playnly and vt-
 terlye reiected and refused. **D I S C.**

whiche is that: **Q U E S T.** Because oꝝ-
 gynall synne dyd not onely brynge the
 death of body / but also the tourmente
 and payne of soules / that by the rea-
 son of it they sholde wante the vjsyon
 and syghte of godes face: therefore they
 do suppose it to be conueniente and ac-
 cordyngē/ that lykwylse as Christe by
 the death of his bodye / dyd abolythe
 and take awaye bodyly payne: euen soo
 by sufferynge in his soule/ he sholde take
 awaye the payne of the soules. **D I S.**

L.ii.


Are we



The expofition

Are we than at lybertie / whether we
lyfte/to beleue or not to beleue this par-
ticle: **MASS.** yf the vniuerfall church
Nota. hath now receiued it: it is not lawfull for
the not to beleue it. It is fufficiente for
the/ to professe that Chrifte dyd so deſce
de ad inferos: as the ſcripture and the
church dothe thynke and meane. But
yet as it is a poynte of Chriſtiane wyſ-
dome not to beleue verie lyghtlye that
thyng for certayne and vndowted/whi-
che is not expreſſed in the holy ſcriptu-
res: euen ſoo is it a poynte of Chriſtian
mekenes not to reſuſe proudly and fro-
wardly that thyng/ whiche the relygy-
ouſe contemplacyon of good and godly
men hath taughte / either to the ſolace
and comforte / or els to the erudition
of them that do beleue / of whiche ſorte
are theſe thynges alſo. That the holpe
ghoſte toke one of the moſte pureſt drop-
pes of bloude out of the virgine Ma-
ries herte / and layde it downe into her
matrice: and that hereof ſodeynly was
made the perſighte body of a man / ſoo
ſmalle as is a lytle ſpyder whiche is but
euen nowe cropen forth from the egge:
But yet with all the membrs full ſp-
nyſhed and perſyghte: and that in the
ſame

same momente a soule was infused and putte into it / beyng euen verye than forthewith as perfyghte in all powers and qualytyes / as it is mowe in heuen / lykwysse / that they doo teache / that Christ by the reason of the complexion of his humane body (whiche they wyll to haue ben in hym farre moste subtyle / and so therfore of moste quicke and sharpestelyng) dyd suffre more greuousse and bytter paynes than any man may possibly suffre / the payne of them onely excepted / whiche are perpetuallye damned in helle . These thynges and suche other lyke vnto these / lette them be soo herde as deuoute and holy contemplations of men concernynge Christe : but not as articles of the faythe . Many suche manner thynges haue certayne men ymagyned also about this particule / whiche we haue shewed to be an addytpion to the Crede / tellynge what persones Christe dyd brynge out from helle / and whome he dyd leue there styll / and what thynges with what wordes he dyd speake to euery one of the cyrcles . But this is sufficiente for vs / that he was ones in fleshe borne a verye man / that he dyd veryly suffre passyon / that he hathe veryly

The exposycyon

died/and ben buryed. And that he hath
 verylve reuyued agayne / the very same
 soule returned agayne into the owne na-
 turall body. It folowethe/  He rose
 agayne the thyrde daye/vnlesse Christe
 had rysen agayne: all hope of immorta-
 lyte had ben quite and cleue taken from
 vs. But he rose agayne accordynge to
 the scriptures/for this hath the symble
 redde in the masse / added: lyke wyse as
 the blessed Apostle Paule sayde.

1. Cor. xv.  I haue taughte to you principallve
 that whiche I receiued and learned of
 the lorde that Christe hath died ones
 for our synnes accordynge to the scrip-
 tures/and that he hath ben buried/ and
 that he hath rysen agayne the thyrde
 daye accordynge to the scriptures. But
 though the resurrectiō of our lorde hath
 ben shadowed before by so many figures
 of whiche our lorde hymselfe dyd expōū-
 de and declare one/ that is to witte  of
Math. xii. Jonas/whiche was i the bely of a whal
Jonc. v. iii. dayes and.iii. nyghtes/ and though
 it haue ben promised by soo many ora-
 cles and prophesies of so many prophe-
 tes/and also so oft tymes shewed before
 of Christe hymselfe with euident wor-
Luce. xliii. des nothyng darkened with any myste

of

of the cōmun Crede. 84

of Trope or Allegory. And finally hath
ben confyrmed with so many eydente
testimonies of the Apostles: yet all this
not withstandinge/ there haue not lac-
ked some men whiche in very dede (as it
is write to be sayde in the prouerbe) in
the very bryght lyght of the sonne were
blynde and could not see. For Cerinth⁹
sayde/ that Christ is not yet risen agayn
but that he shall in tyme to come longe
herafter/ rise agayn. Other some agayn
dyd saye / that Christe hymselfe is in
dede risen agayne/ but yet that our bo-
dyes shall neuer reuyue nor rise agayne
whome saynte Paule dothe openly con-
fute / gatherynge/ that it dothe necessa-
ryly folowe/ **¶** If Christe dyd not rylse
agayne: that neither shal we rise agayn
and yf we shall rise agayne: that Christe
muste nedes than haue risen agayne.
For lykelwysse as he dyd suffre for our sa-
kes/ that we shoulde be deliuered by hym
from eternall deathe / euen so hathe he
also rylsen agayne for our sakes/ that by
hym we shoulde gete and obtayne eternal
lyfe. **¶** He rose beynge the fyrste frute of
them that slepe. But he that is the fyrst
can not be alone / neither wyll the hede
leue or forsake his members.

Math. xx.
Mar. x.

Cerinthus.

1. Cor. xv.

1. Cor. xv.

L.iii.

Certaine

The expositiō

Valentine.

Certayne men folowynge Valentine for
theyr authoure/do graunte and confesse
the resurrection of the spirite and of the
soule:but the resurrection of the bodyes
they do denye/ndr withstondynge/that
in Christe was shewed the example and
patern of our resurrection. Nowe he
rose agayne whole/ that is to saye both
in body and soule. But what sholde a
man stryue agaynst them / that doo
denye the euident scripture / and agre-
pyng with it selfe in so many places:

1. Cor. xv.

1. Thessa. iiii.

Chiliasse.

For nothyng hath ben taughte more
diligently of the Euangelystes: than
the argumentes and proffes of the resur-
rection. And saynte Paule dothe not
onely confirme the resurrection in euery
place:but he dothe also describe the ma-
ner of the resurrection to the Corinthia-
nes/and to the Thessalonianes. For as
for the opinion of them / that were cal-
led Chiliasse (whiche dyd dreame/ that
by the space of a thousand yeres / after
the risynge agayn of our bodyes / we
shall enioye plentifully in this world all
suche maner pleasures / wherewith the
bodily senses are deliyted and pleased) it
is not worthy to be called an opinion /
but rather a prodigiouse and a wondre
full

full madde erroure . And as for all the
cauillations whiche mānes witte dothe
engendre/ howe or by what meanes the
same bodye/ whiche hat h ben so manye
maner wayes chaunged from one thyn
ge into another/ can be restored agayne
the very same in nōumbr: these cauilla
tions (I saye) are shaken of and putte
awaye by faythe and beleffe / by whiche
we do beleue/that he is god/and that he
is almyghty / whiche worketh all these
thynges/ & that he is not subiecte vnder
the lawes of nature: whiche dyd create
and make nature . And what meruayle
is it/ yf he dothe restore the body of that
thyng/that is: whiche dyd fyrste at the
begynnyng make heuen and earth and
aungelles all of nothyng . And seynge
that we do dayly see soo many miracles
in the workes of nature/ as for exaūple/
of a very lytle sēde to ryse a great strong
tree: and of a gresschoper nowe beynge
olde / by castynge of his skynne to flye
forthe a yonge one: & of a Cruoa (id est)
cankerworme redy to dye/ to lepeforthe
a lusty and a swyfte papilionem. i. but
terfly: why holde ouy thynges seme vn
beleueable/which/god that is almyghty
dothe worke contrary to the lawes and

The expofeyon

Joan.iii.

course of naturer It foloweth/ & he afcē
ded into heuē/ and fytteſt on the ryghte
hande of god the father. & Romā (ſayth
ſaynte Johan) goeth vp into heuē: ſaue
he whiche hath come downe from he-
uen/ the ſone of man that is in heuen.

The worde or ſone of god came downe
from heuen / not that he departed from
the father or chaunged his place (for as
muche as the diuine nature is ſo in euē-
ry place that yet that notwithstanding
it is cōtayned in no place) but the ſame
worde/whiche by dyſpēſation dyd come
into the wombe of the bleſſed virgine /
after that he hadde finiſhed the myſtery
of our redemption : beyng then incarnate
dyd in verye dede aſcende vp into
heuen/withdrawyng the ſyghte of his
body from his diſciples/ and carpyng or
conuayenge vp the myndes of them to
heuenly thynges / that they ſholde geue
themſelues mete beſſells and apte to re-
ceyue the ſpīte that was to come .

Actuum.i.

Neither dyd he lape from hymſelfe the
body:whiche he hadde taken vnto hym
and leue it in the ſonne/ſoo as wretched

Salencus.

Salencus dyd fondlye ymagine. So he
whiche as touchyng his diuine nature:
was

was alwayes in the same glorie with his father is nowc with his humane nature also sette in the glorie of his father / beyng made lord of all thynges whiche are in heuen and in earthe. **ID.**

It semeth not vnrasonable / nor vnmet to asygne or geue vnto Chryste a ryght parte or a lefte parte / as concernyng his body. But in the father to ymagyne ony suche maner thyng: it semeth too come nere and to be agreyng vnto the erreure of the Anthropomorphites.

MAS. To sytte on the ryghte hande of the father is spoken not without a trope or fygure / so that thou moste vnderstande by this maner of sprakyng / that he is egal in honoure / and felow in raygnynge with the father. **DISC.**

But why dyd they not rayther expresse this sentence and meanyng by playne and propre or mete wordes / sayenge / he wente vp into heuen / where he raygneth egall to the father. **MAS.**

I haue tolde the alredyc / that the scripture dothe oftentymes shape and apply her language vnto our affectiōs. Nowe the crede doth here cōtrefait the word of the holy scripture / for thus speaketh the
holy

what is meā
whan it is
sayde / that
Christ sitteth
on the fa-
thers righte
hande.

The expolycyon

Psal. c. lx.

Matth. xxi.

1 Pet. ii.

Ephc. i.

Actuum. vii.

Howe Christe
is sayd to syt
and howe to
stande on the
righte hande
of the father.

holp ghoſte in the psalmes of god the fa-
ther & of Christe glorified. ¶ The lord
sayde to my lord sytte thou on my right
hande. And our lord hymselfe sayth in
the Gospell. ¶ But yet for all that I
say to you/ hereafter you shal see the son
of man syttinge on the ryghte hande of
god. Lyke wyse Peter the Apostle spea-
kyng of Christe saythe. ¶ whiche is
sytting in heuen at the ryghte hande of
god. In lyke maner saynte Paule writ-
eth to the Ephesyans. ¶ Accordynge
to the workynge of his myghty power/
whiche he wroughte in Christ Iesu/ set-
tyng hym on his owne & ryghte hande
in heuently thyngs aboue all rule/ power
myghte / and dominations / and aboue
euery name whiche is named not onely
in this worlde/ but also in the worlde to
come. Moreover saynte Steuen in the
Actes sawe & the heuens open/ and Iesu
standynge on the ryghte hande of god.
D J S L. Howe dyd saynte Steuen see
hym stande: whiche in other places is
sayde to sytter. M A S. Here also know
thou to be a trope. To sytte is a poynte
of one that resteth/ of one that raigneth
and of a iudge. To stande belongeth to
one that succurreth or helpeth. He syt-
teth

teth: whiche without care gouerneth all
 thynges. He standeth beyng redy to
 helpe al those that desyre helpe of hym.
 In that he is a iudge: he is sayde to syt
 in that he is an aduocate. He is sayd to
 stande: & we haue (saythe saynte Paule)
 an aduocate in heuen. **DJH.** But **Chri**
ste as concernynge his humane nature
 is not egall to the father. **MAH.** How
 coude that / that is but a creature: be
 egall to the creator? But for cause of
 the vnite of the person / all those thyngs
 are well and a ryghte geuen to **Chri**
ste: whiche are agreynge to hym as tou-
 chynge his humane nature / soo that we
 doo vse the names or vocables of the
 persone / or vocabulis suppositi / as some
 other men do call it. **DJH.** In as
 moche as & **Chri**
ste dothe promyse that
 hymselfe wyl contynue and abyde with
 vs vnto the ende of the world: why was
 he lyfted vp into heuen bodyly in the
 syghte of al his disciples: **MA.** To this
 question dothe the apostle make an-
 swere in the thyrde chapiter to the Co-
 lossianes. **S**eeche you those thynges
 that are aboute where **Chri**
ste is sittynge
 on the ryghte hande of god. This syght
 was shewed to the bodyly eyes of them:

1. Ioan. ii.

Mat. xxiii.

Actuum. i.

The expositiō

whereof we
be assured by
Christes passi-
on & death.

whereof by
his resurrecti-
on.

whereof by
his ascension

1. Cor. vii.

whereof by
that he sitteth
on the righte
hande of the
father.

to shende that he wolde kende and en-
flame our myndes from earthely cares/
vnto the desyre of the heuēly lyfe. Ther-
fore that god hath for cause of our sal-
uacion sent his owne sonne into this
worlde / and hath deliuered hym vnto
the death of the crosse: it maketh vs
certayne and out of doubte / that by hym
we are deliuered from the kyngdome of
the deuill / and from the bond of synnes.
And in that he rose agayne: there is ge-
uen sure truſte and hope to vs that we
shall reuiue agayne at that daye / which
he hath willed to be vnkowne to vs:
euen with the same bodyes whiche we
do nowe beare about. And in that he
hath ascended into heuen: he hath by
an euident argument taughte / that we
sholde nat seche true felicity here in this
worlde / but that we shold vse this worlde
as it were a thorowfare / as though we
dyd nat vse it / & that we shold translate
all our cares and thoughtes vnto that
heuenly and eternal lyfe. And in that
he sitteth on the ryghte hande of the fa-
ther: it dothe engendre and cause in vs
a greate securite / so that we do nat feare
any of all the displeasures or fearfull
thynges / that are in the worlde / for as
moche

moche as we haue so frendly and also so
 myghty an aduocate in heuen. But lesse
 this so great goodnes of the lord myght
 prouoke vs to synne y^e more boldly and
 more largely: it is added straghte-
 wayes after. * From thense shal he come
 to iudge the quicke and the deade: that
 we shold haue vnderstanding and know-
 ledge/that suche persones oughte there
 to loke for a sharpe sentence of the iudge
 without any mercy or fauoure: whiche
 here haue despised & wolde nat regarde
 the goodnes of y^e redeemer. * The more
 that hath ben geuen to vs: so moche
 the more shall be required of vs/and the
 straghter accompte shall we geue. For
 he shall come than nat in the forme and
 maner of a seruante: but in the maiesty
 of his father/so as he himselfe speaketh
 evidently in the goipell of Mathew.
 ¶ whan the son of man shall come in
 his maiesty / and all the aungels with
 hym: than shal he sitte vpon the seate of
 his maiesty/and all peoples shall be ga-
 thered together afore hym: There shall
 be made an euidente and one euer-
 lastyng separation and disseuerynge of
 the godly people / from the wycked and
 vni godly

Luce. xii.

Math. xxb.

Math. xlii.

The expositiō

ungodly people: & when the trānell net
shall be full drawne to the see banke .

The same thynges doth Peter preache
in the .x. chapitoure of the Actes. This
is he/which is ordained of god y^e iudge
of the quicke and of the deade. He whi-
che here dyd suffre/ & was cōtented to be
iudged vniustly for our sakes: that there
iudge the whole world/ and shall rendre
or geue to euery man accordynge to his
workes/whether they be good/or badde
DIS. why wolde god / that the daye
of iudgemēte sholde be vncertayne and
vknōwne to all men? MAS. Clerly
for the same cause/ for whiche he wolde
that eche one of vs sholde be moſte cer-
tayne of his owne dyinge daye: and yet
for al that be vncerteyne of the same(for
there is no mā/that do wteth/that hym/
selfe shall ones dye:but no man doth yet
for al that knōwe certaynly / when he
shall dye) to ther^e ente that we sholde
euery houre be redy to departe and dye/
yf god shall call vs from hence. DIS.
why is it added here the & quicke & the
deade? For howe can deade bodyes be
iudged: M. The symbole/i as much as
it is whole taken out of the scriptures:it
dothe very conueniently & accordyngly
countre

Actuum. x.

Math. xxv.
Ioannis. v.

¶ Why god
wold the day
of generall
iudgemente &
the daye of
euery mānes
deathe to be
vknōwē to
vs.

What is mēte
in the Crede
by the quicke
& the deade .

countrefayte and expresse the wordes of the scripture. Certayne men do interpret here by the quicke godly persones/ and by the deade vngodly persones: but this interpretation is somewhat to farre fetched. To the symbole whiche was ordeyned for symple persones: symple and playne thinges are mete and conuenient.

It is more probable by the deade to vnderstande those that haue departed from theyr bodies afore the daye of iudgemente (for as sone as they shall be reuiued & risen agayne: they shall be iudged) and by the quicke / those / whome that daye shall fynde lyuyng in body / whiche persones certayne men do beleue / that in the very taking vp and passage into the ayer / they shall dye / and forthwith lyue / agayne. Other some agayne do thinke / that they shall nat dye: but yet that they shall be chaunged to immortallite. Neyther of these .ii. sentences or opinions doth the auctorite of the church reiecte or disallowe / albeit yet that opinion whiche thinketh / that they / whiche shall than be founde lyuyng in body / shall nat dye / but shall be translated to immortalyte: is more agreying to the wordes of sayncte Paule in the .xv.

The deade.

The quicke.

Two opinions concerning them / whiche shall be lyuyng at the daye of dome.

The expofycyon

chapter of the fyrſte epiſtle to the Cor-
inthians/ and in the.iii. chapter of the
fyrſte epiſtle to the Theſſalonians. But
deuoute fayth doth nat loue cōtencion.

A notable
queſtion.

Q. what nede any iudgement to be
made than: ſeyng that the ſoules forth-
with after that they are departed from
the body/ are iudged alredy: ſo y^t eyther
if they haue departed from hence beyng
pure and clene/ they do go to the heuena-
ly lyfe / or els if they do departe in bon-
dage of ſine/ they are drawne ſtraighte
to hel. Or els if they be defiled wth any
ſmalle ſpottes / they are borne into the
clenſynge fyere of purgatory what ſo
euer or what maner one ſo euer that
fyere of purgatory be: **A**.

Answer.

There were certayne men/ whiche taught that
neither the wicked ſpirites/ neither the
wicked ſoules/ ſhall be geuen to eternall
penſhementes and paynes afore that
laſte daye of the world: neither that the
ſoules of good and godly men ſhall en-
ioye the heuently lyfe afore the ſayd daye.
But the opinion of theſe men the aucto-
rite of the church hath reiectred and
diſallowed. But this thyng is prouably
beleued that to the wicked ſpirites after
that generall iudgement the tourmentes

It is an here-
ſy condemned
by the church,
that no
ſoule ſhall
neither be in
heuen, nor
hell afore the
day of dome

an d

and paynes shall be augmented and encreased: and that wicked men shall than fully suffice paynes in soule & body bothe together/lyke wyse as also the felicity of good men shall than be full and pighte/whā they shall haue receiued theyr body than beyuge glorified: that the same body / whiche they haue had a minister of good workes/and a partener of afflictions / the same they maye haue also a felowe & partener with them of rewarde and ioye. D. If all the men & women which haue ben by the space of so many thousand yeres syns the creation of the worlde/shall stande afore Chrystes seate of iudgemente: I beseeche you / what courtē shall that be / able to receiue and cōtayne so great a multitude: D. What tyme shall be sufficiente to the discussyng and examynyng of so many mennes dedes: R. The scripture forsothe (as I haue tolde the heretofore) dothe attempte and shape her speche accordyng to the affections of men / applyng her selfe to our dull & slowe vnderstandyng: whan she saythe that & all men shall be presented and broughte forth vnto the iudgemente seate of Chryste. Lyke wyse and after the same maner as it saythe/

Ro. xiii.

R. ii. that

The expolycyon

- Mar. v.** that **G** some men shall be in daunger of iudgemente / and other some in daunger of a couſyle and other agayne in daunger of hel fyere. And alſo whan it ſaith /
- Math. xii.** that of euerie idle worde an accompte is to be geuen at the daye of iudgement. Agayne whan it telleth / what the iudge
- Math. xxv.** ſhall ſaye to them that ſhall ſtande on the ryghte hande and what they ſhall aũſwere to hym agayne / lykelwiſe what they ſhall aũſwere / or what ſhall be ſayde to them / whiche ſhall ſtand on the leſte hande. The iudgemente of god / is done farre after another maner / thā the iudgemente of men is done. And yet ſhall it nat therfore nat be verily done: becauſe it ſhall nat be done after the maner of men. This is very true that Chriſt ſhall appere in his body glorified vnto all men / to good men vnto theyꝝ ſolace and ioumforthe / to wicked men to theyꝝ ſcare and diſcōforthe. For this thyng do the aungelles expreſſly ſaye
- Actuum. i.** in the actes / whiche dyd appere forthwith after that our lord was aſcended into heuen. This Jeſus which is taken vp frō you into heuē: euen after y^e ſame maner ſhall he com / as you haue ſeen hym goyng. He ſhall com euen the very ſame

same/he shall be iene in the shape of mā/
but than shynynge with the glory of im-
mortalyte. But all this busynes shall be
done in a momēte and as you wolde say
in the twynclynge of an eye. Neither
shall there than nedde any longe or dyl-
gente examination or tryall: whan all
the secretes of mānes hertes shall be
open/ and whan euery mānes owne con-
science shall condemne hym. And the
bodies beynge than chaunged to im-
mortalyte shall not thā (as they do now)
occupye space of place/ as touchynge to
the thre maner dymensions / that is to
witte lengthe/ bredthe/ and depthe: but
innumerable bodies shall may than be
contayned in a very lytle space. For els
in ines witte myghte greatly meruayle
howe it may be/ that helle/ whiche they
do prouably putte too be in the loweste
partes of the earthe: shall be able to re-
ceyue so many bodies. **DISC.** why
dothe the quierers in the Crede that they
do synge: adde here these wordes *Quis*
regni non erit finis (that is to saye) of
whose kyngdome there shall be none ende
MASS. This particle was added out
of the wordes of the aungell/ which (as
we do rede in Luke) spake in this wise to

The generall
iudgemente
shall be don in
the twynclig
of an eye.

Luce. i.

MASS. the

The expofeyon

the blessed virgine. **¶** And the lord
god shall geue too hym the scatle of his
father/and he shall raygne in the howse
of Jacob for euermore. And of his kyng
dome there shall be none ende. And this
particle was added and putte to because
of certayne men/whiche dreamed certai
ne wonderfull blasphemies of the perio
des and reuolutions of yeres / whiche
Plato dyd put/ of whiche Origene toke
his croute(yf it be so/ that he dyd thyn
ke that thynge in very dede : whiche he
hathe recyted & rehersed / rayther than
affirmed with asseneratiō in his booke)
that is to witte/that after certayn thou
sandes of yeres / of sendes shall be made
aungells/ and of aungells be made sen
des. And that they whiche are damned
in the fyere of helle: shall ones be deliuer
de from theyr paynes / and beyng put
ged / shall retourne agayne to felicyte
and blysse/ and finally that Christe shall
be crucified agayne. And so that the
kyngdome / whiche Christe hathe pur
chaced and gotten too hymselfe by his
death: shall ones haue an ende. This
is a more sonde and folyshe blasphemye
than that it is worthy to be confuted.
But yet because there were some amōg
the

Why in the
Crede of the
masse/it is ad
ded. *Quis
regni nō erit
finis.*

Diligens.


the Brekes / whiche dyd somewhat eas-
 seme and regarde this dycaime oz tryf-
 lyuge opinion: the churches of the easse
 dyd adde this particle. ¶ And of his
 kyngdome there shall be none ende.

The kyngdome of the deuyll is dissem-
 bled for a season: whiche euen now we also
 dothe rebell & warre agaynst the kyng-
 dome of Christe. Lyke wise the raygne
 of Antichriste shall laste but a while / but
 the kyngdome of Christe / after that it
 shall be clensted and ridde clene from all
 rebellion of the euyl persones: it shall
 continue and endure for euer / soo as the
 prophete Daniell hat euidently prophe-
 cied in the. vii. chapitoure. For after y^e
 he hath described his comynge
 with maieste / and with many thousan-
 des of aungels / and by & by / after hath
 described the dreadefull iudgemente / he
 addeth consequently these wordes.

¶ And he hath geuen to hym power: Dani. vii.
 honour / and kyngdome / and all peo-
 ples / and tribes / and languages / shal do
 seruire to him The power of him shalbe
 an eternall power: which shal not be ta-
 ken away fro hym / and his kyngdome
 shalbe a kyngdom / which shal not be cor-
 rupted oz destroyed / thus farforth this

¶.iiii. Crede

The expofycyon

Crede was fufficiente: yf the worlde had
by fymple faythe holden and kepte faft
that/whiche was taughte them. But
for as muche as the peruerfite of hereti-
kes dyd brynge in certayne wicked here-
fies & erroniuſe opinions of the thyrde
perſone/ which is the holy ghoſte: and
becauſe it ſemed to haue ben ſomewhat
to darkely ſpoken and to obſcure ſignifi-
cation to haue ben geuen of the diſpen-
ſation of the church in this worlde:
therefore was this parte added/ which
bothe dothe more clerely and euidently
challenge and mayntayne to the holye
ghoſte the diuine nature/ which he hath
cōmune to hym with the father and the
ſone: and alſo doth playnly and lyghte-
ſomly expreſſe and declare/ what gouer-
nance is in Chriſtes myſticall bodye/
by the holy ghoſte/it dothe therefore re-
pete agayne the thyrde perſone ſayinge
 I beleue in the holy ghoſte: that by
the ſame wordes profeſſyng hym in the
thyrde place/ it myght declare the diſtin-
ction of the. iii. perſones as touchyng
to theyr appreties & the egalyte & euēnes
of the as touching to theyr nature: lyke
wiſe as no mā doth beleue with a chriſtē
beleſſe/ no mā doth ſette hiſ moſte cōfi-
dence

dence and trust) in a creature/ but in the
onely god alone. He that p̄fesseth hym-
selfe to beleue in the holy ghost: do w̄tles
he professeth hym to be god / & that not
another god/ but the same god. Certayn
men haue sayde that the holy ghoste is
not a substance: but that he is noughte
els but the concitacion or styrrynge of a
godly mynde. But this motion or styr-
rynge of our mynde is in dede caused
and cometh of the holy spirite: but it is
not the verye holpe goste selfe (lykewise
as imagination cometh of y^e soule/ but
yet is it not the very soule selfe) For the
sayde motion or styrrynge of the mynde
in vs is an accidente: but that thyng
that is god/ is neyther accidente/ neyther
is it mengled to any accidente. Other
some agayne haue sayde/ that the holpe
ghoste is a creature added as a minister
or seruaunte to the sone/ whome also
they do make a creature. And these men
do openlye denye the holpe ghoste to be
god. But our lord whan in the forme
and maner of baptisynge he dothe ioyne
the father/ the sone/ and the holy ghoste:
all.iii. together/ he dothe not mengle or
ioyne a creature w^t the creatoꝝ/ neither
an accidente with a substance/ but he

Erroneouse
opinions con-
cernynge the
holy ghoste.

Mat. xxviii.

The expolycyon

The errores
concernynge
the holy gho-
st: ragyd mo-
ste in Grece
lond:

why the holy
ghoste is cal-
led lord

Epilos.

Math. iiii.

hathe expressed thre persones all of one
essence. But because the errores con-
cernynge the holy ghost haue not very grea-
tly troubled and encombred or febled y^e
church of Rome/ but haue mooste speci-
ally and cheefly ragyd amonge the Gre-
kes: therfor hath y^e symbole which was
made in the councell holden at Consta-
tinople/ added & put to/ certayne wordes
of the holy ghost/ callynge hym dominū
lorde and viuificatozem .i. quickener or
maker alyue. In that it doth call hym
lorde: it doth make hym egal to the sone
excludynge the name of a minister or ser-
uaunte / for there are not many lordes /
for the sone is not called lorde of the ho-
ly goste: but the lorde of all thynges cre-
ated / whiche dominum or lordshyppe is
cōmune to all .iii. persones. Howe be it
this greke word **Επιλος** is not alwaies
a worde of dominion or lordshyppe: but
otherwhyles it is a worde betokenynge
authorite / nowe is the holy ghoste au-
thour of all those scriptures: whiche the
church accōpieth for diuine scriptures
and of which the authorite is inuolable
but because the father hath in y^e gospel
testified & witnessed of the sone. This is
my welbeloued sone hearken to hym / ge-
uynge to hym / most soueraigne & hygh

authorite: lest any man shold thynke or suppose that the authorite of the holy spirite were lesse than the authorite of the sone/ they dyd adde & put to/ Πνευμα κyzion. i. the spirite the authour/ & in that it doth cal hym viuificatorē. i. quic- kener or lyfgeuer: it doth agayne make hym egall to the sone & to the father/ for our lord saith in the gospell of Iohan. As the father doth raise quicken vp/ and make alyue those that are deade: so both the sone also quicken & make alyue whō he lyke. Leste any man therfore sholde thynke / that the holy ghoſte were here excluded: they added et viuificantē. i. & quicknyng or makynng alyue. And lyke- wise as this difference there is/ that the sone hath spoken openly in fleſhe/ & the holy ghoſt hath spokē by the prophetes & the same dayly dothe speke secretly by the churche: euen so dyd the sone bodily raise vp deade men beyng both the au- thour & also p^r sp^rit frut of resurrection: but the holy ghoſt by pardonynge & for- geuyng synes/ doth spiritually quickē & make alyue/ for synne is the death of the soule/ frō which to reuoke & call agayne any man/ is a greatē thyng than it was to raise vp Lazar⁹ beig. iiii. dayes deade out of his graue saue ouely p^r al thyngs

**Et spūm do-
minum.**

wherthe same
ghoſte is cal-
led quickener

Ioannis. v.

The differēce
between the
speakynge of
the sone & the
speakynge of
the holy ghoſt
is & the differ-
ēce between
the rekenyng
or raisyng vp
deade men of
the one/ & of
the other.

Ioannis. xl.

The expositiō

are lyke muche or egally easy to be done of god. But because this outward spirit or breathe is a thyng inconstante/ was ueryng/ & vnstable: lestt any man sholde ymagyne ony semblable and lyke thyng of the holy ghoſte/ they called hym Expiration: that is to saye: of substantiaill and stronge inuolable authorite. And in the gospel of Iohan our lord he hymselfe calleth hym the spirite of trouthe. Thus muche as touchynge difference. Nowe on the other syde because by the sendingynge forth and receyvinge in agayne of breath or ayer by course/ we do lyue bodily: the holy ghoſte very conueniently and accordyngly is called & spiritus uiuificator. i. a quickenynge spirite whiche doth geue vnto vs/ causeth that we do lyue as touchynge the better parte of vs/ that is to witte the soule. Agayne because this breathe or wynde seemeth a certayne cruel and vnnmercifull thyng: whan it dothe rayse or styre vp waues in the see/ & whā it doth cause the earth to shake or quake/ and whan it teareth the trees in sondre: they do geue to the holy ghoſte goodnesse. **DJ.** why is he called holy? **AA.** For a difference from other spirites/ for we do rede in the scriptures: that

Iohan. xv.

Quickenr.

why he is called the holys spirite.

that Saul had an euill spirite sente of
the lorde / and that a lyngie spirite was
in the mouthe of the prophetes. we rede
also of the spirite vertiginis: of the spirit
of sothelayers / of y^e spirite of gelosy / we
rede these wordes / spiritū pessimū. i. the
mooste euill spirite / the spirite of fornication /
spiritum nequam. i. the wicked
spirite / the buclene spirite / the spirite of
this worlde / the spirite of Satan / & we
rede also the proude and highe spirites
of man / as in the. xvi. chapitoure of the
prouerbes. Ante ruinam exaltabitur spi-
ritus. i. Afoze his decaye and fall his spi-
rite shall be lyfted vp in pride. Item all
these spirites is the holy ghooste separa-
ted and disseuered / whiche maketh men
for proude and highmynded / meke and
mylde / whiche ryddeth and deliuereth
men from all compaignie and felowshippe
of Satan / whiche inspireth to men the
very despisyng of this worlde / whiche
by faythe purifieth and clenseth the her-
tes of men / whiche driueth awaye all
malice and wickednesse / whiche geueth
true charite / that is not misdemyng ney-
ther thynket ouy euill / which openeth
y^e secreth mysteries of y^e scriptures whi-
che ledeth into euery verite & trouth. D.

i. Regum. xix.
and. xvi.

Leuit. xx.
Actuum. xvi.

Actuum. xix.

what merual
louse chāges
the holy goot
worketh in
mānes soule.

i. Cor. xiii.

i. Cor. ii.

Johan. xvi.

The expolycyon

Are nat aungelles also called spiritus sancti id est holy spirites: **¶** **¶** . Yes verily / and so are they in very dede. So also the spirite of man is well called holy : but there is but one spirite alone / whiche is by nature holy / and which of it selfe dothe sanctifie and make holy all thynges / that are verily holy. what so euer thyng is without body: by a general name is called spiritus a spirite or ghoſte. So is god in the goſpell called a spirite whiche name is commune to all the thre persones as concerninge the diuine nature / but whan we do appely and ſpecially meane & ſignifie the thyrde person : we do call hym the holy spirite or ghoſte / the spirite of god / the spirite of Chriſte / spiritum paracletum. i. the spirite that is cōſorter or aduocate / and the spirite of trouth. And agaynſt them whiche denyed that the prophetes made theyr prephcies by the inſpiration of the holy ghoſte / but by a phanaticall or madde and vayne spirite: the Synode of Nice or of Conſtantinople hath added this particule **¶** Qui locutus eſt per prophetas (that is to ſaye) which ſpake by the prophetes: that we ſholde vnderſtonde & haue in knowledge / that bothe

teſta

Spiritus.

Johan. iiii.

By what names the holy ghoſte is called in the ſcripture.

testamētes were taughte and geuen by
one and y^e same spirite/ and that it was
none other spirite whiche spake by the
mouthe of the holy prophetes: thā euen
the very selfe same & whiche descended
vpon our lord in the lykenesse of a dowe
and in the lykenesse of fyre cam vpon
the disciples/ and which euen this daye
resteth betwene the brestes of the spous-
seffe the churche. ¶ **D**. Dyd the holy
ghost take vpon hym the body in which
he appered: so as Christe toke his body
vnto hym: **A**. No verily/ for Christ
toke an humane body into the vnitie of
personage: but the holy ghoste dyd so
take vnto hym a body / as aungels do
ofientymes appere in the lykenesse of a
man. Those are but bodyes assumpte/
and nat naturall bodyes. The same
synode dyd adde these wordes also.

¶ **Q**ui cum patre et filio simul adora-
tur et conglorificatur. i. whiche is wor-
shipped and glorified together with the
father and the son: to thentēre that they
myghte the more exclude the blasphemy
of them/ which do make the holy ghoste
inferiour to the son. For creatures are
glorified & honoured: but wth the father
& the son nothig is honoured/ saue only
that


Luce. iii.

Actuum. ii.

A notable
question.

Answer.

It was no.
natural body
that the holy
ghoste appe-
red in.

The expositiō
that / that is god . Under god and for
godes sake / holy men also are honoured
but with god / nothyng is honoured or
glorified / but that which is all one with
hym . And for the same purpose also is
added this clause .  Qui ex patre
filius procedit (that is to saye) whiche
procedeth of the father and the sonne .
For as the sonne is argued and proued
to be of the same substance with the fa-
ther / because he is begotten of the father:
euen so is it concluded & gathered that
the holy ghoste also hath the same natu-
re with them bothe / for as muche as he
procedeth & cometh forth of them bothe:
how be it these wordes & filius . i . and of
the sonne / seemeth to haue ben added of
the Latyne men / likewise as in the sym-
bole of Athanasius: for as muche as this
particle neither is hadde in the Breke
symbole / whiche we hadde set afore the
newe testamente in our seconde edition
of it / neither yet in any symbole whiche
is recited in the canon lawe / for I suppo-
se it was not then yet receiued / namelye
in the churches of the east / that the ho-
ly ghoste dothe procede from bothe / nei-
ther was the confession & knowlegenge
here of exacted of Christen men / but it
was

was sufficient to professe/that he proceeded frome the father / and that he dyd contynue and abyde in the son / as it is expresse in the lyfe of sayncte Andruc the apostle . Nat for that they dyd deny hym to procede also from the son: but for that they durste nat lastly affyrme this thyng/ vntyll that our lord dyd reuele and shewe it also vnto them. For nat e uery thyng that is sente of any persone/ dothe forthwith procede frome the substance of hym / of whome it is sente . A temporall sendyng/ is one thyng: and an eternall procession oz comyng forth/ is another thyng . ¶ . Seynge that the fathers with so many wordes dyd study and go about to exlude inequality why dyd they nat breffly and expressely pronounce/that the holy goste dyd procede beyng god of god : in as moche as they haue diligently expresse of y^e son/ that he is god of god / lyghte of lyghte/ very god of very god : For so sholde all cauillations vtterly haue ben excludet. ¶ . To this/ I can nat tell what answer I sholde make/ saue only/ that the metuailouse religion and feare/ whiche the olde fathers hadde to speake of the dyuine matters/ and the wicked babling

Deum de deo/
lumen de
lumine/deum
verum de deo
vero.

The religion
& feare that
the olde fa-
thers had to

The expolytyon

**Speake of di-
uine thynges.**

and talkatiuenes of certayne persones/
was y^e cause/why they had leuer shewe
and demoustrate by circumlocution the
name of god/ than to expresse it: to the
tente that both the godly myndes shold
vnderstonde and perceiue the mystrie/
and wicked persones shold nat be pro-
uoked to blasphemy. But that thyng/
which that Synode dyd bitter by circū-
locution: saynge Athanasie doth expres-
sly pronounce / saying. ¶ The father
is god / the son is god / the holy ghoſte
is god. And yet are nat ther thre godes/
but there is but one god. **D**. why do
they attribute and assigne to the holy
ghoſte/goodnes and charite: **A**. Be-
cause vnto goodnes or beniguite two
thynges do belong/ that is to wytte for-
geuenes of synnes/ & geuyng of gyftes:
vnto charite appertaineth conglutina-
tion or ioynynge together. Lykewise as
the membres and lymmes of our body /
do cleue together whole by y^e benefight
of the spirite: euen so the mysticall body
of Christe is ioyned and knyt together
by the holy ghoſte/Christe in the spirite
of god dyd caste out deuils. And he cal-
leth the holy ghoſte the spirite of god.
But by synne wicked spirites do raigne

**Why goodnes
& charite are
attributed to
the holy
ghoſte.**

Luc. xi.

Math. xii.

In a man / as our lord dyd manifestly
 teache in the parable of the spirite/
 that was driven out / whiche returned
 agayn into his empty house with seven
 spirites more wicked than hymselfe . &
 Therfore the good spirite is conueni-
 ently sayde / by abolishing and puttyng
 away synnes to drive out euyl spirites.
 which whan it is done: it doth nat suffice
 the house to be empte or voyde / but doth
 garnishe and adourne it with diuerse
 gyftes or graces / that the vices driven
 out shold haue none entrance in agayn.
 And therfore * that blasphemy whiche
 is committed agaynst the holy ghoste /
 is sayde in the gospel to be irremissible /
 and suche as can nat be forgiven . For
 what hope of remission dothe that man
 leue to hymselfe: whiche dothe prouoke
 the authour of remission & forgiveness?
 * For charite (as sayth sayncte Peter)
 dothe couer or hyde the multitude of
 synnes. And to that synfull woman / of
 whome mention is made in the gospel /
 * many synnes were forgiven / because
 she loued moche . Beside this / our lord
 geuyng auctorite to his apostles of for-
 geuyng synes / breathed vpon the sayig.

Luc. xi.

Math. xii.

Math. xvi.

i. Petri. iii.

Luc. vii.

A. ii.

Take

The expolycyon

Joan. xx.
Goodnesse of
librralite.
1. Cor. xii.
Rom. xii.
1. Cor. xii.

Psal. lxiii.
Ephesi. iiii.

What this
worde bonus
doth signifie
otherwhyles.

Take you the holy ghoste. Benignite or liberalyte is declared in this / that the gyftes whiche saynte Paule reherceth very many and diuerse: are called the benefightes of one spirite/whiche distributeth at his owne pleasure to euery man/accoordynge to the measure & quantite of his faythe/ yt is the maner of the that do triumphe: to scatter & caste from a hyghe place/monaye or other gyftes amonge the people. So lyke wise Christe after that he was ascended into heuen/ there to make a triumphe: accoordynge to the prophetic of the Psalme wyter. The ledde captiuite captiue leding away w^t hym those whome he had taken out fro hel/ neither cotēted w^t this: he gaue gyftes to men lest he behynd hym i earthe that is to witte/ y^e gyftes of pphetic/ y^e gyftes of tonges/ the gyftes of knowlege the gyftes of curynge maladies or diseases / the gyftes of expulsions agaynste popsons & wicked spiritys. Wressly became the hole company of all vertues/ which gyftes euery one Christe hath distributed to his seruantes/ & dayly doth distribute by his spirite. For this worde bonus. i. good to latyne men dothe sowne and signifie otherwhyles mylde & gentle

oz mercifull/ and otherwiles bountuose
and liberall. Therefor saynte Paule pro
uokynge the Galathians from vengean
ce to humanite and gentylnesse/ doth in
culke & oft repete the name of the spirite

sayenge. ¶ yf we lye in the spirite o Galat.vi.

bzetherē: let vs walke also in the spirite
yf ony man shall be prouoked oz taken in
ony synne: you that are spirituall instru

cte and amende hym that is suche one/
in the spirite of mildnes. Dauid saythe. Gal.c.xlii.

¶ Thy good spirite shall cōducte and
lede me in to the righte londe. ¶ And

saynte Paule sayth. The charite of god Rom.v.

is spredde oz poured abrode in our her
tes: by the holy spirite/ whiche is geuen

to vs. And writynge to the Romanes/
he calleth that the spirite of adoption/
by whiche we do crye father father.

Lyke thynges doth he write to the Ga
lathians. ¶ Because you are the sonnes of

god: god hath sente the spirite of his
sone in our hertes cryinge father father

These two wordes sone and father are
names of loue/ whiche no man can tru

ly pronounce and speke/ but by the bene
fichte of the holy ghoſte: lykewise as ac

cordynge to the testimonie of Saynte
Paule. ¶ Roman doth call Iesu lorde/ Galat.iii.

¶ I. Cor. xii. R.iii. but

The exposycon

Rom. viii.

but in the holy ghoſte. Thoſe men that
haue the ſpिरितe of this worlde: do falſly
crie & father father. They do falſely ſaye
to Chriſt lord lord/ whoſe ſpirit they
do wante. ¶ For who ſo euer hath
not the ſpirit of Chriſt: y^e man is none
of Chriſtes. And lykewiſe as the holye
ghoſte is that ineffable bonde or knotte:
by whiche the thre perſones are inſepar
able ioyned among them ſelues eche to
other with eternall cōcorde: euen ſo the
ſame ſpirit with an vnloſeable bonde
dothe ioyne the ſpouſelle of Chriſt to
her ſpouſe / and alſo dothe couple and
knytte to gether all the mēbres of Chriſ
tes miſticall body with a ppetuall bonde
of loue amonge themſelues / euery one
with other. ¶ I S. yf the holy ghoſte
doth procede of the ſubſtance of god the
father & of the ſone/ what dothe let/ that
he may not be called ſone: ¶ M A T T H. I.
Saynte Cyprian/ bilary / & Auguſtine/
thoughte it ſufficiente to aunſwere/ in
this wiſe to this queſtion / becauſe the
ſcripture dothe call the ſeconde perſon
ſone/ and ſayth that he is begotten and
borne of the father/ but it doth in no pla
ce ſaye / neither that the holye ghoſte is
begotten or borne: neither dothe it call
hym

hym any where sone. This aunswere /
whiche so excellent men thoughte suf-
ficiente: it is conueniente and mete for
the to be contented withall / yf out of
two fountaynes or springes one ryuer
dyd issue: that riuer mighte well be saide
to come forth or to be sente from bothe
those sayde springes / but yet holde it
be called the sone of neither nouthen of
them bothe. **D J S.** Is it sufficiente
than/ to beleue this y^e you haue taught
me: as touchyng to the holy ghoſte;

MA S. No verily/ but you muſte alſo
beleue/ y^t this ſpīte which was a fore
ſayde of the prophetes/ and promiſed of
Chriſte/ dyd on whitſonday come down
vpon the Apoſtles and Diſciples ſoo as
ſaynte Luke reherſeth: becauſe of the
wicked and blaſphemouſe arrogance of
certayn perſones/ whiche haue not ben
aſcapde to ſaye / I am that comforter/

G whome Chriſte promiſed to you /
for to lede you in to all verite and truthe
whether he were Maniche/ or whether
he were Baſillides/ or Montane/ or any
other of thoſe execrable names. **D J S.**

That/ whiche came downe vpon the di-
ſciples and whiche was geuen to them

A. iiii. that

Actuum. ii.

Joan. xiiii.

Actes. ii.

Actuum. viii.

The expolytyon

**A question
notable.**

Answer.

that were baptized/ by layeng on of the
Apostles handes / whether was it the
very substance of the holy ghoſte: or els
was it ſome gyfte & efficacie of the holy
ghoſte: **Q. A. S.** It is more prouable &
lykely / that the holy ſpíríte / whiche as
touchynge to his diuine nature fyllyng
all thynges dothe contynue and abyde
vncōprehended: was there after a cer
tayne ſpeciall and peculiare maner / vn
der a viſible ſygne / as touchynge to the
propertie of his perſone. But to entre
medle with theſe matters nowe at this
tyme: is (as it is wonte to be ſayd in the
prouerbe) to lepe ouer the hedge / & paſſe
beyond the boundes. Thou haſte nowe
gotten knowledge of the ſpíríte / that
ſanctifieth all thynges: nowe hearken
ſomewhat of the church / that is ſancti
fied of the ſayde ſpíríte. **D. I. S.** yf there
haue ben a ſocietie and felowſhippe of
all holy men frō the begynnynge of the
worlde / and yf that all godly men haue
hadde the holy ghoſte preſent with thē
why was there no name to this ſecrete
ſocietie afore the tyme of the lawe: For
after the lawe geuen / it was called the
ſynagoge / and after the Goſpel geuen /
the name beyng chaunged / it was cal
led

led the churche. **Q. A. B.** what name it hadde afore the olde lawe geuen: it is not euidently knowne of vs/ but yet that it hadde some name: is very prouable & lykelye/ seynge that the thyng was all one. Christe hathe at all tymes knowne and acknowledged his spousesse / neyther hathe she at ony tyme wanted the spirite of Christ. But in the begynnyng lykelike as few men hadde knowledge of the dystynction of the persones/ but they dyd professe one god(which speche doth comprehend secretly and closelye thre persones) and fewe men dyd knowe the persone of the sone / and fewer dyd knowe the holy ghost: euen so was this socyete or felowshyppe amonge a fewe persones / and it was coarcted and constrained within narrowe meares or bowndes/ euen vntyll the lyghte of the gospel came. But after that Christ (the nature of man takē vpon hym) was cōuersante amonge men/ & that after he hadde redeemed his spousesse with his owne deathe and hadde euidently ioynded her beyng made cleane with his owne bloud/ vnto hymselfe/ and hadde euidently and abundantly poured forth his spirite/ & after that the grace of the gospell was plens-

The churche
stode in a verie
fewe persones
at the
begynnyng.

The expolycon

trouly flowe i/ not into one natiō alone/
but into the whole worlde: the Apostles
chaūged the name of the synagoge into
the name of the church. And it is not to
be dowted / but that it was done by the
suggeſtiō & inspiratiō of the holy ghoſt.
D. I longe to here the cauſe hereof. A.
Although there where no ſuch differēce
in y^e word; as there is: yet dyd y^e chaūg
of the name make for y^e glory of the goſ
pell. The name of ſynagoge was recey-
ued & cōmunely vſed among all men for
the cōgregatiō of the Jewes/ which pro-
feſſed the lawe of Moyses now likewise
as y^e lawe of Moyses was hateful to al
other natiōs: euē ſo was the name of ſy-
nagoge vnpleaſaūte & miſphynge to the
eares of the gētiles, but the apoſtles/ whā
they were cōmaūded of our lord to pche
the Goſpell to euery creature/ not onely
within the termes & limites of Jewry &
ſamary/ but euē vnto y^e vttermoſt part;
of y^e world: & alſo beig taught by y^e holi
ghoſt/ dyd know/ y^e there ſhould certayne
Jewes afterwardeſ ſprynge vp or ryſe/
which wold face abowt to obſcure & de-
face the grace of the goſpell & the ſaythe
in our lord Jeſu/ teaching y^e there was
no hope of ſaluatiō to any mā unleſſe he
were circumciſed/ & ſo by this ſymbolc &

why the Apo-
ſtles chaūged
the name of
ſynagoge: in-
to the name
of the church
of cōgregatiō

Mat. xxi.
Luce. xxiij.
Actuum. i.

Actuum. xv.

as it were/ by an earnest peny genē dyd
 p̄sente the hole lawe of Moyses: y^e apo-
 stles I saye therfore wolde declare/ that
 the ceremonies of y^e lawe frō thēscforth
 shold be abolished & put away/ & wold al
 so declare the newnesse of grace/ by cha-
 ungyng the olde vocabules or names/
 in the stede of the lawe callynge the gos-
 pel/ that is to witte a glad tydyng/ & in
 stede of synagog now namynge the chur-
 che or congregation. For the lawe dyd
 threātē & manace punishemēt/ exactyng
 of men by cōpulsion the obseruation or
 fulfillyng of the cōmaundemētes. The
 gospel by y^e grace of y^e spirit/ & by faith
 in Christe Jesu/ without the workes of
 the lawe/ wth p̄mise eternal lyfe/ now if
 the stiffnes & froward stubbornesse of the
 Jewes was so great/ y^t the apostles were
 scarcely able w^t much busines to exclude
 theyr supstitiō: how muche more harde
 thyng wold it haue ben to do the same if
 in stede of the churche the synagoge had
 ben preached hearing styl the olde name
 they wolde haue wende & supposed/ that
 there had i the thyng also nowhit at all
 ben chaūged. D. Is there thā also i the
 wordys some differēce & diuersiter. **MA.**
 Bothe wordes/ that is to witte Syna-
 goga and Ecclesia are Breke wordes

The lawe.

The gospel.

Synagoga.
 Ecclesia.

The expofition

and Synagoga is fayde of the greke
uerbe synagēn: whiche signifieth as
much as cogere. i. dyue together in
one Ecclesia is fayde of the greke uerbe
Ekkalein: whiche signifieth as much
as euocare to call out or to call forth.

Ecclesia.

Synagoga.

The forme worde therefor that is to
witte synagoga is more mete and agre-
yng to the grolle/ carnall / harde/ and
ftoburne rebellpoule natiō of the Iewes
whiche with feare of punifhement / or
with hope of carthely cōmodities: were
kept in/ or holden backe by the lawe as
it were within hedges or rayles / that
they holde not rūne or falle into all wic-
kednelle and synne. And the latter more
worde/ that is to witte Ecclesia is more
mete and conueniente to the Gentiles:
whiche dyd lightly and easily obay the
gospell/ beyng allured by theyr cares /
whiche thyng belongeth to men: & not
drawne by the nofethrules/ after the ma-
ner of bugles or other brute beastes.

**Ecclesia.
Church.**

A flocke of beastes is gathered together:
but men are called forth into an assem-
ble/ not to worke accordyng to the cere-
monies of the lawe: but to geue care &
heark. For sayth (as sayth saint Paule)
his by heartyng. The Gentiles were
called

**Rom. x.
The obedien-
ce of the gen-
tiles.**

called forth from deade idoles / to the ly
 upnge god / from the darknesse of igno-
 raunce / to the lyghte of the Euangely-
 call verite or trouthe: & they dyd obeye
 and folowe. The Jewes were lyke wise
 called out from ceremonies / to true holp-
 nes / from shadowes / to lyghte / from the
 lettre / to the spirite: and they dyd refuse
 to come. And therefor it is come to passe
 that amonge the Gothes and Vlandas
 the name of the lord is called on &
 worshypped: and on the other syde the
 Jewes do contray wise euen vntyll this
 daye reuile and blaspheme the worshyp
 full name of Iesu in theyr synagoges / &
 do yet serue the lettre / and do resiste the
 holy ghoſte. But where the spirite is:
 there is lybertie. It belongeth to seruā-
 tes to be compelled: but it appertayneth
 to ſones to be called forth wherfor ſaint
 Paule alſo is wonte to name thoſe that
 profeſſe the grace of the goſpell & voca-
 tos ſancton (that is to ſaye) ſayntes cal-
 led / or ſaintes by vocation and calling.
DJ S. what doth this worde & Sanctus
 properly / declare and ſignifie to la-
 tyne men: **M A S E.** That thyng is
 properly called & Sanctum whiche it is
 not lawfull to violate deſyle or breake.

The obſtinacie of the Jewes.

The ſignifi-
 cations of
 this worde
 ſanctus holy.

The expolycon

As the lawes / & the walles / & the pates
of a cytie are therefore Sancta (id est) holy
or inuolable : because they are publyke
or cōmune . And certayne thynges are
therefore sancta that is to saye inuolat
because they are sacred and dedicated to
god / wherfore that thyng is called san-
ctum domino (id est) holy to the lord:
whiche is sacred or dedicated to hym.

Math. xvi. But the vse of this worde is otherwhi-
les translated to sygnifie also clenness &
purite. Nowe the holy churche is so in-
uolable and not able to be hurte : that

(accordyng to the sayinge of our lord)
not the & very pates of hel can preuaile
agaynst it. For none other cause is it
inuolable: but onely because it is dedy-
cated and sacred to Christe /

Joan. x.


& From
whome noman is able to plucke awaye
that / which his father hath geuen hym

Ephc. v.

The churche is also pure and clene : be-
cause Christe hathe & Purified her
and mad her clene with his owne blood
that he wolde make her a spouselle to
hym selfe haupng neither spotte neither
wrinkle. This worde spotte ptayneth p-
pely to heretikes / whiche go abowt to
defyle & make fowle the pure verite : w^{ch}

By Spottes
is betokened
heresies and
erroures.

spyns

sprinklyng to of filthie erreures. This
 worde wyrcle appertayneth to them/
 whiche in dede do beleue ryghte: but yet
 do lede a lyfe defyled with the filthe of
 vices and synnes. wyrcles do betoken
 age. Suche one verily is that olde man/
 whiche we haue receiued of Adam/ and
 whome Paule doth bydde vs  to do
 of/ and to laye frō vs with all the actes
 dedes that do belonge to hym / that we
 myghte do on vs the newe man / and
 being renewed in y^e senses of our mind/
 we myghte folowe the steppes of Christ
 and walke in newnes of lyfe. Christe is
 a delicate and a deynaty louer/ he can nat
 fynde in his harte to loue the synagoge
 beyng wincled with olde ceremonies
 and with the loue & exercise of the olde
 law. Neyther can he suffre oz abyde the
 churches of heretikes beyng disfigured
 and made foule and euylfaoured with
 the leproie & diuerse spottes of false doc-
 trines and erreures. **D**. If the olde
 sayng be true/ that no man lyueth fault-
 les and without synne: where is than
 that spousesse/ which in the canticles is
 praysed / and is sayde **x** to be all sayre
 and beautifull and without all maner
 spotte oz wemine: **MASSHEK.**

Wyrcles do
 signify yeres
 and synnes.

Ephc. iiii.

Roma. vi.
 Christe is a
 delicate louer

Cantic. iiii.
 Rosa pulchra
 et amara in ea
 et macula
 non est in ea.

It is

The expositioun.

It is graūted to very fewe men to lyue without the lyghter / or smaller byces or veniall synnes which by rechelesnes and ouersyght doo crepe and stele upon the nature of man. But these small faughtes / are rather small speckes: thā greate spottes / and lyke wise as they doo dayly spring or rise: euē so be they dayly washed awaye either with prayer / or with dedes of almyse / or with the recōpence and satisfaction of some good worke / & specially and principally with the receiuinge of the body of our lord / but from greate synnes or deadlye crimes / they whiche haue professed Christ / both oughte / and also maye abstayne / with the helpe and aide of the spirite of Christe. **Q. S.** Do not they than / whiche are defiled with great synnes or crimes appertayne & belonge to holy churche? **A. S.** They do belonge / and they do not belonge. In so muche / and as farre forth as saythe dothe remayne hole in them : they do belonge to the churche / neither are they kepte frō the cōmuniō and partetakinge of the sacramentes / excepte it be soo / that for some euident enoymite of crimes they be by the publyke and open iudgemente cut awaye
from

Howe greate
Synners are
of the church
and how not.

from the company and felowshyp of the churche. But because this word Ecclesia id est Churche sayd in his moste propre signification dothe betoken the preuy or secrete society and feloweshyp of them that are predestinated to eternall lyfe / of the whiche company a greate parte lyueth alreedy with Christe / and y^e other parte that remayneth alyue in this world is called for this entente and purpose / that they sholde labour and endeavour themselves vnto most hyghe and p^rfyghte purite: therefore is it wel sayde / that the church hath no spot or wrinkle / eyther by the figure synecdoche / (that is to witte / sayinge that of the whole / whiche is verified of the parte) or els for cause of the marke or ende entended / of whiche ende the logicians also do confesse and graunte a denomination or name to be taken. But yet otherwhyles this word or name churche is so dilated and stretched out so farre : that it dothe comprehend and contayne as many as haue receiued the sacramente of baptisme / whether they do lyue vertuously or other wyse. Sometyme the ministers or iudges of the church are called the churche / to whome we oughte to obaye / all-

what is the churche in his moste propre signification.

How the churche hath neyther spot ne wrinkle.

The expofyce on

thoughe they do openly and in fyghte
lyue an euyll lyfe: as longe as it is fo/
that they do nat commaunde or teache
fuche thynges / as are contrary to gods
des lawe / and may nat stande with his
cōmaundementes/namely if there shold
folowe more trouble and vniquietnes
of the takynge awaye to the commune
weale of fuche thynges/than of the tole
ratyng and fuffryng of them. There are
also x churches or cōgregacions of wic
ked men / whiche the spouse dothe hate.
But whosoeuer professeth the holy chur
che: doth execrate and abiure all schis
maticall conspiration agaynst the tran
quillite of the ecclesiasticall hierarchie/
lykewyse all conuenticles & assemblies
of heretikes/with whatsoeuer gloriouse
title they do set them selues forth to the
sale / for they are innumerable: but the
doue is but only one. D. In the olde
tyme the heretikes also had churches /
in fuche state of thynges / whan euery
one of them dothe crye **Christe** is nat
there/but here is **Christ**: by what marke
or token maye we discern and knowe
that only doue of **Christe** from other?
M. That/which doth swaue and go
alwyse from the holy scriptures: is none

Psalme. xlv.

Lantic. ii.

Marc. xlii.

of the commune Crede. 106
 of Christes. D. But heretikes do euell
 with the very weapons of scripture op-
 pugne and fyghte agaynst the church.
 A. And no meruayle of it / for they do
 folowe that discerpyng spirite / whiche
 dyd assayle and tempte the lorde hym- Mat. iii.
 selfe also vnto wickednes / with the testi-
 monies of scripture wrested & wrenched
 to a wronge sense / but the false interpre-
 tation of scriptures is to be cōsuted and
 disproued and put by with the true in-
 terpretation and declaration of y^e same.
 D. In dede it was no maystry for Christ
 to do so : but it is nat lykewise so easy a
 thyng for vs wretched men to do the
 same. A. It is nat a parte belongyng
 and fitte for euery man / to fyghte or di-
 spute wth heretikes : but it appertaineth
 only to them / whiche are instructed and
 well appoynted with that hole armure /
 whiche the apostle Paule dothe & in Eph. vi.
 certayne places otherwhiles reherce &
 recken vp : but to the / and to suche other
 as thou arte / it is sufficiente to kepe and
 holde faste by stedfaste and sure beleffe
 those thynges / whiche the church hath
 expresse & openly taughte for thynges
 necessary vnto saluacion. D. what
 shall he do / whiche hath receiued bap-

The expositon

tisme/and hath taken instruction of be-
 lesse / in the churche or congregation of
 heretikes: **¶** **A** **A** **S**. Let hym not chaūge
 the baptisme/which he hath receiued in
 the name of the father and the sone and
 the holy ghoſte : but let hym purge and
 clenſe his doctrine/ let hym withdraue
 hymſelfe from vncleane cōgregations or
 aſſemblies/and let hym reconcile hym-
 ſelfe to the holy churche **¶** **D** **I**. But that
 is it/whiche I deſiered to knowe of you
 by what toke or marke the holy church
 may be diſcerned & knowne from other.

Howe / or by
what tokens
the true Ca-
tholike chur-
che may be
knowē from
other.

Q. A. S. There are many coniectures & gesses by which gathered together i one it is easily and son perceiued and espied where the douue is. The fyrst is the au-
thorite of the olde Synodes/ namely ap-
proued & allowed by the ppetuall & cōty-
nuall cōsente & agrement of so many son-
dry ages/ or tymes/ & of so many diuerse
natiōs/ nexte afther this is y^e authorite
of the interpretoures or expositoures /
whome for theyr holynesse the church
hath canonized/ & whose booke the same
church hath appued & allowed not so y^e
it is not lawfull in some poyntes to dis-
sente and disagree from them(for theyr
selues do sometymes disagree not onely
one

How the olde
holpe exposi-
tions of the
scripture are
alowed of
the church :

one of them from another/ but also doo
vary from theyr owne selues) but that
theyr booke are to be redde with reue-
rence. And that which they do teach not
rashely and vndiscretely to be reiecte &
refused . The same (I suppose) is to be
thoughte and iudged of the good & ap-
proued compaynes of diuines / whose cō-
tynuall labour & studie is to synde out/
and to brynge forth to vs the secreete &
hydde trouthe / out of the diuine scriptu-
res . Thyrdly the bredthe or largenesse
is to be consydered / for neuer hath the ony
heresy spredde so large / as hath the Ca-
tholike doctrine. Waste of all the maner
of lpyunge is to be well aduised / & some
what nere loked on. ¶ But heretikes
also haue Chryste muche in theyr moun-
thes / and speke muche of hym. And also
the Manicheis are reported and sayed
to haue ben of wonderfull abstinence &
also continencie / the Ebionites do despi-
se and sette at nought riches. The psal-
lianes doo praye contynually without
ceassynge. The Antropomorphites dyd
lyue in deserte / & wildernesse / they were
couerde & cladde in course hēpen clothes
they ponished and kepte vnder theyr fle-
she with fastyng / laboures & slepynges

howe theyr
woorkes are
to be redde.

Maniches.

Ebionite.
Calliani or
Euchite,
Anthropo-
morphite.

The expostition

Math. xxliii.

Math. xlii.

Math. vii.

Math. xlii

Math. vi.

on the bare grounde whan suche maner
men assembled and flocked together/ do
crye. **Here is Christe**: sholde not a man
(and not with goode cause) as it were
one standynge in a place where manye
wayes do mete / doute and be in a ma-
merynge/ whiche waye he maye take/ &
whether he may go: **MA**. ye moreo-
uer the very theatre of the gospell dothe
shewe vnto the Phariseis worshypfull
with theyr Philateries set out at large
made thynne and bare with fastynges/
makynge longe prayers/ dealynge forth
theyr goodes in almyse to poore folkes
But these outward things / though
they haue the apperaunce and lyknesse
of godlynesse and vertue: yet are they of
tentymes fayned for cause of some tem-
porall and transytorie profighte or con-
modite/ namely of lucre/ or glorie & prai-
se/ and that made me adde here before /
that theyr lyfe sholde be looked on some
what nere: whiche thyng yf any man
wyl do/ he shall fynde & perceiue/ y^t the
same thynges are done in dede bothe of
good men & also of euil men/ but after a
diuerse maner & a sondry fashon. Good
and vertuose men in theyr abstinences
and fastes are cherefull: the other sorte
are

The differ-
ence between
the outward

are sadde/heuy/ & out of al chere/neither
do vertuose men make theyr auauunc or
boiste of theise thynges: but rather doo
kepe these thynges secret / neyther doo
they auauunc and magnifie these thyn-
ges as great and hygh thynges: but do
make lyghte of them / and do extenuate
them/neither do they despise & disdayne
other men/ which do not the same thyn-
ges: but they do benignely and charita-
bly interprete & iudge either that they
wolde do greatter thynges yf the wek-
nesse feblenesse of theyr bodie wold geue
them leue: or els that they haue theyr
flethe lesse rebelliose to the spirite / soo that
they haue no nede to tame it with suche
maner meanes: or els that they do with
other good dedes offere to god a more ple-
saunte sacrifice and oblation. The reli-
gion and holynes of godly men/ is syn-
ple: and without crafte or disceite. The
disciples of Johā dyd fast: but they dyd
backbyte the disciples of Christ & spake
euyll of them: for that they dyd more sel-
dome fast. The Manicheis dyd abstayn
& forbear from all maner beastes or sen-
sible creatures: but they dyd dispraise
& cōdemnye the creature of god: & secre-
tely & in coynes dyd fyl themselves with

woorkes of
good mē and
of euill men,
beyng all one
in apperaunce.

Godly & char-
itable men
doo iudge all
thynges to
the beste.

Luce. v.
Math. ix.

Manicheis,

The expofycyon

Pharifeis.
Math. vi.
Math. xxiii.

delycypouse meattes bothe more daynty
 and alfo more costly. The Pharyfeis
 dyd praye: but they dyd it in the hedes
 of many wayes / where they myghte be
 moſte ſene / in theyr chaumbres / cyther
 they dyd occupie themſelues about trif
 les / oz els dyd counte and tell monaye.

Phallianes.

☞ The Phallianes dyd praye: but
 ſuperſtitioſly / and vnder this pretexte
 oz pretēce they dyd lyue of other mēnes
 coſte & charge / & dyd not accordynge to
 the doctrine of ſaynte Paule) ☞ La
 boure with theyr owne handes / to gete
 where of they myghte both ſynde ther
 ſelues theyr necessities / and alſo might
 geue ſomewhat to poore folkes.

Ephe. iiii.
i. Theſſa. iiii.
Actes. xx.

The
 Ebionites had nothynge ſeuerall oz in
 propre / and they were falſely called apo
 ſtolici .i. folowers of the apoſtles: but
 they dyd condemne and diſpraye other
 that were poſſeſſioners / and had ought
 of theyr owne / chalengynge proudly &
 preſumptuoſly to themſelues the praiſe
 of godlyneſſe & true vertue oz holyneſſe:
 whiche ſtondeth not in londes oz in mo
 nay / but in the affections. They Apoſtles
 dyd ſpende theyr ownelſelues whole and

Ebionite oz
Apoſtolici.

Holyneſſe ſto
deth in the af
fections.
The very per
ſight holyne.

altogether / to thende that they mighte
 allure & byynge very many vnto Chriſte
 neyther

neither coulde they by any iniuries or displeasures be compelled and caused to laye away this affection to wardes any man. They purposed not/no: wente about to do vengeance to any man: but whan they were caste into pryson / they dyd syng psalmes / and gaue thanks to the lorde / whan they wer beaten with rodde / and beyng ouerwhelmed with stones / they were gladde and reioiced prayng for them / of whome they dyd suffre all these thynges / whan they dyd raise vp deade men / whan they dyd expulse & drive out deuilles / & whan they dyd with theyr shadowe heale men / that were sycke & diseased: they neuer spake one worde of boistynge or bayne glorie / but professyng themselves to be nought els but mortall men: they dyd ascribe & referre all the whole praise vnto god. who so euer dothe fulfill and shewe in very dede this charite / and this paciēce continually with cherefullnesse: y^e man & byngeth forth suche frutes / whereby he maye be dyscerned and knowne to be a goode tree. **WJS.** I here saye / that bnneth there is ony one of the olde writers or authoys / in whome there are not founde some thynges dissonante & disa-
D. b. greynng

of the Apostles.

Actes. v.

Actes. vii.

Actes. viii.

Actes. xliii.

Actes. iiii.

Math. vii.

Math. xxi.

The expofition

greynge from the rule of the catholyke faythe: why than that the chyrch receyued and allowed theyr booke? **¶ A 15.**

Howe the church hath allowed the booke of the olde fathers to be receyued

The church hath abmytted and receyued theyr booke not as canonycal scripture/that is to say scripture of vndouted and sure auctorite not able to be disproved: but they are receyued as the cōmentaries and workes of men beyng bothe learned and also good and vertuose/neyther doth euerye maner erreure make a man forthwith an heretyke / and in the olde tyme those that dyd expound and declare the scripture / were pardoned and hold excused:/if they did doute of certayn thing;/of which it is not lawfull to dout any longer after the sentence of the church published and openly pronounced:/or els if they dyd interpretate and expound any thyng i the scriptures/other wyse than the authorite of the church doth teache nowe. For neyther were all the Grekes/Heretykes/which dyd professe that the holy ghoſte dyd precede/ & come forth from the father alone: nor no more peraduēture was Origen neyther an heretyke therfore because that of desyre to serche out the trouthe/he dyd dispute whether the sonne and the holy

Euerye maner erreure maketh not an heretyke

Origen.

ghoſt

ghoste had all one/and the same diuine
essence with the father/or els were crea-
tures more excellent than all other crea-
tures. It was lawfull also more than.
CCC. yeres after the incarnation of
Christe / to doute whether there were
any clesynge tyer or tyer putgatorie:
whiche certayne men dyd iudge to be
charite. But it is a very popyn of an he-
retyke / proudly and obstinately to rebell
and stryue agaynst the euident verite
or trouth/and whiche hath ben taughte
with the publyke and commune autho-
rite. D J S. The name of canony =
call scripture / howe many booke dothe
it comprehend and contayne A A S.
This thyng hath the sayncte Cipriane
very playnly and bresly taught. Firste
the hole scripture is diuided into two
partes / that is to wytte / the olde testa-
ment / and the newe. In the olde tes-
tament are accompted and rekened the
spue booke of Moyses/that is to wytte/
Genesis/Exodus/Leuiticus/Numeri/
Deuteronomiū/also the.ii.booke of Je-
su Naue/of Judges/and of Ruth. Bes-
ydes these / the foure booke of kynges/
whiche the Hebrues do make but onely
two booke/ furthermore the booke para-
lipos

The booke
of the canoni-
cal scripture.

The booke
of the old tes-
tament.
Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomi-
um.
Iosue.
Iudicum.
Ruth.
Regum. iiii.

The expositioun

Paralipomenon.

Esdre. ii.

Esaie: Thieremie: Ezechiel Daniel.

The. xii. smalle prophetes Job/ psalmes Prouerbes/ Ecclesiastes/ Canticorum.

Sapiencie.

Ecclesiasticus

lipomenon / that is to saye / of thynges ouerhipped or leste out / whiche of the Hebrewes is called the boke of Dayes or tymes . Then the. ii. spiste bokes of Esdre which the bebrues do recke both / but for one / for the thyrd & the. iiii. boke of Esdre are accopted amonge the Apocriphe scriptures . Nexte after these are the. iiii. principal or greater Prophetes Esaias / Thieremias / Ezechiel / and Daniel . To these is added one boke of the. xii. smaller Prophetes . Besides this one boke of Job / & one boke of the psalmes . iiii. bokes of Salomon / that is to witte / the boke of Prouerbes / Ecclesiastes and Canticum canticorum / within this nombre / the Authorite of olde men dyd conclude the volumes or bokes of the olde testamente beyng of trouthe wherof it was not lawfull to dout : but now the boke also of Sapience is receyued into the vse of the church (whiche certayne men do iudge to be the boke of Philo a Jewe) and another boke which is called Ecclesiasticus (whiche men do thynke to be the boke of Jesu the son of Sirach) there is receyued also the boke of Tobie / and the boke of Iudith / and the boke of Hester / and the two bokes of

of the Machabees. There are receyued also the two histories which are annexed to the booke of Daniel/ that is to wit/ the historie of Susanna/ and the history of Bel and the dragon/ whiche histories the Hebrues hadde not: but saynte Jerome witnesseth that hymselfe dyd translate them out of the edition of Theodotio. But whether the church hath receyued these booke with the same authorite with the whiche they haue receyued the other booke aforesayd: that knoweth the spirit of the church. Under the title and name of the newe testament the chiefe and principal place haue the.iii. Gospelles of Mathew/ Marke/ Luke/ and Johan/ and with these the Actes of the Apostles. Nexte to these are the Epistles of the Apostles. xiiii. of saynte Paulus. Two of Peters. One of James the Apostle. One of Jude. Thre of Johan. And last of all in ordre is the Apocalypse of saynte Johan. The Hebrues do diuide all scripture into.iii. kyndes or sortes. The canonicall scripture/ they call that scripture/ which without any controuersie or doute was wyrtten by the inspiration of the holy ghoſte/ in whiche yf any thyng be founde/ which

Thobias/ Ieremias/ Ezechiel/ Machabees.

The booke of the newe testament.
Mathew.
Marke Luke
Johan/ Actes
Epistles.
Paulus. xiiii.
Peter. ii.
James. i.
Jude. i.
Johan. iiii.
Apocalypse.
The hebrues make but. iiii. kynde of scripture.
Canonica.

The expositioun

semethe at the fyrste syghte foloweth / but
inete / and agaynste reason: it is not
lawfull to iudge that whiche is wyrtten/
but the mystery is religyously and deu-
outly to be serched forthe, and the dull-
nesse or slownesse of our wytte is to be
founde taughte with all / and not the
scripture. Another sort of scripture they
do call hagiographan/as wyrtten by ho-
ly men of holy thynges. This maner
scriptures they did so farre forth esteeme
and regarde: that they were in dede re-
uerently red in the congregations or as-
sembles / but not that the authoptye of
them sholde constrayne / or compell in
matters earnest and of wayghte. Apo-
criphe scriptures they called suche as it
was lawfull for euerye man to redde at
home / accordyng to his owne mynde
and pleasure: but in open or comen as-
sembles they sholde not be recyted or
redde/nor any man be strayned with the
auctorite of them/neither is euery scrip-
ture forthwith canonically: whiche is red
or songen in the churches: and wolde
god that it were amonge all men obser-
ued and kept / which was decreed in the
counsell holden at Carthago / that no
thyng

Hagiogra-
pha.

Aporripha.

of the commune Crede. 111

thyng at all sholde be recited or redde
in the churches saue onely the canons
sall scripture/the interpretation and de-
claration / wherof was done in the olde
tyme of prestes and byshopes by worde
of mouth. **D I S C I P L E.** Now
a dayes we are kept and put away fro
the redynge of the holy scripture.

R E A S O N.

But this thyng was in the olde tyme a
poynte of most greate and byghest rely-
giō and holynes. But the vndyscretnes
and presumption of the reders caused
and brought to passe/that it was nede-
full to shewe a staffe/who so euer redeth
the scriptures reuerently / honourynge
that thyng/whiche he doth not vnder-
stonde or attayne the knowlege of. And
who so euer is so moche the more gladder
to learne of a connyng man / for that he
is somewhat prepayred afore by redynge
and who so euer redeth / not to the en-
tent for to be armed / and made redy to
contention of stryving/but to take some
what therof/wherby he may be instruc-
ted to lyue holyly and vertuously / that
constitutio strykeh not hym/nor apper-
tyneth any whyt to such a reader / which
constitutio was ordeyned & set agaynst
tyme.

The Decree
made in the
cōsil of Lare
thage conce-
nyng what
thynges shold
be red in the
churches.

How the ho-
ly scriptures
are to be red,
and for what
entent.

The expolpeyon

lemerite and vndiscrete presumption/ & not agaynst the loue and exercise of ver-
 tue and godlynesse. **WIS.** In as much
 as of both testaments there is all one &
 the same god the father/ the same Chri-
 ste/ the same holy ghost: why is the one
 called the newe testamente / & the other
 the olde testamente: for diuine or godly
 thynges knowe not of ony age or elder-
 lynesse. **MAS.** The godhed (as thou
 sayste) knoweth neither oldenesse or age
 neither newnesse/ but it was expediente
 for vs / that certayne poyntes sholde be
 newed and chaunged in the exterioure &
 outwarde thynges/ Christ consecratyng
 brede and wine/ & called it the new testa-
 mente. Now yf thou wouldest aske of me what
 thynges are newed or chaunged: I could
 reckon vpon very many thynges. If yst in
 steede of the shadowes of the lawe: is suc-
 ceeded and comen in place the euident &
 open verite/ and that thyng/ whiche the
 lawe dyd promise by darke tydles and fi-
 gures: hath ben perfourmed/ and shew-
 ed forth to the bodyly senses of men.
 & The slepyng lettre hath ben opened
 or disclosed: and the quickenyng spi-
 rite hath appered. Furthermore the out-
 warde ceremonies haue certayne of the
 ben

Why the one
 is called the
 olde / and the
 other the
 new testamēt

Math. xxi.
 What thynges
 are in the
 newe lawe:
 chaūged frō
 the olde.

11. Cor. iii.

ben vtterly and clene taken away: and
certayne of them ben chaūged into ano-
ther moze meete and conuenient thyng.
The Iudaicall choyle of meates is
quyte and clene taken awaye / we may
lawfully weare garmentes of lynes-
wollaye / we may plow or tyll the ground
* with Ox & Ass / because I wyll not
reherce other thynges innumerable.

Deute. xxi.

Deute. xxi.

In stede of soo manye dyuerse kyndes of
hostes and sacrifices: we haue but onely
one mysticall hoste or sacrifice. In stede
of the onely temple of Iherusalē (for it
was not lawfull to make sacrifice any-
where ellys) we haue a church spreadde
thruough out the whole worlde / in which
* is now offred a cleane sacrifice / & pure
handes are lifted vp in euery place / and
in the stede of murdrous & paynful circū-
cision is broughte in the easye bathe of
baptyme. The Sabbote daye is chaun-
ged into the Sondaye. In the stede of
Moyles the seruante of god is succeded
Christ the sone of god. The grace of the
spirite / which befoze was dispensed and
dealed vnto a fewe persones / and scarce-
ly: hath now ben opely and plentifully
powred out vpon al nations / which are
vnder the skye. Finally / heuen / whiche

Malach. i.
i. Timothy

Jewes of the
olde tyme, in
the new testa
ment christen
men of these
dayes, in the
olde testamēt

The expositiō
before was shyt euen to godly men also:
is sette open by the gospel. For these
thynges & many other that are newed
and chaunged: it is well called the newe
testamente/ nat for that it is bitterly an-
other testamente than was before: but
for that it is otherwise geuē or taughte.
The Jewes: such of thē as thurgh hope
of the heuēly lyfe did liue in the alacrite
and cherefulnes of the spirite: were in
the newe testamente. Agayne those men
nowe a dayes / whiche do measure and
iudge holynes by outward ceremonies/
and which do gape greedily after earthly
thynges/ beyng cold in charite/ & hote
to do vengeance: suche psones (I saye)
do euen yet cleue and contynue styll in
the olde testamente / for that they haue
not yet done of / nor layd from them-
selues the olde man. ¶ J S. All these
thynges hytherto for sothe are spoken
of you very playnly and clerely. ¶ A A.
we are comen now to the holy church/
in whiche we do worshyp the father/ the
maker of all thynges/ the sonne/ the re-
demer of the world/ and the holy ghost/
the sanctifier of all thynges. Let vs con-
tynue and abyde in this church. And in
this church let vs walke accordyng to
the

of the commune Crede. 114.

the spirite/ & not accordyng to the fleshe.

In this church let vs warre a good
warre and fyghte a good felde: that we
maye come vnto the wage and rewarde
of the eternall lyfe. But if thou thynke
it beste: let here be an ende of this com-
munication.

i. Timot. vi.
ii. Timo. iiii.

The fyfth instruction.

D I S C I P L E .

What meaneth it / that to the church
is annexed and added the com-
munion of saynctes: **M A G .**

This particle *** Sanctozū communio-**
nem is not added in sayncte Cipriane
neyther in sayncte Augustine / neyther
doo they so muche as by occasion make
any mentison of these wordes / wherfore
it is very lykely / that this particle hath
ben added of some man / whiche wente
aboute to declare / what thyng was to
be vnderstonden by the holy church.
Ecclesia / that is to say / the church / is a
societe / felowshyp / or company not of all
maner men / but of holy men or saynctes
lykewyse as this word concio to latyne
men doth signify and betoken an assem-
blee or congregation / not of what so
euer maner men you lyst: but of the ci-
tizens all of one commune weale / as

**Sanctoꝝū cō
munionem.**

Ecclesia.

Concio.

p. ii. scmbled

The expofyce

before was hyt euen to godly men alfo:
is fette open by the gofpell. For thefe
thynges & many other that are newed
and chaunged: it is well called the newe
testamente/ nat for that it is vitterly an-
other testamente than was before: but
for that it is otherwife geue or taughte.
The Jewes: fuch of the as thzugh hope
of the heuēly lyfe did liue in the alacrite
and cherefulnes of the fpirite: were in
the newe testamente. Agayne thofe men
nowe a dayes / whiche do meafure and
iudge holynes by outward ceremonies/
and which do gape greedily after earthly
thynges/beynge colde in charite/& hote
to do vengeance: fuche psones (I faye)
do euen yet cleue and contynue ftill in
the olde testamente / for that they haue
not yet done of / nor layed from them-
felues the olde man. D I S. All thefe
thynges hytherto for fothe are fpoken
of you very playnly and clerely. A A.
we are comen now to the holy church/
in whiche we do worfhypp the father/the
maker of all thynges/the fonne/ the re-
demer of the world/and the holy ghofte/
the fannetifier of all thynges. Let vs con-
tynue and abyde in this church. And in
this church let vs walke accordyng to
the

Jewes of the
olde tyme, in
the new testa-
ment chryften
men of thefe
dayes, in the
olde testamēt

of the commune Credo. 114.

the spirite/ & not accordyng to the fleſhe.

In this church let vs warre a good warre and fyghte a good felde: that we maye come vnto the wage and rewarde of the eternall lyfe. But if thou thynke it beſte: let here be an ende of this communication.

1. Timot. vi.

11. Timo. iiii.

The fyfth instruction.

DISCIPLE.

What meaneth it / that to the church is annexed and added the communion of ſayntes: **RAIG.**

This particle *** Sanctoꝝū communio-** nem is not added in ſaynte Cipriane neyther in ſaynte Augustine / neyther doo they ſo muche as by occaſion make any mention of theſe wordes / wherefore it is very lykely / that this particle hath ben added of ſome man / whiche wente aboute to declare / what thyng was to be vnderſtonden by the holy church.

Sanctoꝝū cō
munionem.

Ecclesia / that is to ſay / the church / is a ſociete / felowſhypp / or company not of all maner men / but of holy men or ſainctes lyke wyſe as this word concio to latyne men doth ſignify and betoken an aſſemblye or congregation / not of what ſo euer maner men you liſte: but of the ci-
tizens all of one commune weale / as

Ecclesia.

Concio.

p. ii. ſembled

The expolytyon

**The diuines
of later tyme
do diuersly ex
pounde sanc-
torum cōmu-
nionem,**

sembled and gathered to gether in one
to take counsayll concernynge the com-
mune profytes. And as for the diuynes
of later tyme/amonge whome some doo
interprete * the holy churche to be the
societie of men milytaunte and warryng
in earthe vnder Christe theyr capitayne
and * the communion of saynctes to be
the societie of saynctes triumphynge in
heuen / and other some agayne doo ex-
pounde by * sanctorum communioⁿ
the suffrages of the churche profytable
and auaylable to all men/whiche are in
the bodye of the churche. Other some do
expounde it to signifye the sacramentes
of the church/which do not profyte/but
onely to those/ which do aggregate and
ioyne themselves to the churche. Other
some agayne do thynke by the name of
* communion to be betokened the sa-
crament of the autre/ which of the Gre-
kes is called Synaxis/that is to saye/a
conciliation or ioyninge to gether / for
that by this mysterie is figured and cō-
firmed the mooste strayght coniunctiō or
ioynnyng to gether of the mysticall body
with the hede / and suche a mysticall so-
cietie or felowshyp of all them that doo
truly professe the name of Christe / as
is the

Synaxis.

is the naturall societie of all / the mem-
 bres/amōg them selues eche with other
 in the body of one and the same lyuyng
 sensible creature . Those diuines I saye
 which haue ymaged and deuyfed these
 thynges in dede they doo speake thyn-
 ges that are true / but verily in my iug-
 gement they do not expresse that/which
 is propzely declared by these wordes:
 saue only y^e in the name of holy church
 all these thynges are couertly and se-
 cretly comprehended . But this thyng
 is true without controuersye or doute/
 that there is no gyftes in the catholyke
 churche:but they do come to it from the
 hede/that is to wytte Christe/although
 dyuerse membres haue dyuerse offyces
 and operations . **DISCIPLE.**
 There is not in al the world any thyng
 that good is : but it dothe come from
 Christe . **MAISTER.**
 Trough it is / but we do nowe speake of
 those thynges/which by fayth in Christ
 and by the sacramentes of the churche
 do gyue true holynes and vertue . For
 els god dothe gyue many commodytes
 and good gyftes euen to wycked men/
 ye and to asses and oxen also.

DISCIPLE. If they be not of the
 P.iii. compa.

All graces &
 gyftes issuen
 from the hede
 Christe.

The expostyon

A notable
question.

company or felowshyp of the churche/
whiche doo lyue wyckedly: and agayne
we do not know surely of the most part
of men/ whether they be good or euill:
what maner a societe is that of men/
which do not knowe eche other: **Q. A. S.**

Answer.

For we doo not knowe any of the an-
gelles/ although they do wayte on vs/
neither dost thou knowe thyne owne
soule/ and yet of it is it longe/ that thou
dost lyue/ that thou dost moue or stirre
and that thou haste wytte and percey-
uyng. Man is compelled or constray-
ned to knowe certaynly / whether this
man or that man be a lyue membre of
the churche. It is sufficient to beleue/
that in the earth there is such a certayn
societe and felowshyp of them/ that are
predestinated to lyfe / whiche company
Christ hath glewed or ioyned to gether
with his spirite / whether they be among
the Indianes/ or els amonge the Badi-
tanes / or els amonge the Hyperborca-
nes/ or els among the people of Affryke.
And it may be so/ that in the world there
are some landes / other Ilandes / or els
drye landes / which are not yet found of
maryners or geographers: in which for
all that the Christen saythe is stronger
quycke.

quycke. To beholde the secreete parties
of mannes harte / belougeth onely to
god/by reason wherof it cometh to passe
that the iudgemētes of men very often
tymes are vncertayne. **DJS.** why thā
are certayn men caste out from the chur
ches: **QAS.** There are certayn ma
nyfeste and open crymes / whiche (as
Paule saythe) do goo afore vnto iudge
mente. Of these crymes men do iudge/
as they maye/for the conseruatiō of the
publyke ordre. And yet for all that it
happeneth otherwhyles/that the theefe
whiche is hanged on the galowes is
fauteles/and that the iudge which hath
condemned hym/is worthy an haulter/
and it may be also/that the person/that
is excommunicated/ is in the felowshyp
and communion of the church / and
that he which dyd excomūicate hym/
is cut away and departed from the chur
che. Also it is possyble/that he/which is
drawne to the fyer for an heretyke / is a
very pleasaunte sacrifice to god / and
that they whiche brought hym to the
fyer / are worthy to be brente. **DJS.**
what euen than also/whan a man is ex
communicated and caste out of the chur
che/for knowne and eydente murtherers

The iudge
mentes of
men are vn
certayn.
i. Tim. v.

Nota.

The expolycyon

of sacriledge: **MA**. ye verily / for it
maye be / that afore that the byshop doo
throwe forth the lyghtenynge of sentence
of excommunication agaynst the male-
factoure / he be all redy by true contri-
tion of harte / retourned agayne into the
fauoure of almyghty god. And yet this
thyng because it is vnkowne to men:
doth not anayle or help hym any whyt.
but that he shall be kepte from the en-
tryng i to the chyrch. **DS**. why wold
god haue this in the meane season to be
unkowne who are verily good and pre-
destinated to eternall lyfe: **MA**. Lest
euyl men despairyng / shold synne more
hagghnously: and that good men sholde
lyue more warily and mekely. Seyge
that there are euen nowe so many and
so greate debates and stryues: what ma-
ner a battayle wold be thā / if there were
a manifeste dyfference / wherby the one
sorte myght be knowne from the other.
Johan. xiii. Our lord wold not so muche as vtter or
dysclose and shewe to his other dysci-
ples / who it was that sholde betraye
hym. Nowe for asmuche as it is vn-
knowne / whome god hath elected vnto
blessed immortalyte both they & that do
stande / are carefull lest they doo fall / and
they

why god
wold it to be
unkowne to
men / who are
predestinated
and who not.

they that are false and doo lye on the
grounde / do laboure and enforce them;
selues to ryse and gete vp agayn. f. in al-
ly those persones / whiche are feruente &
hote in charite: do study and gyue theyr
mynde to doo good bothe to good men
and euill men / to those that are openly
euill / to the entent that they shold waxe
wyse agayne and amend / to those of
whome they doute whether they be
good or euill: to the ende that they shold
be made better if they be good all redy.
And albeit that charite dothe here lese
her offyce or worke / yet for all that doth
she not lese her rewarde. **D. I. S.** which
are those sacramentes of the church / of
whiche you made mention incident lye
and by the waye / not longe ago: And
what meaneth or signifyeth this worde
sacramēt: **Q. A.** Those men which haue
spoken more exactly and persytely / doo
call sacramentum an othe / or an obli-
gacion or bonde confirmed & strengthened
by the compynge betwen of god or of reli-
gion. But our forefathers haue applied
& vsed the sayd word to signifye y^e thynge
whiche the Grekes doo call a myster / &
thou mayst call it a religious or holy se-
crete or priuete. **D.** why is it called a se-
crete or priuete

what this
worde sacra-
ment doth sig-
nifye.

The expolyeyon

MA. B. Because the commune sorte of the people was secluded and kept a part from the medlyng with those thynges. Albeit now a dayes many thynges are done openly / as whan the water of baptyme is consecrated and halowed . But these ceremonyes and also the wordes wherwith they are done / were hyd and kepte secreete from the people / and were taughte amonge the byshopes from one to another / to the entent that men shold haue the sacramentes in more reuerence and worshyp . As soon as euer the byshop made redy and was aboutward to consecrate the brede and the wyne : it was not lafull for any lay men to remaine and abyde within the grates or chauncelle . And a certayne Pope of Rome / whan he had aunswered somewhat to a certayne byshop (as I wene of Englande) demaundyng a certayne question concernyng the rytes and ceremonyes of the mysteries / he durste not put in wrytyng the wordes / with which the oyle is cōsecrated and halowed / lest peraduenture if the lettres had ben taken by the waye (which thyng chaūceth oftentymes) the secret myght happe to haue ben bittered and dysclosed. This
cause

cause in dede is some maner cause. But
 yet the more true & more alowed cause
 is this. For that in the sacramentes/by
 certayn visyble and sensyble tokens and
 sygnes: there is infused an insensyble
 grace correspondente and agreynge to
 the exteriour and outwarde tokens and
 sygnes. **DJS.** Howe many sacramen-
 tes be there of this sorte and kynde: **AJ.**
 Of the old fathers they are taughte vn-
 to vs to be. vii. in nombze / that is to
 wyte / matrimony or wedlocke/by whi-
 che we are bozne to this worlde. Bap-
 tyme/by which we are bozne agayne to
 Chryste/to which sacrament is ioynd.
 Penance / which is as it were another
 baptyme/by which we are reconcyled to
 god / but not nowe frely and all out for
 nought / neyther are the woundes hea-
 led without scarres. Holye anoyntynge/
 by which the yong chursten soldyer is co-
 firmed and strengthened against the temp-
 tations of the dyuell with this sacramēt
 were they wonte to be fenced or armed/
 whiche were of age inclynnyng and lea-
 nynge towarde the icoperdye and pas-
 reyll of synnyng / that is to wyte after
 they were seven yeres olde. A none after
 as waxynge yonge men/they were robo-
 rated

The. vii. sa-
 cramentes.
 i. wedlocke.

ii. Baptyme.

iii. Penance.

iiii. Confir-
 mation.

They were
 olde tymes.
 vii. yeres old,
 afore they
 were confir-
 med.

The expofyce on

**b. Sacrament
of the aultre.**

**Of . Extreme
unction.**

**Of . Holy or
dre.**

rated and made stronge vnto greate ba-
tayles with the sacramēt of the aultare
by whiche is quychened and styrted vp
in vs the vertue and lyuelynes of fayth/
and we are thoroꝝ the commemoration
of that holy and blessed death/engraved
with plenteouse grace: renewynge in a
myfticall maner (as farre forth as is
lawfull/that onely sacrifice / by whiche
we haue obtayned saluation. Agayn be-
cause in the tyme of deathe is the laste
wrestlyng: therfore is put to the ex-
treme or laste unction/by whiche eyther
the syke man may recouer his helthe/if
it so please god/or els he may with faith
and good hope slepe in the lorde / with
these / as it were with rewardees or gys-
tes the large benignite and liberalyte
of Jesu dothe in the meane season com-
forte / and encorage and harden his sol-
dyers / vntyll the tyme that the batayle
or stryfe beyng fully ended/they may be
promoted to the stypende or wage of the
heuenly lyfe . There resteth or remain-
eth behynde holy ordre / by whiche is
gyuen auctorite to beare holy offyces / &
to mynister holy thynges . This sacra-
ment maketh for the dignite and also
the tranquillyte of the ecclesiasticall
hierar-

hierarchy / for it is semely and accordyng that in the christen comune weale the ecclesiastical offyces shold not be assigned and appoynted to any maner men/what so euer they be / but that certayne able and mete persones therfore shold be chosen and pyked out to execute them/neither can there be any concord/where no man doth obeye another / but euerye man dothe clayme and chalenge vnto his owne fleshe auctorite to doo what helpe. ✱ For sayncte Paule among the gyftes of the holy ghost/doth reckon the gyfte of gouernaunce.

D I S. what grace is gyuen by euery one of the sacramentes? **M A S.** If any man shall receyue these sacramentes so as they ought to be receyued in due maner:by the sacramente of matrimonye / the prayer of the preste beynge put to/is gyuen the gyfte of the spirite/ ✱ by which the husbonde maye loue the wyfe with chaste loue / lykewylse as Christe loued the church / and that the woman agayne of her parte may loue and reuerence her husbonde as her lord / for Christes sake/and that bothe of them maye teache / and bynge
by theyr

Roma.xii.

i.Cor.xii.

By the sacramentes are graces gyuen as is here particularly declared of eche one of them.
wedlocke.
Ephes.v.

The expositiō

by theſe chyldren (if it pleaſe god to ſende them any) with very greate dily-
gence in the chriſten ſaythe & vertuouſe
lyfe. ¶ Of baptyme it is no nede to
ſpeake. There is no mā but he knoweth
that in y^e ſacrament & the old man doth
perſh/ all ſynne beyng vtterly deſtroyd
and kylled/ whether you call it originall
or perſonall ſynne / and that & a newe
man doth ryle beyng purged and clen-
ſed from all ſpottes of ſynnes thorowe
faith in Chriſt Jeſu/ whome Paule cal-
leth a newe creature. It was mete and
conuenient / that he whiche was ones
borne agayne in Chriſte / and clenſed
with the bloude of Chriſte: ſhoulde not re-
tourne & agayne in to the ſoyle of myre
and durte: but for aſmuch as in many
men charite is colde and fayth is faynte
the goodnes of god hath graunted the
remedye of penaunce / of which we ſhall
a none haue occaſion and mete place to
ſpeake. And becauſe yong tendre age is
more inclynnyng and redy to vyce and
vntuſtyties than to vertue and godly-
nes / by holy confirmation that procl-
ypte is muniſhed and ſolite or aptenes
vnto vertue is encreaced and augmen-
ted / that it ſhoulde not be infected with
byces/

Baptyme.

Rom. vi.

Gala. vi.
ii. Cor. v.

ii. Pet. ii.
Prouer. xxvi

Penaunce.

Cōfirmatiō.

byces/afore that it doth playnly know/
 what byce is. Furthermore/because af-
 ter the age of. xvi. yeres the dyuell doth
 laye all his ordenaunce / and vse all his
 engynes agaynst the soldyer of Christe.
 Fyeste of fleshely luste / of glotonye/and
 other pleasures/thā afterwarde of am-
 bition and wrathe. He is than oftenty-
 mes amōg refreshed with strong meate/
 and with heuently drynke / that he may
 be able with a stronge and holde brest to
 receyue all the assaultes of the dyuell/
 bearyng Christ hymselfe and his spirite
 in his breste. In the old tyme/they gaue
 the bodye and bloude of the lorde euen
 vnto yonge infantes / forthwith after
 theyr baptyme. That custome is chaun-
 ged/and peraduenture it were expedient/
 that also the custome of certayne regis
 were chaunged / in which confirmation
 is gyuen to infantes. For asmuche as
 these two sacramentes are not of abso-
 lute necessitye / so as baptyme is. And
 therfore the mothers doo well to make
 haste vnto the sacrament of baptyme:
 but those other two are gyuen more con-
 ueniently in theyr mete tyme / and they
 are gyuen more profytably : if to the sa-
 crament be added also some lytle admo-
 nition

Sacraments
 of the altar.

In the olde
 tyme infantes
 receyued the
 sacrament of
 the altar,
 forthwith af-
 ter theyr bap-
 tyme.

The expositioun

Holy ordre nitioun or counsaill. And to those which are chosen out to the mystical offices/by the sacrament of ordre is augmented & encreased the gyfte of the holy ghoſte/ to admyuniſtre and execute worthily and accordyngly the offyce aſſygned & put vnto them. Lyke wyſe as we rede / that

Actes. xlii.

*the handes of the Apoſtles were layd on Paule and Barnabas / that they myght go forth to the ſpredyng abrode of the goſpell. And vpon Timothe handes was put on by the preſtes/as ſaynct Paule wyneſſeth wytyng to hym.

1. Timot. iiii.

This much to haue touched ſomewhat by the waye/concernyng the ſacramentes / it is ſufficient at this tyme. It followeth in the Crede. ¶ The remiſſion or forgeueneſſe of ſynnes. Roman dare entre into the kynges court beyng ragged and ſpryncled with myre and durt: much leſſe than it is conueniēt that any man ſhould entre into holy church/ beyng deſyled with ſynnes. And therefore forth with at the very threſhold and fyrſte entre of the church is gyuen a bath/ that he may entre in pure and clene / whiche thyng euen in the olde tyme was obſerued and kept by an outward rite and ceremonye / for the ſerten of the church

ſtandyng

standyng afore the churche doze / dyd
sprinkle and cast holy water vpon them
that entred in to the churche. And the
olde doctoures do referre this article vnto
to the grace of baptisme / by whiche all
synnes are frely forgeuen. And in the
Crede whiche is songen at masse / there
is mencion made of baptisme and none
at all of penaunce * I knowledg and
confesse one baptye in to the forgeue-
nes of synnes. In the symbole of Atha-
nasius there is no mencion made ney-
ther of baptye neyther of penaunce /
for (as I haue tolde the before) he dothe
nat expound this parte of the symbole.
The diuines of more late tyme do very
well vnder the name of baptye com-
prehende also penaunce / whiche sholde
scarsely haue sounde any place or haue
ben receiued in the churche / if saynete
Paul had nat commaunded / that
he which had married his fathers wyfe /
sholde be deliuered to Satan / and anon
after had comaunded the same agayne
to be receiued into the grace & company
of holy men. Amonge the people of Af-
rike there was graunted but only ones
retournynge agayne into the churche:
lesse the seuerite and sharpenes of the

Confiteor ba-
num bap-
ma i renu-
nem peccato-
rum.

i. Cor. v.

ii. Cor. x. ii.

The maner
used in the
chyrches of
Africke.

The expositiō
ecclesiasticall disciplin & ordre/ myghte
were fainte. And by the space of certay-
ne hundreth yers/ those that were fallen
into any greuous or haynouse cryme:
were caste out/ and kepte from entrynge
into the churche / neyther were they re-
ceyued in agayne but by open cōfession/
and also sharpe & longe satisfaccion and
penaunce. Afterwardes because of the
frowardnes of rych men/ which had le-
uer styre and rayse by a scysme or divi-
sion / than to submytte themselves to
the churche / the remedye of penaunce
was tempered and modified by the bys-
shops/ so that now the preste onely shold
here that thyng / whiche before all the
people was wont to here/ whiche preste
also shold remedye and heale the woundes
with farre more mylde and gentle
medicines. This myldenes was not on-
ly ordayned to be vsed for cause of the
imbecillite and weakenes of men / but
also for the custodie of symple and inno-
cent persons/ to whome is expedient
not to know the names of many vices.
D J S. Haue there ben none errours
rysen about this article: M A S. Pelagius
and Ioviniane dyd teache that in-
fauntes neded not to be baptized/ for
that

Pelagius.
Iovinianus.

of the commune Crede. 122.

that (as they thought) infantcs had no
spotte of synne which myght be washed
away / for they sayd that original synne
was in none / saue onely in Adam and
Eue / but that all other men and wo-
men were borne pure and cleane from all
maner synne / and therfore that in their
baptyme was nothyng els / but an ho-
nourable signe and toke / by which they
myght be receyued into the adoption of
sonnes / and myght be commēded to the
affections and myndes of christen men.
But the erroneouse opinion of these
twayne the church doth refuse and con-
demne / folowynge the saying of Christ
in the thyrd chapitre of Iohan / & vn-
lesse a man be borne agayne by water &
the holy ghoſte / he can not entre in the
kyngdome of god. And saynt Paule in
the thyrd chapitour to the Romanes.
& All men haue synned: and do nede the
glorie of god. Amonge the people of A-
phyrike there sprong vp certayn / whiche
dyd not receyue them into the commu-
nion & felowshyp of the church / whiche
had ben baptized of heretikes / vntil
that they were baptized agayne of the
catholyqs. And this doctrine also hath
the church reiected and condemned / and
Q. ii. hath

Ioannis. iii.

Roma. iii.

The expositiō

Ephē. iiii.

hath taught/accordyng to the saying of
sayncte Paule / * that there is but one
baptyme/wherof any maner man maye
be a minyſter / all be it that he be an he-
retyke or an euyll man / so that accor-
dyng to the mynde of the churche he do
baptize by the inuocation and callynge
on of the holy trinite / howe be it yet
where as is no necessitye to the cōtrary/
it is conueniēt and accordyng/that bap-
tyme be gūē by a prest or by deacones
and it is a more sure waye to washe a-
gayne those which haue ben baptized of
hethen men or of Iewes / but with this
exception / if thou be not duely and in
right maner baptized I will baptize thee
In the same Affryke (which accordyng
to the prouerbe of the Grekes / alwayes
bryngeth forth some newe monstre)
sprāg vp the Donatians/which boasted
that in all churches the grace of bap-
tyme was fayled/sauē onely in the chur-
che and congregation of themselves / &
therfore they preached openly/ that bap-
tyme dyd nothyng auayle any man/ex-
cepte it were receyued agayne amonge
them. But the churche accordyng to the
testimony of Ihoſe Baptiste/vpō whom
thou shalt see the holy ghoſte lyghtyng
& abydyngē vpō hym/this is he whiche

Donatiani.

Iohōn. i.

baptized: hath taught that mⁱ is no
 other thyng than the minyſter of bap-
 tyme/ & that it is Chriſte/whiche is the
 true authour of baptyme the vertue and
 ſtrength wherof is of the blood of Chriſt
 & the capacite & aptnes to receyue it is
 by fayth/ & that neyther can it be corrup-
 ted through faulte of the miniſter/which
 god doth gyue by faythe/neyther can y^e
 grace be coſumed/for asmuch as it is in-
 finite / & ſufficient ynough to abolyſhe &
 put awaye all the synnes of the worlde/
 althoughe there were. x. worlues farre
 more fylthy & synnefull than this. Afore
 this there were the Helencians/which
 dyd not receyue the water of baptyme:
 but onely the baptym of the ſpिरिते. And
 there were ſome alſo/which dyd put to/
 & dyd uſe the baptyme of fyre: becauſe
 that i the thyrd of Mathew Ihon Bap-
 tiſte doth ſay. * He ſhall baptize you in
 ſpirit & fyre: where as by the ſpirit he
 dothe vnderſtand & meane the priue or
 ſecrete grace of faythe/which onely the
 holy ghofſt doth infuſe or powre into mⁱ
 nes ſoule / & * by fyre he vnderſtondeſh
 charite/without which faythe is deade.
 Of all other y^e Jewes were fyrſt/which
 falſly taught that baptyme & fayth are
 not ſufficiēt to the obtaynnyng of helth &

Helencians.

Math. iiii.

The ſpiritte.

Fyere.

The Jewes.

The exposyeon

Aduum. xv.
Gala. v.

Novatus
Montanus .

saluation viles circumcision were put
to/ whose erreure was condemned of the
Apostles selues/ and specially of Paule:
so that now there is no nede of any con-
futation therof/ Novatus and Monta-
nus dyd not receyue into the companie
and felowshyp of the church those per-
sones / whiche after theyr baptyme had
dyshested and made heuy the church
with some haynouse and manifeste cri-
me/ not (as I wene) for that they dyd
take awaye from suche maner men all
hope of saluation / but that they myght
beryue them the honoure of the felow-
shyp or cōpany/ to the puttyng of other
men in feare of doyng the lyke/ whiche
thyng saynet Augustine doth wytnesse
and recorde evidently of those persones/
whiche after beyng ones reconciled to
the church by penaunce/ had falne agayn
into the same / or els into lyke cryme &
trespasse. Man may shytt to man the
dores of the church: but heuen no man
may shytt but onely god. So in the old
tyme those persones/ which beyng pres-
bites or deacons / had committed an euil-
dent and manifeste cryme/ were put out
of the clergy without any hope of com-
myng in agayne. The same thyng was
done

of the cōmun Crēde. 1: 4.

done to the byshopes. But this seuerite
or sharpenesse of correction also was mi-
tigated of them that came after. Con-
cernyng cōfession and satisfaction bothe
there hath ben greate stryfe in tymes
passed / and also now these dayes is re-
newed agayne. But I doo thinke and
iudge it both most surest waye / and also
most mete to the sauyng and kepyng of
the commune con corde / with simple obe-
dience to folowe that thyng / which the
auctorite of the church hath taught vs/
that is to say according to the prouerbe
of the Grekes / to bowe and lene towar-
des the better syde; and to abstayne and
forbere from such thynges / wherof thou
dost stande in doubte. Now resteth and
is behynd the last part of the Symbole
or crede. The risynge agayn of the fleshe.
Here thou hearest the endynge of the
world / whan * good men shalbe discue-
red and sundred from euyl men / so that
the wycked and vngodly persones shall
haue no hope to haue an ende ones of
theyr payne and tourmentes / neyther
the good and godly persones shall haue
any sorow or greffe / no nor yet haue any
fear of euyl / * whan also the very crea-
ture which doth now mourne with vs /

Rota

Math. xiii.
Math. xxv.

Apo. xxi.

Roma. viii.

A. iii. Shall

The expofition

How al thynges
shall be new after the
refurrection.
Fleſhe.

Reſpyng a
gayne.

The article
of refurrection
of all other,
is moſt firme
ly to be bele-
ued.

ſhalbe deliuered and ſet free from all ma-
ner incommodytes or diſpleaſures. All
thynges than ſhalbe newe / not by chaſ-
ging of theyr ſubſtaunce: but by the rea-
ſon that theyr qualite ſhalbe chaunged.
By the name of fleſhe here in this par-
ticle is vnderſtanded and mente the bo-
dy of man / by * reſpyng agayn is mente
reuiuyng and waryng lyue agayne. All
the articles of the Crede in very dede
are to be holdē and kept by faſte and ſta-
ble belefe: but this article moſt ſpecially
of all other is firmly to be beleued /
which doth brynge moſte cheſly ſolace &
comforte to good & vertuouſe men beyng
in tribulation and aduerſite here in this
world / and alſo on the other ſeyd agayn
dothe putte wyched men moſte in feare
and drede / which els wolde fall without
meaſure or ende into all maner abomi-
nations and ſynnes / if after this lyfe
both good men and badde / ſholde not be
the one rewarded / the other punyſhed ac-
cordingly to theyr deſeruynges. This
is the fundacion and grounde of all our
whole faythe / whiche ought to be moſte
ſtronge and ſtable / whiche if it be looſe
and vniſtable: al other thynges wel nere
are beleued in bayn. Let the wretched
Saddu;

of the commune Crede. 125.

Sadduceis therefore goo they? waye /
 which in so muche do not beleue the ry-
 syng agayn of the bodyes : that they do
 neyther ~~re~~ beleue that there are aungel-
 les/no no; yet any spirit;/as who shold
 saye / that there were nothyng verily
 beyng in the nature of thynges/but one
 ly that/which is open and perceyuable
 to the bodyly senses / from which senses
 nothing is more farre away/than is the
 very godhed. Fare wel they also whiche
 do professe / that the soules shall rse or
 reuiue agayne / but the bodyes in no
 wyse:where as in very dede the soule(in
 as much as it is immortal)can no more
 reuiue and waxe alyue agayne : than it
 can dye. But they do call it the resurrec-
 tion of soules:whan they shall be called
 forth to blysse / out of the secreete places/
 in whiche (after they? madde dreames)
 they had for a certayne tyme and season
 lyen hydde. Fare well they also/whiche
 do denye / that this selfe same bodye/
 whiche we do beare about with vs shall
 reuiue and lyue agayne / but do say that
 to every man shall be gyuen another bo-
 dy much more excellent and better than
 this is. But we shal not be the same me!

Sadduceis

Math. xxii.
Actuum. xxiij

The expolytyon

if we shall not receyue agayne the same
bodies. And I pray you what nede is
it to create newe bodies: whan god by
his almyghty power is able to restore
these same bodies/ to most peryght cla
rite and bryghtnesse/ and also to blessed
immortalite: not chaungynge the sub
stance of the body: but chaungynge the
qualites of the body into muche better:

Chiliasse

I are well also the Chiliasstes/ whiche of
the reuelation of sayncte Iohn miscon
strued and wzonge vnderstonde / dyd
dreame / that we shall ones reuiue and
lyue agayne / and that by the space of a
thow sand yeres/ we shall vse and enioye
plentuossly all the delicies and voluptes
of this wordle. But we gyueng credence
to the wordes of blessed Job. * And I

Job. xix.

shalbe compased agayne rounde about
with myne owne skynne / and in myne
owne fleche I shall see my god / whome
euen I myn owne selfe shall see and not
another person and also herkenyng and
beleuyng sayncte Paule/ which wrote in
this wyle. ¶ He that hath reysed by

Roma. viii.

Iesu: shall rayse by vs also with Iesu.
we (I saye) vpon the faste credence and
belefe of these afozereherced auctorites/
do recken out selfe mooste sure and out of
doute/

doute/that all men shall reuiue and lyue
 agayne in the ende of the worlde / with
 the same bodyes/whiche they doo beare
 about in earth/and that they shall none
 otherwyse ryse agayn/than Christ hym
 selfe dyd ryse agayne / whiche shall con-
 forme and make lyke our bodyes to his
 owne body glorified. The immortalite
 of the bodyes/shalbe commune bothe to
 good men and badde men. But to the
 wycked psones/immortalite shall brynge
 or cause euerlastynge tourmentes / and
 to the good and godly persones / it shall
 brynge or cause eternal ioye and blyssc.
 Howe be it yet it ought rayther & more
 truly to be called the eternall deathe of
 wycked men ; than the immortalite of
 them. And therfore that particule & euer-
 lastyng lyfe (whiche certayne persones
 haue added and put to out of the masse
 crede) appertayneth onely to the good &
 godly men / where as the word of resur-
 rection doth egally appertayn bothe to
 the good and to the badde. Howe be it
 yet this worde resurrectiō also is so vsed
 otherwhyles ; that it dothe appertayne
 onely to good men/as for example whā
 our lord sayth in the gospell of Ihoū/I
 am resurrection and lyfe. And Paule
 lykes.

Howe this
 word resurre-
 ction is take
 other whyles
 in the scriptu-
 res.
 Iohan. xi.

The expospeyon.

Johoh. v.

lyke wyse seldome dothe we see this worde any where/ but in the good parte. And our lorde maketh a distinction and difference of resurrections in the. v. chapitour of Ihesu: sayng. And those/ which haue done good workes: shall come forth vnto the resurrection of lyfe. And those/ that haue done euill workes/ vnto the resurrection of iudgement / for iudgemente here he calleth condemnation. This thyng is more expressely sayd and spoken in the symbole of Athanasius. At whose comynge all men must ryse agayne with theyr owne bodyes / and shall rendre and gyue accompt or reckenyng of theyr owne dedes. And those which haue wrought well/ shall go into eternall lyfe/ & those that haue wrought euill: shall go into eternall fyre. So also sayth Paule in the. vi. chapitour to the

Roma. vi.

Romans. The wage or hire of synne/ is deathe / but eternall lyfe is the benyfite and gyfte of god by Ihesu our lorde. He added here eternall or euer lastyng / because that lyke wyse as vnto those that are damned/ there shall be no hope of release / so on the other parte agayne the godly persones shall haue no manner feare/ lest theyr felicitye and ioye

myght

of the commune Crede. 127.

myght be at any tyme eyther ended / or
els minyshed the pleasauntines and ioy-
fulnes / wherof shall greatly be augmen-
ted and encreased by that communion
and felowshyp of all holy men. For cha-
rite / whiche neuer falleth awaye : shall
there be moſte ſeruenta and hote. Nowe
charite is no leſſe gladde of other mens
welthe and welldoynge : than of her
owne. Neyther is there any cauſe / why
we do nede here to ymagine pleaſures of
the body which do ſtand in eate / drinke /
or the ſuchely company of man & womā
for there ſhalbe than none uſe or proſyte
of theſe thynges / but the bodyes ſhalbe
ſpirituall / in which we ſhall lyue as the
aungelles of god done. Now the felicitye
of aungels is to ſee the face of the father
whiche is in heuen. And our lord ſayth
the ſame in the goſpel of Ihoſ. * This
is the cuerlaſtyng lyfe / that they maye
knowe the alone / whiche are the very
god : and Jeſu Chriſt / whome thou haſt
ſent. That knowlege begynneth here by
ſaythe. And there it ſhalbe ſynnyſhed and
made full & perfect / whan we ſhall be-
hold & ſee the glorie of hym / his face be-
yng clerely ſhewed & diſcouered. D. J. B.
Are theſe thynges ſufficiente to the
purcha •

1. Cor. xiii.

Mat. xiii.

Jo. xvii.

The expositiō
purchasyng & obtaynyng of saluation:
MAS. For the obtaynyng & gettyng
of baptyme/these thynges are sufficient
to a lay man for to beleue: but also that
are learned & somewhat growne in age/
ought to beleue all thynges/that are ex
pressed in the holy scriptures/or whiche
are of the sayd scriptures euidently ga
thered or concluded / besydes this what
so euer thyng the catholyk church hath
with vniuersall and continuall consent
approued and allowed / which church/
if it haue ordayned or decreed any thing
after such fashyon: it was probable and
very lykely/that cyther it was begonne
of the Apostles / and so hath continued
as it were gyuen by hande from the el
ders to the yōgers/or els it was brought
forth to vs out of the pryue and secrete
storehouse of y^e scriptures/or els it hath
ben shewed and put in theyr myndes by
the inspiration of the holy ghoſte accor
dingly as y^e state of tymes dyd requyre.
And as touchynge to contentiouse and
darke doctrine or opinions: in all suche
thynges it shall be sufficient for the and
suche as thou arte to professe with this
ware and wyse circumspection. Concer
nyng these thynges / I beleue as the
churche

of the commune Crede. 128.

churche beleuyth. This is a more sure
waye and more sarre from all daunger:
than boldly to affirme that thyng/wher
of thou arte in doute/or which thou loost
not perceyue or vnderstonde. **D I S.**

But in extreme icoperdye/whether it is
sufficient to kepe and holde faste the be-
lese in harte and mynde / or els are we
bound also to professe with our mouth:

Q. A. B. To this poynte saynete Paule
shall make aunswere to the for me.

G with the harte(saythe he)we beleue
vnto ryghtuoshes:and with the mouth
confession is made vnto helthe and sal-
uation. And our lorde hymselfe thre-
neth in the gossell / * that he wyl not
be acknowne of hym for his soldyer
afore his father: who so euer shall haue
ben afrayde or ashamed to professe hym
afore men. But it is one thyng not to
professe / and another thyng to denye.
where there is no hope of frute or good
to be done / and yet the icoperdye is ve-
ry greate:it is not necessary or requisite
that thou shouldeste vtter or bewray thy-
selfe in such wyse/as we do rede that cer-
tainc men haue vnprouoked and vn-
called / euen of theyr owne accorde runne
forth into the market/that they myght
be slayne

A notable
question

Aunswere.

Roma. x.

Matt. x.
Mar. viii.

The expolycyon.

he slayne and put to deathe with other
Christen men / or els that they haue rag-
ged agaynste the solempne festiuytes of
Paganes / not for the entente that they
wolde hyunge any man to Christe: but
to thende that after they were slayne of
them / they myght be accompted and rec-
kened amonge martyres / Christ dyd ly-
cencce or graunt to his apostles no ma-
ner violent defence of theselues / agaynst
wyched men: but he onely gaue the leue
to flee. Peter fledde out of prison / Paule
fledde out of Damaske beyng let downe
by a baskette of the walles. But so often
tymes / as the thyng shall come to suche
an erigente or pynche / that the name of
our lord Iesus is to be glorified both a-
monge good men and badde men / the
christen / and the hethen: than ought we
all the entycementes or pleasures / & eke
the feares and displeasures of the world
utterlye despyssed & set at nought / chere-
fully and boldly to professe that / whiche
the chyrche hath taughte. The doctrine
and opinion of the Eccesaite is refused
and condemned / whiche taught / that in
the tyme of persecutiō / men myght law-
fully denye Christ with wordes: so that
they kept still the synccrite of the saythe
in theyr

Actes. xii.

Actes. ix.

Eccesaite.

in theyr harte and mynde/which saying
if it were true/thā dyd Peter the Apostle
in bayne wepe so many teares / for that **Matth. 23.**
he beyng troubled with feare of dethe/
had denyed his lord and master thries:
whan he had not yet so muche spirituall
knowledge of hym / as the lyghte of the
gospell hath opened vnto vs. **Tertullian.**
agayn to much leanyng and inclynyng
to the contrary parte/doth not so much
as graunt leaue to flee in persecution/
saying that than to flee/is a kynd of de-
nyinge Christe. And his sayinge in cer-
tayne circumstances maye be true / but
doutlesse they doo lesse offende / whiche
stricken with worldly feare doo denye
Christ onely with theyr moutbes: than
do they / whiche for temporall profytes
sake/do forsake theyr captayne Christe/
whose sworne soldyers they became in
baptyme both with harte and also with
tonge. **D I S.** whan tourmentes are
thretened more greuousse and paynfull
than any death: what shall thā the frail
tye of man do: **M A S.** Our lorde hym-
selfe hath prescribed a fourme and hath
set vs an example / whā that excedyng
feare/presomnes / & agonye shall come
so soze vpon vs: we shall acknowledge the
R. weykenesse

what is to be
done in the
greate trou-
bles of perse-
cution.

The expositiō.

Weaknesse of our owne might & strength
 & wholly mistrustynge our owne power
 and ayde/ we shall caste our selues flatte
 vpon the grounde/ and with greate con-
 fidence and truste shall with wepyng/
 desyre and call for the helpe of the di-
 uyne power/ nothyng considering how
 greuous or how cruell the thynges be/
 that are manacyd or thretened to vs/
 or howe frayle our condition and state
 is: but considering and remembryng/
 howe myghty/ and howe mercyfull the
 lord is/ vnder whose defence and gouer-
 naunce we do fyght/ which is not deafe
 whan he is called on with faith & trust/
 but eyther dothe deliuer from euylles/
 or els dothe adde and encrease strength
 to vs / that we may strongly and man-
 fully endure and suffre. For saythe is a
 thyng verily inuincible in all kyndes of
 batayles / for there do not lacke batay-
 les and stryues euen amonge christen
 men also/ to such persones/ as do studie
 & laboure to lyue godly in Iesu Christ.
 Nowe who so euer done exercise them-
 selues dayly in these lyghter & smaller
 conflictcs or skirmyshe: are at that ba-
 taylor founde vnafraid / wherfore it is
 conuenient and mete/ that the cheffest &

Farth is in-
 uincible in al
 maner ba-
 taylor.

li. Timo. iii.

principall study of a christen soldier be/
to quyen or styrre vp / and also to en-
crease dayly the vigoure and lyuelynes
of fayth. **D. J. S.** By what meanes may
one attayne this: **A.** The fyrst poynte
is that / whiche the lord dothe teache.
A. Aske & you shall haue. But that the
prayer maye not be ydle: lette almyse
helpe / not onely outwarde almyse /
whiche refretheth & comforteth the body
but also spirituall almyse: by monys-
shynge lounghly hym that is out of the
ryght waye/by teachyng gentylly hym
that is vlearned/by mercyfully forge-
uynge hym that hath offended or hurte
the. To these adde also often hearynge
of sermones / and holy readyng/some-
tyme the one / sometyne the other / by
course/often callyng to remembraunce
of the deathe of our lord / namely whā
thou haste receyued his body & bloude/
finally often cōmemoracion & reherfall
of those men & women/whiche in tour-
mentes & diuerse kyndes of death/haue
fought a good batayle or feld for Christ
sake by these nourysshemētes the sparke
of fayth is nouryshed/quyckened/& en-
creased. **D. Good syr/I do gve thākes**
to the spirite of Christe / whiche by the
R. n. instru-

A christen sol-
dier holde
pryncypallye
study to quye
hē & encrease
this fayth.

The meanes
wherby he
may do it.

Prayer.

Almyse
bothe corpos-
call and spi-
rituall.

Hearing ofte
sermones
Readyng of
holy wytte.
Remembraunce
of Christes
death.

Remembraunce
of sayntes.
i. Timoth.

The expositioun
instrument of your tongue/hath bouche-
safed to teache me so meruaylouse philo-
sophye and wysdome: except there be yet
any whyt more remainynge behynde.
MA S. There remaineth not much
behynde that I may teache: but perad-
uenture there resteth behynd somewhat
wherof I may admonyshe the/ if thou be
not yet waxe wery/how be it this thyng
haue I done all redy hertofore / by the
way. **D I S.** I verily by hearyng a ly-
tle and a lytle do waxe more thursty and
desprouse to here. **MA S.** Than that
that resteth behynde: we shall put to/at
our nexte commynge to gether.

The. vi. instruction.

D I S C I P L E.



DAm comen agayne now / lo-
kyng and longynge for the
laste messe of this moste deli-
cate and swete feast. **MA.**
This resteth or remaineth
behynde to confirme eche thyng contay-
nyed in the Crede / with diuerse testi-
monies of bothe testaments. For there
is nothyng taught herein / which was
not many thousand yeres agoo diuersly
shadowed by the figures of the lawe of
Moyse / and also shewed or told before
by the

by the oracles of the prophetes / ye and
 certayn thynges also were evidently ex-
 pressed. As for example / that there are
 not manye goddes / and that of one god
 this world was created / for who so euer
 euen afore the lawe gyuen / dyd lyue ver-
 tuosly & godly / dyd worshyp onely one
 god the creature of all the worlde. Now
 the gyfte of propheticke resteth & ceased
 in Iohann Baptiste / as in the ioyninge
 to gether of bothe lawes / whose fortune
 it was / that whome other prophetes as
 it were through a myst dyd shew a farre
 of for to come : hym he shewed present /
 poyntyng hym with his rynger . But of
 all prophetes the moste sure and undow-
 tedly true prophete was our lorde to his
 owne selfe / fullfyllinge with his dedes /
 & declarynge that which was shadowed
 by the obscure sayinges and figures of
 of the olde lawe / amonge the people / in
 parables / and among his disciples some-
 tyme couertly sometyme openly. His di-
 uine nature he shewed with workes and
 dedes / rayther than expressed it with
 wordes. And who shold euer haue vnder-
 stonde / & that by the brasen serpente /
 whiche was hanged vp on a stake was
 shadowed and figured Christ crucified:

Math. xi.
 Prophecie en-
 ded in Iohan
 Baptiste.

Numeri. xxi.

The expositiō on

- Johan. iiii.**
Johan. ii. if our lord hymselfe had not vouchesafed to expounde & declare it: That sayinge of his louse pou a sonde this temple / and within .iii. dayes I wyll raise it agayne / was not vnderstanden not of his owne disciples: but yll after his resurrection. Moreover who wolde haue demed / that * Jonas which was deuoured of a whale / & was cast forth agayne alpye on the thyrde daye dyd prefigure the buryal & the resurrection of Christ. And whan the tyme of his death drew somewhat nere: he gaue his disciples openly monition and knowlege afore / that he shold be delyuered to the Gentiles / to be mocked / & nayled on a crosse: but he comforteth the same agayn / promysinge / that he wolde rylse agayne on the thyrde daye. So lyke wyse afore his death / he tolde them somewhat darkely of his ascension: but after his resurrection he tolde them agayne of the same more euidently. In lyke maner he tolde them before * that the mustarde scede / that is to saye / the fayth of the gospell / from very small begynnynge shold be spredde abroad throughe out the whole worlde / & also shewed them before / that shold chaunce & betwix the preachers of the gospe
- Jone. ii.**
- Math. xii.**
- Math. xx.**
- Johan. xxvi.**
- Luce. xxliii.**
- Math. xiii.**
Luce. xiii.
- Johan. xv. & xvi.**

of the commune Crede. 132.

the gospel. This thyng also he tolde
them before that the religion of the
Jewes sholde be taken awaye and des-
troyed / and the religion of the gospel
translated / & conuayed to the Gentiles
the Jewes styll contynuyng & remay-
nyng in theyr darke blyndenesse / vntyll
that at mete & conuenient tyme (ac-
cording to the prophetic of saynt Paule)
of the Jewes & Gentiles sholde be
made one folde vnder the onely he depa-
pastour Christ. Neither dyd he so much
as hyde this from them that the chyrch
sholde in tyme after ward to come be as-
sayled with dyuerse heresies : but not
ouerthrowne / what nede me to make
many wordes : seynge that all thynges
hytherto haue so chaunced & comen to
passe / as they were prophesied & fore-
said / to doute now than any whyt of the
laste iudgemente / and of the rewardes
of good men and of wycked men / se-
meth to be a poynte of extreme blynde-
nesse / we do gyue credence to a diuiner
or sothesayer / if he haue tolde vs. iiii. or
iiii. tymes before the trouthe as it hath
after folowed : and to hym that in so
many thynges and so vnbelaueable af-
ter the iudgemente of man / hath all

R. iiii. wayes

Math. xxi.

Roma. xi.

Johan. x.

Math. xxiii.

The expositioun

Wayes ben founde true of his saynges/
 Shall we not nowe gyue credence in one
 thyng that is behynde: But this part/
 for asmuch as it belögeth to the Jewes
 and Paganes more than to churche men
 and hath also ben diligently wyrtene &
 taughte of Tertullian and Ciprian: at
 this tyme I wyll passe ouer it / beyng
 edent as it were with a synger to haue
 shewed and poynted to the fountaynes/
 out of which thou mayst draw vp these
 thynges / if it please the. Nowe resteth
 behynd the admonition and counsaile/
 that we may lyue well and a ryght ac-
 cording to the ryght fayth. Fayth is a
 thyng of a fyery nature / where so euer
 it is / it is not ydle / but lykewys as in a
 laumpe the oyle fedeth and norysheth
 the flamme / lest it be quenched and go
 out / so doo the workes of charite fede &
 nouryshe faythe / that it do not fayle or
 dye. Fayth gedreth and bryngeth forth
 good workes / but they agayne of theyr
 parte do nouryshe theyr parente or mo-
 ther. And therfore dyd the lyghte fayle
 and goo out in the laumpes of the foo-
 lythe virgines: because there wated the
 oyle of good workes. And all be it the
 rule & founte of good lyuynge is wont
 to be

Faythe is of
 a fyre nature
 alwayes do-
 ynge.

¶ Similitude.

Fayth bryn-
 geth forth
 good workes
 and is nou-
 rished agayn
 of them.

Math. xxv.

of the commune Crede. 133.

to be set out of al the booke of holy scripture / yet for all that in this symbole of Crede / howe so euer shorte it is / there is contayned the hole philosophic of lyuynge well & vertuously / neyther is there any vertue / vnto which it dothe not instructe vs / neyther is there any vyce / agaynst which it dothe not arme or fence the mynd of man. * ffor the dyuel walketh about throught the fold of the churche / as it were a roving lyon sechynge whome he myghte deuoure / whome saynte Peter bydeth vs resyste beyng stronge and bolde / not with confidence and truste of workes or of our owne strength: but in fayth. **DJS.** you haue armed me with fayth: now you do charitably / whan you teache a yonge soldier to vse his armour. **MAS.** Our lord hymselfe taughte vs / that all the preceptes of the lawe are summarly & generally contayned in this one.

G Thou shalt loue thy lord god with all thyne harte / with all thy soule / and with all thy powers: and thy neyghbour as thyne owne selfe. But no man can loue god aboue all thynges: except that he do beleue / that there is nothyng more beautifull or sayter / nothyng bet-

R. v. ter / no

In this short
Crede is con-
tayned the
whole philo-
sophie of ly-
uynge well &
vertuosity.
1. Pet. v.

Matth. xxii.

The expofeyon

ter/nothyng more true / nothyng more
amiable or louely/than he. For who so
euer beleueth that any other thyng be:
fyde hym / is eyther better / or els egall
to hym: that man doth not beleue that
he is god. Be therfore that hath cast
hymselfe whole vpon god: can loue no-
thyng/but that which he doth loue for
goddess sake / neyther can feare anye
thyng/but that whiche he feareth for
goddess sake. And euen forthwith with
this begynnynge * Credo in deum. I
beleue in god: are cutte awaye/or at the
leaste wyse are mitigated & aswaged all
the desyres of the fleshe: to any of which
if thou dost obey/ despysing and not re-
gardyng the commaundementes of god/
it is cypdet & playne / that thou makest
to thyselfe another god / what so euer
thyng this is that thou preferrest a-
fore god. Our lordc whan he dothe call
god/& mammon or ryches / two lordes
contrarpe the one the other: he dothe as
it were compare & matche two goddess
to gether/& sayncte Paule calleth coue-
tousenes/that is to saye loue & desyre of
money/idolatre. The same Paule no-
reth & rebuketh them / that are gyue to
lucre of money & to the pleasures or pro-
fytes

Math. vi.
Lucc. xiiii.

Ephc. v.

of the commune Crede. 134.

gyftes of the body with a flanderous re-
porte/whose belye (faythe he) is theyr
god. The same agayne wrytyng to the
Corinthians calleth the dyuel/the god
of this worlde/nor for that he is in very
dede a god or a lord: but for that he is
both a lord & a god to them/which de-
spysing the very lord god do gyue them-
selues to hym into seruitute & bondage.
And that/which hath ben sayde of auar-
ice & y^e desyre of money or ryches: the
same is to be thought & iudged of al vi-
ces/namely capitale & deadly. Apostasie
that is to say forsakyng or goynge
away / is a flanderous & a rebukefull
worde amonge chrysten men / and not
without a cause doubtlesse (for if among
them/which are nought els but mē/the
name of a rebel or a runne away or trait-
toure be abominable: howe much more
shame & rebuke is it/willingly wth out
cause/to go away from such a capitayn
to whome we are bounden with so ma-
ny sacramētes/with so many gyftes/so
many bondes/not vnto his better/or to
his egall or pere/but fro the best cap-
tayn of all/to the very worst of al: & the
rates of al chrystē mē wel nere do abhor-
re the name of Apostata/but wolde god
the mynde

Philip. iii.

Apostasie.

The expositiō

Thre maner
of ordinaūce
wherwith
the dyuell
goeth aboute
to ouerthrow
and dayn-
quethe vs.

Faythe and
sure truste in
god: putteth
by all maner
temptations.

Philip. i.

the mynde of them dyd lykelyste ab-
horre and hate the thyng selfe. Nowe
the dyuell for the mooste parte fyghteth
agaynst vs/ & goeth about to ouercome
vs / with thre maner engynes or ordy-
nauce/that is to wyt/ignorance/hope
of comodities) and feare of the contra-
ryes. But pure faythe (as it hath ben
sayd heretofore) putteth away all dark-
nesse or blyndenesse of the mynde / but
neyther flatterynge hope dothe begyle/
neyther gastfull feare dothe cause hym
to shyne / or mūe a fote from his
good purpose: whiche hath set all his
whole truste in god. Howe sore dothe it
bere and trouble some mennes myndes
the loue and desyre to knowe thynges
after to come: One man wysheth or de-
syreth longe lyfe/and hateth deathe/he
counsaileth with astronomers and cal-
kers of mennes natiuites. But he
that dothe verily beleue and truste in
god/beyng carelesse and without feare/
saythe with saynete Paule. * To me
Christ is lyfe: and deathe is auantage.
Another man hath a thynne prayghted or
laden with costly merchaundyse/he as-
keth counsaill of astronomers: but the
godly man sayth. God send this blage
to be

of the commune Creds. 135.

to be prosperouse and luckye / if he shall
iudge it to be expedient for me: if not:
that which he shal gyue me for this dā=
mage and losse: is better than all wares
Another man is payned and oppressed
with sycknes: and sendeth for an in=
chaunter: the vertuose man saythe. He
is my lord / he is my father / let hym
scourge me euen as it shall please hym=
selfe: so that he wyll acknowledge me for
one of his sonnes: and inheritous of
eternall felicity. Byspye that man fea=
reth but smally / what so euer fearfull
thyng is in this lyfe / which doth truely
feare hym / that maye whan he is offen=
ded and displeased send both body and
soule into hellfyre. He doth but lyghtly
and smally hope for the commodities of
this worlde: whiche doth consydre and
remembre / that god after this transito=
rye and bryfe lyfe wyl promyse lyfe eter=
nall. And who is so madde / that he wyll
despyse or proudeely disdain any man:
if he do consydre that hymselfe whole is
lesse in comparison vnto that vnspea=
keable magesty of god than is a gnatte
in comparison to an elephant: Or how
can he despyse that man as vyle: whom
Christe no fooly the merchaunt / hathe
vouche

Matth. x.

The expositioun

Apo . xix.

vouchsafed to ransome & bye agayne
 with his owne bloude: If it be a gape
 and an excellent thyng / to haue the be-
 neuolence and fauoure of a prynee: this
 is the prynee of princes. If it be a dan-
 gerous thyng to runne into the displea-
 sure & wrath of a kyng: this is the kyng
 of kynges and lord of all lordes. Many
 men are sadde and heuye: for that they
 are commien of a lowe & a pore stocke or
 kyndred: but sayth comforteth them a-
 gayn / tellyng them / that those men are
 truly noble & gentlemen: whome god
 dothe acknowledge for his sonnes and
 heyres / & of whome he is gladd to be
 called father. Other agayne are made
 proude & hyghmynded by the reason of
 theyr noble & worshypfull auncesters:
 but saythe shewethe them that there is
 one commune father of all men / afore
 whome there is no dyfference betwen a
 prynee & a page / betwen a pore man & a
 rych man / betwen a bonde man & a free
 man. The more that euerye man is for
 vertuose lyuynge accepted & in fauoure
 with hym: the more noble: the more
 myghty: & the more rych he is. This
 onely lord doth Christe shewe vnto vs:
 whome we sholde worthily feare. This
 onely

of the commune Crede. 115.

only father he both shew to vs: whome
we holde loue/ whome without any re-
sistence & ggueng many wordes agayn
we holde obey/ whome as sonnes, not
bastarde/ or goynge out of kynde/ we
holde countrefayte and folowe. Be you
(saith Christ) perspte/ lyke wyle as your
heuenly father is perspte/ whiche cau-
seth his soune to ryse vpon bothe good
and badde folke: & sendeth downe rayne
both vpon the ryghtuose & vnrighthouse
Those men that haue abundaunce and
plentye of the comodities of this world/
as ryches: honours: nobilitie: power:
beaulty: & suche other thynges: whiche
are wonte to cause the mynde to swell
and ware proude: to them theyr pryde
is anon turned into feare/ if they do
consydre to what lord they are detters
for all these thynges: in whose handes &
power it lyeth whan so euer he lyst to
take away fro vnkynnd persones: what
so euer thyng he hath gyuen to kynde
persons: & to whome they to knowe that
acceptes must be gyuen of euery parti-
cular thyng/ and of whome they maye
here forthwith these wordes * why or
wherof art thou proude/ thou that arte
noughte/ but earthe and asches r

Math. v.

why

The expositioun

i. Cor. iiii.

Luce. xvi.

why art thou so ioly / and makest thou
it so gaye with other byrdes fethers &
why darest thou despyse thy neygh-
bour as a vyle caytife: which hath the
same father / and the same lord / that thy
selfe hast: why dost thou disdayne hym
as a bondeman: seynge that he is rede-
med and boughte with the same pryce /
for whiche thyselfe was ransomed: &
why settest thou lyght by hym and des-
pysest hym as poore / of whom the father
hath care and mynde / which is the lord
of all thynges: were they poore men: to
whome the Apostle wyrteth. * Al thynges
are yours / & you are Christes owne
why doeste thou set hym at nought as
poore which is ascribed and called to the
inheritaunce of the eternall lyfe: as wel
as thyselfe / yea and which peraduenture
shall in this poynte be preferred / & haue
preeminence afore the: For in the gos-
pell it is sayd agaynst ryche men / of the
poore men / * that they may receyue you
into theyr euerlastyng tabernacles or
dwellynge places. He whome thou ke-
peste vnder as a bondema / is thy fellow
seruaunt. He whome thou despysest as
vyle bozne / is thy brother / he whome
thou regardest not / as beyng poore and
frend.

of the commune Crede, 137.

frendeles : hath aungelles minystryng
and doyng seruite to hym. Thou beyng
proude of the palace / doste mocke and
shorne the vyle & homelye cotage of the
pore man: but for that pore man / the co-
mune father of you both / hath buylded
the palace of the whole worlde / for his
cause do the starrs shyne / for his cause
do the celestial spheres or circles moue
and tourne rounde / for his cause dothe
the earth byyng forth her frutes / as wel
as for the. After this maner hath one &
the same sayt he caused and broughte to
passe / that neyther the prosperite of this
worlde can cause vs to be wanton and
proude : neyther & diuersite can make vs
to despayre. And who so euer dothe be-
leue / that there is a god gouernynge all
thynges : that man beleueth that he is
more present to eche one of vs / than any
man is present to hymselfe / and that he
doth more exactly and petytly see and
beholde the secreete corners of our harte /
than we do at none dayes see any body
beyng set afore our eyes: How than can
it be / but that man / whether he be in
darkenes: or els in lyght / or whether he
be alone / or els with many in company /
shall with much dyede and muche reue-

Sh reue

The expolycon

**The whole
world/ is the
temple of god.**

rence to ordre his workes & dedes / lest
there myght be any thyng/that shoulde
offende and dysplease the eyes of his fa-
ther/and lord/and also his iudger: This
whole worlde is the temple of god / in
whiche he sitteth as hede and ruler. If
than it be so / that we are ashamed in a
temple of stone to do any thyng vnho-
nest or vnseemly / with how much more
reuerence and drede oughte we to occu-
pye our selfe in this temple? There are
dyuerse and sondrye dartes and wea-
pons / wherwith that tyrante the dy-
uell goeth about to wounde vs : but a-
gaynst them all this onely shelde is suf-
ficient : **I Credo in deum. I beleue in
god.** If he do stryke at y^e with the darte
of pryde: caste forth agaynst hym the
shelde **I beleue in god /** whiche howe
greatly he dothe hate proude myndes/
he hath declared in Lucifer. If he doth
prycke the with wyathe to vengeaunce:
make aunswere **I beleue in god /**
whiche hath reserued and kept to hym-
selfe the auctorite and ryghte of doyng
vengeaunce saying. Vengeaunce or po-
nyshment is myn/and I wyll requyte/
If enuye dothe brenne thy mynde: saye

Pryde.

Wyathe.

**Rom. xii.
Deute. xxxii.
Enuye.**

I be

I beleue in god/which distributeth
his gistes to euery man as he lyffe hym
self/why shold I enuye my brother and
felowe seruaunt the liberalyte & bounty
of our commune father and lord: How
muche more ryght and reason is it that
I shold gyue thanks to my father and
lorde for two causes: bothe for that he
hathe gyuen so manye thynges to me
aboue my deseruyng / and also for that
he dothe gyue these thynges to me by
my brother / for what so euer thyng is
gyuen to any one of the membris / that
same thyng is both the vauntage / and
also the anouramēt of the whole body.
If auarice dothe tempte and prouoke
the to dysceyte and raune or extortion
sayng / onlesse thou dost make haste to
gather goodes by hooke or crooke / by
ryghte or wronge, thou shalt be oppres-
sed with pouerty in thyne age / thy chy-
dren shall begge: make aunswere / I
wyll not do it for * I beleue and truste
in god that he the which sedeth the spa-
rowes / whiche clotheth and couereth
the lyles of the felde: shall not suffre
his owne souldyer to starue and pe-
ryshe for hungre. If concupiscence shall

Quarles.

Math. vi.
Lucc. xii.

Glotomy.

S. ii. prouoke

The expositioun.

prouoke the to cresse and superfluite of
meate or drynke and suche other: saye/
god forbode that I shold do this/ **G** for
I truste or beleue in god/ whose lybera-
lite and bountie hath graunted me these
thynges / not to glotony and intempe-
rance: but to sobre and measurable vse/
what so euer parte hereof is bestowed
vpon the fullfylling and satisfyringe of
concupiscence: it is thefte/it is rauenye/
yea moreouer it is sacrilege / it is idola-
trye / what so euer remainned aboue my
necessaries it was the goodes of pore
me/it was due to the membres of Christ/
and that it is bestowed on drunkennes
and surfeite: is in the contempte & dys-
honoure of god offered in sacrifice to de-
uyles. If fleshely luste wyl prouoke the
to fornication and adultery: refuse and
despye it: saying. **G** I beleue in god the
father/to whose eyes these thynges are
displeasaunte. I wyl neuer do so lewdly
that for so lytle a pleasure I wyl lese
the inheritaunce of the heuently ioyes/ &
the securite and quietnesse of a good and
clere conscience. He is a fooly the mer-
chaunte / which wyl allowe such maner
exchaunge. If I wolde be ashamed to
commytte any such synne/ if my carthly
father

Lechery.

of the commune Crede : 139.

father were present to loke on me: howe
much more ought I to feare the eyes &
syght of that heuently father & Nowe if
we do come to Christ / which hath more
familiarily set forth afore vs the ensaum
ple of vertuouse & godly lyfe : what parte
is there of the christiane philosophie /
whiche we maye not sufficiently learne
hereof: who wolde not be kendlid to the
loue of virginite and chastite: whan he
heareth that Christ was borne of a vir
gine / which also in his owne body hath
commended virginite to vs : who wold
not be ashamed to defyle wedlocke with
adulteries / or in wedlocke to serue the
fleshely luste : whan he considereth and
calleth to mynde the wedlocke of Mary
and Ioseph more chaste than all virgi
nites: Besydes this / whan he shall consi
dere and thynke / that so muche honoure
hath ben gyuen to the nature of man /
that it hath ben receyued to the compa
ny and felowshyp of the diuine persone
in Christ / and that it doth sytte on the
ryght hande of the father: sholde he not
be a frayde to caste downe hymselfe to
beastly pleasures of glotony & lecherie:
The aungelles do acknowledge and do
worshyp the mystery / as sayncte Peter

The hygh
dignite of the
nature of
man.

S.iii. doth

The expofycyon

both wytnesse in the fyrste chapitour of
the fyrst epistle. And therefore in the .xix.
chapitoure of the Apocalipse/whan S.
Johan fell downe on his knese to wor;
shyppe the aungell: the aungell forbad
hym saying. * See that thou do not so/
I am thy felowe seruante / and of thy
brethern haupng the testimonie of Jes
su/but afore the incarnation of Christe/
the same was not sayde lyke wyse to A
braham or to Dauid: whan they wor
shipped an aungell. In as muche than
as aungelles do confesse and acknowle
ge the diguite of the nature of mā: how
vulworthy and howe vilaynouse a dede
is it / to defoule it with the moste vyle
fylthe of bycces and synnes: why do we
ii. Pet. i. not rayther hearken to sayncte Peter ex
hortynge vs in this wyse. * By whome
he hath gyuen to vs precious and most
greate promysse / that by reason herof
we sholde be made parttakere of the di
uine nature: if that we wyl flee from the
corruptiō/that is in the world through
concupiscence and lust. Furthermore he
that with pure & whole fayth doth pro
fesse hym to be lord & owner: howe dare
he be bold to steale any part of hymselfe
from hym/& gyue it to the dyuell / in as
much

much as he is whole his owne / to whōe
 he dedicated & gaue hymselfe whole in
 baptyme: He that professeth hym to be
 Iesu: why doth he seche for saluation or
 helth of any other thyng / than of hym?
 He that professeth Christe moste loue-
 rayng kyng & prest: with what face doth
 he despyse & make lyghte of his lawes?
 With what face doth he suffre that blest-
 sed and honourable sacrifice to be offered
 for hymselfe in vayne: which Christ wold
 to be frutefull & helthfull to all mē: The
 sonne of god for thy loue was made mā /
 to the entent that he wold make the of a
 mā a god: & dost thou in despyte of hym
 make thyselfe of a man a creature more
 vyle & worse than any brute beaste: Besyde
 this / what other thyng is all the
 lyfe / y^e death / & the resurrectiō of Christ
 than a moste pure and clere myrrour or
 glasse of the euāgelical philosophy. Obe-
 dience is hyghly cōmended & praysed / &
 not without good cause: this without ex-
 ceptiō is fyrste & principally due to god.
 Christ was obediente to his father euen
 vnto death / & that y^e death of the crosse.
 Next after god it is due to y^e parēt. He
 was made obedient & subiect to the: whā
 he was not perceiued & vnderstōden of the.

S. iiii. (Luke the. ii. cha.

The lyfe of
 Christ is the
 myrrour of
 all vertues.
 Obedience

Philp. ii.

Luce. ii.

The expositioun.

Matt. .xxvi.

**Johan.xxviii.
and. xix.
Luce. xxiii.**

Matt. .iii.

Luce. .iiii.

**Despyrnyng
of prayle &
vayne glorie.**

Johan. vi.

Charite .

Some obedience also is due to them that beare any comune office/although they be euill men: he dyd not withdraw hym selfe from iudgement/but ~~at~~ whan Caiaphas demaunded a question of hym/requyryng aunswere therof in goddes behalfe: he made aunswere/and certayne aunswers ~~at~~ he made also to Pilate. Herode he dyd not greatly regarde to aunswere / for asmuche as he dyd not there beare any commune offyce or authorite/but dyd onely for his pleasure & myndes sake goo about to haue gotten some miracle wrought of hym. Satan the tempter he dyd reiecte in al poyntes ~~at~~ of the viciene spirites he dyd not so muche as suffre to be prayled. It is a greate vertue to dyspise humane and worldly glorie: he although he was god yet bare the person/and playde the part of a seruaunte or bondeman in earth/~~at~~ whan a kyngdome was offred to hym he refused it/the glorie of his doctrine & of his miracles he referred whole to his father. The vertue of charite is to hurt no man / and to do good to all men. All his doctrine/his doyng of miracles all to gether / to be shorte / his whole lyfe / was nought ellys but benefycciie & wel
doynge

of the commune Crede. 141.

Wynge towards all men: he neuer sought
those thynges that were for his owne
profyt or pleasure: but he spent his owne
selfe whole / vpon the profyte of other
men. This was that onely whole brens
sacrifice and most pleasaunt and accepta-
table to god. How feruent a sayinge of
charite was that whan he sayd. ¶ I
am come to send fyre into the earth and
what els doo I wyll or desyre than that
it shold be kindled and brenner: I haue a
baptyme wherwith I must be baptized:
and howe am I troubled and vexed in
my mynde to haue it finished & brought
to an ende: No man (sayth he) hath grea-
ter charite or loue than to spend his lyfe
for his frendes: he not onely spent his
lyfe / but also suffred the ignominie and
shame of the crosse / and that for his ene-
myes also / with his laste wordes & pray-
ing for them / by whome he was put on
the crosse / & with whose blasphemouse
wordes he was scorned & reuyled / euen
in the tyme of his paynfull suffrynge.
And yet for all that dyd not the lord say
vntreuely / for whan he sayde & no man
hath greater charite he spake of the cha-
rite and loue that is in man. There are
tolde and recited in booke / rather than

Luce. xii.

Iohn. xii.

Luce. xxiii.

S. b. are be-

The expositiō

are beleued certayn examplēs of excellent loue and frendshipp that hath been betwē men as of one frende that hath put hymselfe in daūger and reoperdye of his lyfe for another frend / but the charite and loue that Christe had / passeth all maner charite of men / for that was an heuenlye : and not an earthlye fyre / which y^e holy ghost dyd kende and not naturall affection: and are not we ashamed to be called Christen men / whiche not onely doo spende our lyfe for the sauyng of our frendes: but also for a small profyte or auantage / with disceytes / lyes / & periuities / do begyle our neyghboure / with violence doo spoyle & robbe hym / with false accusations do brynge hym into daunger of his lyfe: **Loue & tounes** or loue of rychesse is a cōmune vice / as the contempte and despisinge of ryches is an excellēt and a syngulare vertue. But who was more naked and more pore in this world: than he / which had not where **he** myght so muche as restē and laye downe his hede: whiche knewe not the coyne of the emperoure: (**I** speake as touchynge his manhede) whose clothes (which spoyle was onely left) was distributed and parted among the sol-

Despyrlyng
of ryches.

Matt. viii.
Matt. xxii.

Johan. xix.

of the commune Crede. 142.

the soldyers: I do not saye these thynges/for that men holde seche for paynes full and greivouse pouerty: but for that it is a shame and a fowle thyng to hym that hath professed Christe / to take pouerty so vnpatiently/that he holde crye out and call hymselfe therfore many tymes a wretch and a captyfe. why holdest thou be ashamed of pouerty/whiche is commune to the with Christ the lord of all thynges: Or why dothe any man lesse esteeme or regarde his neyghbour for pouterys sake / and dothe not rather worshyppe in hym the lykenesse of the lord: or hath or desyre of vengeance is a tyrannicall affection. It is an harde thyng to wyll well to hym / whiche hath minyshed thy substance/whiche hath gone about to take away thy good name or thy lyfe. But this thyng shall be made more easye to the / if thou haue respecte and do loke vnto that pure vnspotted lambe/whiche was so rayled on with so many reuplyng wordes/so many wayes layde in wayte for / to make short/was bounde/bespitted/buffeted/ & bered with all maner mockes & scornes/ & haged on a crosse betwen. ii. theues: yet neither with any word neither with any coun-

Pacience,

The exposteyon

**Christe after
his resurrec-
tion appered
only to his
disciples and
frendes**

any countenaunce or sygne ever gaue
any signification or betokenynge of an
angry mynde / neyther spake any other
thyng than wordes of most feruent cha-
rite and myldenesse. After his resurrec-
tion also he appered onely to his disci-
ples and frendes / to the entente that he
wolde bothe take away theyr heynnes/
and also confirme and establyshe theyr
fayth / he shewed hymselfe to none of the
other / vpbayding and calyng in theyr
tethe the purposes and enforcements
of theyr wycked myndes disapoyntyng
and sayng. I am he / whome you haue
wrougefully condemned / whome you
haue reupled / whome you haue coucted
in suche wyse to be destroyed / that there
shold not remayne so much as any syg-
ne or token of an honest remembraunce.
I am now alyue in spyte of all your te-
stes. But what dyd he ? He charged &
commaunded his apostles / that euen to
those same / of whome he had ben cruel-
ly and vngoodly handled / they sholde
preache the grace of the gospell / that is
to say / by sayth in Christe free forgeue-
nesse of all synnes / and euerlastyng lyfe
in the worlde to come . This lyfe byn-
gerly with it many grekes and incommo-
dites.

ditte. If we do suffre them patiently for
the lordes sake: we doo suffre to gether
with hym/ but much more/ if we do suf-
fre affliction vnworthily for ryghtous-
nesse and vertue. If we do practyse this
dayly/ that the desyres of the fleshe may
without rebellion obey the spirite/ we
do learne to dye with Christe. If beyng
departed from this world / not so much
in body as in affection / we doo come at
that perfection/ we are buried to gether
with Christ. If by baptyme from deade
workes (that I maye vse pauls wor-
des) we beyng ones clenfed from al spot-
tes doo walke from hence forwarde in
newenesse of lyfe / not onely not rolling
agayne into the myer / from whiche we
were made clene/ but also hastying to per-
fection by all degrees of vertues / than
do we ryse agayne with Christe/ whiche
raysed from deathe dothe/ no more dye/
whan by these meanes daylye in vs the
contempte and despisinge of earthlye
thynges doth encrease/ and therewith al-
so doth encrease the desyre of the heu-
enly lyfe/ than do we with hym ascende in-
to heuen / with the fete of our bodys
treadynge on the earth/ but with the af-
fections and desyres of the harte beyng
conuert.

To suffre
with Christ.

To dye with
Christe.

To be bury-
ed with christ

To ascende
with Christ.

The expositioun

conuersaunt in heuen/in suche wyse orde-
dering all our thoughtes/ & after suche
manner temperynge and disposynge all
our dedes & workes / as though we dyd
lyue in the syght & presence of god / & in
the company of all saynctes/ as in very
dede we doo. Nowe are we come to the
holy ghost/whiche after the doctrine of
sayncte Paule/is the geste and inhabi-
ter of godly myndes / whiche hath con-
secrated for a temple vnto his owne selfe
That man/that doth beleue this: howe
is it possible/that he shold not be afrayd
to pollute the temple of god? (for it is
polluted euen with vncleane thoughtes:
also althoughe the dede be away) and such
an amiable and louely tenaunt or geste
dyuyn out / to make of the temple of
god a stable or lodgyng of the dyuell?
Christen concord is greatly commen-
ded/without which there is no religion
or holynesse / no felicity or welthe. Of
this concord haste thou a perfyte ex-
ample in the father/the sonne/and the
holy ghoste Another example nexte to
it/haste thou in the name of the church:
whiche is knyt to gether with so many
bondes/hauyng but one god/one father
all one lawes/one baptyme/ all one the
same

Without con-
corde there is
no holynesse,
nor felicity.

of the commune Crede. 144.

same sacramentes/the same spirite/and
waytyng & loking after all one/and the
same inheritaunce. In this church if any
man cōtynue: although he haue fallen/
he hath many of whom he may be hol-
pen by agayne / neyther can he lyghtly
miscary or peryshe / hauinge so manie
thousand; of intercessours praying for
hym. Those thepe that kepe themselves
within the walles or cōpasse of the fold:
are in lesse daunger of the wolf. But be-
cause here in this world we haue conti-
nuall stryffe & batayl with our aduersa-
rye: we must walke warcly & wysely ac-
cording to the lawes prescribed & set of
our capitayne & lord/to the obscuring &
keepyng of which/for as much as our im-
becillite & weakenesse is nothyng suffy-
cient of it selfe/we must with cōtynuall
prayer beseeche & desyre heuenly helpe/
which is redy to all men/if a mā do aske
& desyre it seruetly: if cōtinually/ if with
a tremblyng & a reuerent fayth & truste.
To bothe these we shall be more metes-
fynte if we do referre all that belongeth
to vs vnto god / as the fountayne and
authour. Secōdarely if we do accustom
and wonte our selues to haue respecte
not to y^e particular persones/ but to the
whole

The expositioun

Whole vniuersall company or congrega-
tion of the church. If we will do the
former of these two thynges / in al pros-
perouse thynges / and suche as come to
passe accordyng to our myndes / we shall
gyue thanks to god / and if any aduer-
syte shall chaunce vs (whyles we do take
it patiently / as a thyng sent of god / ey-
ther to amende vs / or els to trye & proue
vs) the outward euill or greife shall be
turned to vs into very good or profyte
I shall gyue the an euident example.
Thy corne cometh by prosperously in
the felde / here the pagane will prayse
his owne policie and labour / he will
prayse the temperate and sasonable wea-
ther of that somer. But a christen man /
lykewyse as if he had receyued all these
thynges of the hande of god / he gyueth
thanks to his bountifull father / which
with so greate largenesse and liberalite
doth prouyde for his sonnes & seruaun-
tes. And if any good thyng be gyuen or
done to vs by men / we shall acknowledge
the goodnesse of the lord / whiche hath
gyuen to this man that he is both wyl-
lynge / and also able to do it. Agayne if
any greife or displeasure and hurte haue
chaunced to vs by men / and as we do
thynke

of the commune Crede. R 4 5.

thynke of wrake or vengeance / it doth
come to our mynde and remembraunce /
it is better to suffre this iniurie patient
ly / lest if he be prouoked he do me grea
ter hurte or displeasure / he may beyuge
my frende recompence me this harme &
damage with much encrease and auan
tage: peraduenture we do so deserue som
praysse of worldly wysdome / but no
praysse at all of godlynesse / but if we do
thynke thus to our selues / the lord doth
by this mannes malice scourge me / for
his loue I wyl suffre this beatiō what
so euer it be: by this meane bothe shall
we be lesse angry with our neyghboure:
and also we shall be made more redy to
the amendement of our lyfe / than to re
uengynge of the iniurie done to vs.
Briefly worldly and carnall affections
or desyres shall haue the lesse tyrannye
in vs / the violence of whiche is wout to
plucke vs and carpe vs awaye from the
obseruation and fulfyllynge of goddes
lawes / to synnefull and wretched dedes.
Our mynde is therfore to be accustomed
and wonted / that in all thynges / whe
ther it be prosperite or aduersite: it may
forthwith sette her eyes faste towarde
god. Nexte thyng to this is / that in our

A mynde

The expositioun

mynde we doo confidre and beholde the
vniuersall churchē / as one body vnder
one hed Christe. By this meane it shall
be brought to passe / that bothe we shall
be the lesse greued with our harmes &
incommodities / if we shall call to remem
braunce & reken / that we do suffre them
for many and with many. And also we
shall reioyce more of other mennes good
fortune and welthe / than of our owne /
neyther shall we haue enuye at any mā:
if we shall confidre / that it is our owne /
what so euer good thyng the felowshyp
or company of the church hath. Finally
god shall here our prayers the more
gladly and wyllingly : if we shall not
eueri man doo properlye and seuerallye
his owne busynesse / but shall aske and
desyre comune profyte and furthraunce
to his honour and glorie. For charite
is the thyng / that is most acceptable &
pleasat to god & but she doth not seeke
those thynges that are her owne : but
those thynges that are Jesu Christes /
now the churchē is the body of Christe.
By this meane shall it come to passe /
that our lord beynge deliuyted with thy
charite / shall gyue the euen the same
thyng which thou woldest haue desired
properly

i. Cor. xiii.

of the commune Crede. 146.

proprely & particularly for thyne owne
selfe/moze largely and plentifully/than
if thou haddest asked it onely for thy
selfe. This consideration if it shall be
toured by often vse and custome into
an habyte: it shall so enlarge and con-
forte our mynde / that it shall not be of-
fended with euery maner thyng / ney-
ther shall it stond styll at small offenses/
neyther whan it sholde doo a benefyte
shall it nyggardly counte and recken/he
is a french man: and I am an almayne
he is a byle rascalle: and I am a noble
man/he sayd this or that not long agoe
by me: but shall cherefully and gladly
gyue a benefyte / as to the membre of
Christe/as to one that is christen / as to
one that is a man. **D I S C I P L E.**
If it sholde not be any payne or grefe to
you: I wolde very gladly learne this
also of you/which are the principal and
chefe lawes/accordyng to which (as vnto
the rule or lyne) a man ought to di-
recte and ordre his workes / and also
which is the beste fourme and maner of
prayinge. **W A S.** The. x. preceptes of
goddes law are knowne to euery man/
neyther can any man teache any better
preceptes than those whiche god bym-

The. x. com-
maundemen-
tes of the law

A. ii. selfe

The expositioun

selfe hath gyuen or taught / neyther can there any better forme and maner of prayer be prescribed than that whiche our lord hymselfe hath vouchsafed to prescribe & teach / for the sonne knoweth beste / with what forme and maner of prayer his father most specially is delighted and pleased. **DIS.** But those preceptes and commaundementes were gyuen by Moyses to the Jewes. **ANW.** Our lord hath deliuered vs from that lawe. **Q. A. S.** God forbid it my deare sonne / the whole lawe is owers / and agreith with the gospell / saue that we do now professe & knowlege that thyng to be done & fulfilled / which they dyd loke for afterwarde to come / and also saue that the same thyng which was spoken and put forth to them as beyng rude & begynners / in rybles and darke fygures to vs is sayd & spoken in a more playne and clere maner. Onely certayne outward ceremonies are partely put quyte and clene away / and partely are chaunged and applyed to the euangelicall vertue and holynes. But as for the other preceptes or comaundementes: the gospell dothe none otherwyse deliuer and make vs free from them / saue that by
the ten.

the reason that charite is augmented
in vs/ we do those thynges wyllyngly
and gladly of our owne accorde/whiche
the commune sorte and moſte partie of
the Jewes dyd for feare of payne or po-
nyſhement/for els what a lyberty (I be-
ſeeche you) ſholde that be: if we myght
forſweare our ſelues/do adultery/or cō-
mytte theft: Dyd Chriſt therefore come
into the worlde/that we ſholde haue ly-
berty to ſynne vponyſhed & No verily/
but that we ſholde not ſynne at all / as
beyng borne agayne into hym/whiche
knoweth no whytte of ſynne/we do ho-
noure and worſhype the ſame god whom
the Jewes dyd honour: all be it as tou-
chyng to the rytes or ceremonies and
maner of immolations and ſacrifices/
we do worſhype hym after another faſh-
yon. And the fountayne of all the com-
maundementes is that fyrſte/that is to
ſaye the greateſt of all: ¶ to loue god
with all our harte/and our neyghboure
as our owneſelfe / for this ſpeeche dothe
ſummarily and breſfly comprehend all
the preceptes of luyng / & who ſo euer
doth want theſe two poyntes/although
he doth perſourme & fulfyll that thyng/
whiche the wordes of the lawe do pre-

The expositioun

scribe and commaunde and though he
doth auoyde and eschewe that / which the
lawe doth forbydde: yet for all that doth
he not obserue and fulfill the lawe / as
for example / if a man doth not kyll his
enemye / not for that he dothe not owe
hym euyl wyl / but for that he doth feare
the punishment thretened by the lawe:
this man is a manqueller afore god.
But that man / whome in the heate of
angre / the loue of god and of his neygh-
boure doth reuoke and call backe from
wryng myschefe / & which thinketh thus
to hymself / god forbyd that for cause of
any man beyng enemy to me. I shoulde
fall out from the frendshipp and loue of
god / & hurte my neyghboure to whome
although he be an euyl man / yet I
ought to wyl well for goddes sake / to
whome it is mooste pleasaunte and accep-
table / if for an iniurie and displeasure /
we doo a good tourne agayne / neyther
forceeth it to me / though man doth make
but euyl recompence to me for my bene-
fytes / I haue a trusty and a sure sayth-
full better / to whome I lende this stock
to haue encrease / he wyl pay me agayne
with inestimable lucre or gaynes: that
man (I say) that thus wyl thynk onely
hath

of the commune Crede. 148.

hath obserued & fulfilled the commaundment of the law. D. Now I long to here those .x. lawes wryten with the fyrger of god. **AN.** They are recited in the .xx. chapitour of Exodi / neyther do they nede any declaration (for the wordes of a lawe ought to be playne and clere) & if any thyng in them doth nede or requyre an interpretour or expositour: there are very many men / whiche haue done this allredy sufficiently. Onely I shall in few wordes admonyshe and gyue warnyng / that euery one of these preceptes dothe stretch furth / and are extended more largely / namely amonge christen men: than the commune sorte and the mooste parte of men doth iudge or thynke. The fyrst precepte therfore is this. **Thou** shalt not haue any straïg goddes in my syght / thou shalt not make the any grauen ymage / nor any maner similitude / or lyknes / whiche is in the firmament aboue / and whiche is in the earthe beneath / neyther of those thynges whiche are in the waters vnder the earth. This precepte agreith with the fyrste artycle of the Crede: so that it nedeth not here to make many wordes / and I haue allredy tolde the / that this precepte is

The fyrst commaundmēt.

The expolycon.

violated and broken/not onely of them/
which do worshyp the sonne / the mone/
and the sterres/oz els a man/a serpente/
an oxe/oz a kowe / oz a dogge / oz els do
worshyppe the ymages of these reherced
thynges/oz els of fendes in steede of god:
but also to idolatry do enclyne & apper-
tayne all curiouse artes and craftes / of
diuyning and sothesaying / of iuglyng/
of doynge cures by charmes oz withcraft
in whiche althoughe there be none ex-
presse conspiration with deuylls oz
wycked spirites yet neuertheles is there
some secreete dealing with them/and so
therefore a secreete denyinge of god. If
thou despyrest an euident argument and
token herof / it is redy and not to seche/
whan the inchauntoure goeth about to
take out of thy body the hede of a darte
oz of an arrow/say this with good fayth
to thyselfe / if this thyng be done with
the wyll and pleasure of god / I praye
god it may do me helpe oz ease/if not/I
had leuer suffre the wound of my body/
than the wyckednes of my mynd: thou
shalt see the inchauntour to labour all
in vayne. Neyther is it vnknowne to me
what they are wont to laye for them-
selues/which do sette greate store in the

All curiouse
artes apper-
tayne to ido-
latry.

art called magia naturalis/and whiche
do greatly esteeme and regarde the iudi-
ciall astronomie. It belongethe to the
christian religion and holynes / to flee
euen from those thynges also / whiche
haue the perrell and daunger/oz els the
apperaunce of impietie oz mysbeliefe.
That man refuseth and forsaketh all
these thynges / who so euer he be / that
truly professyng one very god hath ab-
iured all false goddes. Noz we ought
not so much as to receyue any benefyte
of any man/which is gyuen with the of-
fendynge and displeasynge of god. To
make shorte. Euery crime appertay-
neth to idolatry. He that for his wyues
pleasure hath offended god:hath renyed
god/and hath honoured his wyfe for a
goddesse. He that for the kynges plea-
sure doth spoyle wardes and fatherlesse
chylde that neuer deserued it/oz which
doth commytte any other lyke crime:
he dothe honour the prynce in steede of
god/ let them flatter and dysceyue them-
selues as much as they lyst/let them re-
herce this precept euery day a thousand
tymes professyng god with theyr mou-
thes: yet Paule cryeth agaynst them/
saying: they denye god with theyr de-

Euery crime
is a spye of
idolatrye.

The expostyon

Cite. 1. Des oꝝ woꝝkes. **D I S.** why are they not than ponyshed as idolaters? **M A.** Because partely the fraylte and weakenes belongynge to the nature of man doth excuse them/and partely the greate multitude of them that do offende: but especiallye because it is a verpe harde thyng for vs to iudge of the mynde of mā. But who so euer all theyꝝ lyfe tyme of a set purpose doo goo aboute to gete ryches by ryghte oꝝ wꝛonge/by hoke oꝝ by croke/ do hunte after pleasures/layinge a parte both the drede and also the loue of god: let them knowe and vnderstande surely / that they are no whytte better than thy are / whiche doo brenne frankyn sence in the honoure of Iuppter/oꝝ whiche doo see a lambe in sacrifice to Venus / oꝝ els a gotte in the honoure of the god Bacchus. **D I S.** Sythe in the same commaundemente ymages are with so greate diligence forboden to be made: howe fortuneth it that now a dayes the churches of christendome are full of ymages. **M A S.** The people of the Iewes was verpe grosse and meruaylously inclynnyng and rebdy to the superstition of the Gentiles.

Nota.

Of ymages
in the churches.

of the commune Crede. 1500

les: so that scantly they dyd beleue any
thyng to be / whiche they dyd not see
with theyr eyes: and therfore the lawe
with so many wordes fearyd them lea-
pyng them farre away from the moste
paynfull and daungerful ppt or dyche.
Nowe after that all paynnyng is by
the lyghte of the gospell extincte and de-
stroyde: there is not the same leoparde
and daunger that was than: and if any
poynte of superstition dothe remayne
styll in the myndes of certayne vnlearn-
ed men/it may easely be put awaye by
good admonition and holye doctrine.
Untyll saynt Hieronymes tyme there
were holy and deuout men (and so were
they taken and allowed) whiche dyd not
suffre any ymage to be in the churches/
neither paynted / nor grauen / neither
wouen / no not so muche as of Christ/
(as I trowe / because of the Anthropo-
morphites:) but by lytle and lytle the
vse of ymages hath cropen in/ into the
churches. And peraduenture it sholde
not be verye vnseemely or vnspyttyng/
if in those places / in whiche god is so-
lemnely and communely honoured/
none ymages at all were sette / besyde

the ymage

The exposyceon

**Of paynting
what profit
doth come: if
it be aptely &
conueniently
vſed.**

**Pictures are
the booke of
vnlarned men**

the ymage of Chriſte crucified. But yet
paynting / if it be metely and conuenient
ly vſed and put to / beſydes the honeſte
pleaſure that it bryngeth or cauſeth / it
doth alſo helpe verie muche to remem-
braunce / and to the vnderſtondyng of
the hystorie / wherfore it was ſayde not
vniwylſely nor vnproprely of oue / **I**
wote not how / but paynting is to vnl-
learned men the ſame thyng / that bo-
kes are to learned men / ye morcouer
euen a learned man alſo dothe other-
whyles in payntynge ſee more / than he
doeth in booke or wrytyng / and is more
vehemently moued or ſtyred to affec-
tions: as we ſhol. be more moued and
ſtyred / if we dyd ſee Chriſte hangyng
on the croſſe / than if we dyd rede / that
he was crucified. And paynting ſetteth
the thyng forth to the eye / as farre forth
as is poſſible and perfourmeth that eu-
dencie / makynge the thyng manifeſt:
which many men with crafty ſpeech and
narration do couete to attayne / and yet
can not / but the lyfe of Chriſte and of
the apoſtles / namely that whiche is
ſhewed and wryten in the canonicall
ſcriptures: ſhold do very well to be ſet in
alayes or ples / in the porches / and in
cloſtres.

of the commune Crede. 151.
 elopstres. For suche maner ymages do
 put into our myndes certayn holy and
 godly thoughtes: euen whan we are oc-
 cupped about other thynges. And ly-
 keweise as of the olde fathers it was ve-
 ry well constituted and ordayned / that
 nothyng sholde be recited or red in the
 churches besyde the canonicall scrip-
 ture / so were it conuenient / and wold do
 very well / if in holy places there were
 nothyng set forth in picture or caruyng
 which is not had in the holy scriptures.
 Last of all / * Moyses by the commaun-
 dement of god / dyd set in the tabernacle
 two cherubims of golde / in the hyghest
 partes of the propitiatorie. And in the
 vessels of the temple whiche Salomon
 dyd buylde: there were grauen ymages
 of oxen / of lyons / and of the cherubims.
 Agayne in the thyrde chapitoure of the
 second booke of Paralipomenon / the che-
 rubims are grauen on the walles. In
 the mytre of the bishop / was the ymage
 of the mone: in his garmēt / the ymages
 and similitudes of pomes granates. It
 is not lykely therfore / that to y^e Jewes
 was utterly forboden all kyndes & sor-
 tes of ymages: but it was forfended thē
 that they sholde haue ymages after the
 maner

Exodi. xxx.

iii. Reg. viii

Exodi. xxxviii

The expofycyon

maner of the paynymcs/that is to faye/
 which holde be fet forth to be adourned
 and worfhypped. The boke of Deutero-
 nomium as it were expoundynge and
 declaryng this fame whan it dothe re-
 herce this precepte/it addeth. ¶ Non
 adorabis ea neq; coles: thou shalt not
 honoure nor worfhypp them. And for the
 fame purpofe and entent was added in
 the. xx. chapitoure of Exodi thefe wor-
 des. & coram me. i. in my fyght/or pre-
 fence/or afore me. That ymage is fet in
 the fyght of god: which is made egall to
 god for nothyng / that wanteth reason:
 is apte to receyue adoration / that is to
 fay outward veneration & worfhypp/nor
 cultum/that is to wyte/inwarde venera-
 cion and honoure. A chryften man/if he
 dothe bolue his hede to the ymage of
 Chryfte crucified/he knoweth that none
 honoure is due to the wodde or tree/but
 through the occasiō of y^e ymage he doth
 worfhypp that thyng/which the ymage
 doth represent. Now if any man for the
 loue of Chryfte both loue the ymage of
 Chryft/i so much that he doth otherwhy-
 les kysse it / & dothe laye it vp in a cleue
 place(so that superstition be away) I do
 fuppofe that this affection & deuotion is
 not vni-

Deute. v.

Adoratio

Cultus

not vnpleasaunt to god. For els whan
we do i the chyrch kysse the gospel boke
we do not worshyp the parchemente/or
ye gold/or the yuery/but we do worshyp
the doctrine of Christ. And peraduenture
it shall not be vnprofytable / if the bps-
shopes / euerye one of them in his owne
diocesse/do ordayne & decree concernyng
this matter according to the present bit-
lite of theyr flocke / but yet so/that it be
done without disturbaunce/sedition & in-
iurie/for that there sholde be ymages in
the churches / there is not so muche as
euen any constitution made by mā/that
doth comaunde it. And as it is a more
easy thyng & soner brought about/euen
so it is also a more suerer way & further
from leoperdye / to put out all ymages
from the churches / than to obtayne or
bryng about/that neyther measure shal
be passed in them/noz superstition men-
gled or put to in ye blyng of them. Now
although the mynd be pure from all su-
perstitiō/pet it is not without the appe-
raunce of superstitiō/whā one ye maketh
his prayers / dothe knele or fall downe
flat afore a green ymage/and hathe his
eyes faste sette and lokynge vpon it /
speakethe to it / gyueth kysse to it /
noz doth

Nota

The expolytyon

To imagine
god to be ano
ther maner
one / than he
is in verye
dede: is idola
trie.

nor doth neuer pray at all / but afore an
ymage. This wyl I adde moreouer
who so euer doth sayne and ymagine to
themselves god to be another maner
one / than he is: they do contrarpe wyse
to this precepte worshyppe ymages of
theyr owne makynge. The Jewes haue
none ymages in theyr temples: but they
haue in theyr myndes mooste folwe idoles/
whyles they do ymagine the father
to be without a sonne / whā in verye dede
he hath a sonne / whyles they do yma
gine hym to be alone whan he hath in
his felowshyppe the sonne / and the holy
ghost. They do not therefore worshyp &
honoure god / so as they do bothe & make
anaunt that they do: but in the stede of
god they doo worshyp an idole: whiche
they haue framed and made to them
selves in theyr owne myndes. Thus
muche to haue sayd for cause of exam
ple / let it suffice at this tyme / the residue
thou shalt gesse of thyne owne selfe. But
for as much as the dignite of that most
hyghe and soueraygne magestie requi
reth this / that not onely thou shouldest
haue a meruaylouse good opinion of it
in thy mynde / nor onely that thou shouldest
abstayne from the worshyppe of
idoles /

(doles) but also that thou shouldest not
 dishonoure it amonge men/so muche as
 with any vnreuerent or vnfitting word
 it is therfore added. ¶ Thou shalt not
 take the name of god in vayne/for custo-
 mable vsage of lyght wordes / dothe by
 lytle and lytle mynyshe in the myndes
 both of the speakers and also of the hea-
 rers / the reuerence that is due to god.
 But suche was the maner of the Gen-
 tiles or paynymes/which i euery thyng
 welnere / were it neuer so tryfing and
 folyshe/ye or els neuer so fylthy and ry-
 baldouse communication: vsed ostenty-
 mes to repete these wordes by Iuppiter
 Edpoll/ Castor/ Medius/ fidijs: and
 wolde god that there were no christen
 men now a dayes/which of a lewed and
 vngreatouse custome / at euerye thyng
 word do put to an othe/ by god/by gods
 des deathe / namely whan they playe at
 diefe or cardes / or els whan beyng well
 wette they do make sacrifice to the god
 Bacchus/we do rede that certayne em-
 pereures of the Romaynes / althoughe
 they were paynymes / dyd commaunde
 those me to be chastened with whyppes
 which hadde sborne per genium princi-
 pis. And amonge the Jewes the name

The second
 precept.

of god

The expolycyon
of god was had in so greate reuerence
and honoure: that they dyd wypte that
mysticall and priue name / whiche they
do call tetragrammaton / with letters
not to be expressed or pronounced: but
let this be geuen to the grosse myndes
of the Iewes (for god is as much inno-
minable: as he is inmyaginable and in-
uisible) it belongeth to the euangelicall
holynes/ neuer to name god or Christe/
or the holy ghoſte/ without greate cause
or vnrerueniently: lest the wordes or com-
munications be tourned and do go into
affections / and affections be tourned &
do go into operations and dedes. This
thyng is to be noted and marked/ that
he dyd not saye / thou shalt not name
god: but he sayd * thou shalt not take
the name of god. For that thyng is ta-
ken: whiche he applyed and put to some
vse / and that thyng is taken in bayne
and vndiscretly: whiche is taken to a
prophane and a vyle vse / as whan a
man sweareth by god in a matter of smal
wayghte or valoure/ for those men that
doo swere/ to the entent that by the rea-
son of theyr othe they myghte the soner
and more easily disceyue/ or whiche doo
swear by the reason of drunkenenes / or
wrathy/

of the commune Crede. 154.

Wrathe/or for theyr pleasure: those men
(I saye) are very nere to blasphemye.
At the lease wyse let vs gyue that reue-
rence to god the prince and lord of all
creatures / whiche the frenche men doo
gyue to theyr kyng / whiche doo neuer
name theyr kyng / but puttyng to wor-
des of good lucke / and touchyng theyr
bonette. Let vs therefore / whan we doo
name god / or Christe / eyther bowe our
knees / or do of our cappes / or if it be so/
that we maye do neyther of these. ii. at
the least wyse with some lytle bowyng
of the hed / and with some countenaunce
let vs shewe outwardly some token of
reuerence. **D I S C I P L E.**

The maner
of franch mē.

By this communication of yours. iiii.
doutes do prycke and trouble my mynd
The fyrste is / because this precepte se-
meth to belonge vnto the loue of our
neighbour / in as much as we are for-
bydden by this name to begyle or dis-
ceyue our neighbour. The secounde
is / for that by this secound precept that
thyng semeth to be permytted / whiche
by the fyrste commaundement was for-
biden: for the name of god is a creature
and lyke to an ymage.

iiii. doubts.

Al. ii. The thyrd

The expositiō

The thyrde is/ because the same thyng
seemeth to be forboden by this precept/
which was forbode by the fyrst precept/
for no man dothe wyllynge forswear
hymselfe by god/ whiche hath good opi-
nion and iudgeth well of god/ for eyther
he iudgeth that god doth not know the
myndes of men/ or els that he is not of-
fended with synnes. The fourth is/ that
they/ which do now a dayes swear/ for
the moſte parte doo ſeme to violate and
breake this commaundement: for (ac-
cording to the ſaynge of the wyſe prea-
cher) in worldly thynges pertaynyng
to men **As** vanite of vanites/ and all is
but vanite. In theſe thynges therfore
it ſholde neuer be lawfull to ſwear.
ANS. To make the aunſwere in few
wordes to euerye one of theſe thynges.
The.iii. fyrſt preceptes are in a certayn
maner one/ and do cheſely appertayne
to **Latriam** which is the greateſt & hy-
ghest worſhpy/ which is due to god on-
ly/ as vnto hym that is beſte of all/ and
whoſe hyghnes dothe not receyue the
felowſhpy of any creature. But as farre
forth as the contempte and deſpyſynge
of god doth redounde to the hurte of the
neighbour: ſo farre forth this precept
doth

Eccleſiaſtes i

**Aunſwere to
the fyrſt dout**

of the commune Crede. 155.

doth also appertayne to the loue of our
neyghboure / lyke wyse as also euery in-
iurie done against our neyghboure toth
appertayne to the contumelie and dis-
honoure of god / for as muche as in hym
is / that man doth hurte god / which set-
tyng at nought his commaundement /
dothe hurte his neyghboure / but he is
more nere to blasphemie / which doth be-
gyle his neyghboure / swearynge by the
name of god: than he is that disceyueh
hym with symple and playne wordes
without an othe / for he abuseth to his
owne lewed affection and desyre / bothe
the honoure of goddes name: and also
the religion and deuotion of his neygh-
boure / whiche by reason of the name of
god beyng put to / doth beleue hym vpon
his othe / and wolde not haue beleuyd
hym without an othe. To the secounde
doute I make this answer. The name
of god spoken or pronounced of man / is
a creature / neyther to that worde is the
knee bowed: but to hym whome that
voyce or worde dothe signifye and beto-
ken. Now it is nothyng lyke of an yma-
ge / for there is no peryl lest the voyce or
word of a man shold be worshyped: but
in ymages there is no icopardye / be-

To the se-
conde.

U. iii. cause

The expofyce on

caufe certain philofophers haue taught
that lyke wyfe as into a body beyng ap-
tely made of nature/a foule doth entre:
euen fo into an ymage properly and con-
nyngly made deuylls or wycked fpiri-
tes do entre in. And it is neceffary that
god by fome fygne or token be declared
and fignifyed / for and vnto whiche ble
the fpeeche of man was chefully and prin-
cipally intituted and ordayned. To the
thyrde boute this aunfwere take thou/
that (after my mynd) thofe men/which
done fwere in theyr dyckenneffe / or in
theyr angre/or whiche for the entent to
dysceyne or to hurt/done wyttyngly for
fweate theyr felues : are rather breas-
kers of the fyrft precept and commaun-
dement/than of the fecond/for fuch ma-
ner perfonnes (as thou dofte faye) eyther
do not beleue that god is/or els they do
beleue that he is dull and foolyſhe/ that
he dothe not knowe what men done / or
els they beleuen/that he is fleepy and ret-
cheles / that he doth not care what they
done/or that he is euyll/fo that he doth
fauour vices/or els buryghtuouse/that
he dothe not ponyſhe noughtynnes. But
thofe perfonns/which eyther of custome/
or els without great caufe / do willfully
ſwere/

To the thyrde
doute.

of the commune Crede. 158.

Swere/they do synne & trespase agaynste
this seconde cōmaundement. And that
I maye aunswere somewhat also vnto
the fourth doute. Our lord among his
aduertisementes and counsaylles of per
fection putteth this also/that we sholde
bitterly abstayne from swearynge any
maner othe. The same thyng hath the se
med best to certayn approued doctours
of the churche. But with what colour
the custome may be excused of the / that
nowe euery where done swere well nere
in euery matter or busynesse / let other
men loke / but verily me semeth that an
othe can scantly be excused / but eyther
by necessitye / or els by the grauite and
wayghthyngesse of the matter. By often
othes / we doo learne to forswear our
selues & to make false othes. I can not
tell whether any man doo swere well/
which swereth willingly. S. Paule doth
swear / but not for a cloke or garment/
nor for money / but for the honour and
glorie of y^e gospel. How be it yet I wyl
not saye/that euery custome or rashenes
of swearynge is dealy synne / but dout
lesse it is very couen and nere to synne/
and it is no good trustyng to this daun
gerous waterbanke.

To the. iiii.
doute.

Math. v.

Nota.

U. iiii. Therefore

The expositiō

The thyrde co
maundement

Therefore the more sure way is to folow
the counsayll of our lord/and of sayncte
James. The thyrde precept hath diuerse
respectes / for it appertayneth to the ho
nouryng of god / prescribnyng & appoyn-
tyng euery. vii. day/ in which man shold
altogether/ that is to say/ both in mynde
and body gyue hymselfe to the workes
belongyng to the honour of god/ whi-
che is called Latria/ that is to wytte/ to
hymnes / to prayes / to holy doctrine /
to sacrifices/ and to almyse dedes/ and
to other exercyses & passetymes/ whiche
do quyen and styre bp fapth and loue
towards god: lesse any man myght ex-
cuse hymselfe / and saye that he had no
lafsour for his necessary occupations &
busynesses/ to gather his mynde to those
thynges/ whiche are appertaynyng to
deuotion and honouryng of god. It ap-
pertayneth also to humanite and gent-
lenesse towards our neyghbour / for so
greate was bothe the vniuersitylnes &
also the couctousnes of y^e Iewes in the
olde tyme (and euen so is it now a dayes
of some christen men (a lacke the more
pitie it is) that they wold graunt no re-
creation or reste at all from labour / to
theyr bondmen/ to theyr handmaydes
and to

of the commune Crede. 157.

and to theyr hyred labourers or seruauntes beyng alienes and straungers. And this cause dothe not the lawe dyssemble or hyde/whan it addeth in the. v. chapitour of Deuteronomium * Remembre that thyselfe also hast ben bonde & haste serued in Egypte/and that thy lord god hath brought the out from thence: to thende that the remembraunce of goddes myldenes and gentlenes shold be an example to them of humanite and gentlenes to be vsed towarde theyr neyghbour. For lyke cause was the Jubile instituted/that is to say/the yere of lybertie and freedom/euery seuenth yere. And as for that which is added in the. v. chapitour of Deuteronomium of the ore also and the asse/eyther it was set against the vnsatiable couctousnes of certayne men/whiche / whan it is not lawfull for themselves to exerceyse any scruple work yet doo let forth the theyr beastes to other men / vpon the sabbot daye / for lucre of money/or els is it an hyperbole or exces added to the entent/that we shold be remoued further awaye feom inhumanite and vniuercyfulnes towarde men/syth we are bidden to spare euen our beastes also / for this vniuercyfulnes or cruelty

Deute. v.

The Jubile.
Deute. xv.

U. v. toward

The expositioun
toward brute beastes / is a degree and
steppe to vnnmercifulnes and crueltye
towardes those men / that are subiectes
vnto vs / for the oxe & the asse also done
vs seruice. And as for this saynge of

1. Cor. x.

Math. x.

Paule. **H**ath god any care or mynd
of oxen? He meaneth not by it that god
hath no care at all of oxen (for as muche
as accordyng to the wytnesse of our lord
des of himselfe in the gospel / there dothe
not so much as a lytle sparow fall to the
grounde without hym) but he denyeth
that goddes onely and chiefe care is of
oxen / for lykewylse as he hath created
the helpynge beastes for mannes cause /
euen so dothe he care and prouyde for
them / for mannes cause . **D I S.**

What worke
is called scr-
uple.

What is a scruple worke? **A N S.** For
sothe all maner outwarde worke / which
is wont to be exercysed for cause of lu-
cre and getyng of money / as husban-
drie / carpentrie / bying and sellynge / and
suche other lyke. **D I S C I P L E.**
why is that forbidden / that is an holy
worke? **A N S.** This outwarde worke
is not forbidden as beyng vitious and
noughty / but therfore is it prohibited /
that the worke which is of it selfe good /
shoulde gyue place to that worke which
is beft

For what en-
tent the bodi-
ly labour is
forbode to be
used on the
Sabbote day.

of the commune Crede. 160.

is beste / and to that worke / for whose
cause man was principally and chesely
created and made / that is to wyte / that
he shold know / shold worshyp / shold ho-
noure / and shold loue god aboue al thyn-
ges. **DJS.** May not god be honoured
but by bodily reste and abstaynyng frō
laboure: **MA S.** yes verily / he bothe
maye and ought to be honoured also in
y^e myddes of our laboures. But vnneth-
way a man lyfte vp his mynde towar-
des god / so as is mete & accordyng that
he shelde do / except he be free from such
maner laboures / which both do cōsume
& spende away the tyme / and also done
challenge to themselves a greate parte
of the mynde / and done call awaye from
the beautie and comelynes of the open
& cōmune assemble. Therefore this lawe
was chesely & p^rincipally gyue to weake
men & of grosse mynd / to the entent that
by outward reste of the body they shold
learne to haue they^r mynd also idle & at
reste frō all troublouse affections & de-
syres / that is to wyte / frō hatred / from
wyath / frō ambition & desyre of honoure
or promotiō / from all fleshely lust / & such
other carnal affectiōs. They therefore y^e
dyd so reste on the sabbot dayes / y^e
(dyd

For what
worke man
was created
chesely.

Nota.

The expositiō

spende those dayes eyt her in slepe / or in
 tryflyng tales / or in sluggeſhnes or idle-
 nes: they dyd in no wyſe obſerue & ful-
 fyl this commaundement / for as much
 as they dyd not that thyng / for whoſe
 cauſe this precept was gyuen. And ther-
 fore the lawe ſpeaketh thus. Remembre
 thou / that thou do ſanctifie the daye of
 reſte / for to ſanctifie: is to ſpende in holy
 workes / and not to prophane or pollute
 it with any operations vniſemely or vni-
 mete for god. **D J S.** why was the. vii.
 day appoynted to this? **Q A S.** The
 lawe it ſelfe hath expreſſed the cauſe /
 ſayng. **G** The ſeuenth day is the ſab-
 bore of thy lord god. Now ſabbaton in
 the Hebrue tonge / is as much to ſay / as
 reſte. This ſame thing was more playn-
 ly ſpoken in the. xxi. chapitour of **Gen-
 di.** In ſyre dayes the lord made heuen &
 earth and in the. vii. day he ceaſed or re-
 ſted fro al worke / Do not here imagine
 a frame or buyldynge wrought and ſys-
 niſhed with the labour of. vi. dayes / and
 than the maſter workman beyng we-
 ry on the ſyxt daye to haue recreated &
 reſreſhed hymſelfe of his weyrynes in the
 ſeuenth day with reſt and idlenes. The
 whole myſticall ſcripture of **Genſis** en-
 tendeth

Sabbatum.

The entent
 of the whole
 booke of **Ge-
 neſis.**

tendeth this / that the Jewes sholde re-
 membre/that this world was created &
 made of god/not to thende that we shold
 reste in those thynges which are of this
 worlde:but that we by the thynges crea-
 ted/haupng knowledge of the creator &
 maker/shold according to his craumple
 reste from the loue of visyble thynges/&
 by fapthe and innocencie of lyfe (whiche
 is the true peace and reste of the mynd)
 make haste vnto that eternall reste .
 Thou hearest here after a certayne ma-
 ner thre sondre sabbots. The fyrst was
 the sabbote of god alone / without vs.
 The secounde sabbote is owers by his
 beneficence and goodnes /but vnperfyte
 here in this lyfe. The thyrde sabbote is
 perfyte in the worlde to come. Besydes
 this he wold/that the vnkynde and for-
 getfull people sholde haue in remem-
 braunce the mercy of god/by which they
 had ben deliuered from the most harde
 and cruel seruitude of Pharao/which fi-
 gure doth also teache vs/that we sholde
 haue in memorie/that we haue ben rede-
 med by the bloud of y^e vnspotted lambe
 from the most sowle tyrannye of the dy-
 uell:lest thorow vnkynndnes we doo fall
 agayn into greater bondage and thral-
 dome.

Thre maner
 sabbotes.

The expofycyon.

done. **D I S.** you fayd ones that the lawe of Moſes/as concerning ceremonies/was abrogated and taken awaye. But this commaundement for the moſt parte ſemeth to appertayne to the kynd. or ſorte of ceremonies. **Q A S.** I ſayd that certayne ceremonies were abrogated / but not all / for it is not abrogated to pray vnto god knelyng on our knees neyther is faſtyng nor ſermons abrogated/& I ſayd that certayne were chaunged and applyed to the euangelical hoſlynnes and honouryng of god/of whiche ſorte is the obſeruatiō and keepinge of the ſabbote daye. **D I S.** whye than is the. vii. daye tourned to be into the. viii. daye: **Q A S.** Clerely it is credible/ that it was done by the auctorite of the Apoſtles. The day was chaunged/leſte if we hadde agreed with the Jewes in this poynte / we myghte ſeeme to agree with them in the reſidue alſo / lyke wyſe as Chryſoſtome (and yet not he alone), doth with meruaylous diligence and affection ſcare awaye chriſten men from faſtyng vpon the ſame dayes/en which the Jewes dyd communely & cuſtomably faſt. **D I S.** Than was not the. vii. daye without greate ſkylle & for greate

conſi-

why the. vii.
daye was
chaunged in
to the. viii.
daye,

Chryſoſtome

consideration chaunged into the .viij. day rather than into the .x. or into the .xii. day: **Q. A. B.** Thou sayest very wel. For god after a certayne maner hath twice created or made the worlde / and man in it / for fyrste he created it of nought / doubtlesse by his sonne. Secondly by the same sonne beyng incarnate / he restored that which was perished and forlorne. There he is sayde to haue rested from the worke of creation. Here Christe restynge from the workes of dispensation whyles he resteth with his body in the graue: he dothe as it were abrogate and put away the iudaical obseruynge of the sabbote day / and whyles he rysethe agayne immortall early in the breake of the .viij. day / he comended to vs the euangelicall sabbote. And therfore is this day called dies dominicus. i. the day of the lord / and in it dothe the quere in the churche syng. **G.** Hic dies quem fecit dominus id est. This is the day / whiche the lord hath made / and it is called Dies Pasche. i. the daye of passynge ouer / by the verye name puttynge vs in remembraunce of the olde figure. **G.** The Jewes / after that they hadde ben refreshed and fedde with a

why more in to the .viij. day / than in to the .x. or .xii. or any other daye.

God after a certayne maner hath made the worlde twice.

Psal. Cxviii.

Exod. xii.

The expositioun :

Exodi. xii.

**To godly me
euerie daye is
sondaye and
after what
maner.**

With a lambe/they passed ouer the rebe-
see. we beynge refreshed and wedde with
the bloude of Christ/do go to the heuen-
ly lande. The bloude of a lambe spryn-
cled on the sydes of the dore/saued them
from the destroyng aungell/the bloude
of Christ hath deliuered vs from the ty-
rannye of synne. **DJS.** These thynges
forsothe done meruaylously well agree
to gether in euerye poynte. But is it
ynough/ if a man do worshyppe and ho-
noure god on the sondayes: **MA B.**
To those that are verily vertuous and
godly/euery daye is sonday/or the lordes
daye/not for that he dothe alwayes ab-
stayne from outwarde laboures or wor-
kes/ but for that he dothe euery day / as
ofte as he hath oportunitie / oftentymes
lyfte vp his mynde towarde god / stir-
ryng vp faythe / prouokynge charite /
kendllynge hope / praysynge hym with
hymnes: desyring some holosome thyng
of hym/gyuenge thanks to hym for all
thynges. But lyke wyle as it is a poynt
of godlynes to practise this thyng day-
ly/so is it an exceeding greate and an hor-
rible offence/not to do it on y^e sondayes
whan the institution and ordinaunce of
Christe and of the apostles/and the com-
mune

mune assemble and compnge to gather
 of the christen people/besides this to ho-
 ly redyng/the prechyng of the worde of
 god / and holy and deuoute ceremonies
 instituted of good holy fathers / done
 prouoke and call vs hereunto. **D I S.**
 Do they than synne deadly: which done
 any worke on the holydayes? **M A G.**
 ye forsothe that they do / excepte eyther
 great necessitye/ or els great vtilite do ex-
 cuse them: which thyng our lordc hym-
 selfe hath euidently taughte vs in the
 gospell/whan he excuseth his disciples/
 for that they dyd plucke the eares of
 corne on the sabbotedaye/and alledgeth
 the Leuites/which wrought in the tem-
 ple on the sabbotedayes / and whan he
 layeth agaynst the phariseis syndpuge
 faute that he dyd heale men on the sab-
 botedaye/layeth agaynst them (I saye)
 that they? selues dyd on the sabboteday
 lede they? ore to the water / and if they?
 asse were fallne into a dyche/they wolde
 not lette to drawe hym out euen on the
 sabboteday. Finally whan he pronoun-
 ced that man was not made for cause of
 the sabboteday/but that the sabbotday
 was instituted and ordayned for manes
 cause/so that thou mayste perceyue and

whether they
 do synne dead-
 ly: that work
 on the son-
 dayes.

Math. xii.

Math. xii.

Mar. ii.

The expositioun

vnderstande that this precepte is not of
 that sorte that it oughte neuer to geue
 place vnto charite. **D I S C I P L E .**
 Howe doth this agree/that it holde be
 called the daye of reste: whan we do rede
 otherwhyles / in that daye shall you po-
 nythe and bere your soules: **M A G .**
 This songe was songen to the Jewes/
 to whome it belongeth to wepe/because
 they haue not the spouse. The christen
 men haue a farre other songe/which ex-
 horten eche other saynge. **Exultemus**
et letemur in ea : let vs reioyce and be
 mery in this daye. In the olde tyme in
 many congregations they fasted on the
 saterdayes / to thende that they myght
 come with more clene myndes vnto the
 celebrite of the sonday or the lordes day.
 Howe if it be so that any man yet be of
 iudaicall affections / let hym by confes-
 sion and penaunce ponythe his soule /
 that beyng reconciled to god/he maye
 with a quiete or restefull mynde vse and
 enioye the ioyes of the day. For hereof
 is it called in the commune tonge of the
 germanes soendach / not of the sonne /
 as certayne men done interprete/but of
 reconcyluge / that if in the other weke-
 dayes any spotte or fylthe of synne be
 gather

The keepynge
 of the holpe
 daye muste
 otherwhyles
 geue place to
 charite.

Leuitici. xvi.

Math. ix.

Psal. Lxvi

Soendache
 hath his nae
 of reconcil-
 yng.

of the commune Crede. 162.

gathered by the reason of worldly bus-
synesse and occupations / he sholde ey-
ther on the saterdaye in the euentyde/
or els on sondaye in the mornynge / re-
concile hymselfe / and make an ouement
with ged / and furthermore that if he be
at variaunce and debate with any man/
he sholde caste it cleane out of his mynd/
that bothe beyng pure from hatredde/
and also beyng quiete from all synne / he
may entre in to the temple of the lorde.
Those men therefore / whiche accor-
dyng to the saynge of our lorde .

G Learne you of me / for I am mylde
and lowly in harte / and you shall fynde
reste to your soules / as it were chyldren
newlye borne haue layde away all ma-
lyce / and beyng aboute all worldly thyn-
ges / are with all theyr mynde carped
vp vnto the contemplation of that euer
lastynge reste / those men I saye onely
do fele and perceyue howe great a felici-
tyte / and a thyng of howe greate ioye/
and of howe greate quietnesse it is / to
celebrate and kepe the euangelicall sab-
botedaye / that is to wyte after the imi-
tation and folowynge of our lordes bus-
ypall / to expresse and countrefayte

Math. xi.

1. Pet. ii.

what it is to
kepe the eu-
gelicall sab-
bote.

X. ii. his res

The exposycyon

Exodi. i.

his resurrection/for this is the very sab-
bote of god/for the worlde hath certayn
sabbotes/that is to saye certayne restes
or quietnesse out wardly/but inwardly
it hath laboures farre more scruple/then
the Hebrewes dyd suffre/ whan they dyd
serue the Egyptians in caryng daube
and brycke. **DJS.** These thynges for-
sothe haue you spoken & declared playn-
ly and evidently ynoughe/for my capa-
cite. **MAIS.** The greatesse wyckednes
of all is that / whiche is done and com-
mitted directly and immediatly against
god. Nexte vnto it is that by which god
is offended in that we do hurt our neygh-
boure. God is to be honoured and loued
for hymselfe : and man for goddes sake.
Nexte after god the cheefeste honour is
due to our parêtes/by whome god hath
gyuē to vs the benefyte of lyfe by whose
care and dyligence he hathe fosterd and
brought vs vp/where els we shold haue
perysshed/by whome he hathe instructed
and taughte vs vnto the knowledge of
god the hygheste and soueraygne father
of all men / and hath auanced vs vnto
the loue of hym. Therefore he sayth. Ho-
noure thy father and thy mother / that
thou mayst be longlyued vpon the land
which

whiche thy lord god shall gyue to the.
 This word & honos in the Latyne tong
 doth oftentymes signifie rewarde: as in
 that sayng of the commedie. *Hic tibi ab
 illo habitus est honos.* .i. This rewarde
 is gyuen to tye of bym/ & in that saynge
 honos alit artes. .i. rewarde nouryssheth
 artes or sciences. Therefore seruice and
 kyndnesse towarde our parentes is a cer
 tayne recompensation of the costes/ and
 of the paynes and laboures/ which they
 haue bestowed vpon vs in our infancye
 and yonge age/ whyles the mother suf
 feryth & abydeyth the irksomnesse of bea
 ryng vs in her wombe / of trauaylyng
 in the byrthe of vs / and the laboures of
 geuyng sucke and nourysshynge vs / and
 also of the long cares / which the father
 doth suffre in minystryng and fyndyng
 to vs all costes and charges/ and doyng
 his vttermoost diligence to prouyde that
 his chylderne maye be taught and in
 structed to the true faythe and godly ly
 uynge. Nowe it happeneth oftentymes
 that the father and mother eyther sore
 broken & febled with age/ or els by some
 other casuallte and chaunce fallen into
 pouertie and miserie: doo nede agayne
 anotherwhyle the helpe & ayde of theyr
 X.iii. chyldren/

what is mea
 ned by honou
 re otherwhys
 les.

Cicero. b.
 tusculanarū
 questionum

The expositioun

**Antipelas-
tis.**

Eneas.

**Uale max. li.
v. Tit. de pic-
tate erga pa-
rentes.**

Pietas.

**What this
worde pietas
doth proper-
ly signifye.**

chyl dren. Here in this case we are most
bounde vnto our parentes. The Gre-
kes do call this recompensation of loue
and kyndnes to our parentes/antipelas-
gotin: because the byrdes called in the
Greke pelargi / in the Latyne ciconie /
are sayde to beare on theyr2 backs / and
to fede & cherishe theyr2 parentes beyng
feble & faynte for age. And amonge the
Gentiles/Eneas is comended: whiche
toke his father Anchises vp on his owne
sholders/& carryed hym out from the cy-
tie beyng all on a fyre. Among the same
Gentiles / the yonge woman also hath
not ben without prayse: whiche nourys-
shed her mother pryncely with her owne
pappes/wherfore to the loue of god & to
the loue of our parentes / is gyuen one
commune name in the Latyne / that is
to wyte pietas. For pietas properly is
called the affection or loue towardes
god and towardes our parentes/& tow-
ardes our countre/which is as it were
a commune parente of many men/lyke
wyse as god is the father of all men. To
make recompence to those persones/ by
whome epyther we haue receyued / or re-
couered our lyfe: is a poynte belongyng
to pietie or naturall loue. To do a good
tounes

tourne to them / whiche haue afore done
good to vs: is a poynte of kyndnes. And
to our maysters or teachers also we owe
excellent & singulare loue and honoure/
because that lyke wyse as of our parentes
it is longe that we lyue / euen so of our
teachers it is longe that we lyue well/
and lyke wyse as we may thanke our pa
rentes / and are debtters to them for the
lyfe of our body / euen so may we thanke
our teachers / and are debtters to them
for the lyfe of our mynde. we are borne
brutyshe and beastly (for what els can
we make of it) by teachyng and informa
tion we are made men. Very much ho
noure therfore is due to those parentes:
whiche haue gyue unto vs all these thyn
ges to gether. **D J S.** what if both the
mother doo refuse the rykesomnesse of
gyueng her chyldren sucke: and neyther
father nor mother doth teache and nour
ture them to good maners / but do vse
theyr chyldren / as if they were bonde
flaues / and do requyre obedience and ser
uice of them / to honest dedes.

M A B J S T E K. The lesse that
they haue ben beneficiall and haue done
the office of parentes to theyr chyldren:
the lesse honoure is due to them / and

X.iii. yet for

Great ho
nour / loue / &
thanke is o
ductie to be
gyuen to our
maysters and
teachers

The expolycyon.

yet for all that they also are to be obeyd
and pleased for goddes sake (accoordynge
to that saynge of the tragedie. If thou
were not my father:) excepte peraduen-
ture they doo commaunde or appoynte
thynges to be done/whiche are displea-
saunte to almyghty god / for than it is
mete and accoordynge to say vnto them/

Aduum. v. ¶ We oughte to obey god rather than
men. Nowe that whiche hath ben sayd
of the parentes: appertayneth also to al
those / whiche are ioyned to vs by nere-
nesse of bloud/or which haue done those
benefytes to vs/which naturall and lo-
uynge parentes are wont to do to theyr
owne chyldren/for to haue begotten the
body is the leaste parte of the offyce be-
longynge to parentes. It doth no doute
of it/be come vs to be beneficiall towar-
des all men: but yet there is an ordie to
be vsed in doyng of benefytes. Nerte af-
ter our father and mother/as euery one

There is an
ordie in doy-
ynge benefy-
tes.

is nerte of bloude to vs/so is he syzstic to
be holpen and releued/lest our liberalite
beynge consumed and spent vpon other
fremmed persones / we haue not wher-
with to succurre & helpe our owne kyn-
folke. Saynt Paule pronounceth that
1. Tim. v. womā to be worse thā an infidele which
taketh

1. Tim. v.

of the commune Crede. 165.

takethe no care nor prouyde the for her
owne householde / not for y^e it is a more
greuous synne not to haue mynde and
care of our kynnsfolke / than it is / not to
gyue credence to the gospell: but for that
such a maner woman doth not so much
as that benefyte to her kynnsfolke which
euen the very hethen women are wont
to do to those that are of theyr kynne) al
be it that the faythe and religion of the
gospell dothe not abrogate or put away
the naturall affections: but dothe make
them full and perfyte. And in the gos-
pell our lord doth disalow them / which
caryng no whytte for theyr fathers and
mothers dyd gyue theyr goodes i offryn-
ges into the treasure of the temple. I
wyll adde this morcouer. This precept
doth not onely appertayne to fathers &
mothers: but also it appertayneth to
byshopes / to teachers / & to offycers and
rulers / whiche after a certayne maner
done beare the roune and stede of paren-
tes / for to whome so euer honour is co-
maunded to be gyuen: they are agayne
euen by the same commaundement byd-
den to do those benefytes and workes /
but to which greate thanke and honour
is due. And therefore saynte Paule in

The religion
of the gospell
doth not ab-
rogate / but
dothe make
perfyte the af-
fectiōs of nas-
ture.

Marci. vii.

X. v. the. vi.

The expofition.

Ephc. vi.

the. vi. chapitoure of his Epiftle to the
Ephesiannes/ & in other places repetyng
this precept & cōmaundemēt: dothe put
both parties in remēbraūce of theyr of-
fice & ductie. And you fathers (fayth he)
do not pꝛouoke your chyldrē to angre &
wrath/ but brynge thē vp in the instruc-
tion & the correction or the chaſtiſement
of the lord/ whā he forbyddeth the chyl-
dren to be moued or ſpyred vnto wrath:
he dothe exclude lordely rule or gouer-
naūce/ & whā he addeth in the correption
or chaſtiſemēt of the lord: he doth com-
mend mylde & gentyll teachyng & infor-
matiō to vertuous & godly luyng that
we ſholde be ſuch maner ones towardeſ
thē that are vnder our rule & gouernaūce:
as y^e lord hath ben toward; vs/ for with
what face/ & howe for ſhame they do cō-
playne of theyr chyldrē/ y^e they are not
thyrſtic & vertuoſe: whan theyr owne ſel-
ues haue taught them & brought them
vp to ryote/ wantonnes/ & vntyrſtines.
D. Are thā all thoſe longelyued/ which
done louyngly honoure & ſuccurre theyr
parētes. A. This thyng hath S. Paule
noted & marked out / that to this fyrſte
precept is added a rewarde euen in this
lyfe alſo/ but it was nedeful to ſpeake in
ſuch

of the commune Crede. 1567

such wyse to the grosse & carnall Jewes
which lyke infantes or babes were to be
allured & entysed to workes of vertue &
godlynes with the promysse & hope of tē
porall comodites. They beyng hardly &
cruelly handled in Egypte & also beyng
weryed with long toynayes through y^e
desertes & wyldrenesses / were meruay
louse greedy & desyrous to come ones into
the lande of promission flowynge with
mylke & honey: & therefore it was added
that it may be wel with the / & that thou
mayst be long lyued vpon the land which
the lord shall gyue to the. And it is very
lykely / that many persones of that peo
ple to whom that lawe was gyuen / dyd
neuer come to the land y^e was promised
to the / which yet for all y^e had vsed due
honoure & loue toward theyr parentes.
But those men which done spiritually iud
ge spiritual thinges do not loke for y^e re
ward of vertue & keping of goddes pcept
here in this world: but they wayte after
theyr reward in that land of lyuing peo
ple / for it can not be wel with hym / that
lyueth euyl & vngraciously / & this lyfe
although it be continued & planged euen
vnto extreme age: yet is it not for all y^e
a lyfe of long tyme / but rather a moment
and a

Deutero . v.

The exprosecyon

who hath be-
verſe longe
lyuynge.

and a poynte of tyme / if it be compared
to that euerlaſtyng lye. That man
hath lyued a longe ſeaſon / who ſo euer
hath with well doyng here / deſerued the
eternall lye / and who ſo euer beyng
brought to an ende in ſhort ſeaſon / hath
fulfylled many tymes / howe be it euen
in this lye alſo god oftentymes dothe
paye the rewarde of louynge obedience
and honoure vſed towardeſ the paren-
tes / it is ſome part of rewarde / an heneſt
ſame or name. For euen the commun-
ſorte and moſt parte of hethen folke al-
ſo both hate and abhorre them / whiche
do not regard theyr progenitours / and
whiche doe caſt them into heuynes and
diſcomfort. And it is communely ſeen to
come paſſe that as euery man hath vſed
and behaued hymſelfe towardeſ his fa-
ther and mother / euen ſo do his chyldre
vſe and demeane theyrſelues towardeſ
hym / neyther is there any greater or
more greuous calamite / that may hap-
pen to a man: than to haue wycked and
vnnaturall or vnkynnd chyldren. And vn-
kynndes deſerue the / that the thyng /
whiche a mā hath receyued vndeſeruyng
he ſhall loſe and forgo agayne not wyl-
lynge. we are betters for our lye to our
proge

progenitours and parentes / towarde
whome if we be kynde: it is ryghte and
reason / that we sholde longe enioy that /
which we haue taken oz receyued. And
yet are not those men disceyued of the
thyng here promised them / to whome
it chauncethe not to lyue longe herein
this worlde. For eyther this thyng is
gyuen / whiche is here promysed accor-
dyng to the lettre / oz els some thyng
much more excellent and better than it /
for that man doth not disceyue & breake
promyse / which promysyng glasse dothe
gyue a precious stone. By these.iii. pre-
ceptes we are warned and taught / that
we sholde be kynde towarde them that
haue done vs good / & also that we sholde
do good vnto them / towarde whome
we do after a certayne maner represente
the person of god. Nowe to repress the
grosse malice of the Iewes / those thyn-
ges are expressly forbyden / by which one
man hurteth another man. Of all iniu-
ries the moste haynous and greuous is
manslaughter / how be it in the name of
manslaughter are contayned and vnder-
stonde all affections oz passions / by
which we do go towarde manslaughter
of the which the fyrst grece oz steppe
is wrath

The. v. pre-
cepte.

The erposcyon

What wrath
is.
Hatred.

Enule.

Math. v.
Racha.

is what conceived in the mynde/ & hat-
red. wrath is a sorowe or grefe desy-
ryng greatly wike or vengeance. Ha-
tred is olde roted wrath/ an affection or
passion at euery occasion redy to hurte.
Wrath is the more vehement passion or
grefe as beyng of a frethe rawe wound:
but hatred is the more incurable of the
two. Enule is worse than they bothe/
whiche doth interprete & iudge another
mānes felicitye and welth to be her owne
iniurie & hurt. The next degre or stepp
is wrath breaking out into a voyce or
sounde of indignation/ which voyce our
lord in the gospell calleth Racha. The
thyrde degree is grefe breaking out into
a manifest & open raylynge or reuyllynge
word: as whā we say. Thou sole/ Amōg
men/ that man is accused of manslaugh-
ter/ which hath taken away the lyfe frō
his neyghboure. Afore god/ he is a man-
queller: who so euer hateth his neygh-
boure/ that is to saye/ beareth euill wyll
towards hym/ & wold hym harme / for
we are angry or miscontented euen with
those persons also/ to whom we owe be-
neuolence & good wyll: not to the entent
that we wolde hurte them/ but that we
myght amēd thē: & we do hate in a man
not that thyng which god hath made:

but that thyng which he hymselfe hath
made. The false accuser & y^e p^{re}sequer
in steede of a swerd / of a darte / & of poyson
vsseth his tong to kyll men with al. The
couctous man / whyles he doth not suc-
curre & releue his neddy & hungry neygh-
boure : killeth hym with famen / for he
doutles doth kyll : whosocuer dothe not
saue / whan he may saue. Peraduenture
his neyghbour doth not dye: what tha-
yet asmuch as in hym is: which dyd not
help hym in his necessite / & whā he was
in recoperdy: he is kyllled & deade. witches
do kyll men with enchauntemētes. The
backbyter & flanderour driueth men to
death / it forceth not / howe or by what
meanes one taketh awaye his neygh-
bours lyfe. where so euer is a froward &
malicouse mynd to hurt / there is man-
slaughter. womē which with medicines
prouoke castyng of theyr chylde afore y^e
due tyme: done cōmitte infant slaughter
Those psons which with flaudrouse bo-
lies done rayle on any mā / apparpyng his
good fame : done kille & slee with theyr
penn. W. If it be no maner way lawfull
to kyll or slee / what shall we say of war-
res / & of opē iudgemētes. A. In lawfull
& ryghtful iudgemēt / it is y^e law self y^e
killeth / & not y^e iudgc. Now y^e law is of

He killeth
that maye
saue & yet
not.

The expositioun

god/whiche commaundeth one membre
to be taken away for the helth and saue
garde of the whole body / but yet sur-
geones and leeches doo not fall to cut-
tyng/as longe as there is by any other
waye hope to recouer helth/so lyke wyse
it belongeth to a christe iudge or prince
and ruler / not to come vnto the peny-
shement of deathe/except he haue fyrste
assayd all other wayes/and whan none
other way wyll helpe be compelled ther-
unto. He that iudgeth corruptelye / or
whiche mysuseth the lawes applyenge
them and makynge them serue to his
owne pryuate hatrede or aduantage:
althoughe the malefactoure be worthy
death/ yet doth the iudge commyt man-
slaughter. As touchynge warre / what
shall I say: wolde god that all men dyd
so abhorre warres / as though he it were
narrycyde there to kyll any man/in as
muche as euery christen man is brother
to other. But in a batayle ryghtfully be-
gonne and lawfully made/the law doth
kyll/and not mā. But the prince/whiche
begynnethe warre not of necessite / nor
for the loue and fauoure of the cōmune
weale / but for his owne pryuate affec-
tions / he doth committe so many murders

A similitude
between a iud-
ge or a prince
and a surgeone.

A notable sen-
tence.

Of warre.

Nota.

dies or manslaughters/as there be men
that eyther done dye in that batayle / or
els dyen to starue for hunger. Adde
this mozeouer / who so euer eyther for
hatred/or for hope of praye/doth runne
to batayle/although he doth see no bo-
dy/yet is he a māqueller/for there wan-
ted not wyll : but there wanted to the
wyll power or occasion. **Q. S.** what if
a priuate persone beatynge none offyce/
doth kyll one that inuadeth hym/in his
owne defence: **A. S.** If sure and un-
douted deathe be threttened hym / and
there be no waye to auoyde or escape: I
wolde counsaile hym / that is a perfyte
man hartely to desyre and call for helpe
of god/which is oftentymes moze nerce
at hande/than we do beleue/seying that
we doo rede/that euen a dragon beyng
wakened with the crye of him of whom
he had in tymes afore passed ben fedde
and nourysed/hath runne vnto hym/a
delpueryd hym frō theues. In this case
if he had leuer to be kyllled/than to kyll:
I wolde iudge that he hath done the of-
fice and duetye of a christen man. But
to that/that it myghte be lawefull for a
man to saue his owne lyfe / by kyllynge
of his aduersarie / that els wolde slee
p. hym:

A notable
question.
Answer.

Nota.

The expositioun

hym: many thynges are requyred / whiche
 he to pursue and speake of here / it is
 no poynt of our present purpose. **D J S.**
 what saye you of them that fordone
 theyr selues? **A A.** If they be not men;
 they do not commit manslaughter. A
 except onely suche disease of the mynde/
 whiche taketh away reason and all iudg-
 gement. **D J S.** what of them whiche
 done eyther kyll themselves / or shorten
 theyr owne lyfe with fastynges / wat-
 chynges / colde / nakednesse / & such other
 pounthynges of the body? **A A B.** If
 hypocrisie be ioyned therto: they are
 manuellers. If theyr mynde be pure:
 theyr offence is the lyghter / namely if
 they doo exceede measure / for desyre to
 helpe theyr neyghboure. For charite ex-
 cuset many thynges. The moste hay-
 nous and cruell iniurie agaynst our
 neyghboure is manslaughter. Nexte to
 it is adulterie / for as vnto the husbonde
 there is no thyng ioyned more nere / nor
 more dearly beloved / than is his lawfull
 wyfe: so is there none iniurie more into-
 lerable / than the despylunge of his wyfe
 by adulterie. And all be it that adulte-
 ry is rare in the Latyne tonge / and lykewyse
 moicheury in the Greke tonge / is a
 worde

Charite ex-
 cuset many
 thynges.

The vi. com-
 mandment.

worde generall to all maner of corrup-
tyng (for both he is sayd / adulterate mo-
neriam / which corrupteth the coyne / and
also they are sayde adulterate verbum
dei / which done handle the word of god
not synceerly but with corrupt mynde &
affection) yet for all that the more often
and comune vse hath applied this word
to the breakyng and violatyng of wed-
locke / by the unlawfull fleshely dealyng
of man and woman to gether. They ther
done they save anusse / which do thynke
by this commaundement to be forbidden
all maner unlawfull vse of fleshely plea-
sure / of which sort are incesse / both out-
warde and spirituall / buggerie / fleshely
medlyng with spirites or brute beastes /
all uncleannesse or pollution / finally sin-
gle fornication / which is so the lyghtest
and smallest offence in this kynde : that
yet other whyles by the reason of the cir-
cumstances / it is made more greate and
greuous offence thā aduoutrie / y^e more
ouer euen in lawfull matrimonie also is
committed adulterie if they do vneas-
surably serue theyr fleshely appetite and
luste / or if they deale together after such
fashyon / that of that acte there be no
hope of chylde to be begotten .

Single for-
natio is other
whyles by
reason of the
circumstan-
ces more gre-
uous offence
than aduou-
trie.
The husbōd
may comytte
adulterie
with his
owne wyfe.

The expolycyon.

Spirituell
adulterie.

The conuenient
orde of the
commaundes
mentes.

Exodius.

Furtū in La-
tine/ theft in
Englysh: are

They adde also hereunto spiritual adulterie / whiche is committed in euery deadly synne/ but most specially in apostasy/ whan any man gothe away from the worshyping of very god / vnto the honouringe of the deuylles/ wherof we haue spoken in the fyrste precepte. Now considre me the conuenient and comely orde. The.iii. fyrste preceptes done appertayne to god: than whome nothyng is better / or more to be loued. The.iiii. precept appertayneth to the parentes/ to whome most honour is due next after god. The. v. appertayneth to the lyfe and body/ whiche is the dearest and beste beloued possession/ that euery man hath. The syxte precept concernyth the wyfe/ whiche is one fleshe with her husband. The. vii. appertayneth to the outwarde goodes / but yet without whiche we can not lyue/ wherfore he that spyleth or robbeth a pore mā of his necessities: as muche as in hym is / he taketh awaye his lyfe from hym / for of those dyd a certayne hethen poete saye very truly/ that money is the lyfe vnto self wretched men. And the name of theste/ whiche in Latyne is called furtum/ is a generall worde vnto them/ that stealeth
out of

out of the cōmune treasurehouse / which
are called peculatores / and vnto them
that cōmitte sacrilege / by takng away
halowed or holy thynges / to them that
stealen away other mennes shepe or ca-
tyle / whiche in the Latyne tonge are
called Abiger / vnto those that stealen
away other mennes seruantes or chyl-
dren which are called plagium / vnto ro-
uers on the see / & those that robbe men
by violence / and after a certayn fourme
of batayle / whiche are called pirate and
predones / and to them that done priu-
ly take away other mennes goodes / and
these kyndes of thefte are knowne to
eueri man : but these that folowē are in-
dede more close & secrete / but yet as mys-
cheuouse and as synnefull as the other
because I wyll not say more myscheuo-
and more synnefull. **D J S.** whiche be
those: **Q A S.** He that defraudeth his
hired seruant of his due rewarde / in-
dede he is not called a theffe / but he is a
theser in very dede. He that boroweth
any thyng / or receyuethe any thyng de-
liuerid to hym of trust / to kepe or keperth
it with such mynde and purpose / that if
he myght / he wolde neuer restore it : he
is no lesse a thefe / than is he which brea-
p.iii. keth

general wez-
des and com-
mune to man-
ny thynges.

Doynres of
thefte / but not
so named.

Nota.

The expositioun

keeth by another mannes coires / and so
taketh away another mannes goodes.
Likewyse the workeman / which cyther
doth not perfourme that which he hath
promised / or whiche is. x. dayes of fy-
nishing that thyng / whiche he myght
haue fynished and made an ende of in. v.
dayes: if he doth take his whole reward
he is a thefe. As for such persons / which
by crafte done appaieze and worsen the
cōmune coyne: what nedeth it to speake
of them? Or what nedeth it to speake of
disceyners / which done sell countrefayte
stones in stede of very naturall precious
stones / or whiche with some other lyke
disceyte done begger theyr neyghbouter
Or what of merchaunt men / whiche do
sell theyr wares not for so much as they
ought / but as dere as they can: They
call it lucre or gaynes: but in very dede
it is theste. The same thyng is to be
sayd of them / that done engrosse & bye
by any kynde of wares whole ito theyr
owne handes to thende that they maye
sell it as they lyst. Neyther can it ex-
cuse tauetners or wyne sellers and car-
ters / because it is gone into a commune
custome / that they deo sell water men-
gled with bymstone / or lee in stede of
wyne.

of the commune Crede. 172.

Wyne. Neyther are myllers / bakers /
and taylers / whiche done eyther steale /
or corrupte and stroye another mannes
thyng / therfore no theues: because it is
a thyng customably done of very many
men. Certayne men do toyne hereunto
clarkes and prestes / which done receyve
and take the stipendes and rentes of the
churche: and doo not fare aboute to doo
those thynges / for whiche suche payn-
ges were instituted and ordayned. Or
els such as take the frutes and profytes
of a benefyce: and haue no myndes to
be prestes. Bressy it is theste / what so
euer thou shalt be compelled to restore /
if thou be of habilitie and power / for he
is a theste also / which robbeth any man
of his good name / and also who so euer
with craft and subtelte doth corrupte
the simple mynde of a yong damoyzell.
There resteth behynde thre preceptes /
of which the spyske restrayneth and hol-
deth backe the tonge / the other two the
concupiscence and luste or desyre of the
mynde / & they are rather declarations
of certayne of them that are heretofore
reherced: than newe preceptes / for if he
that hurteth his neyghboure with false

The viii. co-
maundment.

y. xiii. Wytnesse

The expolycyon

Wytnesse/doth it for loue of lucre and ad-
 uantage: it appertayneth than to the
 vii. precepte of theſte. If he dothe it for
 hatred/ than appertayneth it to the. v.
 precept of manſlaughter. Now ſo great
 was the groſnes of that people of the
 Jewes/that they dyd beleue/that there
 was no manſlaughter/but that whiche
 was done with an iron weapon or a
 ſtaffe / and yet is the tong more noyſom
 and hurtfull than any weapon of yerne
 and ſtele. Neyther is it much amysſe or
 agaynſte reaſon/lyke wyſe as vnder the
 name of of manſlaughter is comprehen-
 ded all maner hurtynge of the neygh-
 bour: euen ſo vnder the name and tytle
 of falſe wytneſſe all maner hurte & dan-
 mage to be contayned / which we do to
 our neyghboure by the meane of our
 tonge/ but Moſes dyd put a notable &
 a greate crauple/for falſe wytneſſe doth
 comprehend alſo perurie/for in the old
 tyme both the iudges were ſwozne that
 dyd examine and take knowlege of any
 matter / and the wytneſſes alſo were
 ſwozne/ that made aunſwere. And he
 doth no leſſe kyll a mā/which oppreſſeth
 an innocent perſon with falſe wytneſſe:
 than doth he that ſleeth with a ſwerde.
 Neyther

The tong is
 more noyſom
 than any wea-
 pon.

of the commune Crede.

Neyther is he any whytte lesse a robber oz a theefe/which putteth his neyghboure from his goodes by corrupte iudgement oz false wytnesse: than is he/yt spoyleth hym by open robberye. The mynde and purpose is al one. The wyll is all one/onely the instrument is chaunged. Upon this rocke done all those cryke they? shyp which eyther by backe bytyng oz flaterynge / oz by crafty counsayles/oz els by corrupt doctrine / lone hurte his neyghboure/ which thynges the more that they are contrarie vnto christiane charite:by so muche they doo come nerer vnto deadly synne. The other two preceptys are put ioyntly both to gether. In Exodi in this wyse.

The. ix. and
the. x. precept
Exodi. xx.

¶ Thou shalt not despyze the house of thy neyghboure / neyther shalt thou despyze his wyfe/ nor his seruauant/nor his handemayde/ nor his oxe / nor his asse/ nor any of all the thynges that are his. In Deuterono. they are putte in this wyse. Thou shalt not despyze the wyfe of thy neyghboure / not his house / not his land/not his bondman not his handemayde/not his oxe/not his asse/nor any of all the thynges yt do belong to hym/ If thou do separate & departe the concu
p. v. p. scence

The expositiō vpon

piſſence & deſyre of the wyfe / from the
 concupiſcence of the other poſſeſſions:
 than ſhall they be two commaundemen-
 tes / of the whiche the foremore apper-
 taineth to adulterie / the latter more vnto
 theſe. Q. what nedeth theſe two co-
 maundementes: Doth not he that for-
 bydd the an euill dede: in ſo doyng for-
 bydd alſo an euill wyll & an euill deſyre:
 A. A. This thyng was done becauſe of
 the rudeneſſe & groſſeneſſe of that people/
 whiche becauſe there was no penaſſe
 ſette or appoynted by the lawe vnto a
 lewde and vngacious deſyre: wolde els
 haue beleued / that that thyng had ben
 no ſynne afore god which is vnpoeniſhed
 among men / nor for that it is no ſynne:
 but for that mannes thought is mouea-
 ble & ofte tournynge / & the dede may be
 proued / but the wyll is knowne quely
 to god. Q. But why was not concupiſ-
 cence or deſyre expreſſly mentioned and
 ſpoken of in the precept or commaunde-
 ment that forbyddeth periurie and man-
 ſlaughter: A. A. There are ſome men
 that doo make aunſwere in this wyſe/
 that the affection & the deſyre of fleſhely
 pleaſure / & the deſyre of haupng / that is
 to ſaye / lecherye & couetouſneſſe are more
inwardly

why the de-
 ſyre of periur-
 ric & of mur-
 dre were not
 expreſſly for-
 bydden.

of the commune Crede.

inwardly roted in all men by nature:
 than are the desyre of perurie and man
 slaughter/for from these we do abhorre
 rather vnlesse it be so/that a violent de-
 syre & passion dothe oppresse the iudge-
 ment of nature. But the nation of the
 Iewes was more enclined to vengeaunce
 thā vnto fleshely luste/& therefore it was
 permitted them to geue a letter of di-
 uorcement. But as me semeth(that I
 may saye my mynde without any man-
 nes greife or displeasure) Concupiscence
 here in this place doth not so much sig-
 nifye what so euer maner desyre of ano-
 ther mannes wyfe or of another mānes
 possession/as it doth betoken the enforce-
 ment or endeuoure & goyng about to do
 an euyll dede(Lyke wyse as we are sayd
 in the Latyne tonge appetere aliquem
 insidius/not for that we haue hurt hym/
 but for that by worthyng traynes and
 lycyng in wayet / we haue gone about to
 hurte hym) but that grosse people wold
 haue iudged it to be no synne/the attēp-
 tyng of auoutrie/& the goyng about to
 to theste/vnlesse it were also brought to
 passe/and done in very dede / for els not
 euerye desyre is straghtwayes synne /
 as for example / if a man doo desyre to

Deute.xxiii.

How concu-
 piscence is ta-
 ken in these.
 ii. preceptes.

The expolycyon

Wedde a woman to his wyfe/ if it sholde
chaunce her husbonde to decease / or if a
man dyd couete and desyre another mā-
nes possession to be made his owne / by
gyfte or by purchase. Neyther is curry
theste ponyshed with deathe / neyther
euery endeuourment and attemptyng
of adulterie / for men are not ponyshed/
except they be taken in the dede doynge.
But manslaughter committed is po-
nyshed with death/ and the attemptyng
of it/ or y^e goyng about to do it/ draweth
a man into daunger and peryll of iudge-
ment. For this cause is concupiscence
expresly forbyden in those thynges / in
which the onely attemptyng is not po-
nyshed. Here I do see certayne men to
haue laboured about this y^t he myghte
reduce all preceptes eyther byddyng or
forbyddyng any thyng to be done vnto
these .x. commayndementes afore reher-
ced/ and they do referte euery one of the
kynedes of deadly synnes (whiche are ac-
compted .vii. in noumbre) to some one of
these preceptes/ but with diligence very
more busye than earnest. For after
this maner there is made a confusion &
menglyng to gether of all the preceptes
(whyles otherwhyles

all are comprehended vnder one precept
and otherwhyles agayne one and the
same are comprehended vnder dyuerse
precepts. Besydes this sayng that these
lawes were gyuen to the vplandysh &
rude vblearned people (and a law ought
to be playne/clere/and open) how could
the Jewes suspecte or deme (that vnder
the name of adulterie is forbyden all ma-
ner stupre and fornication/though it be
neuer so singler or els that vnder the ty-
tle and name of manslaughter is forsen
ded all maner malice or euill wpll : It
is therfore after my mynd the more sim-
ple and playne way/to say/that these .x.
commaundementes were gyuen to the
intractable and stourdy people/as fyrst
rudimētes or principles/that they shold
not fall into all vices and synnes / but
that from these fyrst principles and be-
gynnynge they sholde profyte and goo
forward vnto the other precept; which
are innumerable bothe in the lawe/and
also in the pphetes/and also in the pro-
uerbes of Salomon/vntyll they myght
come vnto the euangelicall perfection/
wherof certayne both exampples & also
counsayles and commaundementes are
contayned also euen in the booke of the
olde

Rota.

The expouſeyon
 olde teſtament. And therfore our lord
 the beſte interpretour and expoſitour of
 the lawe / aunſwereth to the yong man
 in this wyſe. If thou wilt entre vnto
 lyfe: obſerue thou and kepe the comma-
 ndementes / ſhe wyng that the .x. com-
 maundementes of the lawe are the be-
 gynnynge and fyrſt entrynge in vnto
 godlynnes / but not perſyte religion and
 holynnes. But for as muche as thou in
 this communication playeſt the parte
 of one that is ignorant and an inſaūt:
 it is ryght and reaſon that thou be con-
 ſent in the meane ſeaſon with theſe ru-
 dimentes and fyrſt inſtructions. There
 reſteth nowe behynde prayer / whereof
 the beſt forme and maner is that / which
 our lord hymſelfe hath preſcribed and
 taught to vs. And lyke wyſe as Peter
 whan he dyd profeſſe Chriſte to be the
 ſonne of the lyuynge god / ſpake in the
 name of all the apoſtles: euen ſo he that
 doth ſaye the crede / doth pronounce and
 ſpeake it i the voyce of the whole church.
 For it is one and the ſame faythe or be-
 leue of all chriſten men. Lyke wyſe who
 ſo euer maketh his prayer accordynge
 to the forme and maner taught of our

Math. xix.

**The pater
noſter.**

Math. viii.

Math. xvi.

lorde: he dothe praye in the voyce of the whole church. This thyng is very well shewed and betokened by those pronownes. *Probis/nos et nostra*. i. *us/we* and others. And prayer is unfrutefull and in vayne: if sayth and charite be not present. If sayth gyueth boldnesse & truste. Charite gyueth heate and seruour: for who so euer douteth or distrusteth: both not beleue hym that sayde/ what so euer thyng you shall aske of my father in my name: he wyll gyue it you. And who so euer is without charite: y^e man prayeth fayntly / and he prayeth more for hym selfe/ than for other men. But as there is but one spirite of al the sonnes of god so do they all praye with one voyce for eche one particuler person/ and eche particuler person prayeth for all the whole multitude / calling vpon theyr heuently father / to whome they are by Christe newe borne agayne / that his name myghte be glorified and honoured thorough out the whole worlde / that all men myghte reioyce and boste of theyr commune father / and no man of hym selfe/ that the tyrannye of synne beynge expelled: his spirite myght raygne in
(the myndes of all men/

Prayer with
out sayth &
charite: is
vayne & vn-
frutefull.
Sayth.
Charite.

The expositiō
that lye by the way as in that heuēly citty
there is no rebellio agaynst god: euen
so in this citty or communaltie labour-
ynge and enforcyng it selfe vnto the si-
militude and lykenesse of it/ and beyng
ordayned and appoynted to the inheri-
taunce of it/ all operations and workes
may be disposed and ordred accordynge
to the wyll and pleasure of that moste
hyghe and souerayne father and ruler/
in which particlar and perceyll is shewed
both the rewarde and also an example/
for who so euer doth in earthe repressen
subdue his owne wyll / and dothe obey
the wyll of god / goeth straght way to
the heuēly lyfe / where is no stryfe or
batayle at all/ nor any rebellio. And the
chyl dren done in the meane season here
in this lyfe (which is a continual warre
fare) desyre none other wages or vittayl
than that theyr capitayne wyll geue vnto
them: the meate and nouryshment or
fode both of the mynde and of the body/
that they may be stronge and able to do
theyr offices and ductyes stoutly and
manfully. They do not desyre honoures
nor ryches/ nor pleasures of this world/
nor treasures/ they do onely desyre thyn-
ges necessarie to the lyfe of the body / &
to the

of the commune Crede. 175.

to the helth and sauegarde of the soule/
for these thynges are comprehended vnder
the name of dayly brede. And to the
ende that there myght be full and per-
fyte concorde bothe betwen the father &
sonnes / and also betwen the brethren
selues one with another of them / they
do pray and desyre / that he wyl forgue
the humayn trespasses / without which
men do not lyue in this worlde / whiche
thyng they are not wyllyng to obtayne
excepte theyr selues / by forgyuenge eche
other the offences and trespasses com-
mitted amonge them / shall haue prouo-
ked the mercy and gentylnes of theyr
father towarde themselves / for it is a-
gaynst all ryght & reason to desyre that
god beyng offended and displeased shold
forgyue man / if one man beyng muche
lesse and moze sleightly offended / wyl
not forgyue another man. Finally and
laste of all / whyles they do conside and
remembre howe benigne a lord they haue
and howe louyng a father whiche hath
gyuen his owne onely begotten sonne
vnto the death to thende that he myght
ransome and delpyer them from the
tyranny of the deuyl / they do pray that
they may not by his suffraunce be brought
agayne

The.ii.

The. xl.
and. vii.

The expositiō

Why in the
pater noster /
there is not
desyred euer
lastyng lyfe.

agayne into the powe of that wycked
fende / and so be drawne into temptatiō
that they sholde deserue to be disinherited
of theyr good father. **D J S.** who do
they not desyre euerlastyng lyfe: **M A.**
Because it belongeth to good folkyes /
onely to do the obyces and busynesses /
which theyr capitayne hath commaun-
ded and appoynted them: takynge no
thought or care for theyr rewarde / and
it is the proprietye of good chyldren to la-
boure and endeuoure theyr selues here-
unto onely / that they maye haue theyr
father well contented & fauourable and
louyng to them: takynge no maner care
for theyr inheritaunce namely sepyge
whan that they haue suche maner a fa-
ther / than whome there is none more
tych / none more good and liberall / none
more true of promise. Of the pater
noster I wyl make no longer processe
at this tyme. There are commentaries
and expositions vpon it made by right
holy and well learned men redy and
eie to come by and specially of saynt
Cypryan. If thou wylt take the laboure
to rede the paraphrase which I made
vpon it manye yeres ago: thou shalt to-
gether both praye / and also in prayenge
leane

That para-
phrase vpon
the pater no-
ster is trans-
lated into en-
glish by one
of our gow-
doughters.

of the commune Crede, 176.
learne the fourme & maner of prayeng/
at the least wylse this precept thou shalt
attayne and gette thereby (except I be
begged) that thou mayste come some-
what the more instructe and preparied
vnto the readinge of those commenta-
ries & booke / whiche I spake of before.

¶ Thus endeth the dialogue / called
the instruction of the chursten faythe,
made by the most famous Clarke M.
Erasmus of Roterdame. A

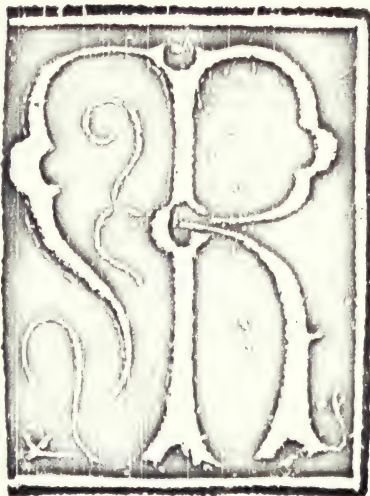
¶ Imprinted at London in
Fleetestrete: by me Robert
Redman / dwellynge at
the sygne of y^e George/
next to Saynt Dun-
stons church.

CVM PRIVILEGIO
REGALI.

procurator libru

176

May 1861
of the
and
bank



ORIGINAL RECD
JAN 1861

Michael
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And son of
Birmingham

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lorde in the lxxiij. maner or
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