

THE NEW TESTAMENT

TRANSLATED BY

WILLIAM TYNDALE

1525



THE BEGINNING OF THE NEW
TESTAMENT TRANSLATED

By WILLIAM TYNDALE

1525

FACSIMILE OF THE UNIQUE FRAGMENT
OF THE UNCOMPLETED COLOGNE EDITION

With an Introduction by

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INTRODUCTION.

WILLIAM TYNDALE, who was born a few years before the end of the fifteenth century, was a member of a Gloucestershire family which had temporarily called itself Hychyns, and it was as William Hychyns that he matriculated at Oxford in 1510. Even as late as 1528 he had not quite abandoned the alternative, as he heads the preface to his *Parable of the Wicked Mammon*: 'William Tyndale, otherwise called Hychins, to the reader.' He took his M.A. in 1515, and spent certainly some, possibly most or all, of the next six or seven years at Cambridge, where the impetus which Erasmus had given to the study of Greek had not yet died out. During these seven years he must also have been admitted to holy orders. By 1522 he had become tutor to the small children of Sir John Walsh of Old Sodbury, in his native Gloucestershire, and used his leisure in preaching and in disputation with the local clergy, who delated him to the Bishop's Chancellor for his protestant heresies. No judgement was pronounced against him, but while he had thus had a foretaste of the troubles which were to come, his controversies had also caused him to 'perceave by experyence how that it was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their mother tongue, that they might se the processe, ordre and meaninge of the text'. According to Fox, the martyrologist, he told one of his opponents at this time, 'If God spare my life, ere many years I will cause a boy that driveth the plough should know more of the scripture than thou dost,' and it must be noted, to understand Tyndale's actions and attitude, that his desire to translate the Bible had this controversial origin.

Along with his desire to put the Bible into English which a plough-boy could understand, there came to Tyndale a pleasant dream as to how it might be done. In October 1522 Cuthbert Tunstall, whose reputation as a scholar had been enhanced by the praise of Erasmus, had become Bishop of London, and Tyndale dreamt that, if he could give adequate proof of his competence as a translator, Tunstall would give him a chaplaincy and allow him to do the work in his house. This is the story, with a characteristic tinge of bitterness in it, which Tyndale wrote in 1530 in the preface to the book *Genesis* in his translation of the Pentateuch from which we have already quoted:

And even in the bisshope of Londons house I entended to have done it. For when I was so turmoyled in the contre where I was that I coude no lenger there dwelle (the processe wherof were to longe here to reherce) I this wyse thought in my silfe, this I suffre because the prestes of the contre be unlerned, as God it knoweth there are a full ignorant sorte which have sene no more latyn then that they read in their portesses¹ and missales which yet many of them can scarcely read. . . . As I this thought the bishope of London came to my remembrance whome Erasmus (whose tonge maketh of litle gnattes greates elephantas and lifteth upp above the starres whosoever geveth him a litle exhibition²) prayseth exceedingly amonge other in his annotatyons on the New Testament for his great learninge. Then thought I, if I might come to this mannes service, I were happye. And so I gate me to London, and thorow the accoyntaunce of my master [Sir John Walsh] came to Sir Harry Gilford, the Kinges graces countroller, and brought him an oration of Isocrates which I had translated out of Greke into English, and desyred him to speake unto my Lorde of London for me, which he also did as he shewed me, and willed me to write a pistle to my lorde, and to goo to him my silf which I also did, and delivered my pistle to a servaunt of his awne, one Wyllyam Hebilthwayte, a man of myne old accoyntaunce. But God which knoweth what is within hypocrites, sawe that I was begyled and that that counsell was not the nexte³ way unto my purpose. And therefore he gate me no favoure in my lordes sight.

Whereuppon my lorde answered me, his house was full, he had mo then he coude well finde,⁴ and advised me to seke in London, wher he said I coude not lacke a service.

¹ breviaries.

³ i. e. nearest.

² allowance for maintenance.

⁴ provide for.

Thus ended Tyndale's dream of an English version of the Bible made in the Bishop of London's house. He had no visible justification for calling Tunstall a hypocrite. The Provincial Council of Oxford (1408), in enacting that 'no one henceforth on his own authority translate any text of Holy Scripture into the English or other language', had indeed contemplated the possibility that a translation might be approved by the diocesan of the place as well as 'if need be' (*si res exigent*) by a provincial council. A bishop of London had, therefore, the power to approve a translation of Tyndale's making; but for a single bishop to relax a prohibition of vernacular Bibles which had been in force for over a century would have been a step of the utmost gravity, and Tunstall was not the man to take it, more especially when Luther had already raised the standard of revolt in Germany, and the applicant had himself been in trouble for heresy. Tyndale had a harder path to tread than he had anticipated, and (with some lack of charity towards those who drove him to it) he trod it unflinchingly. Nor was he altogether without helpers, for English merchants, who perhaps knew that large illustrated Bibles had been published and circulated without hindrance in Germany and at Venice (and on a smaller scale in France and Holland), were ready to make some sacrifices for an English Bible. One of these, a London alderman, Humphrey Mummuth or Monmouth, who had heard Tyndale preach two or three times at St. Dunstan's in the West, now took him into his house for half a year. When himself in trouble for heresy three or four years later, his doing this was one of the charges brought against him, and in answering it he declared:

the said Tindall lived like a good priest, studieng both night and day. He would eat but sodden meate, by his good will, nor drink but small single beere. He was never seene in that house to weare linnen about him, al the space of his beyng there. Whereupon the sayd Mummuth had the better liking of hym, so that he promised him ten pound (as he then sayd) for his father and mothers soules, and all christen soules, which money afterward he sent him over to Hamborow [Hamburg], according to his promise.

Tyndale himself carries on his narrative in the preface to *Genesis*:

And so in London I abode almoste an yere, and marked the course of the worlde, and herde oure pratars, I wold say oure preachers, how they bosted them selves and their hye autorite, and beheld the pompe of oure prelates and how besyed they were, as they yet are, to set peace and unite¹ in the worlde (though it be not possible for them that walke in darkenesse to continue longe in peace, for they can not but ether stomble or dash them selves at one thinge or another that shall clene unquyet all togedder) and sawe thinges wherof I deferre to speake at this tyme, and understode at the laste not only that there was no rowme in my lorde of Londons palace to translate the New Testament, but also that there was no place to do it in all Englonde, as experience doth now openly declare.

Tyndale is reckoned to have left England in the early summer of 1524, and for the next year our only certain indication of his whereabouts is Mummuth's statement that the promised £10 was sent to Hamburg. Fox asserts that Tyndale 'went into the further parts of Germany as into Saxony, where he had conference with Luther and other learned men in those quarters', and his statement is confirmed by Sir Thomas More, who in his *Dialogue* of 1529 states explicitly (fol. lxxx) that 'at the tyme of thys translacyon Hychens (i. e. Tyndale) was wyth Luther in Wyttenberge, and set certayne glosys in the mergent, framed for the setting forth of that ungracious sect'. Johann Dobneck also, of whom we shall soon hear more, writes in 1525 of Tyndale and a companion as 'two English apostates who had been sometime at Wittenberg'. The fact, however, that Mummuth sent the £10 to Hamburg would naturally suggest that Tyndale was then staying there, rather than (as has been suggested) that he merely journeyed to Hamburg for the purpose of claiming it. Our knowledge of his work and movements is very vague until he is heard of at Cologne in 1525 supervising the printing of his translation. He had then in his company William Roy, a Cambridge student from a Franciscan friary at Greenwich, who while Tyndale was waiting in vain for 'a faithful companion'

¹ unity.

(doubtfully identified with John Frith) had offered to help him and been engaged as an amanuensis 'both to write and to helpe to compare the textes together'. With Roy's aid in this quite subordinate capacity the translation had been finished, and news of the presence of the 'two apostates' at Cologne came to Dobneck, a Roman Catholic controversialist better known by his Latin pen-name 'Cochlæus', while himself at Cologne editing a book which was being printed by a well-known Cologne firm, that of Peter Quentell. In his *Commentaria de Actis et Scriptis Martini Lutheri* (1549) Dobneck tells his readers, writing of himself in the third person, that by his own business with them:

Dobneck had become well acquainted and familiar with the Cologne printers and one day heard them boasting confidently over their wine that, whether the King and Cardinal of England liked it or no, all England would soon be Lutheran. He heard also that there were there in hiding two Englishmen, learned, skilled in languages and ready of speech, whom, however, he could never see nor speak to. Dobneck therefore asked certain printers to his inn and when they were warmed with wine, one of them in confidential talk revealed to him the secret business by which England was to be brought over to the side of Luther, namely that there were in the press three thousand copies of the Lutheran New Testament translated into English, and that in the order of the quires they had got as far as letter K; funds were being freely supplied by English merchants, who meant secretly to import the work when printed, and disperse it surreptitiously through all England before King or Cardinal could discover or forbid it.

Alarmed and bewildered as he was, Dobneck disguised his grief under an appearance of admiration; but the next day, weighing the greatness of the danger, he began to think by what means he could conveniently thwart the wicked project. He went, therefore, secretly to Hermann Rinck, a patrician of Cologne and military knight, intimate with the Emperor and the King of England and of their counsel, and to him disclosed the whole business as, thanks to the wine, he had heard it. Rinck, to make more certain, sent some one else to the house where, according to Dobneck's discovery, the work was being printed,¹ to search.

¹ From a woodcut used in the Cologne fragment being found after 1525 in one of Peter Quentell's books, it has been argued that he was the printer of the fragment. Dobneck's narrative does not suggest this, but he may not have wished

When this man reported that the facts were as stated, and that a great quantity of paper was lying there, Rinck approached the Senate and brought it about that the printers were forbidden to go on with the work. The two English apostates, hastily taking with them the printed quires, made their escape by boat up the Rhine to Worms, where the people were in the full fury of turning Lutherans, in order that there, by another printer, they might complete the work. Rinck and Dobneck, on their part, presently advised the King, Cardinal, and Bishop of Rochester of the affair by letters, so that they might take diligent precautions at all the English ports to prevent these pernicious wares being imported.

How many of the 3,000 copies which had presumably been printed off of the ten sheets (80 pages) of his translation Tyndale succeeded in carrying to Worms we do not know. Only the copy in the British Museum, lacking the first leaf and the whole of sheets I and K, has been preserved, i. e. of the eighty pages printed only sixty-two are now extant in the one copy reproduced in this facsimile. It would seem, however, that a substantial part of the stock was brought to Worms and that Tyndale, when he had found a new printer there, went on with the work in the same form as far as the end of the gospel according to St. Mark. The eight Cologne sheets which have survived have marginal notes and are in quarto: the first complete New Testament, which was now put in hand at Worms, in the winter of 1525-6, is an octavo without notes. The sixty-two pages still extant of the Cologne fragment contain Tyndale's Prologue and the text of St. Matthew to the middle of chapter xxii; the ninth and tenth quires should have brought this down to nearly the end of chapter xxvi, but would have left the gospel still incomplete.

Now in 'the confession of Robert Necton that bought and sold New Testaments in English'¹ we have a positive statement that the

to reveal that it was his own printer against whom he informed. On the other hand, if Quentell was employed in the search, the type and woodcut may have been confiscated and thus passed into his possession.

¹ Printed by Strype, *Ecclesiastical Memorials* (1822 ed., i. ii. 63-5), from Bishop Tunstall's Register.

first of Tyndale's books which he possessed was 'the chapters of Matthew', and this suggests that some of the copies of the sheets saved from confiscation at Cologne were put into circulation by themselves. In another confession, that of John Tyball,¹ we have a reference to 'the gospel of Matthew and Marke in English', and in a letter from Robert Ridley, chaplain to the Bishop of London, to Henry Gold, chaplain to the Archbishop of York (dated 24 February, almost certainly of 1527), we have a reference to the 'comentares & annotations in Matthew & Marcum in the first print'. We may best explain this by supposing that fewer copies of sheets I and K were saved than of the first eight (perhaps because the last batches of them were not dry enough to be packed), that the excess copies of the eight sheets were put into circulation as 'chapters of Matthew', and the others completed to the end of Mark, when Tyndale resolved to make a new start.

As already noted, 'the second print' of Tyndale's translation is in a smaller size, and without the marginal notes which perhaps dictated the quarto form of the first. In the absence of positive evidence it would be wrong to press the point very far, but it seems probable that the resolution to start afresh with an unannotated text was not Tyndale's own policy, but was pressed on him by some of the English merchants who were providing him with funds and desired to read the Bible in English simply for its own sake. Tyndale's own resolve to translate the Bible originated, as we have seen, in the necessities of controversy. His opponents, we gather, quoted isolated texts against him apart from their context and therefore not in their natural meaning, and Tyndale wanted 'the laye people' to have the scripture 'before their eyes in their mother tonge, that they might se the processe, ordre and meaninge of the texte'. Towards enabling readers to see the order and meaning more clearly and quickly, along the lines he thought right, suggestive annotations were obviously helpful, and so he used them

¹ Also printed by Strype, *Ecclesiastical Memorials*, i. ii. 50-6.

for his 'first print', and reverted to them in his subsequent version of the Pentateuch.

We have another indication of Tyndale's attitude in a conversation with him in 1531 reported by Stephen Vaughan, who three years later became Governor of the English Merchant Adventurers at Antwerp. With the authorization of Cromwell, Vaughan urged Tyndale to return to England and submit himself to the king, holding out hope of a merciful reception. Tyndale met his overtures with the assurance that:

if it wolde stande withe the kinges most gracious pleasure to graunte only a bare text of the scriptures to be put forth emonge his people, be it of the translation of what persone soever shall please his magestie, I shall ymedyatly make faithfull promyse, never to wryte more, ne abide ij dayes in these parties after the same, but ymedyatly to repayre into his realme, and there most humbly submytt my selfe at the fete of his roiall magestie, offerynge my bodye, to suffer what payne or torture, ye what dethe his grace will, so this be obteyned.

According to Vaughan, tears stood in Tyndale's eyes when he made this protestation, and his whole life testifies to the complete sincerity of every word of it; but the 'processe, ordre and meaninge' of his assurance shows that just as he regarded it as a sacrifice that he should promise never to write more, or that another man's translation should be used rather than his own, so he regarded it as a sacrifice to consent to 'only a bare text' of the Scriptures being put forth instead of one annotated to support the increasingly protestant opinions which he held dear.

If the view here put forward is right, while Tyndale believed that the circulation of an English translation of the Scriptures even in 'only a bare text' would sufficiently support his views for it to be worth while to give up his annotations and make every personal sacrifice in order to obtain it, it seems probable that in 1526, as in 1531, it was only to conciliate those more powerful than himself that he was willing to omit his notes. Unfortunately the fact that

Matthew and Mark had already appeared with controversial notes considerably diminished the effect of his sacrifice.

Besides its notes and prologue, both of which are partly taken from Luther's New Testament of 1522, there was another feature in Tyndale's translation which caused it to be regarded from the outset as stamped with Lutheran partisanship and a spirit of innovation. This was his entirely honest attempt to find new renderings for certain Greek words of which the customary English equivalents had acquired, in the course of fourteen centuries of ecclesiastical use, technical associations which he believed were not present in the minds of the Evangelists. Thus for the more or less generally accepted renderings *church, priest, grace, confession, penance, charity*, he substituted *congregation, senior, favour, knowledge* (in the sense of acknowledgement of sin), *repentance, love*. As to some of these words his innovations won subsequent support, and it is notable that *charity*, which in the great passage in 1 Corinthians xiii had been retained in the version of 1611, finally gave way to *love* in the Revision of 1881. Other of these renderings, e.g. *senior* for *priest*, have found no favour. At the outset every one of them hindered the acceptance of Tyndale's translation and was fastened on by his opponents as intended to support heretical views.

While Tyndale omitted his controversial notes from the Worms octavo of 1526, he added to it an Epilogue, and the closing paragraph of this is written with such simple earnestness and humility that it must be quoted in full:

Them that are learned Christenly I beseche—forasmuche as I am sure and my conscience beareth me recorde, that of a pure entent singilly and faythfully I have interpreted itt, as farre forth as God gave me the gyfte of knowledge, and understondynge—that the rudnes off the worke nowe at the fyrst tyme offende them not: but that they consyder howe that I had no man to counterfet, nether was holpe with Englysshe of eny that had interpreted the same,¹ or soche lyke thinge in the scripture before

¹ This must be taken as a definite statement that Tyndale made no use of the Wyclifite translations.

tyme. Moreover, even very necessitie and combraunce (God is recorde) above strengthe, which I will not rehearse, lest we shulde seme to bost ourselves, caused that many thynges are lackinge, which necessarily are requyred. Count it as a thyng not havyng his full shape, but as it were borne afore hys tyme, even as a thing begunne rather then fynnesshed. In tyme to come (yf God have apoynted us there unto) we will geve it his full shape: and putt out yf ought be added superfluusly: and adde to yff ought be oversene thorowe negligence: and will enforce to brynge to compendousnes that which is now translated at the lengthe, and to geve lyght where it is requyred, and to seke in certayne places more proper Englysshe, and with a table to expounde the wordes which are nott comunly used, and shewe howe the Scripture useth many wordes, which are other wyse understonde of the comen people, and to helpe with a declaracion where one tonge taketh nott another. And will endeavor ourselves, as it were to sethe it better, and to make it more apte for the weake stomakes: desyrynge them that are learned, and able, to remember their duetie, and to helpe thereunto: and to bestowe unto the edyfyinge of Christis body (which is the congregacion of them that beleve) those gyftes which they have receaved of God for the same purpose. The grace that commeth of Christ be with them that love hym. Praye for us.

Some evidence has already been quoted (p. ix) of the circulation in England in 1526-7 alike of 'the chapters of Matthew', of a possible combined edition of Matthew and Mark, and of the complete New Testament printed at Worms. It is doubtful whether Tyndale himself was responsible for any other impressions than these until his revised version of his translation appeared at Antwerp in November 1534. He was anxious to get on with the translation of the Old Testament, of which the Pentateuch appeared in January 1530-1, while the books of Joshua, Judges, Ruth, Kings, Chronicles, Nehemiah, Jonah 'and no more' are very explicitly stated in Halle's Chronicle to have been translated by him. Besides his translation of the Old Testament, he was also occupied with his controversial works. He may also have seriously hoped that some scholarly criticisms of his rendering of the New Testament would appear, by which he might profit. A further and perhaps decisive reason for Tyndale's delay in bringing out new editions of his translation under his own supervision may be found in the fact that as early as

1527 an Antwerp printer, Christoffel van Endhoven, with whom a brother Hans was in some way associated, had produced an unauthorized edition at a lower price and that Hans was taking personal risks to circulate it in England. Tyndale's own means of finding purchasers were apparently not very great, and he was in some financial anxiety. It is clear that his merchant backers, while willing to risk their money in order that an English New Testament might be put into print, expected to be repaid, and apparently if it had not been for the English bishops they might have waited long for their money. Help came from an unexpected quarter. As early as 12 January 1527 Wolsey's English agent at Antwerp, John Hacket, in disgust at failing to secure the punishment of Christoffel van Endhoven after he had been found guilty of 'imprimynge the English books', wrote to his employer that at one time he 'was purposed to 'a bought up all the forsayd bookes' and to have sent them to Wolsey to burn and destroy at home, 'as all syche maliciouse bookes meritably and wordy are to be done'. A few months later this crabbedly expressed counsel of despair was acted on by the Archbishop of Canterbury, who in May 1527 informed the bishops of his province that by an expenditure of £62 9s. 4d. he had got into his hands 'all the bokes of the Newe Testament translated into Englesshe and prynted beyonde the see, aswele those with the gloses¹ joyned unto theym as thoder² without the gloses', phrases which still must refer to the Cologne fragment and the Worms edition. The retail price for the latter, when secretly sold in England, seems to have been 1s. 8d. in sheets or 2s. 4d. or 2s. 8d. bound. An expenditure of £62 9s. 4d. at Antwerp should have procured something like a thousand copies in sheets, and should not have left very many on the market. It is thus just possible that this purchase may have been the same which is attributed to Cuthbert Tunstall, Bishop of London, in a very graphic passage in Halle's Chronicle. Tunstall was a diplomatist as well as a bishop, and while at Antwerp

¹ notes.² the other.

on diplomatic business told a London mercer there, Augustine Packyngton, that he would gladly buy up any of the New Testaments he could obtain. Packyngton, who was much more intimate with Tyndale than Tunstall knew, promptly replied that if it was his lordship's pleasure to pay for them, he should have every copy that was in Antwerp unsold. The narrative proceeds dramatically with the bishop's eager consent:

Gentle Master Packyngton, do your diligence and get them and with all my harte I will paie for them, whatsoever thei cost you, for the bokes are erroneous and naughte and I entende surely to destroy them all, and to burne them at Paules Crosse.

Augustine Packyngton came to Willyam Tyndale and saied, Willyam I knowe thou arte a poore man, and hast a hepe of Newe Testamentes, and bokes by thee, for the whiche thou hast bothe indaungered thy frendes, and beggered thy self, and I have now gotten thee a Merchaunt, whiche with ready money shall dispatche thee of all that thou hast, if you thinke it is so profitable for your self. Who is the Merchant? said Tyndale. The bishoppe of London, saied Packyngton. O that is because he will burne them, saied Tyndale. Ye, Mary, quod Packyngton. I am the gladder, said Tyndale, for these two benefites shall come therof, I shall get money of hym for these bokes, to bryng myself out of debt (and the whole world shall crie out upon the burnynge of Goddes worde), and the overplus of the money, that shall remain to me, shall make me more studious, to correct the said Newe Testament, and so newly to imprint the same once again, and I trust the second will muche better like you, then ever did the first. And so forward went the bargain, the bishop had the bokes, Packyngton had the thankes, and Tyndale had the money.

It is not easy either to identify this strange transaction with the purchases for which the Archbishop of Canterbury paid his £62 9s. 4d. and appealed to the bishops of his province to recoup him, or yet to find a later date for it. In 1527 Hacket was making Antwerp too hot for Tyndale, and as Christoffel van Endhoven was printing and selling his New Testament in a smaller size (very convenient for smuggling) and at a lower price,¹ he seems to have

¹ It is not clear whether this was 9d. or 13d. to the sellers.

been content to let them have their way and transferred his own energies to the translation of the Old Testament.

Our knowledge of these unauthorized editions is derived from George Joye, one of the English reformers at Antwerp, who in August 1534 roused Tyndale's indignation by 'correcting' the fourth of them with sundry innovations of his own, for which he left Tyndale to bear the responsibility. According to the story he tells in a very unapologetic *Apology to satisfye (if it may be) W. Tindale of his new Testament* (27 Feb. 1535), the 'Dutchmen' first got a copy of Tyndale's version soon after it appeared and reprinted it (1526) in a small volume, adding a kalender at the beginning, concordances (i. e. references to parallels) in the margin, and a table (of the epistles and gospels) at the end. Having no Englishman to act as proof-reader and not knowing English themselves, they made many misprints, and in another edition 'in a greater letter and volume' (i. e. in larger type and in quarto) they made it 'much falsier'. These two editions comprised altogether about 5,000 copies, and satisfied the limited market which could be obtained for them at the risk of imprisonment, or death, until, late in 1533 or early in 1534, the religious or political situation in England was more favourable to Bible translation and a new demand sprang up. Pressure was then put on Tyndale to produce a revised edition, but he 'prolonged and differed', so that the 'Dutchmen', having vainly asked Joye to help them, proceeded to reprint their own faulty text in an edition of about two thousand copies. When, however, this edition was sold out and another was called for, and 'al this longe while Tyndale slept', on the Dutchmen asking Joye to correct their fourth venture he consented and was paid at the rate of three stivers (about 4½^d) a sheet of sixteen small pages, his total remuneration coming to about twelve shillings. Unfortunately Joye was not content with acting as a proof-reader or 'corrector of the press', but must needs, as he thought, improve on Tyndale's version, and thereby put himself clearly in the wrong. His edition appeared in August 1534, and in

the following November, when Tyndale's revised version at last appeared, it contained a supplementary preface headed 'Willyam Tindale. Yet once more to the Christen reader' which begins:

Thou shalt understonde moost dere reader, when I had taken in hande to looke over the New Testament agayne and to compare it with the Greke, and to mende whatsoever I coulde fynde amysse and had almost fynessed the laboure: George Joye secretly toke in hand to correct it also by what occasyon his consyence knoweth: and prevented¹ me, in so moche, that his correccyon was prynted in great nombre, yer² myne beganne. When it was spyed and worde brought me; though it semed to dyvers others that George Joye had not used the offyce of an honest man, seinge hekneweth that I was in correctynge it myselfe: nether dyd walke after the rules of that love and softenes which Christ, and his disciples teache us, how that we shuld do nothyng of stryfe to move debate, or of vayne glorie or of covetousnes; yet I toke the thinge in worth as I have done dyvers other in tyme past, as one that have moare experyence of the nature and dysposicion of the mannes complexion, and supposed that a lytle spyse of covetousnes and vayne glorie (two blynde gydes) had bene the onlye cause that moved him so to do, aboute which thynges I stryve with no man: and so folowed after and corrected forth & caused this to be prynted, without surmyse or loking on his correccyon.

But when the pryntyng of myne was almost fynessed, one brought me a copie and shewed me so manye places, in soche wyse altered that I was astonyd and wondered not a lytle what furye had dryven him to make soche chaunge and to call it a diligent correction. For thorowoute Mat. Mark & Luke perpetually, and ofte in the Actes, and sometye in John and also in the Hebrues, where he fyndeth this word Resurreccion, he chaungeth it into the lyfe after this lyfe, or verie lyfe, and soche lyke, as one that abhorred the name of the resurreccion.

If that chaunge, to turne resurreccion into lyfe after this lyfe, be a dylygent correccion, then must my translacion be fautie in those places, and saynt Jeromes, and all the translators that ever I heard of in what tonge so ever it be, from the apostles unto this his dylygent correccyon (as he calleth it) which whither it be so or no, I permyt it to other mennes judgements.

But of this I chalenge George Joye, that he dyd not put his awne name thereto and call it rather his awne translacion: and that he playeth boe pepe, and in some of his bookes putteth in his name and tyle, and

¹ forestalled (by three months).

² before.

in some kepeth it oute. It is lawful for who will, to translate and shew his mynde, though a thousand had translated before him. But it is not lawfull (thynketh me) ner yet expedyent for the edifieng of the unities of the fayth of Christ, that whosoever will shall by his awne auctorite, take another mannes translacion and put oute and in and chaunge at pleasure, and call it a correccion.

Tyndale proceeds to assert at some length his own orthodox belief in the resurrection of the body, and then beseeches 'George Joye, ye and all other to, for to translate the scripture for them selves or (if they wyll nedes) so let them take my translacions and laboures, and chaunge and alter, and correcte and corrupte at their pleasures, and call it their awne'. Finally he quotes the title of Joye's edition, with its assertion of being 'dylygently oversene and correct', in order that the reader shall 'knowe the booke the better'. He had been very badly treated, and if his unconcealed scorn of Joy and suggestion of his having been actuated by 'a lytle spyse of covetousnes and vayne glorie' seem to us regrettable in one of whom we would like to think as a saint as well as a martyr, the provocation was great. Tyndale had had trouble enough over his abandonment of the old translations *church*, *penance*, *confession*, &c., and to be saddled with Joy's untenable substitute for the word (*ἀναστῆσις*) usually translated Resurrection was a serious injury.

The dissension between Tyndale and Joye troubled their friends at Antwerp, and efforts were made to bring them together. The efforts might have been successful if Joye had not repeated his offence by helping in January 1535 to bring out another edition of his ignorantly 'corrected' version of Tyndale's translation, in which he referred to Tyndale's protest in a tone of aggrieved innocence. Then Tyndale's patience broke down, and he closed the negotiations, which, it is clear, from the outset had been a great strain on his charity. He had done Joye some wrong in his protest, for multiply his twelve shilling wage as a proof-corrector by what we will to allow for the increased value of money, it will not suffice to support an accusation of covetousness. Joye's real fault had been that he

had grossly misused his position as the proof-corrector of a translation by a much better scholar than himself to make changes at his own pleasure, and he was too muddle-headed and too conceited to realize the greatness of his offence or the seriousness of the consequences it might have for Tyndale.

One other edition of Tyndale's own revision was printed while he was still a free man (*The newe Testament yet once agayne corrected* by W. Tindale. Antwerp [Godfried van der Hagen], 1535). Then in May 1535 he was enticed from the house of the English merchants at Antwerp, and beyond the walls of the free city, and as soon as he had lost its protection was arrested and carried to imprisonment at Vilvorde (6 October 1536). Thomas Cromwell made some genuine efforts to save him; Henry VIII himself seems to have remained passive, perhaps mainly from a consciousness that for him to ask the Emperor to release Tyndale was only to court a rebuff. According to Foxe, Tyndale's last words were a prayer, 'Lord, open the King of England's eyes'. Whether Henry's eyes were ever opened to anything but what he considered his own interests may be doubted; but while Tyndale yet lived the King was slowly veering round to the policy of permitting (for a time, even of enforcing) the circulation of the Bible in English, and within seven years of Tyndale's martyrdom a Great Bible had been set up in every parish church in England. In this Great Bible the New Testament was printed in an only slightly altered revision of Tyndale's own translation, and the boy who drove the plough was free to go to the church and read it for himself if he could, or if not to get a friend to read it to him.

Tyndale had thus achieved his primary object in approaching the prohibited ground of the translation of the Bible into English. Moreover, despite the lesser hindrances he had created by his controversial notes and his attempt to get behind the ecclesiastical associations of a handful of words, he had powerfully helped the cause of Bible translation as an end in itself by forcing the question to the front at the risk and (as it proved) at the cost of his own life.

Yet more than this, he had himself set a model for the translation of the Bible into English which (even in the Jesuit version) was respectfully followed by his successors, so that the 'Authorized Version' of 1611, which still holds its place in the affection of English-speaking Christians, alike in language, rhythm, and cadence, is fully ninety per cent his.

To enable the influence of Tyndale's translation to be traced through the successive versions which appeared down to and including that of 1611, Chapter v of St. Matthew's Gospel, containing the beginning of the Sermon on the Mount, has been printed as an Appendix to this facsimile of the Cologne fragment of 1525, in six versions: Tyndale's own revised text of 1535, the Great Bible of 1539, the Geneva Bible of 1560, the Bishops' Bible as revised in 1572, the Jesuit version issued at Rheims in 1582, and the Authorized Version of 1611. As this last is the text with which most English-speaking Christians have been familiar for the last three centuries it has been taken as the standard, and the divergences of the other five versions are printed in italics. Thus in the extract from Tyndale's 1835 revision, all words here printed in roman type were adopted by the revisers of 1611, and where intermediate versions have words in italics in passages in which Tyndale's translation is here printed in roman, these are attempts to improve on his version which in 1611 (or sometimes earlier) were deliberately rejected. An omission in any of the earlier versions of one or more words used in that of 1611 is denoted by a caret (^): attention is called to differences of order by a † at each end. The verse numbers, first used in 1560, are inserted in the 1535 and 1539 texts in square brackets, but these texts are printed in their own paragraphs. The 1582 Jesuit version is also printed in its own arrangement, which places the verse numbers in the margin adjoining the line in which they begin.

Abbreviations have been expanded, but the old punctuation (except as to the long commas used in the 1535 text) has been

retained, also the old spelling except as regards the use of long f, the absence of j, and the differentiation of u and v according to their position in a word instead of, as at present, by the sound they represent. The use of the long form of s at the beginning of words and in certain tied letters, the absence of J and j, and the restriction of v to the beginning of words and of u to internal positions were so nearly constant in Tyndale's day, that no one should be deceived by the substitution of the usages familiar to modern readers. With these explanations it is hoped that the six-text arrangement of Matthew v will be found easily intelligible and an interesting supplement to the facsimile of the fragment of the Cologne quarto.

ALFRED W. POLLARD.

Chapter v of the Gospel according to Saint Matthew

in the versions of
Tyndale M.D.xxxv
the Great Bible M.D.xxxix
the Geneva Bible M.D.lx
the Bishops Bible M.D.lxxij
the Jesuit Version/Rheims/M.D.lxxxij
the Authorized Version M.D.C.xj

S. Matthew. Chap. v.

TYNDALE.—1535. [1] *When he sawe the people*, he went up into a mountayne, and when he was set, his disciples came to him, [2] and he opened his mouth, and taught them sayinge: [3] Blessed are the poore in sprete: for theirs is the kyngdome of heven. [4] Blessed are they that morne: for they shalbe comforted. [5] Blessed are the meke: for they shall inheret the erth. [6] Blessed are they which [^]honger and thirst for rightewesnes: for they shalbe filled. [7] Blessed are the mercyfull: for they shall obteyne mercy. [8] Blessed are the pure in herte: for they shall se God. [9] Blessed are the peacemakers: for they shalbe called the chyldren of God. [10] Blessed are they which *suffre persecution* for rightwesnes sake: for theirs is the kyngdome of heven.

[11] Blessed are ye when men [^]revyle you, and persecute you, and shall [†]falsly say all maner of evyll *saynges* agaynst you[†] for my sake. [12] Rejoyce

GREAT BIBLE, 1539.

[1] *When he sawe the people*, he went up into a mountayne, & when he was set, his disciples came to him [2] and *after that he had* opened his mouth, *he* taught them sayinge [3] blessed are the poore in sprete, for theirs is the kyngdom of heaven [4] Blessed are they that mourne for they shall *receave co[m]forte*. [5] Blessed are the meke: for they shall *receave the inheritaunce* of the erth. [6] Blessed are they which [^]honger and thyrst after rightewesnes: for they shalbe *satisfied*. [7] Blessed are the mercyfull: for they shall obteyne mercy. [8] Blessed are the pure in herte: for they shall se God. [9] Blessed are the peace makers: for they shalbe called the chyldren of God. [10] Blessed are they which *suffre persecution* for ryghtwesnes sake: for theirs is the kyngedome of heaven. [11] Blessed are ye, when men [^]revyle you, and persecute you, and shall [†]falsly say all maner

GENEVA, 1560.

1 And *when he sawe* the multitude, he went up into a mountaine; and when he was set, his disciples came to him. 2 And he opened his mouthe and taught them, saying, 3 Blessed are the poore in spirit, for theirs is the kingdome of heaven. 4 Blessed are they that mourne: for they shalbe comforted. 5 Blessed are the meke: for they shal inherite the earth. 6 Blessed are they whiche [^]honger & thirst for righteousnes: for they shal be filled. 7 Blessed are the merciful: for they shal obtayne mercie. 8 Blessed are the pure in heart: for they shal se God. 9 Blessed are the peace makers: for they shalbe called the children of God. 10 Blessed are they which *suffer persecution* for righteousnes sake: for theirs is the kingdome of heaven. 11 Blessed are ye when men [^]revile you, and persecute you, and say all

S. Matthew. Chap. v.

A.V.—1611. And seeing the multitudes, he went up into a mountaine: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poore in spirit: for theirs is the kingdome of heauen.
4 Blessed are they that mourne: for they shall be comforted.
5 Blessed are the meeke: for they shall inherit the earth.
6 Blessed are they which doe hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the mercifull: for they shall obtayne mercie.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall bee called the children of God.
10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdome of heauen.
11 Blessed are ye when men shall revile you, and persecute you, and shal say all manner of evill against you falsly for my sake.

BISHOPS', 1572.

1 *When he sawe* the multitude, he went up into a mountaine: & when he was set his disciples came to hym. 2 And *when he had* opened his mouth, *he* taught them, sayeing 3 Blessed [are] the poore in spirite: for theirs is the kyngdome of heauen. 4 Blessed [are] they that mourne: for they shalbe comforted. 5 Blessed [are] the meeke: for they shal inherite the earth. 6 Blessed [are] they, whiche doo hunger and thirst [after] ryghteousnesse: for they shalbe *satisfied*. 7 Blessed [are] the merciful: for they shal obteyne mercy. 8 Blessed [are] the pure in hart: for they shal see God. 9 Blessed [are] the peace-makers: for they shalbe called the chyldren of God. 10 Blessed [are] they whiche *have benne* persecuted for ryghteousnesse sake: for theirs is the kyngdome of heauen. 11 Blessed are ye, when [menne]

RHEIMS, 1582.

1 And seeing the multitudes, he 2 went up into a mountaine: and when he was set, his Disciples came unto him, and *opening* his mouth he taught them, saying. 3 Blessed are the poore in Spirit: for theirs is the Kingdom of heaven. Blessed are the meeke: for they shal *possesse* the land. 5 Blessed are they that mourne: for they shal be comforted. Blessed are they *that* [^]hunger & thirst after *justice*: for they shal *have their fil*. Blessed are the merciful: for they shal obtayne mercie. 8 Blessed are the *cleane* of hart: 9 for they shal see God. Blessed are the peace-makers: for they shal be called the children of 10 God. Blessed are they *that suffer persecution* for *justice*: for theirs is the Kingdom of heaven. Blessed are ye when *they* shal revile you, and persecute you, & [^]speake

S. Matthew. Chap. v.

TYNDALE 1535

and be[^]glad, for greate is youre rewarde in heven. For so persecuted they the Prophetes which were before *your* dayes.

[13] Ye are the salt of the erthe: but yf the salt have lost *hir saltnes*, *what can* be salted *ther with*? It is thence forthe good for nothinge, but to be cast oute, and to be trodden under fote of men. [14] Ye are the lyght of the worlde. A cite that is set on an hyll, cannot be hyd, [15] nether do men lyght a candell, and put it under a busshell, but on a candelstick, and it *lighteth* all that are in the house. [16] Let your lyght so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

[17] Thinke not that I am come to destroye the lawe, or the Prophetes: *no* I am not come to destroye *them*, but to fulfill *them*. [18] For *truely*

GREAT BIBLE, 1539.

of evyll *sayings* agaynst you^t, for my sake [12] Rejoyce & be[^]glad, for greate is youre rewarde in heven. Forso persecuted they the Prophetes, whych were before you.

[13] Ye are the salt of the erthe: But yf the Salt have lost the *saltnes*, *what shalbe seasoned therwith*? It is thence forth good for nothinge, but to be cast out, & to be trodden *downe* of men. [14] Ye are the lyght of the worlde. A cite that is set on an hyll, cannot be hyd, [15] nether do men lyght a candell, and put it under a busshell, but on a candelstyck, and it geveth light unto all that are in the house. [16] Let youre lyght so shyne before men That they maye se youre good worckes, & gloryfy youre father which is in heven.

[17] Thinke not that I am come to destroye the lawe, or the Prophetes: *no*; I am not come to destroye, but to fulfill. [18] For *truely* I saye

GENEVA, 1560

maner of evil against you ^tfor my sake, falsely^t.

[12] Rejoyce and be[^]glad, for great is your rewarde in heaven: for so persecuted they the Prophets which were before you.

[13] Ye are the salte of the earth: but if the salte have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, & to be troden under fote of men.

[14] Ye are the light of the worlde. A cite that is set on an hill, can not be hid.

[15] Nether do men light a candel, and put it under a bushel, but on a candelsticke, & it giveth light unto all that are in the house.

[16] Let your light so shine before men, that they may se your good workes, & glorifie your Father which is in heaven.

[17] Thinke not that I am come to destroye the Law, or the Prophetes. I am not come to destroye *them*, but to fulfil *them*.

S. Matthew. Chap. v.

A.V., 1611.

[12] Rejoyce, and be exceeding glad: for great is your reward in heaven: For so persecuted they the Prophets which were before you.

[13] Yee are the salt of the earth: But if the salt have lost his savour, wherewith shall it bee salted? It is thenceforth good for nothing, but to be cast out, and to be troden under foote of men.

[14] Yee are the light of the world. A citie that is set on an hill, cannot be hid.

[15] Neither doe men light a candle, and put it under a bushell: but on a candlesticke, and it giveth light unto all that are in the house.

[16] Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven.

[17] Thinke not that I am come to destroy the lawe or the Prophets. I am not come to destroy, but to fulfill.

BISHOPS', 1572.

shal revyle you, and persecute [you] and *lyeing*, shal say al manner of evil *sayeing* against you, for my sake.

[12] Rejoyce ye and be[^]glad, for great is your rewarde in heaven. ~~no~~ For so persecuted they the prophetes, whiche were before you.

[13] ~~no~~ Ye are the salt of the earth: But if the salt *become unsauerie*, wherewith shal it be salted? It is thenceforth good for nothyng, but to be cast out, and to be troden under foote of menne.

[14] Ye are the lyght of the worlde. A cite that is set on an hyl, can not be hyd.

[15] Neyther doo menne lyght a candel, and put it under a busshell: but on a candelsticke, and it geveth lyght unto al that are in the house.

[16] Let your light so shine before menne, that they may see your good woorkes, and glorifie your father, whiche is in heaven.

[17] Thinke not that I am comme to destroy the lawe or the prophetes. I am not comme to destroy, but to fulfill.

RHEIMS, 1582.

al *that naught is* agaynst you, *untruely*, for my sake: ^tbe[^]glad and reioyce, ^tfor ^tyour reward is *very* great^t in heaven. For so ^tthey persecuted^t the Prophets, *that* were before you.

[13] You are the salt of the earth. But if the salt *lese* his *vertue*,

[14] wherewith shal it be salted? It is good for nothing *any more* but to be cast *forth*, and to be troden

[15] [^]of men. You are the light of the world. A cite cannot be

[16] hid, *situated* on a *mountaine*. Neither do men light a candel and put it under a bushel, but *upon* a candlesticke, *that* it *may shine* to al that are in the house. ^tSo let your light^t shine before men: that they may see your good workes, and glorifie your father which is in heaven.

[18] *Do* ^tnot think^t that I am come to *breake* the Law or the Prophetes. I am not come to *breake*: [19] but to fulfil. For *assuredly* I say

S. Matthew. Chap. v.

TYNDALE, 1535.

I saye unto you, tyll heven and erth *perisse*, one jott or one tytyle of the lawe shall *not scape*, tyll all be fulfilled.

[19] Whosoever *breaketh* one of these lest commaundmentes, and *teacheth* men so, he shalbe called the leest in the kyngdome of heven. But whosoever *observeth* and *teacheth*, the same shalbe called greate in the kyngdome of heven.

[20] For I saye unto you, except youre rightewesnes *excede* the rightewesnes of the Scribes and Pharises, ye *cannot* entre into the kyngdome of heven.

[21] Ye have herde *howe* it was sayd *unto* them of *the* olde tyme: Thou shalt not kyll. For whosoever *kylleth*, shall be in daunger of *judgement*.

[22] But I saye unto you, whosoever is angre with his brother, shalbe in daunger of *judgement*. Whosoever *sayeth* unto his brother *racha*, shalbe in

GREAT BIBLE, 1539.

unto you tyll heaven and erth passe, one jott or one tytyle of the lawe shall *not scape*, tyll all be fulfilled.

[19] Whosoever therfore *breaketh* one of these leest commaundmentes, and *teacheth* men so, he shalbe called the leest in the kyngdom of heven. But whosoever *doeth* & *teacheth*, the same shalbe called greate in the kyngdom of heauen.

[20] For I saye unto you: except your rightwesnes *exceede* the ryghtewesnes of the Scribes and Pharises, ye *cannot* entre into the kyngdom of heven.

21 Ye have heard that it was sayd *unto* them of *the* olde tyme: Thou shalt not kyll: whosoever *kylleth*, shall be in daunger of *judgement*. [22] But I saye unto you: that whosoever is angrie wyth hys brother (*unadvisedly*) shalbe in daunger of judgement. And whosoever *saye* unto his brother *racha*, shalbe in daunger of a counsell. But whoso-

GENEVA, 1560

18 For *truely* I saye unto you, Til heaven, and earth *perish*, one jote, or one title of the Lawe shal *not scape*, til all *things* be fulfilled.

19 Whosoever therfore shal breake one of these least commandements, & *teache* men so, he shalbe called the least in the kyngdome of heaven: but whosoever shal *observe* and *teache* them, the same shal be called great in the kyngdome of heaven.

20 For I saye unto you, except your righteousnes *excede* the righteousnes of the Scribes and Pharises, ye shal *not* enter into the kyngdome of heaven.

21 Ye have heard that it was said *unto* them of *the* olde time, Thou shalt not kil: for whosoever *killeth*, shal be *culpable* of *judgement*.

22 But I saye unto you, whosoever is angrie with his brother *unadvisedly*, shal be *culpable* of judgement. And whosoever *saieth* unto his brother, *Raca*, shalbe *worthie to be punished* by the Counsel. And whosoever shal say,

S. Matthew. Chap. v.

A.V., 1611.

18 For verily I saye unto you, Till heaven and earth passe, one jote or one tittle, shall in no wise passe from the law, till all be fulfilled.

19 Whosoever therfore shall breake one of these least commaundments, and shall teach men so, he shall be called the least in the kyngdome of heaven: but whosoever shall doe, and teach them, the same shall be called great in the kyngdome of heaven.

20 For I saye unto you, That except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisees, yee shall in no case enter into the kyngdome of heaven.

21 ¶ Ye have heard, that it was saide by them of old time, Thou shalt not kill: and, Whosoever shall kill, shalbe in danger of the judgement.

22 But I saye unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgement: and whosoever shall say to

BISHOPS', 1572.

18 For *truely* I saye unto you, Tyl heaven and earth passe, one jotte, or one title of the lawe shal *not scape*, tyl al be fulfilled.

19 Whosoever therfore shal breake one of these least commaundments, and shal teach men so, he shalbe called the least in the kyngdome of heaven: but whosoever shal doo and *teache* [so,] the same shalbe called great in the kyngdome of heaven.

20 For I saye unto you, Except your ryghteousnesse shal exceede the ryghteousnesse of the Scribes and Pharisees, ye shal in no case enter into the kyngdome of heaven.

21 Ye have hearde, that it was sayde to them of olde tyme, Thou shalt not kyl: whosoever *kylleth*, shalbe in danger of *judgement*.

22 But I saye unto you, that whosoever is angry with his brother, *unadvisedly*, shalbe in danger of judgement: and whosoever shal say *unto* his brother *racha*, shalbe in danger of a counsel:

RHEIMS, 1582.

unto you, til heaven and earth passe, one iote or one tittle shal not passe of the Law: til al be fulfilled. He therfore that shal breake one of these least commaundmentes, & shal *so* teach men: shal be called the least in the Kingdom of heaven. But he that shal doe and teach: he shal be called great in the Kingdom of heaven.

21 For I tel you, that unles your justice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heaven.

22 You have heard that it was sayd to them of old. Thou shalt not kil. and whoso *killeth*, shal be in danger of judgement. But I say to you, that whosoever is angrie with his brother, shal be in danger of judgement. And whosoever shal say to his brother, *Raca*: shal be in danger of a counsel.

S. Matthew. Chap. v.

TYNDALE, 1535.

daunger of a counsell. But whosoever sayeth thou fole, shalbe in daunger of hell fyre.

[23] Therefore when thou offrest thy gifte at the altare, and their remembreth that thy brother hath ought agaynst the: [24] leue there thyne offrynge before the altre, and go thy waye fyrst and be reconcyled to thy brother, and then come and offre thy gyfte.

[25] Agree with thyne adversary quicklye, whyles thou arte in the waye with him, lest that adversary delyver the to the judge, and the judge delyver the to the mynister, and then thou be cast into preson. [26] Verely I say unto the: thou shalt not come out thence tyll thou have payed the utmost farthinge

[27] Ye have hearde howe it was sayde to them of olde tyme. Thou shalt not commit advoutrye. [28] But I say unto you, that whosoever looketh on

GREAT BIBLE, 1539.

ever sayeth thou fole, shalbe in daunger of hell fyre.

[23] Therefore, yf thou offrest thy gyfte at the aultare, and there remembreth that thy brother hath ought agaynst the: [24] leave there thyne offrynge before y^e aultre & go thy waye fyrst, and be reconcyled to thy brother, and then come, and offre thy gyfte.

[25] Agree with thyne adversary quicklye, whyles thou art in the waye with him, lest at any tyme the adversary delyver the to the judge, and the judge delyver the to the mynyster, and then thou be cast into preson. [26] Verely I say unto the: thou shalt not come out thence, tyll thou have payed the utmost farthinge.

[27] Ye have heard that it was sayde to them of olde tyme Thou shalt not commit advoutrye. [28] But I say unto you that whosoever loketh on another mans wyfe to lust after her,

GENEVA, 1560.

Foole, shalbe worthie to be punished with hel fyre.

23 If then thou bring thy gift to the altar, & there remembreth that thy brother hath ought against thee,

24 Leave there thine offring before the altar, and go thy way: first be reconciled to thy brother, & then come & offer thy gift.

25 Agreewith thine adversarie quickly, whyles thou art in the way with him, lest thine adversarie deliver thee to the judge, and the judge deliver thee to the sergeant, and thou be cast into prison.

26 Verely I say unto thee, thou shalt not come out thence, til thou hast payed the utmost farthing.

27 ¶ Ye have heard that it was said to them of olde time, Thou shalt not commit adulterie.

28 But I say unto you, that whosoever loketh on a woman to lust after

S. Matthew. Chap. v.

A.V., 1611.

his brother, Racha, shal be in danger of the counsell: but whosoever shall say, Thou foole, shalbe in danger of hellfire.

23 Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee:

24 Leave there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversarie quickly, whiles thou art in the way with him: least at any time the adversarie deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, thou shalt by no meanes come out thence, till thou hast payd the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adulterie.

BISHOPS', 1572.

but whosoever shal say [thou] foole, shalbe in danger of hel fire.

23 Therefore if thou bryng thy gift to the aulter, & there remembreth that thy brother hath ought agaynst thee:

24 Leave there thy gyft before the aulter, and goe thy way, first be reconciled to thy brother: and then comme & offer thy gyft.

25 ¶ Agree with thyne adversarie quickly, whyles thou art in the way with hym; least at any tyme the adversarie deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison.

26 Veryly I say unto thee, thou shalt by no meanes comme out thence, til thou hast paid the uttermost farthing.

27 Ye have hearde that it was sayde unto them of tyme, Thou shalt not commit adultrie.

RHEIMS, 1582.

And whosoever shal say, Thou foole: shal be guilty of the hel of fyre. ¶ If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought agaynst the:

24 leave there thy offering before the altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy gift. Be at agreement with thy adversarie betimes whiles thou art in the way with him: lest perhaps the adversarie deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen

25 I say to thee, thou shalt not goe out from thence til thou repay the last farthing.

26 You have heard that it was sayd to them of old, Thou shalt not committe advoutrie.

27 But I say to you, that whosoever

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a wyfe, [^]lusting after her, hath committed *advoutrie* with hyr alrede in his hert.

[29] *Wherfore* yf thy ryght eye offende the, plucke *him* out, & cast *him* from the. *Better* it is for the that one of thy membres [^]perisshe, *then* that thy hole body shuld be cast into hell. [30] *Also* yf thy right honde offende the, cut *him* of & cast *him* from the. *Better* it is that one of thy membres [^]perisshe, *then* that *all* thy body shulde be caste in to hell.

[31] It is sayd, whosoever [^]put away his wyfe, let him geue her a *testimony* *all* also of the devorcement. [32] But I saye unto you: [^]whosoever [^]put away his wyfe (*except it be* for [^]fornicacion) [^]causeth her to *breake matrimony* And whosoever [^]maryeth her that is devorsed, *breaketh wedlocke*.

[33] Agayne ye have hearde *how* it was sayd to them of olde tyme, thou shalt not forswere thy selfe, but shalt performe *†*thyne othe to God†. [34] But I saye

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hath committed *advoutrie* with her already in his hert.

[29] [^]yf thy ryght eye *hynder* the, ~~we~~ plucke *him* out, & cast *him* from the. For *better* it is unto the, that one of thy membres [^]perishe, *then* that thy hole body shuld be cast in to hell. [30] And yf thy ryght hande *hynder* the, cut *hym* of, and cast *him* from the. For *better* it is unto the, that one of thy membres [^]perysse, *then* that *all* thy body shulde be cast in to hell.

[31] It is sayd, whosoever putteth away his wife let him geve her a *lettre* of the devorcement. [32] But I saye unto you: that whosoever doth put away his wyfe (*except it be* for [^]fornycacyon) causeth her to *breake matrimony*. And whosoever maryeth her that is devorsed, committeth *advoutrye*.

[33] Agayne, ye have heard *how* it was sayed to them of olde tyme: thou shalt not forswere thy selfe,

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her, hathe committed adulterie with her already in his heart.

29 *Wherfore* if thy right eye *cause* *†*thee to offend†, plucke it out, and cast it from thee: for *better* it is for thee, that one of thy members [^]perish, *then* that thy whole bodie shulde be cast into hel

30 *Also* if thy right hand *make* *†*thee to offend†, cut it of, and cast it from thee: for *better* it is for thee that one of thy members [^]perish, *then* that thy whole bodie shulde be cast into hel.

31 It hathe bene said *also*, Whosoever shal put away his wife, let him give her a *testimonial* of divorcement.

32 But I say unto you, [^]whosoever shal put away his wife (*except it be* for [^]fornication) causeth her to commit adulterie: and whosoever shal marie her that is divorced, committeth adulterie.

33 Againe, ye have heard that it was said to them of olde time, Thou

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28 But I say unto you, That whosoever looketh on a woman, to lust after her, hath committed adulterie with her already in his heart.

29 And if thy right eie offend thee, plucke it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath beene said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marie her that is divorced, committeth adulterie.

33 ¶ Againe, yee have heard that it hath beene said by them of old time, Thou shalt not forswear thy selfe, but shalt performe unto the Lord thine othes.

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28 But I say unto you, that whosoever loketh on a woman to lust after her, hath committed adultrie with her already in his hart.

29 [^]If thy ryght eye offende thee, plucke it out, and cast it from thee: For it is profitable for thee, that one of thy members shoulde perishe, and not that thy whole body shoulde be cast into hel.

30 And if thy ryght hande offende thee, cut it of, and cast it from thee: For it is profitable for thee, that one of thy members shoulde peryshe, and not that *al* thy body should be cast into hel.

31 It hath benne sayd, Whosoever wyl put away his wyfe, let him geve her a writing of divorcement.

32 But I say unto you, That whosoever dooth put away his wyfe, *except it be* for [^]fornication, causeth her to commit adultrie: and whosoever [^]marieth her that is divorced, committeth adultrie.

33 Agayne, ye have hearde that it hath benne sayde unto them of olde time, Thou shalt not forswear thee

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shal see a woman to lust after her, hath *†*already committed *advoutrie* with hert in his hart.

30 And if thy right eie *scandalize* thee, plucke it out, & cast it from thee. for it is *expedient* for thee that one of thy *limmes* [^]perish, *rather then* thy whole body be cast into hel. And if thy right hand *scandalize* thee, cut it of, and cast it from thee: for it is *expedient* for thee that one of thy *limmes* [^]perish, *rather then* that thy whole bodie goe into hel.

32 It was sayd *also*, whosoever shal *dimisse* his wife, let him give her a *bil* of divorcement. But I say to you, [^]whosoever shal *dimisse* his wife, *excepting* the cause of fornication, *maketh* her to committe *advoutrie*: And *he* that shal marie her that is dismissed, committeth *advoutrie*.

34 Agayne *you* have heard that it

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unto you, swere not at all: nether by heaven, for it is Goddes *seate*: [35] nor yet by the erth, for it is his fote stole: nether by Jerusalem: for it is the cyte of *that* greate kinge: [36] nether shalt thou swere by thy heed, because thou canst not make one †whyte heert or blacke. [37] But, youre communication *shalbe*, ye, ye: nay, nay. For whatsoever is more then *that*, commeth of evyll.

[38] Ye have hearde *how* it is sayde, an eye for an eye: a toth for a toth. [39] But I saye to you, that ye resist not *wronge*. But whosoever, *geve* the a *blowe* on thy right cheke, tourne to him the other. [40] And yf eny man will sue the at the lawe, and take awaye thy coote, let him have thy cloocke also. [41] And whosoever *will* compell the to goo a myle, goo with him

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but shalt perfourme unto the lorde *those thinges that thou swearest*.

[34] But I saye unto you, swere not at all: nether by heaven for it is Goddes *seate*, [35] nor by the erth, for it is hys fote stole: nether by Jerusalem: for it is the cyte of the greate kyng: [36] nether shalt thou swere by thy head, because thou canst not make one heare whyte or blacke. [37] But, youre communication *shalbe*, ye, ye: nay, nay. For what soever is *added* more then these, *it* commeth of evyll.

[38] Ye haue hearde that it is sayde: an eye for an eye: and a toth for a toth. [39] But I saye unto you, that ye resist not evell. But whosoever, *geve* the a *blowe* on the right cheke, turne to hym the other also. [40] And yf eny man wyl sue thee at the law, & take awaye thy coate, let him have thy clooke also. [41] And whosoever *will* compell the to go a myle, go with him twayne.

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shalt not forswere thy self, but shalt performe †thine othes to the Lord†.

34 But I say unto you, Swere not at all, nether by heaven, for it is the throne of God:

35 Nor yet by the earth: for it is his fote stoole; nether by Jerusalem: for it is the citie of the great King.

36 Nether shalt thou swere by thine head, because thou canst not make one heere white or blacke.

37 But let your communication be, Yea, yea: Nay, nay. For whatsoever is more then these, commeth of evil.

38 ¶ Ye have heard that it hathe bene said, An eye for an eye, & a tooth for a tooth.

39 But I say unto you, Resist not evil: but whosoever shal smite thee on thy right cheke, turne to him the other also.

40 And if anie man wil sue thee at the law, and take away thy coate, let him have thy cloke also.

41 And whosoever *wil* compell thee to go a myle, go with him twaine.

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34 But I say unto you, Swere not at all, neither by heaven, for it is Gods throne: 35 Nor by the earth, for it is his footstoole: neither by Hierusalem, for it is the citie of the great king.

36 Neither shalt thou swere by thy head, because thou canst not make one haire white or blacke.

37 But let your communication be, Yea, yea: Nay, nay: For whatsoever is more then these, commeth of evill.

38 ¶ Ye have heard that it hath beene said, An eie for an eie, and a tooth for a tooth.

39 But I say unto you, that yee resist not evill: but whosoever shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him have thy cloake also.

41 And whosoever shall compell thee to goe a mile, goe with him twaine.

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selfe, but shalt perfourme unto the Lorde thine othes.

34 But I say unto you, Swere not at al, neyther by heaven for it is Gods *seate*:

35 Nor by the earth, for it is his footstoole: neyther by Hierusalem, for it is the citie of the great kyng.

36 Neyther shalt thou swere by thy head, because thou canst not make one heare whyte or blacke.

37 But let your communication be yea, yea: nay, nay; For whatsoever is more then these, commeth of evyl.

38 Ye have hearde that it hath benne sayde, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, that ye resist not evil: but whosoever *wil* *geve* thee a *blowe* on thy ryght cheeke, turne to hym the other also.

40 And if any man wyl sue thee at the lawe, and take away thy coate, let hym have thy cloke also.

41 And whosoever *wyl* compel thee to goe a myle, goe with hym twayne.

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was sayd to them of old, Thou shalt not *committe perjurie*; but thou shalt performe †thy othes to our Lord†. But I say to you †not to swere at all: neither by heaven, *because* it is the throne of God: neither by the earth, *because* it is the †foote-stole of his †feete; neither by Hierusalem, *because* it is the citie of the great King. Neither shalt thou swere by thy head, because thou canst not make one heare white or blacke. ¶ Let your *talke* be, yea, yea: no, no: and that which is over & above these, is of evil.

38 You have heard that it was sayd, An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheeke, turne to him †also the other; and to him that wil contend with thee in judgement, and take away thy cote, let goe thy cloke also unto him. 41 and whosoever *wil* force thee one

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twayne. [42] Geve to him that axeth[^], and from him that wolde borowe[^],
tourne not[^] awaye.

[43] Ye have hearde *how* it is sayde: thou shalt love thyne neyghbour, &
hate thyne enemy. [44] But I saye unto you, love youre enemyes. Blesse
them that course you. Do good to them that hate you. [^]Praye for them
which *doo* you *wronge*[^], and pe[r]secute you, [45] that ye maye be the childern of
yours father *that* is in heaven: for he maketh his sunne to aryse on the yvell,
& on the good, and sendeth *his* reyn on the juste and[^] unjuste. [46] For
yf ye love them which love you: what rewarde *shall* ye have? Do not tthe
publicanes event⁺ so? [47] And yf ye *be frendly* to youre brethren onely: what
singular thinge doo ye? Do not[^] the Publicans *lyke wyse*? [48] tYe *shall* ther-
fore be perfect⁺, even as youre father which is in heaven, is perfecte.

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[42] Geve to him that asketh the:
& from him that wolde borowe[^],
turne not thou awaye.

[43] Ye have heard that it is sayde
thou shalt love thine neyghbour, and
hate thyne enemy. [44] But I saye
unto you, love your enemyes.
Blesse them that curse you. Do
good to them that hate you. [^]Praye
for them whych *hurt* you and perse-
cute you, [45] that ye maye be the
children of youre father which is in
heaven; for he maketh hys sonne
to aryse on the evell, & on the
good, & sendeth rayne on the
juste &[^] unjuste. [46] For yf ye
love them whych love you: what
rewarde have ye? Do not tthe
publicans *also*, event⁺ the same? [47]
And yf ye *make moche* of youre
brethren onely, what *singular thyng*
do ye? Do not *also* the Publicans
lyke wyse? tYe *shal* therefore be per-
fecte, t even as youre father which is
in heaven, is perfecte.

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42 Give to him that asketh[^], and
from him that wolde borow of thee,
turne not[^] away.

43 Ye have heard that it hathe bene
said; Thou shalt love thy neyghbour,
and hate thine enemye.

44 But I say unto you, Love your
enemies: blesse them that curse you:
do good to them that hate you, and praye
for them which *hurt* you, and persecute
you.

45 That ye may be the children of
your Father *that* is in heaven: for he
maketh his sunne to arise on the evil,
and[^] the good, and sendeth raine on
the juste, &[^] unjuste.

46 For if ye love them, whiche love
you, what rewarde *shal* you have? Do
not tthe Publicanes event⁺ the same?

47 And if ye *be friendlie* to your
brethren onely, what *singular thinge*
do ye? do not even the Publicanes *likewise*?

48 tYe *shal* therefore be⁺ perfite,
as your Father which is in heaven, is
perfite.

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42 Give to him that asketh thee: and from him that would borrow of thee,
turne not thou away.

43 ¶ Yee have heard, that it hath beene said, Thou shalt love thy neigh-
bour, and hate thine enemye:

44 But I say unto you, Love your enemies, blesse them that curse you, doe
good to them that hate you, and pray for them which despitefully use you,
and persecute you:

45 That yee may be the children of your father which is in heaven: for he
maketh his sunne to rise on the evil and on the good, and sendeth raine on
the just, and on the unjust.

46 For if yee love them which love you, what reward have yee? Doe not
even the Publicanes the same?

47 And if yee salute your brethren only, what do you more then others?
Doe not even the Publicanes so?

48 Be yee therefore perfect, even as your father, which is in heaven, is perfect.

BISHOPS', 1572.

42 Geve to hym that asketh thee:
and from hym that woulde borowe of
thee, turne not thou away.

43 Ye have hearde that it hath
benne sayde, Thou shalt love thy
neyghbour, & hate thine enemye:

44 But I say unto you, Love your
enemies, blesse them that curse you,
doo good to them that hate you, [^]pray
for them which *hurt* you, and persecute
you:

45 That ye may be the chyldren of
your father whiche is in heaven: for he
maketh his sunne to ryse on the evyl
and on the good, and sendeth rayne
on the just and on the unjust.

46 For if ye love them which love
you, what rewarde have ye? Doo not
tthe Publicanes event⁺ the same?

47 And if ye salute your brethren
onely, what *singular thing* doo ye? Doo
not *also* the Publicanes *lyke wyse*?

48. tYe *shal* therefore be⁺ perfect,
even as your father whiche is in heaven
is perfect.

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mile, goe with him *other* twayne.

42 He tthat asketh of thee, give
to him⁺; and to him that would
borow of thee, turne not[^] away.

43 You have heard that it *was* said,
Thou shalt love thy neyghbour,

44 and hate thine enemye. But
I say to you, love your enemies,
[^]doo good to them that hate
you; and pray for them *that*

45 persecute and *abuse* you: that
you may be the children of your
father which is in heaven, *who*
maketh his sunne to rise upon
good & bad, and *rayneth* upon

46 [^]just &[^] unjust. For if *you*
love them that love you, what
reward *shal* you have? do not

47 *also* the Publicans *this*? And
if *you* salute your brethren only,

48 what do you more[^]? do not
also the *heathen this*? Be *you*
tperfect therfore⁺, as *also* your
heavenly father is perfect.

The prologge.



Haue here translated

(birthen and suster's moost dere and tenderly beloved in Christ) the new Testament for youre spirituall es

dyfynge / consolacion / and solas: Exhortynge instantly and besedyng those that are better sene in the tonge then y / and that have hyer gysst of grace to interpret the sence of the scripture / and meanyng of the spyrite / then y / to consydre and pondre my laboure / and that with the spyrite

of mekenes. And yf they perceyve in any places that y have not attayned the very sence of the tonge / or meanyng of the scripture / or haue not given the right englyssh worde / that they put to there hand to amende it / remembryng that so is there duetie to doo. For we have not receyved the gysst of god for oure selues only / or for to hyde them: but for to bestowe them vnto the honouringe of god and christ / and edyfynge of the congregacion / whiche is the body of christ.

The causes that moved me to translate / y thought better that other shulde ymagin / then that y shulde rehearse them. Moreover y supposed yt superfluous / for who ys so blynde to are why lyght shulde be shewed to them that walke in darkness / where they cannot but stumbe / and where to stumbe ys the daunger of eternall damnacion / ether so despyghfull that he wolde enuye any man (y speake nott his brother) so necessary a thinge / or so bedleyn madde to affyrme that good is the naturall cause of yuel / and derfnes to proccede oute of lyght / and that lyinge shulde be grounde in trougth and verytie / and nott rather clene contrary / that lyght destroyeth derfnes / and veritie reproveth all manner lyinge.

The

After hit had pleased god to put in my mynde / and also to ge-
me grace to translate this sererehearded newe testament in-
to oure englyssh tonge / howe soever we haue done it. I suppo-
sed yt very necessary to put you in remembraunce of certayne
poynts / which are: that ye well vnderstande what these wordes
meane. ¶ The olde testament. ¶ The newe testamēt. ¶ The lawe
¶ The gospell. ¶ Moses. ¶ Christ. ¶ Nature. ¶ Grace. ¶ Wor-
kinge and belevynge. ¶ Sedes and saythe / Lest we ascribe / to
the one that which belongeth to the other / and make of Christ
Moses / of the gospell the Lawe / despise grace and robbe
saythe: and fall from meke lernynge into yde despicionis / braus-
linge and scoldynge aboute wordes. ¶ The olde testamēt is a booke
where in is wyrtten the lawe and cōmandmēt of god / and
the dedes of them which fulfill them / and of them also which ful-
fill them nott.

The olde te/
stament.

The newe te/
stament

The gospel
or euangelion

whiche evan-
gelion is cal-
led a testamēt

¶ The newe testamēt is a booke where in are cōteyned the pro-
mysses of god / and the dedes of them which beleue them or bele-
ue them nott.

Euāgelion (that we call the gospell) is a greke worde / & signifyth
good / mery / glad and ioyfull tyding / that maketh a mannes he-
rt glad / and maketh hym synge / daunce and sleepe for ioye. As
when Davyd had kylled Goliath the geant / cam glady tyding
vnto the iewes / that their fearfull and cruell enemy was slayne /
and they deliuered oute of all daunger: for gladnes were of / they
senge / daunced / and wer ioyfull. In lyke manner is the evange-
lion of god (which we call gospell) and the newe testamēt ioy-
full tyding / and as seme saye: a good hearing publissed by the
apostles throughe oute all the worlde / of Christ the right Davyd
howe that he hath fought with synne / with derthe / and the de-
uill / and over come them. Whereby all men that were in Bondage
to synne / woudded with derthe / ouercom of the devill / are with oute
there awne meritt / or deserving / losed / iustified / resiered to
lyfe / and saved / brought to libertie / and reconciled vnto the fa-
uour of god / and sett at one wth hym agayne: which tyding
as many as beleue / laude prayse and thancke god / are glad / syn-
ge and daunce for ioye.

¶ This euangelion or gospell (that is to saye / suche ioyfull ty-
ding) is called the newe testament. Because that as a man

Prologge.

when he shall dye apoynteth his goodd / to be deahte and disir-
buted after hys derthe amonge them which he nameth to be
his heyres. Even so Christ before his derthe commaunded and
apoynted that suche euangelion / gospell / or tyding / shulde be
declared throughe oute all the worlde / and there with to geue vn-
to all that beleue all his goodd / that is to saye / his lyfe / where
with he swallowed and deuoured vnder derthe: his rightewesnes /
where with he bānyshed synne: his saluacion / where with he o-
uercame eternall damacion. Nowe can the wretched man (that
is wrapped in synne / and is in daunger to derthe and hell) heare
no moare ioyus a thyng / then suche glad and comfortable ty-
ding / of Christ. So that he cannot but be glad and laugh from
the lowe bottom of his hert / if he beleue that the tyding is
trewe.

¶ To strength such feythe with all / god promysed this his evan-
gelion in the olde testament by the prophett (as paul sayth in
the fyrst chapter vnto the romans). He we that he was chosen
oute to preache godd / euangelion / which he before had pro-
mysed by the prophett in the holy scriptur / that treate of his sonne
which was borne of the seed of davyd. In the thryd chapter of
genesis / god saith to the serpent: y wyll put hatred betwene the
and the woman / betwene thy seede and her seede / that fulse
seede shall tread thy heed vnder fote. Christ is this womans see-
de / he it is that hath troden vnder fote the devyll / that
is to saye synne / derthe / hell / and all his power. For with cure
this seede can no man avoyde synne / derthe / hell / and euerlastyn
gedānacion.

¶ Agayne gen. xxiij. god promysed Abraham sayge: in thy seede
shall all the generatiōs of the erthe be blessed. Christ is that see-
de of Abraham sayth saynt Paul in the thryd to the galathians.
He hath blessed all the worlde throughe the gospell. For where
Christ is not / there remaineth the curse that fel on ada as soone
as he had synned / So that they are in bondage vnder the do-
minacion of synne / derthe / and hell. Agaynst this curse blessed
nowe the gospell all the worlde / in asmoche as it cryeth openly /
who so ever beleueth on the seede of Abraham shall be blessed / that
is / he shall be deliuered fro synne / derthe and hell / and shall hence-
forth contynue rightewes / lyvinge / and saved for euer / as Christ

The
hym sylffe saith (in the xi. of Ihon) He that beleueth on me shall
never more dye.
¶ The lawe (saith the gospell of Ihon in the first chapter) was
geuen be Moses: but grace and veritie be Iesus Christ. The lawe
we (whose minister ys moyses) was geuen to brynge vs vnto the
knowledge of oure selues / that we myght thereby seke and perse-
ceave what we are of nature. The lawe condemneth vs and all
oure dedes / and is called of Paul (in the thirde chap. of the second
pistle vnto the corinthians) the mynistracion of deathe. For it
kisseth oure consciences and driueth vs to desperacion / in as mo-
che as it requyret of vs that which is vnpossible for vs to doo.
It requyret of vs the dede of an whole / man. It requyret per-
fecte love from the lowe bottome and grounde of the hert / as
well in all thinge / which we suffre / as in the thinge / which we
doo. But saith Ihon (in the same place) grace and veritie is ge-
uen vs in christ. So that when the lawe hath passed vpon vs /
and cōdemned vs to deathe (which is his nature to doo) then haue
we in Christ grace / that is to saye fauoure / promyses of lyfe / of
mercy / of perdon frely by the merites of Christ / and in Christ haue
we veritie and trouthe / in that god fulfillith all his promyses
to the that beleue. Therefore is the gospell the ministracion of lyfe.
Paul calleth hit / in the fore rehearsed place of the secōd chap. to
the cor. the ministracion of the spyrte / and of rightewesnes. In
the gospell when we beleue the promyses / we receaue the spyrte
of lyfe / and are iustified in the blood of Christ from all thinge
where of the lawe condemned vs. Of Christ it is written in the
fore rehearsed first chapter of Ihon: This is he of whose aboun-
dauce / or fullnes / all we haue receaved / grace for grace / or
fauoure for fauoure. That is to saye / for the fauoure that god
hath to his sonne Christ / he geueth vnto vs his fauour / and
good will / as a father to his sonnes. As affirmeth Paul sayinge:
which loved vs in his beloved before the creation of the worlde.
For the love that god hath to Christ / he loveth vs / and not for
oure owne sake. Christ is made lord over all / and is called in
scripture godde / mercy stole whosoever flyeth to Christ / can ne-
ther heare nor receave of god any other thinge save mercy.
¶ In the old testament are many promyses / which are nothin-
ge els but the euangelion or gospell / to save those that beleued

Prologge.
hem / from the vengance of the lawe. And in the newe testae-
ment is ofte made mencion of the lawe / to cōdem them / which
beleue nott the promyses. Moreover the lawe and gospell
maye never be seporate: for the gospell and promyses serve but
for troubled consciences / which are brought to desperacion and
seke the paynes of hell and deathe vnder the lawe / and are in cap-
tivitie and bondage vnder the lawe. In all my dede y mis-
se have the lawe before me to cōdem myne vnperfectnes.
For all that y doo (be y never so perfecte) is yet damnable synne
ne / when hit is compared to the lawe / which requyret the
grounde and bottoom of myne hert. I must therefore haue al-
wayes the lawe in my sight / that y maye be meke in the spyr-
te / and geve god all the laude and prayse / as crybinge to hym all
rightewesnes / and to my sylfe all vnrightewesnes and synne.
I muste also haue the promyses before myne eyes / that y des-
spere nott / in which promyses y see the mercy / fauoure / and
good wyll of god apon me in the blood of his sonne Christ /
which hath made satisfaction for myne vnperfectnes / and ful-
filled for me / that which y coude nott doo.
¶ Here maye ye perceave that two manner of people are sore
deceaved. Firste they which iustifie them selve with outward
dede / in that they abstayne outwardly from that which the lawe
we forbidder / and doo outwardly that which the lawe com-
maundeth. They compare themselves to open synners and in
respecte of them iustifie them selues cōdemnyng the open syn-
ners. They se nott howe the lawe requyret love from the bot-
tom of the hert. If they dyd they wolde nott cōdēne them-
selves. Love bydeth the multitude of synnes / saith saynt Peter
in his first pistle. For whom y love from the depe bottom and
grounde of myne hert / hym cōdem y nott / nether recte his syn-
nes / but suffre his weaknes and infirmitie / as a mother the
weaknes of her sonne / vntill he growe vppen to a perfecte mā.
¶ Those also are deceaved which with oute all feare of god geve
them selves vnto all māner vices with full cōsent / and full delecta-
cion / havinge no respecte to the lawe of god (vnder whose venge-
aunce they are locked vp in captivitie) but saye: god is mercifull
and christ dyed for vs / supposinge that such dremyng and ima-
ginaciō is that sayth which is so greatly cōmēded in holy scripture.

The

Maye that is nott fayth / but rather a foliſſhe opynion ſpryngynge of there awne nature / and is nott geuen them of the ſpyrite of god. Trewe fayth is (as ſayth the apoſtle Paul) the gyfte of god and is geuen to ſynners after the lawe hath paſſed upon them and hath brought there conſciency vnto the brym of deſperacy on / and ſorowes of hell.

¶ They that have this right fayth / conſent to the lawe that it is rightewes and good / and iuſtifie god which made the lawe / and have delectacion in the lawe (nott withſtandinge that they can nott fulfill it / for there weaknes) and they abhorre what ſoeuer the lawe forbiddeth / though they cannot avoide it. And there greate ſorowe is / becauſe they cannot fulfill the will of god in the lawe / and the ſpyrite that is in them cryeth to god nyght and daye for ſtrength and helpe with teares (as ſayth Paul) that cannot be expreſſed with tonge.

Iuſticiarie

¶ The fiſt / that is to ſaye a iuſticiarie / which iuſtifieth hym ſilſe with his outwarde dede / conſenteth nott to the lawe in warde / nether hath delectacion therein / yee / he wolde rather that no ſuch lawe were. So iuſtifieth he nott god / but hateth hym as a tyrant / nether careth he for the promyſes / but will with his awne ſtrength be ſaveour of hym ſilſe / and wyſe gloriſyeth he god / though he ſeme outwardeto doo.

A ſenſewell man

¶ The ſeconde / that is to ſaye the ſenſewell perſone / as a voluptuous ſweyne / nether ſearcheth god in his lawe / nether is thankfull to hym for his promyſes and mercy / which is ſett forth in Chriſt to all them that beleue.

A Chriſten man.

¶ The right chriſten man conſenteth to the lawe that hit is rightewes / and iuſtifieth god in the lawe / for he affirmeth that god is rightewes and iuſte / which is autor of the lawe / he beleueth the promyſes of god / and ſo iuſtifieth god / iudgyng hym trewe and beleueth that he will fulfill his promyſes. With the lawe he condemneth hym ſilſe and all his dede / and geueth all the prayſe to god. he beleueth the promyſes / and aſcribeth all trouth to god / thus every where iuſtifieth he god / and prayſeth god.

Nature.

¶ By nature through the faule of adam / are we the chyldren of wrath / heyres of the vengeaunce of god by byrth / yee and from oure conception / we haue oure fellowſhippe with the damned deuyll vnder the power of darknes vnder rule of ſatan / whyle we

Prelegge.

we are yett in oure mothers wombes / though we ſeeme nett forthe the freutes of ſynne / yett are we full of the naturall payſon where of all ſynfull dede ſpryng / and cannet but ſynne outwarde (be we neuer ſo yonge) yf occaſion be geuen / for cure nature is to doo ſynne / as is the nature of a ſerpent to ſyng / And as a ſerpent yett yonge / or yett vnbrought forthe is full of payſon / and cannott afterwarde (when the tyme is come and occaſion geuen) butt byngge forthe the freutes there of. And as an edder / a toode / or a ſnake is hated of man / (nett for the yvell that it hath done / but for the payſon that is in it and hurt which it cannet but doo) So are we hated of god for that naturell payſon which is conceaved and borne with vs / before we doo any outwarde yvell. And as the yvell / which a venomous wommedoeth / maketh it nott a ſerpent : but becauſe it is a venomous womme. therefore doeth it yvell and payſoneth. And as the frute maketh net the tree yvoll : but becauſe it is an evyll tree / therefore bynggeth it forth evyll frute / when the ſeaſon of frute is. Even ſo doo nett cure evyll dede make vs evyll : but becauſe that of nature we are evyll / therefore we bothe thynke and doo evyll / and are vnder vengeaunce / vnder the lawe / convicted to eternall damnacion by the lawe / and are contrary to the will of god in all oure wyll / and in all thyngs conſent to the wyll of the ſende.

¶ By grace (that is to ſaye by favoure) we are plucked oute of Adam the grounde of all evyll / and graffed in Chriſt the rete of all goodnes. In Chriſt god loved vs his electe and choſen / before the worlde began / and reſerved vs vnto the ſuretye of his ſentence and of his holy goſpell / and when the goſpell is preached to vs he openeth oure herte / and geueth vs grace to beleve and putteth the ſpyrite of Chriſt in vs / and we knowe hym as oure father moſt mercyfull / and conſent to the lawe / and love it inwardly in oure hert / and deſyre to fulfill it / and ſorowe becauſe we cannot / which will (ſynne we of frailtye never ſo moche) is ſufficient till more ſtrength be geve vs / the bloud of Chriſt hath made ſatiffaction for the reſte : the bloud of Chriſt hath obteyned all thyng for vs of god. Chriſt is cure ſatiffaction / redemer / delyverer / ſaveour from vengeaunce and wrath. Obſerve and merke in the piſſles of Paul / and Peter / and

Fayth/love/
woikes

Rightewes/
nes other wi
se iustifyinge
or iustice

The

in the gospell and pistles of Ihon what Christ is vnto vs.
¶ By fayth are we saved only in belevyng the promyses /. And
though fayth be never without love and good woikes / yet is oure
re savinge imputed nether to loue nor vnto good woikes / but vnto
fayth only. For loue and woikes are vnder the lawe which requyre
reth perfeccion / and the grounde and fontayne of the hert / and
dāneth all imperfectnes. Nowe is fayth vnder the promyses /
with dāne not: but geve all grace / mercy and favour / and what
soever is conteyned in the promyses.

¶ Rightewesnes is divers / Blynde reason ymagineth many
maner of rightewesnes. As the iuste ministracion of all maner
of lawes / and the observinge of them / and moral vertues
were in philosophers put there felicitie and blessednes / which
all are nothinge in the sight of god. There is in lyke maner the ius
tifyinge of ceremonies / some ymagineth there one selues / so
me counterfeit other / sayinge in there blynde reason: such holy
persons dyd thus and thus / and they were holy me / therefore yf y
doo so lyke wyse y shall please god: but they have none answer of
god / that that pleaseth. The iewes seke rightewesnes i there cere
monies which god gave vnto them / not for to iustifie: but to des
cribe and paynt Christ vnto them / of which iewes testifier b paul
sayinge howe that they have affectio to god: but not after know
lege / for they go aboute to stablissh there one iustice / and are not
obediēt to the iustice or rightewesnes that cometh of god. The
cause is verely / that excepte a man caste awaye his awne ymagi
nacion and reason / he cannot perceave god / and vnderstonde the
vertue and power of the bloud of Christ. There is the rightewes
nes of woikes (as y saide before) wher the hert is a weare / they sele
not howe the lawe is spirituall and cannot be fulfilled / but from
the bottom of the hert. There is a full rightewesnes / when the la
we is fulfilled from the grounde of the hert. This had nother Pe
ter nor Paul in his lyfe perfectly: but syghed after yt. They were
so far forth blessed in Christ / that they hūgred and thirsted af
ter it. Paul had this thirste / he consented to the lawe of god / that
it ought so to be / but he founde another luste in his membres co
trary to the luste and desire of his mynde / and therefore cryed
oute sayinge: Oh wretched man that y am / who shall delivre

Prologue

me from this boddie of dethe / thank y be to god throue Iesus
Christ. The rightewesnes that before god is of value / is to bele
ve the promyses of god / after the lawe hath conformed the con
science. As when the temporall lawe ofte tymes cōdemneth
the thefe or morderer and bryngeth hym to execution / so that he
seith nothinge before hym but present dethe / and then cometh
good tyding / a charter from the kynge and delivereth him. Lyke
wyse when gooddys lawe hath brought the synner into knowle
ge of him sylfe / and hath cōfounded his conscience / and opened
vnto him the wrath and vengeance of god / then cometh good
tyding / the Evangelion sheweth vnto him the promyses of god
in Christ / and howe that Christ hath purchesed perden for him
hath satisfied the lawe for him / and peased the wrath of god /
and the poore synner beleveth / laudeth and thanketh god / thro
we Christ / and breaketh oute into excedinge inward ioy and glad
nes / for that he hath escaped so greate wrath / so hevy vengeaun
ce / so fearfull and so everlastinge a dethe / and he hence forth is
an hūgred and athurst after more rightewesnes / that he might
fulfyll the lawe / and morneth continually commēdinge his we
aknes vnto god in the bloud of oure saviour Christ Iesus

¶ Here shall ye see compendiously and playnly sett orte
the order and practise of every thyng afore rehearsed.

¶ The faule of adam hath made vs heyres of the vengeaunce and
wrath of god / and heyres of eternall dānacion. And hath brou
ght vs into captivite and bondage vnder the devyll. And the de
vyll is oure lorde / and oure ruler / oure heed / oure governour / ou
re prince / ye and oure god. And oure wyll is locked and knet fa
ster vnto the wyll of the devyll / then coude an hundred thow
sand cheynes bynde a man vnto a post. Vnto the devyll will cō
sent we / with all oure herres / with all oure myndes / with al ou
re myght / power / strenght / will and luste. With what poysoned /
deadly / and veneneus hate / hateth a man his enemy: With ho
we greate malice of mynde inwardly doo we sleigh and murder:
With what violēce and rage / ye and with howe fervent luste cō
mytt we aduoutrie / fornicacion / and such lyke vncleannes: with
what pleasure and delectation inwardly serveth a glotton his
belly: With what diligēce disceave we: Howe busily seke we the

Adam byn
geth vs to b
dage

The

thynges of this world: What so ever we doo/thynke/or ymmani-
en/is abominable in the syght of god. And we are as it were as-
lepe in so depe blyndnes/that we can nether se/nor sele in what
misery/thraldom/and wretchednes we are in/ tyll moyses come
and wake vs/and publess be the lawe. When we heare the lawe
truly preached / howe that we ought to love and honoure god
with all oure strengthe and myght / from the lowe bottom of
the hert: and oure neghbour (ye oure enemyes) as oure selues in-
wardly from the groude of the hert/and to doo what soever god
biddeth/and absteyne from what soever god forbiddeth / with
all love and meknes/ with a fervent and a burnyng luste/ from
the center of the hert / then begynneth the conscience to rage
aginst the lawe/and aginst god/No see/be hit never se greate a
tempest/ is so inquiet. It is not possyble for a naturall man to
consent to the lawe / that hit shuld be good/or that god shuld be
rightewes/which maketh the lawe. Mannes witte/reason/and
will/are so fast glued/ye nayled and cheyned vnto the will of the
devyll. Neither can any creature loose the bodie/save the bloud
of Christ.

Christ setteth vs at libertie ¶ This is the captivite and bondage wherewith Christ delivred vs /
redemed/and loosed vs. His bloud/his deethe/his patience/in
suffryng rebukes and wrongs/his prayes and fastyngs/his
meknes and fulfillyng of the vtmost poynte of the lawe / peac-
sed the wrath of god/brought the favour of god to vs agayne/ob-
teyned that god shuld love vs as fynde/and be oure father/and that
a mercifull father/that will cōsyde oure infirmitates and wea-
knes/and will geve vs his spyrite agayne (which was taken a-
waye in the fall of Adam) to rule govern and strengthe vs/and
to breake the bondes of Satan/where in we were so streyte bo-
unde. When Christ is thus wyse preached/and the promyses re-
heard/ which are conteyned in the prophett/in the psalmes/
and in divers places of the fyve booke of moyses: then the hert of
them which are electe and chese/begin to wexe sefte/and to mek-
ke at the bounteous mercy of god/and kyndnes shewed of Christ.
For wher the evāgelion is preached/the spyrite of god entereth i to
them which god hath ordeined and apoynted vnto eternall lyfe/
and openeth there inward eyes / and worketh such belefe in the.

The evāgel-
ion bringeth
faythe/faythe
bringeth love
love worketh

Prolegge.

Wher the we full of sciences sele taste he we swete as higer the byt-
ter derthe of Christ is / howe mercy full / howe lovinge god is through
Christes purchasyng and meritt / They begyn to love agayne/
and to consent to the lawe of god / howe that hit is good / and
ought so to be / and that god is rightewes which made it / And
desyre to fulfill the lawe/even as a sicke mā desyret to be whol-
le/and are anhengred / and a thirst after more rightewesnes/
and after more strengthe / to fulfill the lawe more perfectly. And
in all that they doo/or omitt and leave vndone/they sele goddes
honoure/and his will with meknes/ever cōdemnyng the en-
perfecnes of there dedes by the lawe.

¶ Nowe Christ stondeth vs in double stede/and serveth vs two
maner wise. First he is oure redemer/deliverer/reconciler/me-
diator / intercessor/advocat/attorney/solicitor/cure hope/consol-
forer/shelde/protectien/defender/strength/helth/satisfactien/
and salvacion. His bloud/his death/all that he ever dyd / is eu-
res. And Christ him selfe/with all that he is or cā doo / is cures.
His bloud shedyng and all that he dyd/deeth me as good ser-
vice/as though y my selfe had done it. And god (as greate as
he is) is myne with all that he hath/threw Christ and his pur-
chasyng. ¶ Secendaryly after that we be overcome with love
and kyndnes/and nowe seke to doo the will of god (which is
a christen manes nature) Then have we christe an ensample to
counterfet/as saith christ him selfe in 3hon: I have given y en
an ensample. And in an other evangeliste/he saith: He that wil-
be greate amonge you shalbe youre servaunt and minister/as
the sone of mā cā to minister and not to be ministered vnto. And
Paul saith: Counterfet Christ. And Peter saith: Christ died for
you/and lefte you an ensample to folowe his steppes. What
soever therfore saith hath receaved of god threw Christ/ bloud
and deservyng/that same must love shed cure every whitt/and
bestowe hit on oure neghbour vnto there proffet/ye and that
though they be oure enemyes. Be saith we receave of god/and be
love wexed cure agayne. And that must we doo frely after the
ensample of Christ with oute any other respecte / save cure
neghbour welth only/and nether lefe for reward in erth / ne-
yet in heaven for cure dedes: but of pure love must we bestowe

Christ bryn-
geth all good-
nes frely/and
gevethe an en-
sample howe
to be stowe it
godly.

Faythe recei-
veth of god/
and love be-
stoweth the
same on hys
neghbour.

Attrewe christen man beleue that he is by his alrede by christes purchesinge/and therfore loveth/and worketh/to honour god only/and to drawe althin ges to god.

The
ourselves/all that we have/and all that we are able to doo/even on our enemies to bringe them to god/consideringe nothinge but there welth/as Christ dyd oures. Christ dyd nort his dedes to obteyne heven therbi (that had bene a madnes) heven was his alreddy/he was heyrer there of/hit was his beenheritaunce: but dyd them frely for oure sakes/consideringe nothinge but cure welth/and to bringe the favour of god to vs agayne / and vs to god. As no naturall sonne that is his father's heyre/doeth his father's will because he wolde be heyre/that he is alreddy be bi:th: his father gave him that yer he was borne/and is lothther that he shuld goo with oute it / then he himsilfe hath witt to be: but of puer love doeth he that he doeth. And are him why he doeth eny thyng that he doeth/he answereth: my father bade/it is my father's will / it pleaseth my father. Bond servaunt's werke for hyre/Children for love. For there father with all he hath / is thes alreddy. So doeth a christen man frely all that he doeth/considereth nothinge but the will of god/and his neghbour's welth only. If y live chaste/I doo hit nort to obteyne heven therby. For then shulde y doo wronge to the bloud of Christ: Christes bloud hath obteyned me that / Christes merett's have made me heyre there of. He is both dore and wayetherther ward. Nether that y loke for an hyer roume in heve/then they shall have whych live in wedlocke/other then a hoare of the steeves (yf they repent) for that were the pryde of lucifer: But frely to wayte on the evangelion/and to serve my brother with all/even as one hande helpeth another/or one membre another/because one feleth another's greife/and the payne of the one is the payne of the other. What soever is done to the leest of vs (whether it be good or bad) it is done to Christ. And what soever is done to my brother (if y be a christen man) that same is done to me. nether dooeth my brother's payne greve me lesse then myne awne. Nether reioyse y lesse at his welth then at myne awne. If hit were not so: howe saith Paul: let him that reioysseth / reioyse in the Lord. that is to saye christ/whych is lord over all creatures. If my merett's obteyned me heve/or an hyer roume there/then had y where in y myght reioyse besydes the Lorde.
Here seye the nature of the lawe/and the nature of the evange

lion. Howe the Lawe byndeth and daneth all me/and the Evangelion lowseth them ageyne. The lawe goeth before/and the evange To bynd and lowse. When a preacher preacheth the Lawe / he byndeth all consciences/and when he preacheth the Gospel/he lowseth them agayne. These two salves (y meane the Lawe and the Gospel) vseth God and his preacher to heale and cure synners with all. The lawe dryveth oute the disease/and maketh hit apere/and is a sharppe salve/and a freatyng coorse/and killeth the deed flesshe/and lowseth and draweth the sores out by the retes/and all corruption. It pulleth from a man the trust and confidence that he hath in himsilfe / and in his ene werks / meritt's / deserving's and ceremonies. It killeth him / sendeth him downe to hell/and bringeth him to utter desperacion/and preparereth the waye of the lord/as hit is wrytten of Ihen the Baptiste. For hit is nort possible that Christ shuld come to a man/as lowge as he trusteth in himsilfe / or in eny worldly thyng. Then cometh the Evangelion / a more gentle plaster / whych soweth helth. It bringeth the spirite of god / whych lowseth the bondes of satan/and copleth vs to god and his will throw stronge faith and fervent love/with bondes to stronge for the devyll/the world / or eny creature to lowse them. And the poore and wretched synner feleth so greate mercy/love / and kyndnes in god/that he is suer in himsilfe howe that it is nort possible that god shuld forsake him/or withdraue his mercy and love from him. And boldly cryeth out with Paul sayinge: Who shall separte vs fro the love that god loveth vs withall: That is to saye. what shall make me beleve that god loveth me nort: Shall tribulacions: Anguyshe: Persecucion: Shall huger: Nakednes: Shall a swearde: Nay/I am sewer that nether deeth / ner lyfe/nether angell/nether rule/ner power/nether present thyng/ner thyng to come/nether hye ner lowe/nether eny creature is able to separte vs fro the love of god which is in christ Jesu oure lorde. In all suche tribulacions a Christen man perceaveth that god is his father / and loveth hym / even as he loved Christ when he shed his bloud on the crosse. Synally/as before/wher y was bodd to the devyll and his will/y wrought all maner evyll and wickednes/nort for helles sake which is the reward of synne/but the cause

The

y was heyre of hell by byrth and bondage to the devyll/dyd y e^r
 vyll. For I could none other wese doo. to doo syn was minature.
 Even so now sence y am copled to god by Christes bloud / doo
 y well/nott for heavens sake: but he cause y am heyre of heaven by
 grace and Christ? purchesyng / and have the spyrit of god / I
 doo good frely / for so is my nature. As a good tree bryngeth forth
 good frute / and an evyll tree evyll frute. By the frutes shall ye
 knowe what the tree is. a mannes dedes declare what he is
 with in but make him nether good ner bad re. We must be first
 evyll yer we doo evyll / as a serpent is first poysoned yer he poyson.
 We must be also good yer we doo good / as the fyre must be first
 hott yer hit warms eny thyng. Take an ensample. As those
 blynde whych are cured in the evangelion / coude nott se tyll
 Christ had geven them sight / And deff coude nott heare / tyll
 Christ had geven them hearynge / And those sicke coude nott doo
 the dedes of an whole man / tyll Christ had geven them healeth.
 So can no man doo good in his soule / tyll Christ have loved
 him oute of the bondes of satā / and have geve him where with
 to doo good / ye and siste have powred into him that selfe good
 thyng whych he shedeth forth afterwarde on other. What soe
 ver is oure awne is synne. What soever is above that / is Chris
 st? gyfte / purches / doyng / and wo:kyng. He bought it of his
 father derely with his bloud / ye with his moost bitter death and
 gave his lyfe for hit. What soever good thyng is in vs / that is
 geven vs frely with oute oure deservyng or merett? for
 Christ? bloud? sake. That we desyre to folow the will
 of god / it is the gyfte of Christ? bloud. That we nowe
 hate the devylls will (where vnto we were so
 fast locked / and coude nott but love hit) is
 also the gyfte of Christes bloud / vnto
 whom belongeth the p:eyse and
 honoure of oure good dedes /
 and nott vnto vs.

The booke conteyned in the newe Testament.

- i The gospell of saynt Mathew
- ii The gospell of S. Marke
- iii The gospell of S. Luke
- iiii The gospell of S. Ihon
- v The actes of the apostles written by S. Luke
- vi The epistle of S. Paul to the Romans
- vii The fyrst pistle of S. Paul to the Corinthyans
- viii The seconde pistle of S. Paul to the Corinthyans
- ix The pistle of S. Paul to the Galatians.
- x The pistle of S. Paul to the Ephesians.
- xi The pistle of S. Paul to the Philippians
- xii The pistle of S. Paul to the Collossians
- xiii The fyrst pistle of S. Paul vnto the Tessalonians
- xiiii The seconde pistle of S. Paul vnto the Tessalonians
- xv The fyrst pistle of S. Paul to Timothe.
- xvi The seconde pistle of S. Paul to Timothe.
- xvii The pistle of S. Paul to Titus
- xviii The pistle of S. Paul vnto Philemon
- xix The fyrst pistle of S. Peter
- xx The seconde pistle of S. Peter
- xxi The fyrst pistle of S. Ihon
- xxii The seconde pistle of S. Ihon
- xxiii The thryd pistle of S. Ihon

The pistle vnto the Hebrewes
 The pistle of S. James
 The pistle of Jude
 The revelacion of Ihon.



The gospel of S. Mathew.

The first Chapter.



Thys ys the boke of

the generaciō of Iesus Christ the so-
ne of David/ The sonne also of Abra-
ham/ Abraham begatt Isaac: (hā.
Isaac begatt Jacob:
Jacob begatt Judas and hys bre-
thren:
Judas begatt Phares:
and Saram of thamar:
Phares begatt Esrom:
Esrom begatt Aram:
Aram begatt Aminadab:

* Abraham and
David are first re-
hearsed / because
that chiste was
cheffy promysed
vnto them.

Aminadab begatt naassan:

Naasson begatt Salmon:

Salmon begatt boos of rahab:

Boos begatt obed of ruth:

Obed begatt Jesse:

Jesse begatt david the kynge:

David the kynge begatt Solomon/ of her that was the
wyfe of dary:

Solomon begatt roboam:

Roboam begatt Abia:

Abia begatt asa:

Asa begatt iosaphat:

Josaphat begatt Jeram:

Joram begatt Osias:

Osias begatt Joatham:

Joatham begatt Ahas:

Ahas begatt Ezechias:

Ezechias begatt Manasses:

Manasses begatt Amen:

Amen begatt Josias:

Josias begatt Jechonias and his brethren about the tyme of
the captivite of babilen

After they were led captivite to babilen / Jechonias begatt

Saynet mathew
leaveth out certe-
yne generacions/
2 describeth Ch-
ristes linage from
solomō/ after the
lawe of Moses /
but Lucas descri-
beth it accordyng
to nature/ fro na-
than solomōs br-
other. For the la-
we callerth them
a mannes childre
which hys broder
begatt of his wy-
fe leftre behynde
hym after his de-
the. deu. xxv. c.

The Gospell of

Saltiel.

Salathiel begatt Zorobabel;

Zorobabell begatt Abiud:

Abiud begatt Eliachim:

Eliachim begatt Azor:

Azor begatt Sadoc:

Sadoc begatt Achin:

Achin begatt Eliud:

Eliud begatt Eleasar:

Eleazar begatt Nathan:

Nathan begatt Jacob:

Jacob begatt Joseph the husband of mary / of whom was borne that Jesus which ys called christ.

All the generacions from Abraham to David ar fowrtene generaciōs. And from David vnto the captivite of babilon / ar fewrtene generaciōs. And from the captivite of babilon vnto christ / ar also fewrtene generacions.

The byrthe of Christ was on this wyse / when his mother Mary was married vnto Joseph / before they cam to dwell together / she was founde with chylde by the holy * goost. The her husbande Joseph / beinge a perfecte man / and lothe to * defame her / was mynded to put her away secretly. Whyle he thus thought / beholde / the angel of the lorde apered vnto him in his slepe sayinge: Joseph the sonne of David / feare not to take vnto the / Mary thy wyse. For that which is conceived in her / is of the holy goost. She shall brynge forth a sonne / and thou shalt call his name * Jesus. For he shall save his people from their synnes.

All this was done / to fulfill that which was spoken of the lorde / by the prophet sayinge: beholde a mayde shall be with chylde / and shall brynge forth a sonne / and they shall call his name Emanuel / which is as moche to saye / be interpreted on / as god with vs.

Joseph as soone as he awoke out of slepe / dyd as the angell of the lorde bade hym / and toke his wyse vnto him / and knewe her nort / tyll she hadde brought forth the her fyrst sonne / and called his name Jesus.

* That ys to saye by the workinge & power of the holy goste.

* Defame That is he wolde not put her to open shame / as he wel might haue done by the lawe. Also marthew reioysich of the goodnes of ioseph / which for loves sake dyd remyt of his ryght.

* Jesus. Jesus is asmo / che to saye as a savor / for he onli saveveth all men from their synnes by his meretes with oute there deserving.

Christe bryngeth god. where Eliud is there is god. and were christ is not there is not god.

* Till she. yeshall nort suppose that he

S. Mathew.

The Seconde Chapter.

So. iiij.



When Jesus was borne in bethlehem

a tounne of iury / in the time of kynge Herode / beholde / there cam * wyse men fro the este to Jerusalem sayinge: where is he that is borne kynge of the iewes? we have sene his starre in the este / and are come to worshippinge hym.

Herode the kynge / after he hadde herde this / was troubled / and all Jerusalem with hym / and he sent for all the chiefe preestes and scribes of the people / and demaunded of them where Christ shulde be borne. They sayde vnto him: in bethlehem a tounne of iury. For thus is it writen by the prophet:

And thou bethlehem in the lode of iury / shalt not be the leest as perteynyng to the pryncy of iuda. For out of the shall come a capteyne / which shall govern my people israhel.

Then Herod prevely called the wyse men / and diligently enquired of them / the tyme of the starre that appered. And sent them to bethlehem sayinge: when ye be come thider / see arche diligently for the chylde. And when ye haue founde hym / brige me worde / that y maye come and werfhippe hym also. Whe they had herde the kynge / they departed / and lothe starre whych they sawe in the este went before them / vntyll it cam and stode over the place where the chylde was. Whe they sawe the starre / they were marvellously gladde. And entred into the house / and found the chylde with Mary his mother / and kneled doune and worfhipped hym / and opened there treasours / and offred vnto him gystes / gold / frankynsence / and myrr. And after they were warned in their slepe / that they shulde not go a geyne to Herod / they returned into there awne countre another waye.

After that they were departed / to the angell of the lorde aspered to Joseph in his slepe sayinge: arise and take the chylde and his mother / and fflye in to egipte / and abyde there tyll y brynge the worde. For Herod wyll seke the chylde to destroye.

E iiij.

knew her after / ward / but he is the maner of the scripture so to speake / as ge. viij. c. the ravin cam not againe till the water was droke ype and the erth drye / the scripture meaneth nort / he cam agayne after warde: evyn soo here / hit foloweth not that ioseph knewe our lady after ward.

* wyse men. Of mathew they ar called Magi / & in certeyne countreis i the est / philosophers confesse in naturall causes & effectes / and also the preestes were so callid.

* Jury is the londe. Juda is that trybe or kynred that dwelt there in.

The Gospell of

hym. Then he arose / and toke the chylde and his mother by nyght / and departed into egipre / and was there vnto the deathe of herod / to fulfill that which was spoken of the lorde / by the prophet / which sayeth: out of egipre haue y called my sone. **Mat. ii.**
¶ Then Herod perceauynge that he was mocked of the wyse men / was excedynge wrathe / and sent for the and slewe all the chylde: that were in bethlehe / and i all the coostes there of / as many as were two yere olde and vnder / accordige to the tyme which he had diligently searched out of the wyse men.

¶ Then was fulfilled / that which was spoke by the prophet **Jeremi.** sayinge: On the hilles was a voice herde / mournynge / wepyng / and greete lamentacion. * Rachel wepyng for her chylde / and wolde not be confort / because they were not.
¶ When Herod was deed / lo an angell of the lorde apered vnto Joseph in egipre sayinge: arise and take the chylde and his mother / and go into the londe of israhel. For they are deed / which sought the chylde's deeth. The he arose vp / and toke the chylde and his mother / and cam into the londe of israhel. But when he herde that Archilaus dyd raygne in iury / in the roume of his father Herod / he was a frayde to go thider / not withstandinge after he was warned in his slepe / he turned aside into the parties of galile / and wet and dwelt in a cete called nazareth / to fulfill that which was spoke by the prophet: He shalbe called of nazareth.

The thyrde Chapter.

¶ In those dayes **Ihon** the baptysyer / cam and preached in the wyldernes of **Lu. iij.** iury sayinge: repent / the kyngedome of heven ys at hand. Thys ys he of whom it ys spoken be the prophet **Isay** / which sayeth: the voice of a cryer in wyldernes / prepaire ye the lordes waye / and make hys pathes strayght.
¶ Thys **Ihon** had hys garment of camell / heere / and a girdle of a skynne a bout hys loynes. Hys meate was locust / and wylohe ony. Then went out to him **Jerusalem** / and all

* Rachel was buried not farre from bethlehem / so the prophet signifieth that as she mourned her sone beniamyn / in whoes byrth she dyed / so shuld the mothers of these chylde enmourn. And here maye we see howe it goeth all waye / with the righte chursten men before the world / for the faythes sake / which they haue yn christe / not withstandinge they are wonderfully mayntained & defended alwaye of god / ageynst all power of hell.

* Locusts / are more then oware

S. Mathew.

Jo. iij.

temy / and all the regien reunde about ierdane / and were baptysed of hym in iordan / knowledgyng the synnes.

¶ When he sawe many of the pharises and of the saduces come to hys baptim / he sayd vnto the. O generation of vipers / who hath taught you to flye fro the vegaunce to come: brynging forthe therfore the frutt / belongynge to repentaunce. And se that ye once thynke not to saye in youre selues / we haue Abraham to oure father. For y saye vnto you / that god ys able of these stones / to reyse vp chylde vnto Abraham. Euen now we ys the axe put vnto the rote of the trees: so that every tree which bryngeth not forth / good frute / shalbe hewen downe / and cast in to the fyre /

¶ I baptise you in water / in token of repentaunce / but he that cometh after me / ys myghtyer then y: whose shewes y am not worthy to beare. He shal baptise you with the holy goost / & with fyre / which hath also hys fanne in hys hend / and wyll pouderge hys floore / and gadder the wheate in to hys garner / and will burne the chaffe with everlastinge fyre.

¶ Then cam **Iesus** from galile into iordan to **Ihon** / for to be baptised of him. But **Ihon** forbade hym sayinge: y ought to be baptised of the: and comest thou to me? **Iesus** answered and sayd to him / let ytt be so nowe. For thus hit becometh vs / to fulfill all rightewesnes. The he suffred hym. And **Iesus** as soone as he was baptised / ca strayght out of the water: And lo heve was open vnto him: and he sawe the spyrte of god descende lyke a dove / and lyght vppon him. And lo there cam a voice fro heve saying: thys ys my deare sonne / in whom is my delyte.

Iho. i.
Mat.
xxij.

The fourthe Chapter.

Mat. i.
Lu. iij.

¶ When was **Iesus** led awaie of the spyrte in to a desert / to be temptred of the devyll. And when he had fasted fortye dayes / and xl. nyghtes / att the last he was anhungred. Then came vntyll hym the tempter / and sayde: yff thou be the sone of god / commaunde that these stones be made bread.

grashoppers / & seu che men use to cate i diuers parties of the este.

Put youre truste i goddes wordes only / & not i abraham. Let sayntes be an ensaple vnto you / & not youre truste & cofidence. For then ye make chust of them.

* All Rightewesnes / ys fulfilled when we forsake all oure awne rightewesnes / that god only maye be counted he which is rightwes / & maketh rightwes / rightwes / throwe faith. This doeth **Ihon** / that he putteth fro hym hys awne rightewesnes / & wold be we / shed of chust ad made rightwes.

This also doeth **chuste** / i that he taketh not rightwesnes & honour on hym: but suffreth hym selfe to be baptised & killed / for baptim is not e other thinge then

The Gospell of

He answered and sayde: yt ys wyrtten/man shall nott live deu. xxiij
only bi breade/ But by every worde that proceedeth out of the
mouth of god.

¶ Then the devyll tooke him vp in to the holy cete / and set
hym on a pynacle of the temple/and sayd vnto him: yf thou be psal. xc.
the sonne of god/cast thy sylfe downe. For hit ys wyrtten/he
shall geve hys angell? charge over the/and with there hādes
they shall stey the vp/that thou dast he nott thy fore agaynst
a stone. Jesus seyde to hym/hit ys wyrtten also: thou shalt deu. vi
nott tempt thy lorde god.

¶ The devyll tooke hym vp agayne and ledde him in to an ex-
cedyng hye mountayne / and shewed hym all the kyngdomes
of the worlde/and the beauty of them/and sayd vnto him: all
these wyll y geve the / yf thou wilt fall doune and worshipp
me. Then sayd Jesus vnto hym / avoyd satan. For hit ys deu. vi
wyrtten/thou shalt worshipp thy lorde god/ and hym only/
shalt thou serve.

¶ Then the devyll left him / and lo the angell? cam and mis-
nistred vnto hym.

¶ When Jesus had herde that Jhon was taken / he depars-
ted into galile/ and left nazareth/and went and dwelte in cas-
pernaū/whyche ys a cete vppon the see/ in the cost? of zabulon
and neptalim / to fulfyll that whyche was spoken be Jhay the
prophet/sayinge: the londe of zabulon and neptalim/ the was
ye of the see beyond iordan/ galile of the gentyls / the people
whyche satt in dercknes/sawe great lyght/ And to them which
satt in the region and shadowe of deeth lyght is spronge.

¶ From that tyme Jesus began to preache/and to saye: Res-
pent/for the kyngedom of heven ys at hande.

¶ As Jesus walked by the see of galile/he sawe two brethzen. Mar. i
Symon whyche was called Peter/and Andrew hys brother/
castyng a nett in to the see (for they were fysshers) and he
sayd vnto them / folowe me / and I wyll make you fysshers
of men. And they streyght waye lefte there netts/and folowed
hym.

¶ And he went forth from thence / and sawe other two bre-
thzen / James the sonne of zebede/ and Jhon his brother in

S. Mathew.

Jo. v.

the shyppe/with zebede their father / mendinge there netts/
and called them. And they with out taryng lefte the shyppe
and there father and folowed hym.

¶ And Jesus wet about all galile/teachyng in there synago-
ges/ans preachyng the gospell of the kyngdom/and healyng
ge all manner of sycknes / and all māner diseases amonge the
people. And hys fame spred a broadethrough out all siria.
And they brought vnto hym all sicke people/that were taken
with dyvers diseases and grypyngs/and them that were pes-
sessed with devyll?/and those which were lunaticke/and tho-
se that had the palsy: And he healed the. And there folowed
him a greate noumbre of people/ from galile/ and from the ten
cetes/and from ierusalem / and from iury/and from the res-
gions that lye beyend iordan.

* Erth.
The worlde thid-
ker the too possesse
the erthe/and to
defend there awa-
ne/when they vse
violence & power:
but christ teaches
th that the worlde
muste be possessed
with mekenes on-
ly/ and with oute
power and viole-
nce.

All these dedes
here rehearsed as
to norishe peace/
to shewe mercy/
to suffre persecu-
and so forth/ma-
ke not a man hap-
pye and blessed/
neither deserve to
he rewarde of he-
ven: but declare
and testifie that
we archhappy and
blessede and that
we shall have gr-
eate pmoctio i he-
ven. and certyfy-
eth vs i oure her-
tes that we are
goddess sonnes/ &
that the holy gos-
ost is in vs. for all
good thynges are
geven to vs frely
of god for christs
bloudes sake ad
his merittes

The fyfth Chapter.

¶ When he sawe the people / he

Lu. vi.



went vp into a mountaine/and wen he was sett/
hys disciples cam vnto him / and he opened his
mouth/and taught them sayinge: Blessed are the
poore in sperte: for theirs is the kyngdom of heven. Blessed
are they that mourne: for they shalbe comforted. Blessed are
the meke: for they shall inheret * the erthe. Blessed are they
which hūger and thurst for righte wesnes: for they shalbe fyl-
led. Blessed are the mercyfull: for they shall obteyne mercy.
Blessed are the pure in hert: for they shall se god. Bles-
sed are the maynteyners of peace: for they shalbe called
the chyldren of god. Blessed are they which suffre persecucion
for righte wesnes sake: for theirs is the kyngdom of heven.
Blessed are ye whē mens hall revyle you/and persecute you/
and shal falsly saye all manner of evle sayings? agaynst you
for my sake. Reioyce ad be gladde/for greate is youre rewar-
de in heven. For so persecuted they the prophett? which were
before youre dayes.

¶

Salte. **Ye are the salt of the erthe.** but as if the salt be once vn-
saltye / what can be salted there with: it is thence forth good
for nothinge / but to be cast out at the doores / and that men
treade it vnder fete. Ye are the light of the worlde. A cite
that is sett on an hill cannot be hyd / neither do men light a can-
dle and put it vnder a busshell / but on a candellstycke / and it
lighteth all those which are in the housse. Set that youre light
so shyne before men / that they maye see youre good work / and
glorifie youre father / which is in heven.

*** Jett.** **Ye shall not thynke / that y am come to disanull the lawe**
or the prophett: no y am not come to dysanull them / but
to fulfill them. For truly y say vnto you / tyll heven and erthe
peryshe / one * Jett / or one tytle of the lawe shall not scape /
tyll all be fulfilled.

Whosoever breaketh one of these leest commaundment /
and shall teche men so / he shalbe called the * leest in the kyn-
gdom of heven. But whosoever shall observe and teache
them / that persone shalbe called * grete in the kyngdom of
heven.

*** The leest** **For I say vnto you except youre rightewesnes excede / the**
rightewesnes of the scribes and pharyses / ye cannot entre in
to the kyngdom of heven.

*** Grete** **Ye have herde howe it was sayd vnto them of the olde tyme**
me. Thou shalt not kyll. Whosoever shall kyll / shalbe in dan-
ger of iudgement. But I say vnto you / whosoever ys an-
gre with his brother / shalbe in daunger of iudgement. Who-
soever shall say vnto his brother * racha / shalbe in daunger of
a counseill. But whosoever shall say vnto his brother then soe
le / shalbe in daunger of hell fyre. Therefore whē thou offerest
thy gyfte at the altre / and there remembrest that thy brother
hath eny thyng agaynst the: leue there thyne offryng be-
fore the altre / and go thy waye fyrst and reconcyle thy self to
thy brother / and then come and offre thy gyfte.

*** Racha.** **Agre with thine aduersary at once / whyles thou arte in the**
waye with hym / lest thine aduersary deliure the to the iudge /

Exo. xii. **And the iudge deliure the to the minister / and then thou be cast**
in to prison. I say vnto the verely: thou shalt not come out
thence tyll thou have payed the vtmoost forthynge.

Ye have herde howe yt was sayde to them of olde tyme
thou shalt not commytt aduoutrie. But I say vnto you / that
who soever eyeth a wyfe / lustynge after her / hath commyt-
ted aduoutrie with her alredey in his hert.

Wherefore yf thy right eye offende the / * plucke hym out
and caste him from the. Better hit is for the / that one of thy
membres peryshe then that thy whole body shuld be caste
in to hell. Also yf thy right honde offend the / cutt hym of
and caste hym from the. Better hit is that one of thy mem-
bres peryshe / then that all thy body shulde / be caste in to
hell.

But ys sayd / whosoever put awaye his wyfe / let hym ge
ue her a testimonyall of her divorcement. But I say vnto
you: whosoever put awaye his wyfe (except hit be for for-
nicacion) causeth her to breake matrimony / And whoso-
uer maryeth her that is diuorced / breaketh wedlocke.

Agayne ye haue herde / howe it was said to them of olde tyme
me / thou shalt not forswere thy selfe / but shalt performe thine
othe to god. But I saye vnto you / I sweare not at all: neither by
heven / for hit ys goddes seate: nor yet by the erth / for it is
hys fote stole: Neither by Ierusalem / for it is the cite of the
grete kyng: Neither shalt thou swere by thy heed / be cause
thou canst not make ene heer whyte / or blacke: But youre con-
municacion shalbe / ye / ye: nay / nay. For what soever is mo-
re then that / commeth of erle.

Ye have herde howe it is sayd / an eye for an eye: a tothe for
a tothe. But I say vnto you / that ye with stond not * wodge:
But yf a man geue the a blowe on thy right cheke / turne to
hym the othre. And yf eny man wyll smite the at the lawe / and
take thi coote from the / lett hym have thi clooke also. And
whosoever wyll compell the to goo a myle / goo wyth hym
twoyne. Geue to him that axeth: and from hym that wolde
borowe turne not away.

*** Plucke** **To plucke oute**
spiritually is he-
re commaunded /
that is when the
ye luste is put as
waic and kyllid in
the hert.

*** Swear.** **All swearyng**
2. othes which a mā
of hym selfe doith /
are here forbode /
never thelesse whē
love / neade / thy
neghbour proffyt-
te / or goddys hou-
oure requyryth ho-
ur / then is hit well
done too swere.
like as wrath for-
bydden is / yet is
lawdable whē hit
proccadith of love
to honoure god
with all.

*** No man shuld a-**
venge hym selfe /
or seke wrecke / no
notte by the lawe:
butte the ruler wy-
ch hath the sw-
earde shuld do su-
ch thyngs of hym
selfe / or when the
negbours off love
warne hym / and
requyre hym.

The gospel

We have herde howe it is saide: thou shalt love thyne neghebour/and hate thyne enemy. But y saye vnto you/leue youre enemies. Blesse them that curssse you. Do good to them that hate you/Praye for them which doo you wronge/and persecute you/that ye maye be the chyldren of youre heavenly father: for he maketh his sunne to aryse/on the evyle/and on the good/and sendeth his reyne on the iuste and on the oniuiste. For if ye shall love them/which love you: what rewardes shall ye have? Do not the *publicans even so? And if ye be freddy to your rebeth: only: what singuler thyng doo ye? Do nott the publicans lyke wyse? Ye shall therfore be perfecte/ene as youre heavenly father is perfecte.

*Publicans gad/dred rentes/toll/custome/tribute for the romans/ were comely her/hen men ther vnto appoynted of the romans.

The Syet Chapter

Make hyde to youre almes. ^{2th} ^{Mar. xii.}

At ye geve it not in the syght of men/to the intent that ye wolde be sene of them. Or ellſ ye gett no reward of youre father in heven. When soever therfore thou gevest thyne almes/then shalt not make a trompet to be blown before the/as the ypocrytſ do in the synagoggs/and in the street/for to be prayſed of me. Verly I say vnto you/they have there reward. But wher thou doest thyne almes/lett not thy lyfchod knowe/what thy right hond doeth/that thyne almes maye be secrete/and thy father which seith i secrete/shall reward the openly.

And when thou prayest/thou shalt nott be as the ypocrytſ are. For they love to stond and praye in the synagoggs/and in corners of the street/ because they wolde be sene of me. Verly I saye vnto you they haue there reward. But wher thou prayest/entre into thi chamber/and shutt thi dore to the /and praye to thi father which ys in secrete: and thi father which seith in secrete shall *reward the openly.

*Reward. Ye shall nott thyke us/that our dedes

But when ye praye/babble not moche/as the gentyls do: for they think that they shal be herde/so: there moche bab

S. Mathew.

So. vij.

blingſ sake. Be ye not lyke them there fore. For youre father knoweth wherof ye have neede / before ye are of him. After this maner there fore praye ye.

^{Zuc. xi.} Our father/which art in heven hallowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled / as well in erth/as hit ys in heven. Geve vs this daye our dayly brade. And forgere vs our trespases / even as we forgere them whych trespas vs. Ledde vs nott in to temptacion. but delivere vs from yvell/Amen. For and yf ye shall forgere other men the retrespases/your father in heven shall also forgere you. But ^{Math. xviii.} and ye will nott forgere men there trespases/no more shall ^{Mar. xi.} your father forgere your trespases.

Moreover when ye faste/be not sad as the ypocrytſ are. For thy disfigure there faces/that hit myght appere vnto me that they faste. Verly y say vnto you/they haue there reward. But thou wher thou fastest/annoynter thyne heed/and washe thy face / that it appere not vnto men howe that thou fastest: but vnto thy father which ys in secrete: and thy father which seyth in secrete/shall reward the openly.

^{Zu. xii.} Gaddre not treasure to gether on erth / where ruste and moththes corrupte / and wheretherev breake through and steale. But gaddre ye treasure to gyddre in heven / wherether ruste/ner yet moththes corrupte: and wheretherev ne breake vppe/ner yet steale. For wheresever youre treasure ys/there are youre hertſ also

^{Zuc. xi.} The light of thy body is thyne eye. Where fore if thyne eye be *syngle/all thy body ys full of light. But and yf thyne eye be wycked/then is all thy boddy full of dercknes. Wherfore yf the light that ys in the be dercknes: howe greate ys that dercknes?

^{Zu. xvi.} No man can serve two masters. For other he shall hate the one/and love the other: or els he shall lene to the one / and despise that other. Ye cannott serve god and mamon. There fore y saye vnto you/be not carefull for youre lyfe what ye shall eate/or what ye shall dryncke/nor yet for youre boddy/what rayment ye shall weare. Ys not the lyfe more worth then me

^{Zu. xii.} at: and the boddy moare of value then rayment? Beholde

es deserve any thy/vng of god as a labourar deserueth his hyre. For all good thynges come of the bounte/usnes / liberalite/mercy/promyses/ & trewth of god bi Christſ bloud oly but it ys a maner of spekinge. as we saye (thy labour or going was well rewarded) vnto hi that hath but sett only the promyses of a nodyr man.

*Syngle. The eye is singl'e when a man i all his dedes loketh butt on the wil of god/ & loketh nott for laude/honour or eni other reward in this worlde. nother ascribeth heven or a hyer rounne i heven vnto his dedes: but accepteth heven as a thig purchas sed bi the bloud of Christe / & wor keth frely for los ses sake only.

The Gospell of

the foules of the aier: for they sowe not nether reepe / nor yet cary into the barnes / and yett your heuery father feeder the. Are ye nott better then they?
¶ Which of you (though he toke thought there fore) coulde put one cubit vnto his stature? And why care ye then for rayment? Beholde the lyles of the felde / howe they growe / They labour nott / nether spyn. And yet for all that I saye vnto you / that even Solomon in all his royaltie / was not arayed Eo. 12
lyke vnto one of these. Wherfore yf god so clothe the grasse / which ys to daye in the felde / & to morowe shalbe cast into the founnace: shall he not moche more do the same vnto you / o ye of litle fayth?

* Fournace.
Then heere there
fournaces & ovens
with such theyn-
ges in those cun-
creyes.

* Trouble / is the
dayly labour. he
wil hit be ynough
that we laboure
dayly wryth our
forther care.

¶ Therefore take no thought sayinge: what shall we eate / or what shall we drynke / or where with shall we be clothed?
(As for all these thyngs seke the gentyls) For your heuery father knoweth that ye haue neede of all these thyngs. But rather seke ye first the kyngdome of heuē / & the rightewynesse there of / and all these thyngs shalbe ministred vnto you. Care nott therefore for the daye solowynge. For the daye solowynge shal care for it selfe. Eche daye trouble ys suffycient for the same selfe daye.

The viij. Chapter.

Too Judge or co-
demn / belongeth to
god only / therfore
who somcuer iu-
dgeth with our
goddys comaund-
ment / taketh goddes
honoure fro
him / & that is the
beame in the eye



Adage nott lest ye be iudged. Luc. vi.

For as ye iudge / so shall ye be iudged. And with what measure ye mete. with that same shall it be measured to you agayne. Why seist thou a moore in thy brothers eye / and perceavest nott the beame that ys in thine awne eye? Or why saist thou to thy brother: suffre me to plucke out a moore out of thyne eye / And beholde a beame is in thyne awne eye. Ypocrite / fyrst cast out the beame out of thyne awne eye / and then shalt thou se clerely to plucke out the moore out of thy brothers eye.
¶ Weve nott that whych is * holy to doggs / nether cast ye

* Holye.
The holyc thynges

S. Mathew.

So. viij.

your pierles before wyne / lest they treade them vnder the-
ir fete / and the other tyme agayne and all to rent you.

Lu. xi.
Jaco. i.
den. iij. ¶ And hit shalbe geven you: Seke and ye shall fynde / knocke and it shalbe opened vnto you. For whosoever axeth receaveth / and he that sekerth fyndeth / and to him that knocketh / it shalbe opened. Is there eny man amonge you which wolde proffer his sonne a stone if he axed hym breed? or if he axed fysh / wolde he proffer him a serpent? Yf yethen which are vyle / can geve to youre chyldren good gyftes: howe moche more shal your father / whych is in heuē / geve good thyngs / to them that axe of hym?

are the woode of
god / that sanctify-
eth all thynges.
Doggs / are the
securers of the
woode.
* Wyne / are the
ey which are drow-
ned in fleshy lu-
ste & despice the
woode

¶ Therefore what soever ye wolde that men shulde do to you / even so do ye to them. Thys is the lawe and the pro-
phett.

Lu. xij. ¶ Entre in att the straite yate: for wyde is the yate / and
broade ys the waye that leadeth to destruccien: and many
there be / whych goin there at. For straite is the yate / and
narwe is the waie / which leadeth vnto life: and fewe the-
re be / that fynde itt.

mar. viij
Lu. xij.
Lu. vi. ¶ Be ware of falce prophett / which come to you / in she-
pes clorhyng / but inwardly they are ravenynge wolves.
Ye shall knowe them by there frutes. So men gaddre gra-
pes of thornes: or seggs of bryeres: Even so every good tree /
bryngeth forth good frute. But a corrupte tree / bringeth forth
the evyll frute. A good tree cannot bringe forth badde frute:
ner yet a badde tree can bringe forth good frute. Every tree /
that bringeth not forth good frute / shalbe hewen downe / and
cast in to the fyre. Wherfore by there frutes ye shall knowe
them. Nott all they that saye vnto me / master / master / shall
entre in to the kyngdom of heven: But he that fulfillerth
my fathers wyll which is in heven. Many wyll saye to
me in that daye / master / master / have we not in thy name
prophecyed: and yn thy name have we nott cast out devylls?
and in thy name have we nott done many myracles?
And then wyll I knowlegge vnto them / that I never knewe
we them. Departe from me / ye workers of iniquite.

* The same.

Here Christe requirith faith/for where faith is not there is not the comaundment fulfilled: Ro. iij. And all goode workes after ovrwarde apperaunce with ovr faith ar syn: contrarie wise where faith is/there must the very goode workes folowe. Christe callith here/doige: too doo with a pure herte. Actu. xv. And southe goodnes stodieth fast agaiſte all windes / that is too faste agaynſte al the powre of hel: for hit is bilt on the rocke Christe / thooſowe faith.

* In witness. Moses callith the lawe a witness vnto the people. deu. xxi. for the lawe acusieth vs: is a testimonie agaynſt oure syn. lyke wise here/ys the prestes bare recorde that Christe hadde elensyd this leper: yet beleved not/the testified they agaynſt them selves.

* witte
* Faiche knoweth not & trusteth i the fauour and goodnes of god

The Gospell of

Whoſoever heareth of me these sayings / and dothe the same / I will lyken him vnto a wise man / whych bilt his housse on a rocke: and aboundaunce of rayne descended / and the fluddys cam / and the wyndys blew / and bett vppon that same housse / and it was not over throwen because it was grounded on the rocke. And whoſoever heareth of me these sayings / and doth not the same / shalbe lykened vnto a folysh man / whych bilt his housse upon the sonde / and aboundaunce of rayne descended / and the fluddys cam / and the wyndys blew / and bett vppon that house / and it was over throwen / and great was the fall of it.

And it cam to passe / that when Jesus had ended these sayings / the people were astonied at his doctryne. For he taught them as one havinge power / and nott as the scribes /

The viij. Chapter.



When Jesus was come downe from the mountayne / moche people folowed him. And lo / there cam a lepre / and worshipped him saynge: master / if thou wilt / thou canst make me cleane. He putt forth his hand and towched him saynge: I will / be cleane / and immediatly his leprosy was closed. And Jesus said vnto him. Set thou tell no man / but go and shewe thy self to the preste and offer the gyfte / that moyses comaunded to be offered in witness to them.

When Jesus was entred into capernaum / there cam vnto him a certayne Centurion / beseechyng him / and saynge: master / my seruaunt lyeth sicke att home of the palsy / and is greuously payned. And Jesus seyde vnto him: I will come and cure him. The Centurion answered and sayde: Syr / I am not worthy / that thou shouldest come vnder the rose of my housse / but speake the worde only / and my seruaunt shalbe healed. For y also my selfe am a man vnder power / and have soweddeers vnto me / and y saye to one / go / and he goeth: and to another /

come / and he cometh: and to my seruaunt / do this / and he doeth hit. When Jesus herde these sayngs: He marveyled / and sayd to them that folowed him: Verely I sey vnto you / I have nott founde so great fayth / no / nor i ysaell. I say there fore vnto you / that many shal come from the east and west / and shall rest with Abraham / Isaac / and Jacob / in the kyngedome of heven: and the childe of the kingdome shalbe cast out in to the vtmostt derknes / there shalbe wepige and gnasshing of tethe. Then Jesus sayd vnto the Centurion / go thi waye / and as thou hast beleved so be it vnto the. And his seruaunt was healed that same houre.

And Jesus went into peters housse / and sawe his wyves mother lyinge sicke of a fevre / and he touched her hande / and the fevre leest her: and she arose / and ministred vnto them.

When the even was come they brought vnto him many that were possessed with devylls / and he cast out the spirites with a worde / and healed all that were sicke / to fulfill that which was spoken by the prophet sayinge: he toke on him oure infirmytes / and bare oure sicknesses.

When Jesus sawe moche people about him / he commaunded to go over the water. And there cam a scribe and sayd vnto him: master / I woll folowe the whither so ever thou goest. And Jesus said vnto him: the foxes have holes / and the bryddys of the aier have nestes / but the sonne of the man hath not where on to leye his heed / Another that was one of his disciples seyde vnto him: master suffre me fyrst / to go and burye my fater. But Jesus said vnto him: folowe me / and let the deed burye their deed.

And he entred i to a shyppe / and his disciples folowed him / And lo there arose a greates storme in the see / in somoche / that the shyppe was hyd with waves / and he was a slepe. And his disciples cam vnto him / and awocke him / sayinge: master / save vs / we perishe. And he said vnto them: why are ye fearfull / o ye cndewed with lytel faythe? Then he arose / and rebuked the wyndys / and the see / and there folowed a greates calme. And men marveyled and said: what man is this / that both the wyndys and see obey him?

S. Mathew.

Jo. ix.

Centurion.
Is a capytaine of an
L. me / whom I cal
som tyme a centurion /
on / but for the moost
parte an vnder capytaine

* burie
Some pretend good
de werke because
they wolde not folo
we Christe & bele
ve: but Christe sig
nifieth / that such
workes are deed and
loost.

The Gospell of

¶ And whē he was come to the other syde / into the cōstire of mar. vi
the gregesens / there met him two possessed of devylls / whych 24. viij
cam out of the graves / and were out of measure ferece / so that
no man myght go by that waye. And lo they cryed out sayn-
ge: O iesu the sonne of god / what have we to do with the? are
thou come hyther to torment vs before the tyme be come? There
was a good waye of from them a greate heerd of swyne feed-
dinge. Then the devylls besought him saynge: if thou cast vs
out / suffre vs to go oure waye into the heerd of swyne. And
he said vnto them: go youre wayes. Then went they out / and
departed into heerd of swyne. And lo / all the heerd of swyne
was carryed with violence hedlinge into the see / & perished in the
water. The heerdme / fled & wēt there ways into the cite / &
tolde every thinge / and what had fortunēd vnto the that were
repossessed of the devylls. And lo / all the cite cā out / and met
Jesus. And whē they sawe him they besought him / to departe
out of there cōstir.

The ix. Chapter.

This cite was
capernaum.

¶ **A**nd he entred into the shippe: Mar. 9
and passed over and cam into his awne cite. And Luc. 9
lo / they brought vnto him a man sicke of the pal-
sey / lyinge in his bed. And when Jesus sawe the
re faith / he said to the secke of the palsey: sonne be of good che-
re / thy synnes are forgyven the. And lo certeyne of the scribes
said in them selves / he blasphemeth. And whē Jesus sawe the
re thoughtes / he sayd: wherfore thinke ye evyll in youre hert-
es? Whether ys it to saye / thi synnes are forgyven the / or to
saye: arise and walke? That ye maye knowe / that the sonne of
man hath the power to forgyve synnes in erth / the said he vnto the
sicke of the palsey: arise / take uppe thi bed / and go home to
thyne housse. And he arose and departed to his housse. The
people that sawe hit / marvelled and glorified god / which
had given suche power to men.

S. Mathew.

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¶ **M**ar. 9 **A**nd as Jesus passed forth from thence he sawe
Luce. 9 a man sytt at the receyte of custome named Ma-
thew / and said to him: folow me. And he arose
& folowed him. And hit cā to passe / that iesus satt
at meate in his housse. And lo / many publicans and
synners / cam and satt downe also with Jesus / and
his disciples. When the pharyses had perceaved
that / they said vnto his disciples: why eateth ye
master with publicans and synners? When Jesus
herd hat / he said vnto them: the whole neade nott
the vyficiou / butt they that are sicke. Go and lerne /
Ose. vi. what that meaneth / I haue pleasure in mercy / and
nott in offerynge. For I am nott come to call the
rightewes / butt synners to repentance.

¶ **M**ar. 9 **T**hen cam the disciples of Ihon to him / sayinge:
Luce. 9 why do we and the pharises faste ofte / butt thy dis-
ciples faste nott? And Jesus sayde vnto them: can
the weddyng chylde / morne as longe as the
brydegrome ys with them? The tyme will cā / when
the brydegrome shalbe taken from them / and then
shall they faste. No man pecyth an olde garment
with a pece of newe cloth. For the taketh he a wa-
ye the pece ageyne from the garment / and the rent
is made worffe. Neither do men putt newe wyne /
into olde vessell: for the the vessell breake / and the
wyne runneth out / and the vessell perishe. But they
put newe wyne in to newe vessell / and so are
bothe saved togyther.

¶ **M**ar. 9 **W**hyll he thus spake vnto them / lo / there cam a
Luce. 9 certayne ruler / and worshipped him sayinge:
my doughter ys deed all redde / butt come / and ley
thy hand on her / and she shall live. And Jesus arose
& folowed him / with his disciples. and beholde / a
woman which was diseased with an yssue of bloud.
xij. yerres / cam behynde him and touched the hem
of his vesture. For she said in her sylf. If I may

*2 Some That is too full
fre payne. There is payne
maner awayes. one waye
of a mannes awne choyse ad
electio / as is the mōk / rules /
and as baals priest / prickyd
the selues. iij. regū. xviij. such
paine dorth al the worlde / the
pharisaies / ye & Ihonnes disci-
ples esteeme greate: butt god
despiseth hit. Another waye
is there payne / to denye
of god with oure oure de-
ctio as shame / rebuke / wō-
ge / deeth. such too suffre pa-
ciently and with good will / is
the right crosse and pleaseth
god well. So Christ / disci-
ples faste nott / butt are mery
att the mariage / whyle the
bryde grime is yett with the
ad defendeth them / ye & god
had yett ordeyned no trou-
le for them / they sayne them
sylf no paine / for itt pleaseth
not god / they must faste af-
ter Christ / deeth & suffre pay-
ne of god / hand and ordeyn-
naunce. So nowe whatsoeuer
a man taketh on hym by hys
awne dectio / that is repoi-
ved / ye & where Christ / the
with hym sylf frendly as a
bryde grome / there muste
nedes be ameryherre.
Pecyth. with these wo-
rd / Christ dyveth them fro
hym as them which vnder

Roode not his lerni-
ge/as cōcernige the
libertie of his disci-
ples/and sayth: No
man mendith an ol-
de garnēt with new
we clothe/for the ol-
de holdith not the
stiche/as who saith
suche spirituall ne-
we lerninge cannot
be cōprehēdyd with
olde fleschly hert. p
ache to fleschly pe-
ople and they were
woise/as we se w-
hen spirituall liber-
tie is packēd/the fle-
she drawith hit yn-
to carnall luste.

ye touche but evē hys vesture only y shalbe safe. Jesus turned
him aboute/and behelde her/sayinge: doughter be of good cō-
forte/thy faith hath made the safe. And she was made whole
even that same houre.

¶ And when iesus cam into the rulers housse / and sawe
the minstrells/and the people wondrynge/he sayd vnto them:
gett you hence/for the mayde ys nōt deed/but sleperth. And
they leugh him to scorne. As soone as the people were putt
forth a dores / he went in and toke her by the hōde / and the
mayde arose. And this was noyed thorough out all that lōde.

¶ And as iesus departed thence/ two blynde mē folowed him **Bar.**
cryinge / and saynge: O then sonne of dauid/have mercy on **vij.**
vs. And whē he was come in to the housse/the blynde cam to
him. And iesus said vnto them beleve ye that y am able to do
this: they said vnto him ye master. Then touched he there
eyes saynge: accordinge to youre faith be hit vnto you. And
there eyes wer opened. And he charged them/saynge: se that
no man knowe of it. But they as sonne as they wer departed/
spred a broadē hienamē through out all that lōde.

¶ As they went out/behelde / they brought to him a dēm mā **Luc. x**
possessyd of a devyll. And as soone as the devyll was cast out/
the dēm spake. And the people marvaylled / saynge: it never
so apiered in israhel. But the pharyses seid: he casteth out de-
vylls/be the power of the chefe devyll.

¶ And Jesus went about all the cites and townes / teachnige
in there synagoggs/and preachinge the gospel of the kyngdō.
And he alinge all māner sycknes and disease a mēte the peo-
ple. But whē he sawe the people/he had pitte on thē/be cause
se they were pyned awaye/and scattred abroadē even as shee-
pe/havinge no shepherd. Then said he to his disciples: the
harvest ys greate/but the labourers ar fewe. Wherefore praye
ye the harvest lord/to send forth labourers into his herveſt.

* The herveſt are
the people redy to
receyve the evāgelio/
and the laborers are
the true preachers.



The x Chapter.
And he called his xij. disciples
vnto him/and gave them power agaynst vncles **Bar.**
vij.

ne spyrites/to cast them out/and to heale all manner of sick-
nesses / and all manner of diseases.

Lc. vi. ¶ The names of the xij. apostles are these. The first Simon
which is called peter: and Andrew his brother. James the
sonne of Zebede/and Iho his brother. Phillippe and Bartol-
meu. Thomas and Mathew the publican. James the sonne
of alphe and Lebbeus/otherwise called Thaddæus. Simon of
chane/and Judas iscarieth/which also betrayed him.

Lc. ix. ¶ These xij. sent Jesus/and commaunded them saynge. Go
nott in to the wayes that leade to the gentyls / and in to the
cites of the sameritans entre ye nōt: But go rather vnto the
loost shepe of the housse of israhel. Go and preache saynge: hos-
we the kyngdom of heven ys att honde. Heale the sicke/cleane-
se the lypers/reyse the deed/cast out the devylls. Frely ye ha-
ve receaved/frely geve agayne. Posses nōt golde/nor syl-
ver/nether brasse in youre girdles/nor yet scripp to wards **beronde the see cō**
your iorney. Nether two coats/nether shues/nor yet a **mently they have as**
rodde: for the workman ys worthy to have hys meate. In **well brasen moneye**
to what summever cite/or tounē ye shall come / in quyre who **as of golde & silver.**
is worthy in it / and there abyde tyll ye go from thence.

Lc. x. ¶ And whē ye come in to a housse grete the same. And yf the
housse be worthy/your peace shall come vppō the same. But
if it be nōt worthy/your peace shall retorne to you agayne.
And whosoever shall nett receave you/nor wyll heare youre
preachinge/when ye departe out of that housse/or that cite/
spake of the * duste of youre sete. Truly y saye vnto you / hit
shalbe easyer for the lōde of zedema/and gommorra / in the
daye of iudgement/then for that cite.

¶ Lo/y sende you forth/as shepe a mēte wolves. Beye there-
fore wyse as serpentys / and innoceat as doves. Beware of
mē/for they shall delivre you vppō the counsaill: and shall
scheurge you in there synagoggs. And ye shalbe brought to
the heed rulers and kyngs for my sake/in witness to them and
to the gentyls.

¶ But when they put you up take no thought / howe / or
what ye shall speake/for it shalbe geveyn you even in that same
houre/what ye shall saye. For it is nōt ye that speake/but the
c ij

* Dufte
Thatis/se that ye
take nō thinge of
thē/in so moche th-
at ye shake of the
very duste from your
shues/that th-
ey maie knowe how
we seight not you
we are not profitt-
but there helth

The Gospell of

spirite of youre father whych speaketh in you. The brother shall betraye the brother to death/and the father the sonne. And the chyldren shall aryse agaynst their fathers/and mothers/and shall put them to death/and ye shall be hated off all men/for my name. But whosoever shall contynue vnto the ende/shall be saved.

¶ When they persecute you in wone cite/ flye in to another.

I tell you for a trowth/ye shall nott * synne all the cites of Iſrahel/tyll the sonne of man be come. The disciple ys nott as bove his master: Nor yet the servantt above his lord. It is ynough for the disciple to be as hys master ys/and that the servantt be as his lordes. If they have called the lord off the housse beelzebub: howe moche more shall they call them of his housholde for feare them nott there fore.

¶ There is no thynge so close/that shall nott be opened/and no thynge so hid/that shall nott be knowne.

¶ What I tell you i dercknes/that speake ye i lyght/and what ye heare in the eare that preache ye on the housse toppes.

¶ And feare ye nott them which kyll the body/and be nott able to kyll the soule. But rather feare him/which is able to destroye both the soule and body in hell. Are nott two sparowes solde for a farthinge? And none of them dorthe lyght on the grounde/with out youre father. And nowe are all the heere of youre heed numbred. Feare ye nott therefore/ye are of more value/then many sparowes.

¶ Whosoever therefore knowlegeth me before men/him wyll I knowe before my father in heven. But whosoever shall deny me before men/him will I also deny before my father which ys in heven.

¶ Thynke nott/that y am come to sende peace in to the erth. I cam nott to sende peace/but a swerde. For y am come to sett a man att varyaunce agaynst his father/and the daughter agaynst her mother/and the daughter lawe agaynst her mother lawe: And a mannes foes shall be/they of his owne housholde.

¶ He that loveth his father/or mother more then me/ys nott worthy of me. And he that loveth his sone/or daughter more

* Synne.
That ys/ye shall
nott haue covered
or preached.

That ys to say op/
enly/where every
man may here.

S. Mathew.

Jo. xij.

re then me/is nott mete for me. And he that taketh nott hys crosse and foloweth me/is nott mete for me. He that synneth hys lyfe/shall lose it: and he that loseth his lyfe for my sake/shall synne it.

¶ He that receavith you/receavith me: and he that receavith me/receavith him that sent me. He that receavith a prophet/in the name of a prophet/shall receive a prophetys reward. And he that receavith a righteous man in the name of a righteous man/shall receive the reward of a righteous man. And whosoever shall geve vnto wren of these lytle wrenes to drinke a cuppe of colde water only/in the name of a disciple: I tell you of a trowth/ye shall nott lose hys reward.

The xi. Chapter.

AND it cam to passe when Jesus had ended his preceptes vnto his disciples/ he departed thence to preache and teach in there cites.

¶ When Iohn beinge in prison herde the workes of christ/ he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we lyeke for another. Jesus answered and sayde vnto them. Go and shewe Iohn what ye have heard and sene. The blynde se/ the halt goe/ the lypers are clenched: The deef heare/ the deed are reysed vp agayne/ and the gospell is preached to the poore. And happy is he that is nott hurte by me.

¶ Even as they departed / Jesus began to speake vnto the people of Iohn. What went ye for to se in the wyldernes: wet ye out to se a rede wavinge with the wynde: oder what went ye out for to se: went ye to se a man clothed in softe rayment: Beholde/they that weare softe clothyng are in fyng houses. But what wet ye out for to se: wet ye out to se a prophet: Ye I saye vnto you/and more then a prophet. For this is he of whom it is writte. Beholde/ I sende my messenger before thy face which shall prepare thy way before the.

¶ Verely I saye vnto you/ amonge the chyldren of women arose there next a gretter then Iohn baptist. Yet with stens

* In the name of a prophet/a righteous man/or a disciple. that ys to say/in that he pertyneth to god & to Christ.

* water. Compare dede too dede/so ys one greater then another: but compare them to god/so are they all lyke/and one as good as another. even as the spyrte moveth a man/ & I me & occasio gevyth. I shurte & offerede thow our all the newe testamēt becometh to decaye & faule in the sayth. for mā whē thei sawe that Christ was as but a carpenters sōe as thei suppoſed / & he hym selfe also a carpenter / & his moder / & kynne of so lowe degre. more over when they sawe him put to so vyll a deeth / fell cleene frō the faith / & coulde not beleve.

Luc. vii

Ma. lxi

Mal. ii

mar. vii
Lucc. ix

Luc. xij

Luc. xiiij

The Gospell of

Isa. Lefse.
Thar is Chyste.

*Violence
When the consciences
perceave the gospel
they thurst in no
chynge can let them

To vprayn is to
cast a man in the
seche.

dinge he that ys lesse in the kyngdom of heven/ys gretter than he. From the tyme of Jho baptist hitherto/the kyngdom of heven suffereth violence/and they that make violence pulleth it to them. For all the prophet/and the law prophesied vnto the tyme of Jhon. Also ys ye wyll receave it/thys ys helyas/which shulde come. But that hathe cares to heare whith all/lett him heare.

But wheare vnto shall I lyken this generacino? it ys lyke vnto chylde/which sit i the markett/and call vnto there selowes/and saye: we have prynced vnto you/and ye have nott daunsed/we have morned vnto you/and ye have nott sorowed. For Jhon eat nether eatynge nor drynkynge/and they saye/he hath the dewyll. The sonne of man eatynge and drynkynge/and they saye/he holde a glutton/and a drynker of wyne/and a frende vnto publicans/and synners. And wysdome ys iustified of her chylde.

The begynneto vprayn the cires/i the whiche mooste of hys myracles wer done/be cause they dyd nott repit. Wo be to the chorasi. Wo be to the betzayda/for ys the myracles which were shewed i you/had bene done i tyre and in sydon: they wolde have repitred loge agone i sacke cloth/and i asphes. Neverthelesse I saye vnto you/it shal be easyer for tyre and sydon/ at the daye of iudgemēt/then for you. And thou capernaū/which arte lyst vppen vnto heven/shalt be thrust doun to hell. For ys the myracles which have bene done in the/had bene shewed in zedon/they had remayned to thys daye. Neverthelesse I saye vnto you/that it shal be easyer for zedon in the daye of iudgemēt/then for the. Then Jhesus answered and sayde. I prayse the o father lorde of heven and erth/be cause thou hast hyd the case thinge from the wyse and prudent/and hast opened them vnto babes/even so father/for so it pleased the. All thyngs are given vnto me of my father/And no man knoweth the sonne/but the father nether knoweth eny mā the father/save the sonne/and he to whom the sonne wyll open him.

Come vnto me all ye that labour/and are laded/and I wyll ease yon. Take my yooke on you/and lerne of me/for y am meke/and lowly in herte/and ye shall fynde ease vnto y cure sours

Luce. xxi.

Math.

Mar.

Luc.

Luc. vi.

Luc. vii.

Luc. viii.

Luc. ix.

Luc. x.

Luc. xi.

Luc. xii.

Luc. xiii.

Luc. xiiii.

Luc. xv.

Luc. xvi.

Luc. xvii.

Luc. xviii.

Luc. xix.

Luc. xx.

Luc. xxi.

Luc. xxii.

Luc. xxiii.

Luc. xxiiii.

Luc. xxv.

Luc. xxvi.

Luc. xxvii.

Luc. xxviii.

Luc. xxix.

Luc. xxx.

S. Mathew.

So. xii.

les. for my yooke ys easy/and my burthen ys lyght.

*By yoke.
The crosse is an easy thinge too them that perceave the gospel.

The xii. Chapter.

Luce. vi.
i. Regu.
xxi.



At that tyme: I came Jhesus on

the sabbot daye thorow the corne/and his disciples wer anhungred/and began to plucke the eares of corne/and to eate. When the farises had seen that/they sayde vnto him: Beholde thy disciples do that which ys not lawfull to do apon the sabbot daye. He sayde vnto them: Have ye nott rede what dauid dyd/when he was anhungred/and they also which were with him: Howe he entered into the housse of god/and ate the halowed loaves/which were nott lawfull for him to eate/nether for them which were with him/Butt only for the preestes. Or have ye nott rede in the lawe/howe that the preestes in the temple breake the sabbot daye/and yet are blamelesse? But I saye vnto you/that here is wō greater then the temple. Wherfore ys ye had wist/what thys sayinge meaneth. I requyre mercy/and nott sacrifice/ye wolde never have condemned innocent. For the sonne of man ys lorde even of the sabbot daye.

Os. vi.
mar. ii.

And he departed thence/and went in to there synagogge/and beholde there was a mā/which had his hand dried vp. And they axed him sayinge: ys hit lawfull to heale vppen the sabbot daye? he canse they myght accuse him. And he sayde vnto them: which ys he amonge you/ys he had a shepe fallen in to a pyt on the sabbot daye/that wolde nott take him and lyfte him out? And howe moche ys a man better then a shepe? Wherfore ys ys lefull to do a good dede en the sabbot daye. Then sayde he to the man: streche forth thy bende/and he stretched forth/and it was agayne made even as whele as the other.

Then the farises went forth/and toke counsell agenste him/howe they myght distroye him. Whē Jhesus knewe that he departed thence/and moche people folowede him/and he

Isa. lxxviii.
The vnderstandinge of all comaundmentes stode so greatly i love/that the very comaundmentes of god binde not wher love ad neade requyre.

The gospel of

healed the all. and charged the that/they shulde not make him known/to fulfill that which was spoke by Esay the prophet/ **Esai.** which sayeth: Beholde my sonne/whō I have chosen/my der- **liij.** lingē/in whom my soule hath had delire. I wyll put my spirite on him/ and he shall shewe iudgement to the gentyls. He shall not stryve/he shall not crye/nether shall eny man heare his voyce in the street/a brosed rede/ shall he not breake/ & fere that begynneth to burne he shall not quēche/tyll he sende forth iudgement vnto victory / and in his name shall the gentyls truste.

¶ The was brought to hym/mon possessed with a devyll whych was both blynde and dōm / and he healed him/in se medy that he whych was blynd and dōm / both spake & sawe. And all the people were amased/and sayde: Ye not this the sonne of david? When the pharises herde that/they sayde:he dryveth the devyls no nether wise oute/but by the helppē off beliebut the chefe of the devylls.

¶ But Jesus knewe their thought/and sayde to the. Every **Bar.** kyngdōm devyded with in it selfe shalbe * desolate. & Icher shall **Lu. xi.** eny cite or housholde devyded ayēst it selfe/cōrynue. So yf I can cast out satan/then yo he devyded ayēst him selfe. How we shall the hys kyngdō endure? Also if by the helppē of beliebut cast out devyls: by whose helppē do yōure chyldre cast them out:therfore they shalbe yōure iudges: But if I cast out the devyls by the spirite of god: them is the kyngdom of god come on yēu?

¶ Other he we cā a mā entre in to a mygher mannes hēusse / and vrolently take a ware his goodd/except he fyrst bynde the stronge mā/ and then spoyle his heusse. He that is not with me is ayēst me: And he that gaddreth not with me/ scattreth abroad. Wherfore I have vnto yēu/all mācer of syn **Bar** and blasphemy shalbe foryēven vnto men/but the blasphemy **Lu. xij.** ayēst the holy **g**hoost shall not be foryēven vnto men. And who ever speaketh a worde ayēst the sonne of mā / it shalbe foryēven him: but whosoever speaketh ayēst the holy **g**hoost/ it shall not be foryēven him: no/nether in this worlde / nether in the world to come.

* Desolate.
That ys wasted/
destroyed/ & brought
to nought.

ghoost.
Synce agēst the
holy **g**hoost/ys desp-
isynge of the gospel
and hys workynge.
wherethat bydeth/
is no remedy of syn.
for it figheteth agēst
nith sayth/whych ys
the foryēvenes of
syn. yf that he put
away/sayth mare
entere yn/and all syn-
nes departe.

* where Mathew
sayeth here nether

S. Mathew.

So. xiiij.

¶ Other make the tree good / and his frute goode also / or elly make the tree evyll / & hys frute evyll also. For the tree is knowē by hys frute. O generaciō of viper/ howe can ye saye we le/when ye yōure selves ar evyll: for of the aboundaunce of the herte the mouth speaketh. A good man out of the good treasure of hys herte/bryngeth forth gooderthyng. and an evyll mā out of his evyll treasure bryngeth forth evyll thynges. But I saye vnto you/that of every ydyll worde/that men shall have spoke/they shall geve acōpt at the daye of iudgemēt. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be cōdemned.

¶ The answer dcertaynge of the scribys & of the pharises sayinge: Master/we wolde sayne se a signe of the. He answered the saynge. the evyll and aduoutrous generaciō seeketh a signe/ but there shall no signe be geve vnto them/but the signe of the prophet Jonas. For as Jonas was iij dayes/ & iij nyghtes/i the whaallt belly: so shall the sonne of mā be iij dayes and iij nyghtes i the herte of the erth. The mē of ninivete shall ryse at the daye of iudgment/with this naciō / and cōdēpne them: for they repented att the preachinge of Jonas. And behold a greater then Jonas ys here. The quene of the south shall ryse at the daye of iudgment with this generaciō / and shall cōdēpne them: for she cam from the vimeste partyes of the worlde/to heare the wysdom of Solomen. And behold here ys a greater then Solomen.

¶ When the vnclene sprite is gone out of a man / he walketh throughout drey places / seeking rest/ and fyndeth none. Then he sayth: I wyll returne ageyne into my housse / from whence I cā out. And when he is come/ he fyndeth the housse emptye/ and swept / and garnysshed. Then he goeth his waye/and taketh. viij. spirits worsser than him selfe/and so entere they in and dwell there. And the ende of that mā is worsser than the begynnyng. Even so shall it be to this freward naciō.

¶ Whyll he yet talked vnto the people: beholde / hys mother and hys brethre stode with out the dores/desyringe to speake with him. Then won sayde vnto him: beholde thy mother and thy brethre stode with out/desyringe to speake with the

in the world to come. Mathew sayth: he is in daunger off eternall dānacion. * A viper ys after the mācer of an adder. ad ys a worme most full of poyson.

Here may ye see that at wordes & dedes declare outwardly what amā ys with yn/ad are witness es with hym or agēst hym/but neother make him good nor bad/as frute declarer at the tree ys/ maketh it nether good nor bad.

Bar **Lu. viij.**

The gospel of

healed the all. and charged the that they shoulde not make him knowne to fulfyll that which was spoke by Esay the prophet / **Esay.** which sayeth: Beholde my sonne / who I have chosen / my desire / in whom my soule hath had desire. I will put my spirit upon him / and he shall shewe iudgement to the gentyle. He shall not stryve / he shall not crye / neither shall any man heare his voyce in the street / a brosed rede / shall he not breake / a fere that begynneth to burne he shall not quene / till he sende forth iudgement vnto victory / and in his name shall the gentyle truste.

¶ The was brought to him / who possessed with a devyll who ych was both blynde and deafe / and he healed him / in so much that he which was blynde and deafe / both spake & sawe. And all the people were amazed / and sayde: Is not this the sonne of david? When the pharises herde that / they sayde: he dryveth the devylls no longer wise oute / but by the helpe off belzebub the chefe of the devylls.

¶ But Jesus knewe their thought / and sayde to the. Every kyngdome devyded with in it sylfe shalbe * desolate. & rather shall any cite or housholde devyded agaynst it sylfe / cōryne. So if I cast out sathan / then ys he devyded agaynst him sylfe. How shall the his kyngdome endure? Also if by the helpe of belzebub cast out devylls: by whose helpe do youre chyldre cast them out? therefore they shalbe youre iudges: But if I cast out the devylls by the spirite of god: then is the kyngdome of god come on you?

¶ Other he we ca a mā entre in to a myghty mannes house / and violently take a ware his goodds / except he fyrst bynde the stronge mā / and then spoyle his heuffe. He that is not with me / is agaynst me: And he that gaddreth not with me / scattech abroad. Wherefore I have vnto you / all mācer of syn and blasphemie shalbe foryeven vnto men / but the blasphemie agaynst the holy goost / shall not be foryeven vnto men. And who ever speaketh a worde agaynst the sonne of mā / it shalbe foryeven him: but whosoever speaketh agaynst the holy goost / it shall not be foryeven him: no / neither in this worlde / neither in the worlde to come.

* Desolate.
That ys waisted /
destroyed / & brought
to nought.

¶ Goost.
Spoke agaynst the
holy goost / & despys
ynge of the gospel
and his workynge.
where that byderth
is no remedy of syn.
for it syghetth agayn
st fayth / which ys
the forevernes of
syn. If that be put
away / sayth marc
entre yn / and all syn
nes departe.

* where Mathew
sayeth here neither

S. Mathew.

So. xiiij.

¶ Other make the tree good / and his frute goode also / or ellys make the tree evyll / & his frute evyll also. For the tree is knowen by his frute. O generaciō of viper / howe can ye saye we le / when ye youre selves ar evyll: for of the aboundaunce of the herte the mouth speaketh. A good man out of the good treasure of his herte / bryngeth forth gooderthyngs. and an evyll mā out of his evyll treasure bryngeth forth evyll thynges. But I saye vnto you / that of every ydill worde / that men shall have spoke / they shalbe geve acōpt / at the daye of iudgement. For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

¶ The answer dcertaynge of the scribe & of the pharises sayinge: Master / we wolde saye se a sygne of the. He answered the saynge. the evyll and aduoutrous generaciō seeketh a sygne / but there shall no sygne be geve vnto them / but the sygne of the prophet Jonas. For as Jonas was iij dayes / & iij nyghtes / in the whaall belly: so shall the sonne of mā be iij dayes and iij nyghtes in the herte of the erth. The me of minytre shall ryse at the daye of iudgment / with this naciō / and cōdempne them: for they repented att the preachinge of Jonas. And beholde a greater then Jonas ys here. The quene of the south shall ryse at the daye of iudgment with this generaciō / and shall cōdempne them: for she cam from the vntermost partys of the worlde / to heare the wysdom of Solomon. And beholde here ys a greater then Solomon.

¶ When the vnclene sprite is gone out of a man / he walketh throughtout dreyn places / seekynge rest / and fyndeth none. Then he sayth: I will retorne agayne into my housse / from whence I ca out. And when he is come / he fyndeth the house empte / and swept / and garnysshed. Then he goeth his waye / and taketh viij. spirit worse then him sylfe / and so enter they in and dwell there. And the ende of that mā is worse then the begynnynge. Even so shall it be to this frowerd naciō.

¶ Whyll he yet talked vnto the people: beholde / his mother and his brethre stode with out the dores / desyringe to speake with him. Then won sayde vnto him: beholde thy mother and thy brethre stode with out / desyringe to speake with the

in the worlde to come. Marke sayth: he is in daunger of eternall dānacion.

* A viper ys after the mācer of an adder. ad ys a worde most full of poyson.

Here may ye see that wordes & dedes declare outwardly what a mā ys with yn / & are witness es with hym or agaynst hym / but neither make him good nor bad / as the frute declarerth what the tree ys / but maketh it neither good nor bad.

¶ Mathew
Lu. viij.

The gospel.

He answered and said to him that tolde hym: Who ys my mother/or who are my bretheren? And he stretched forth his honde over his disciples/and sayde: Beholde my mother and my bretheren. For whosoever fulfillerh my fathers wyll/whiche ys in heven/he ys my brother/ my suster/and my mother.

The xiiij. Chapter.

The same daye wentt Jesus ^{mar. iij.} ^{Luc. viij} out of the house/and satt by the see syde/and moche people resorted vnto him/so gretly that he wote and sat in a shyppe/and all the people stode on the shore. And he spake many thyngs to them in similitude/ sayinge: beholde/ the sower went forth to sow/ and as he soweth/ some fell by the wayes syde/ & the fowls ca/ and devoured it vpp. Some fell upon stony grounde where it had nott moche erth/and anon it spronge vpp/ because it had no depth of erth: and when the sun was vpp/ hit caught heet/ and for lacke of rottinge wyddred awaye. Some fell amonge thornes/ and the thornes arose/ and chooked it. Parte fell in good grounde/ and brought forth good frute: some an hundred fold/ some fiftie fold/ some thyrty folde. Whosoever hath eares to heare/ let him heare.

¶ And his disciples cam/ and sayde to him: Why speakest thou to them in parables? he answered and saide vnto them: It is geven vnto you to knowe the secrettes of the kyngdom of heven/ but to them it is nott geven. For whosoever hath/ to him shall hit be geven: and he shall have aboundance. But whosoever hath nott: from him shalbe taken awaye evē that same that he hath. Therefore speake I to them in similitude: For though they se/ they se nott: and hearinge they heare not: neither vnderstande. And in them ys fulfilled the prophesy of esay/ which prophesi sayth: with youre eares ye shall heare/ and shall not vnderstande/ and with youre eyes ye shall se/ and shall not perceave. For this peoples heart ys

He that hath. wher the worde of god is vnderstande/ the/ re hit multiplieth & maketh the poeple better. wher hit is not vnderstande/ the/ eare hit decreaseth & maketh the poeple worse.

S. Mathew.

So. xvi.

waxed grosse: And ther eares wer dull of hearinge/ and ther eyes have they closed/ lest they shulde se with there eyes/ and heare with there eares/ and shulde vnderstande with there hertt/ and shulde tourne/ that y myght heale them.

¶ But blessed ar youre eyes/ for they se/ and youre eares/ for they heare. Verely I saye vnto you/ that many prophetes and persaite men have desired to se the thinges which ye se/ & have not sened them: and to heare the thinges which ye heare/ and have not herd them. Heare ye therefore the similitude of the sower. When a mā heareth the worde of the kyngdom/ and vnderstandeth it nott: there cometh the evyll mā/ and catcheth awaye that which was sowne in his herte. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/ ys he/ which hearith the worde of god/ and anon with ioye receavith it/ yet hath he no roott in him selfe/ and therefore he dureth but a season: for as soone as tribulacion or persecucion aryseth be cause of the worde/ by & anby he fallith. He that was sowne amonge thornes/ ys he/ that hearith the worde of god/ but the care of this worlde/ and the dyspayrfulnes of ryches choke the worde/ and so ys he made vnfrutfull. He which is sowne in the good grounde/ ys he/ that hearith the worde and vnderstandeth it/ which also berith frute/ and brynge forth/ sum an hundred folde/ sum fiftie folde/ and sum thyrty folde.

¶ Another similitude put he forth/ vnto them sayinge. The kyngdom of heven ys lyke vnto a man which soweth good seede in his felde. But whyll men slepte/ there cam his foe/ and soweth tares amonge the wheate/ and wēt is waye. When the blade was spronge vp/ and had brought forth frute/ then apperyd the tares also. The servauntys cam to the householder/ and sayde vnto him. Syr sowdest nott then good seed in thy closse/ from whence then hath it tares? He sayde to them/ the envious man hath done this. Then the servauntys sayde vnto him: wylt thou then that we go and gedder it? and he sayde/ naye/ lest whyll ye go aboute to weede out the tares/ ye plucke vpp also with the wheate by the roott: let bothe growe so gyther tyll harvest cum/ and in tyme of harvest/ I wylt saye

The seed ys sowen in the grounde & the grounde ys sowen with the worde of god.

Tares & cockle are weedes that growe amonge coine.

mar. xxi

esa. vi.

f ij

The Gospell of

* Mustard seed.

There is not so simple a thyng in the worlde/ or more despised/ then the gospel/ yett yett sauerth ad iustifieth the thar beleve there on the lawe & the workes doeth it not.

Leuen. betokeneth the gospel also: for it chaungeth a man vnto a new nature.

ye vnto my repers/ gadther ye first the tares / and bynde the in sheues to be brent: but gadther the wheete in to my barn.

Another parable he put forth vnto them sayinge. The kyngdom of heven ys lyke vnto a grayne of * mustard seede/ whych a man taketh and soweth in his felde/ whych ys the leest of all seedes. But when it is growne/ it is the greatest as moze yerbes/ and is a tree: so that the bryddes of the aier come/ and bynde in the braunches of it.

Another similitude saide he to them. The kyngdom of heven ys lyke vnto a leuen which a woman toke and hydde in ipeck of meele/ tyll all was leuended.

All these thyngs spake iesus vnto the people by similitud/ and with oute similitud/ spake he nothyng to them/ to fulfill that which was spoken by the prophet sayinge: I wyll open my mouth in similitud/ and wyll speake forth thyngs whych have bene kepte secrete from the begynnyng off the worlde.

Psal. lxxvij.

Then sent iesus the people awaye/ and cam to house / and his disciples came vnto him/ sayinge: declare vnto vs the similitude of the tares of the felde: Then answered he and sayde to them. That soweth the good seed / ys the sonne of man/ the felde ys the worlde. The chyldren of the kyngdom are the good seed. The evyll mans chyldren are the tares. But the enemy which soweth it/ is the devyll. The harvest ys the ende of the worlde/ and the repers be the angelis. For even as the tares are gaddred/ and brent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his angelis/ & they shall gadther out of his kyngdom all thinges that do hurte/ and all them which do iniquite/ and shall cast the in to a furnes of fyre. There shall be waylynge and gnasshyng of teth. Then shall the iuste men shyne as bryght as the sun in the kyngdom of there father. whosoever hath eares to heare/ let him heare.

* Treasure hydd in the gospel/ which geueth vs grace ad ryght wenes with out oure deservyng therefore we fynde it ad make ioye and have a mery conscience/ a thyng that no man can obteyne with workes.

Agayne the kyngdom of heven is lyke vnto a treasure hydd in the felde/ the which a man founde and hydde it: and for ioye there of goeth & selleth all that he hath/ and byeth that felde. Agayne/ the kyngdom of heven ys lyke vnto a marchaunt/

S. Mathew.

Jo. xvi.

sekyng after good pearles which whē he had founde one precious pearle/ went and sold all that he had / & bought it. Agayne/ the kyngdom off heven is lyke vnto a nett cast in to the see/ that gaddreth of all kyndes of fysshes: the which whē it is full / men drawe to lode/ and sit and gadre the good into there vessels/ and cast the bad awaye. So shall it be at the ende of the worlde. The angelis shall come and sever the bad from the good / and shall cast them in to a furnes of fyre/ there shall be waylynge and gnasshyng of teth.

The pearle is also the evangelion.

Jesus sayde vnto them: have ye vnderstonde all these thyngs? they saide ye syr. Then sayde he vnto them: Therfore every scribe which is conyng vnto the kyngdom of heven/ is lyke an housholder/ which bryngeth forth/ out of his treasure/ thyngs both the newe and elde.

* Olde the lawe. Newe the gospel or evangelion.

And hit came to passe whē iesus had synnessed these similitud/ that he departed thence/ and cam into his awne countre / and taught in there synagoggs / in so muche that they were astunyed/ and saide: whence can all this wysdome and power come vnto him? is not this the carpenters sonne? is not hys mother called mary? and hys brethren be called/ James and Joses and Symon and Judas? and are not hys sisters all here with us? whence hath he all these thyngs? And they were hurte by him. The iesus sayde vnto them: there is no prophet with out honoure/ save in his awne countre/ and amonge hys awne kynne. And he dyd nett many myracles there for there vnbelofes sake.

Mar. vi.

Mar. vi. Luc. iij.

The xiiij. Chapter.



At that tyme Herode the tetrarcha herde of the fame of iesu/ and sayde vnto hys servaunt: This ys ihen baptiste/ he ys risen agayne fro deeth / and there fore hys power ys so greate. For herode toke ihen and bounde hym/ and putt hym in preson for herodias sake/ hys brother phillippes wyfe: for ihen sayde vnto hym / hit ys nett lawfull for the to have her. And when he wolde have putt hym to deeth

Tetrarcha / ys he that hath rule over the fourth parte of a realme. Jure with her pertenaunce was the deviding of lordships.

The Gospell of

he feared the people/ he cause they counted him as a prophet. **Lu. xvij**
¶ When herods byrth daye was come the doughter of herodias daunsyd before them/ and pleasyd herode. Wherfore he promysyd with an othe / that he wolde geve her what soeuer she wolde aske. And she beyng enformed off her mother before/ sayde yeeve me here Jho baptistys heed in a platter. And the kynge sorowed: neverthelesse for his othes sake/ & for there sakes which satt also at the table/ he comaunded hit to be geve her. And sent and beheaded Jhen in the preson: and his heed was brought in a platter: and yeven to the damsell/ and she brought hit to her mother. And his disciples cam / and toke uppe hys body/ and buryed hit: And went and tolde Jesus.

¶ When Jhesus had herd that/ he departed thence by shyppe into a desert place oute of the waye. And when the people had herde thereof/ they folowde him a fore out of there cities. And Jesus went forth and sawe meche people: and his herte dyde melte vppon the/ and he healed of them those that were sicke. When even was cum/ his disciples cam to him sayinge. This ys a desert place/ and the daye is spent/ let the people departe that they maye go in to the townes/ and buy them vyttaylls.

But Jesus sayde vnto them. They have no neede to go away: **mar. vi**
 Geve ye them to eate. Then sayde they vnto him: we have **Luce. ix**
 here but .v. loaves/ and two fysshes. He sayde/ brynge them **Jhon. vi**
 hydher to me. And he comaunded / the people to sit downe on the grasse/ and toke the .v. loaves/ and the .ij. fysshes / and lokyd vppe to heven/ and blessed/ and brake/ and gave the loaves to hys disciples/ and the disciples gave the to the people. And they all ate/ and wer suffysed. And they gadred vppe of the gobberts that remayned xij basket full. They that ate wer in numbre aboute .v. M. men/ besydes women and and chylde.

¶ And streyght waye Jesus made hys disciples entre in to a shippe/ and to go over before him/ whyll he sent the people awaye. And as soone as he had sent the people awaye/ he went vp in to an mountayne alone to praye. And when nyght was cum/ he was there hime sylf alone. and the shyppe was in the mydd of the see/ and was toft with waves / for hit was a contrarye wynde. **mar. vi**
 * In the iij. watche of the nyght Jhesus

*wethe.
 The nyght in the
 shipe was de-
 vided into iij. quar-
 ters/ and too every
 parte was geveyn
 iij. houres.

S. Mathew.

So. xvij

Jo. w. sus cam vnto them/ walkynge on the see: and when hys disci-
Mar. ples sawe him walkynge on the see/ they were amased/ sayins
 vi. ge: it is some spirite/ and cryed out for feare. And streyght was
 ye Jesus spake vnto them sayinge: be of good cheare / it is y / be
 nott a frayed.

¶ Peter answered/ and saide: master/ and thou be he/ bidde me come vnto the on the water. And he saide come. And whē Peter was come doune out of the shyppe/ he walked on the water/ to go to Jesus. But when he sawe a myghty wynde/ he was afrayed/ And as he begā to synke/ he cryed sayinge: master save me. And immediarly Jesus stretched forth hys hande/ and caught him/ and saide to him: O thou of lytell fayth: wherfore dydest thou dout? And as soone as they were come in to the shyppe / the wynde ceased. Then they that were in the shyppe cam and worshypped him / sayinge: of a truth thou arte the sonne of god. And when they were come over/ they went in to the lende of gynazareth. And when the mē off that place had knowledge of him/ they sent out in to all that countre rounde about / and brought vn to him all that were sicke/ and besought him/ that they myght touche the border of hys vesture only. And as many as touched hyt / wer made safe.

The xv. Chapter.

¶ Then cam to Jesus: scribes **Mar.**
 vij and pharyses from Jerusale/ sayinge: why do thy
 disciples transgresse the tradicions of the seniors: **Luce.**
 for they wesshe not there hondys/ when they eate: **Mar.**
 breed. He answered / and sayde vnto them: why do ye also
 transgresse the comaundment of god/ thorewe youre tradici-
 ons: for god comaunded/ sayinge: honoure thy father and mo-
 der / and he that speaketh evyll a yent hys father or mother/
 shall suffer deeth. But ye saye/ every man shall save to hys fa-
 ther or mother: whatsoever thyng I offer / that same doth
 * profitt the/ and so shall he not benoure his father and mo-
 ther. And thus have ye made/ that the comaundment of god

* Proffitt. Marke
 the leve off the pha-
 rises. God wolde
 that the sonne shuld
 honoure hys father
 & mother with hys
 temporall goodys/ ad
 the pharises for thy-
 ere temporall luere
 interpreted yt sayng:
 god is thy father ad
 thy mother/ offer to
 hym/ So were the
 pharises dysobey-
 with robbery & extor-
 tion/ & the poore fa-
 thers and mothers
 perillse for hunger
 and neede.

The Gospell of

is with out effecte/through youre tradicions. Ypocryt well propheted of you/ say sayinge: This people draweth nye vnto me with there mouthes/ & honoreth me with there lippes/ yet there herte is ferre fro me: but i wayne they worshippe me teachinge doctryne/ which is nothyng but mens preceptes. And he called the people vnto him/ and sayde to them: heare and vnderstonde. That which goeth in to the mouth/ defyleth not a man: but that which cometh out of the mouth/ defyleth the man.

Traditions of men muste fayle att the last: godd word bydeth ever.

Then cam hys disciples/ and sayde vnto him: perccavest thou/ howe that the pharyses are offended hearinge thy sayinge: He answered/ and sayde: all plantes which my heavenly father hath not planted/ shalbe plucked vppe by the roote. Lett the alone/ they be the blynde led ders of the blynde. If the blynde leede the blynde/ bothe shall fall into the dyche.

Then answered Peter and sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yett with outen vnderston ding: perccave ye not/ that whatsoever goeth in at the mouth/ descendeth doune in to the bely/ and ys cast out in to the draught: But those thinges which procede out of the mouth come from the herte/ and they dysfyle a man. For out of the herte come evyll thoughtes/ murder/ breakyng of wedlocke/ whordd/ thefte/ false witness beryng/ blasphemie. These are the thinges which defyle a man. But to eate with unwesshen handes/ defyleth not a man.

And Iesus went thence/ and departed into the cosis of tire and sidon. And behelde a woma which was a cananyte cam out of the same cosis/ and cryed vnto him/ saynge: have mercie on me lord/ for the sonne of dauid/ my daughter is pytiously vexed with a devyll. And he gave her never a worde to answer. Then cam to him hys disciples/ and besought him sayinge: sende her away/ for she seleth vs cryinge. He answered/ and sayde: I am nott sent/ but vnto the lost shepe of the cheiffe of israhel. Then she cam and worshipped him/ sayinge: master sucke me: He answered and saide: it is not good/ to take the childrens bredd/ & to cast it to the helpe. She answered and saide: it is true/ ney/ the lesse the helppes eate off the

S. Mathew.

So. xviij

croones/ which fall from the masters table. Then Iesus answered and sayde vnto her. O woman greate is thy sayth/ be hit to the/ even as thou desyrest. And her daughter was made whole even at that same tyme.

Then Iesus went awaye from thence/ and cam nye vnto the see of galyle/ and went vppe in to a mountayne/ and sat doune there. And moche people cam vnto hym havinge with them/ halt/ blynde/ doim/ maymed/ and other many: and cast them doune at Iesus fete. And he healed them/ in so moche that the people wondred/ to se the doim speake/ the maymed whole/ and the halt to go/ the blynde to se/ and gleryfied the god of israhel.

Then Iesus called his disciples to him and sayde: I have compassion on the people/ be cause they have contynned with me nowe iij. dayes/ and have nothyng to eate: and I wyll not let them departe fasting/ lest they perysshe in the waye. And his disciples said vnto him: whence shuld we get so moche bredd in the wyldernes as shulde suffyse so greate a multitude: and Iesus saide vnto the: howe many loves have ye: and they seyde: seve and a fewe fysshes. And he comaunded the people to syt doune on the grounde. and toke the seve loves/ and the fysshes and gave thankes/ and brake them/ and gave to hys disciples/ and hys disciples gave the to the people. And they all ate/ and were suffysed. and they toke vppe of the broke meate that was lefte vij. basket full. They that ate were iij. M. men/ besyde women and chyl dren. And he sent awaye the people/ and toke shyppe and cam in to the parties of magdala:

The xvi. Chapter.

Mar. viij. Luc. ix.

Then cam to him the pharises with the saducees also/ and dyd tēpte him/ desyringe that he wolde shewe the some sygne fro heven. He answered and saide vnto them: At even ye saye/ we shall have fayre wedder. and that be cause the skye is reed: & in the morninge/ ye saye/ todaye shalbe foule wedder/ & that because the skye is trobelous and reed. O ye ypocrytes/ ye

W q

*Sygnes.
The signes are ch
nist woderfull de
ades and miracles/
which were proph
esied of before that
they shulde be done
in Christes tyme.
Esaie xvi.

Is Peter i the gre
ke/sgnieth a stoon
i eglysphe. This co
nfessio is the rocke.
Howe is simo bar
tona/ or simo ionas
son called Peter/
because of his cofe
ssio. whosoever the
this wyse cofesseth
of Christe/ the same
is called Peter. no
we is this cofession
coo to all that are
true christen. The
ys every christe mā
z womā peter. Re
de beode/ auste z his
erō/ of the maner of
lowlinge z bynding
and nor howe he
ro checker the pr
eluncio of the pha
rises i his tyme/ w
hich yet had not so
moistrous interpret
acions as oure new
goddess have feyned
Rede erasmus an
oracions. hys was
noor for nought th
at Christ had be
ware of the leuen of
the pharises. now th

can discern the fassion of the styre: and can ye not discern the
*sygnes of the tymes: The frowerde naciō/ and adreutres/
seferth a sygne: there shall no nor her sygne be geuen vn to thē/
but the sygne of the prophet Jonas. So leste he them and des
parted.

And when his disciples were come to the other syde of the
water/ they had forgotten to take breed with them. The Je
sus said vnto them: Take hede and beware of the leuen of the
pharises/ and of the saduces. They thought a monge them
selves sayinge: we have brought no breed with vs. Wbē Je
sus vnderstode that he saide vnto them. O ye of lytell fayth/
why are youre myndes cūbred because ye have brought no
breed? So ye not yet perceave/ nether remēber these v loves/
wbē there were v. M. mē/ z howe many basketz toke ye vp?
Nether the viij. loves/ wbē there were iij. M. and howe ma
ny basketz toke ye vpper/ why perceave ye not thē/ that y spa
ke not vnto you of breed/ wbē I sayde/ beware of the leuen of
the pharises and of the saduces? Then vnderstode they/ howe
that he had nott them beware of the leuen of breed: butt off
the doctryne of the pharises/ and of the saduces.

Wbē iesus cā in to the coost of the cite which is called cesā
rea philippi/ he axed hys disciples sayinge: whom do men
saye that I the sonne of man am? They saide/ some saye that
thou arte Ihon baptist/ some helyas/ some Jeremias/ or wō
of the prophetz. Reseyde vnto them/ butt whom saye ye that
I am? Symon peter answered/ and sayde: Thou arte christ
the sonne of the leuyng god. And Jesus answered z sayde to
him: happy arte thou simon the sonne of Jonas/ for fleshe and
bloud have not opened vnto the that/ but my fater which ys
in heven. And I saye also vnto the/ that thou arte Peter.
And upon thys roocke I wyll bylde my cōgregacion: and the
gates of hell shall not preuerle a geynst it. And I wyll yere
vnto the/ the keyes of the kyngdom of heven/ and what soe
uer thou byndest vpon erth/ yt shall be bounde in heven. and
what soeuer thou lowsest on erth/ yt shall be lowsed in heve.
Then he charged his disciples/ that they shulde tell no mā/
that he was Jesus christ. From that tyme forth/ Jesus begā

Bar.
viij.

Bar.
viij.

Luc. 12.
Bar.
viij.

to shewe vnto his disciples/ he we that he must go vnto Jeru
salem/ and suffer many thingz of the seniers/ and of the hye pre
sides/ and of the scribes/ and must be killed/ and ryse againe the
thyrde daye. Peter toke him a syde/ and began to rebuke hym
sayinge: master savor thy sylfe/ this shall nott come vnto the.
Then turned he aboute/ and sayde vnto peter: go after me sa
tan/ thou offendeest me / because thou perceavest nott godly
tyngz: but worldly thingz.

Jesus then sayde to hys disciples. Yf any man wyll selewe
me leet him forsake him sylfe/ and take his crosse and selewe
me. For whosoever wyll save hys lyfe/ shall lose yt. And who
soever shall lose hys lyfe for my sake/ shall fynde yt. Whatt
shall hit proffet a man / yf he shulde wyn all the hoolle worlde:
so he lose hys owne soule? Or els what shall a man geve to re
deme hys soule agayne with all? For the sonne of man shall co
me in the glory of hys fater/ with hys angels/ and the shall
he reward every mā accordinge to hys dedes. Verely I sa
ye vnto you/ some there be a monge them that here syde/ wh
ych shall nott taste of I death/ tyll they shall have sene the so
nne of man come in hys kyngdom/

The xviij. Chapter.

Bar.
ix.
ac. ix.

And after vi. dayes Jesus to
ke Peter and James and Ihon hys brother/ and
brought them vppe into an hye mountayne out
of the waye/ and was transfigured before them.
and hys face dyd shyne as the sun/ and hys clothes were as
whyte as the light. And beholde there appiered vnto thē me
ses and helyas talkinge with him. Then answered peter/ and
sayde to Jesus: master here is good beinge for vs. Yf thou wy
lt/ leet vs make here iij. tabernacles/ won for the/ and won for
moses/ and won for helyas. Whyll he yett spake/ beholde a
bryght cloude shadowed them. and lo avoec out of the clen
de sayde: This is my deare sonne/ in whō I delite/ heare him.
And when the disciples herd that/ they fell flat on there fa
ces/ and were sore a frayde. And Jesus cam and touched thē/
G iij

* Dedes. For the
dede testify what a
mā is inwarde/ the
tree shall be priesed
acordinge to hys
frute.

Deeth. That is
whosoever beleve
th o me shall not se
deeth. Jo. xij.

The Gospell of

and sayde: aryse and be not o frayde. The lyfte they vppe thes
re eyes/and sawe no man/but Jesus only.

¶ And as they cam doune from the mountayne / he charged
them sayinge/se that ye shewethys vrsion to no man/tyll the
sonne of man be rysen ageyne from deeth. And his disciples
axed of him/sayinge: Why then saye the scribes/ that helyas
musste fyrst come? Jesus answered/and sayde vnto them: he
lyas shall fyrst come/and restore all thinge. And I saye vnto
you/that helyas is come all redy: And they knewe hym not/
but have done vnto him whatsoeuer they lusted. In lyf wysse
shall also the sonne of mā suffre of them. The his disciples per
ceaved/that he spake vnto them of Jhon baptist.

¶ And when they wer come to ye people/there cā to him a cer
tayne man/and kned doune vnto him sayinge: master have
mercy on my sonne/for he ys frantike/and is sore vexed. And
of tyme to tyme fallerh in to the fyre/and ofte in to the water/ and
y brought him to thy disciples/and they coude not heale him.
Jesus answered and sayde. O generacion faythles/and cro
ked: howe longe shall I be with you? howe longe shall y suf
fer you? bringe him hydder to me. And Jesus rebuked the de
vill/and he cam out. And the chylde was healed evē that sa
me houre.

¶ Then cam hys disciples secretly and sayde: why coude not
we cast him out? Jesus saide vnto them/ because of youre vn
beleve. For I saye verely vnto you/ yf ye had sayde/ as a gra
yne of mustrade seed/ye shulde saye vnto this mountayne/ re
meve hence to yonder place/ and he shoulde remeve: Neither
shulde eny thinge be vnpossible for you to do. But this kynde/
goeth not out but by prayer and fasting.

¶ Whyll they passed the tyme in galile/ Jesus saide vnto thē/
the sonne of man shalbe betrayed in to the hendes of mē/and
they shall kyll him/and the thyrde daye he shall ryse ageyne.
And they sorowed greatly.

¶ When they were come to capernaim. They that were wō
te to gaddre poll mony/ cam to Peter and saide: doth youre
master paye tribute? he sayde/ye. And when he was come in
to the housse/ Jesus spake fyrst to him sayinge: what thyntest

Stronger seyth re
quyeth fervent pr
ayer/ & prayer requy
erth fasting to su
bdue the bodye/ that
lustes ynquyer not
a mānes mynde.

S. Mathew.

Se. xx.

¶ Mar. thou symion/ of whom do the kyngs of the erthe take tribute/
ix. or poll mency/ of there chylde/ or of straungers? Peter sayde
Lu. xi. vnto him/ of straungers. Then saide Jesus to hym agayne.
The ar the chylde. * Fre. Nevertheless lest we shulde offende
them/ go to the see and cast in thyn angyll/ and take the fyr
st that fyrst cometh vppe: and when thou hast opened his
mouth/ thou shalt fynde apeece of xij. pence that rate and pay
ye for me and the.

The xviij. Chapter.

¶ Mar. The same tyme the disciples
ix. cam to Jesus sayinge: who is the greatest in the
Lu. ix. kyngdome of heve? Jesus called a chylde vnto him/
and set him in the mydd of them and sayde: Ver
ely I saye vnto you/ excepte ye tourne/ and becomee as chil
dre/ ye cā not entre in to the kyngdome of heve: whosoever there
fore: shall submytt him self: as this chylde/ he ys the great
est in the kyngdome of heven. And whosoever receaveth su
che a chylde in my name/ receaveth me. But whosoever
ix. offende wone of these lytellens/ which beleve in me/ it were
Lu. xviij. better for him/ that a myllstone were hanged aboute his
necke/ and that he were drowned in the depth of the see. Wo
be vnto the worlde be cause of evyll occasiōs. It is neces
sary that evyll occasiōs be geven/ nevertheless wo be to that
man/ by whom evyll occasiō cometh. Whersore yf thy ho
nde/ or thy fete/ geve the an occasiō of evyll: cut him off/
and cast him from the. It is better for the to entre in to ly
se halt/ or maymed/ rather then thou shuldest haveinge. ij. hō
des or. ij. fete/ be caste into everlastinge fyre. And yf also thy
ne eye offend the/ plucke him out and cast him from the. it is
beter for the/ to entre in to lyse with wen eye/ then haveinge
ij. eyes to be caste in to hell fyre.

¶ Set that ye despise not wen of these lityll wons. For I saye
ye vnto you/ that in heve there angels behelde the face of my
sa: her/ which is i heve. Ye and the sonne of mā is come to save
that which is loste. Howe thynke ye, I sa mā had an hōdred

* Fre. Though
Christ were treye
gave he tribute for
his neyghbour sake.
So ys a chryste mā
fre i all thynges as p
teynyng to his awn
ne parte. yett payes
th he tribute & sub
mytteth hym selfe to
all mē/ for hys bō
hers sake/ to serve
his brother with hail

The gospel of

shepe/and w^o of them shulde go astrye/wyll he nott leue nyne
by and nyne in the moūtayns / and go and seke that w^o which
is gone astraye: yf hit happeth that he fynde him/ verely I saye
vnto you/ he reioysseth more of that shepe/ thē of the nynty and
nyne/ which went nott astraye. Euen so hit is nott the wyll off
youre father in heven/ that wonn off this litle wons shulde
perishe.

More over yf thy brother trespass ayenst the. Go and tell
him his fault betwene him and the alone. Yf he heare the/ thou
hast wonne thy brother: butt if he heare the nott then take with
the i. or. ii. that in the mouth of ii. or. iii. witnesses/ all sayinges
maye stonde. Yf he heare nott them/ tell hit vnto the congrega-
cion. yf he heare nott the congregacion/ take him as an hethen
man and as a publican. Verely I saye vnto you whatsoeuer
ye bynde on erth/ shalbe bounde in heven. And what soeuer
ye lose on erth/ shalbe losed in heven.

Here all bynde and
lose.

Agayn I saye vnto you that if ii of you shall agre in erth
in any maner thinge what soeuer they shall desire: hit shalbe
geuen them of my fader which is in heven. For where ii or iii
are gaddred to gydder in my name/ there am I in the mydd
off them.

Then cam peter to him/ and sayde: master / howe ofte shall
my brother trespass agaynst me/ and I shall forgyue hym?
shall I forgyue him vii. tymes? Iesus sayd vnto him: I saye
not vnto the vii. tymes: butt sevynty tymes sevynty tymes. There
fore is the kyngdom of heven lyfined vnto a certayne kynge/
which wolde take a count of his seruauntes/ and whē he had
begunne to recken/ won was brought vnto him/ which ought
him ten thousande talentys: butt when he had nought repa-
ye/ the lorde comaunded him to be solde/ and his wyffe/ and
his children: and all that he had/ and payment to be made.
The seruaunt fell doune and besought him sayinge: Syr/ re-
ue me respyte/ and I wyll paye hit every whyt. Then had the
lorde pytte on the seruaunt/ and lowsed him and forgave him
the debt.

The same seruaunt went out and feunde wone of his felo-
wes/ which ought him an hundred pence. And leyde hendys

Lu. xviij

Deut.
xv.

S. Mathew.

So. xxi.

on hym/ and toke hi by the throte/ sayinge: paye that thou owest.
And his felowe fell doune/ and besought hym/ sayinge:
have pacience with me/ and I wyll paye the all. and he wolde
not/ butt went and cast him in to preson/ tyll he shulde paye
the det. When his other felowes sawe what was done/ they
were very sory/ and cā 2 tolde vnto there lorde all that had
happened. Thē the lorde called hym/ and saide vnto hym. O
vyl seruaunt/ I forgave the all that det/ be cause thou prayest
dest me: Was it not mete also/ that thou shuldest have had
de compassion on thy felowe/ euen as I had pytte on the? and
his lorde was wrooth/ and delyvered hym to the Joylers/ tyll
he shulde paye all that was due to hym. So lyke wyse shall
youre hevenly father do vnto you/ yf ye wyll not forgyue with
youre hertys/ cache won to his brother there trespasses.

The xix. Chapter.

Mat. x
Lu. xvi.



And hyt foloweth when Iesus

hadde synysshed those sayinges/ he gat hym from
galile/ and cā in to the coast of iewry beyōde Jer-
dā/ and moche people felowed him/ and he heald
them there.

Then cam vnto him the pharises to tempte hym/ and saide
to hym: Ys hit lawfull for a man to putt a waye his wyfe for
all māner of causes? He answered/ and sayde vnto thē. Have
ye not redde/ howe that he which made mā at the begynnynge/
made them man and womanz/ and saide: for thys thinge/
shall a mā leue father and mother / and cleve vnto hys wyfe/
and ii. and they twayne shalbe won flesshe. Wherefore nowe are they
not twayne/ butt w^o flesshe. Let not man therefore put a sun-
der/ that which god hath cuppled to gydder. Then sayde they
to hym: why dyd moyses comaunde to geve vnto her a testi-
moniall of divorcsmēt/ and to put her a waye? He sayde vnto
thē: moyses be cause of the * hardnes of youre hertys/ suffred
you to put awaye youre wyves: Butt from the begynnynge hit
was not so. I saye therefore vnto you/ whosoever putterh

*Hardnes. Lawes
pmit 2 suffer many
thynges/ to avoide a
worsse inconvenience
which god will iu-
dge 2 punishe.

h

The Gospell of

awaye his wyffe (excepte hit be for fornicacion) and mary eth another / breaketh wedlocke. And whosoever marieth her which is divorced / doth comyt advourtry.

The spake his disciples to him: ys the matter be so betwene mā and wyffe / then ys it not good to mary. He saide vnto the: all men cannot awaye with that sayinge: but they to whom it is geve. there are chaste / which were so berne out of the mothers belly. And there are chaste / which be made chaste of me.

* Selves. The th / ryde chastite muste be goyng vnderstod that ys to say volu / nari chastite / or els her were all wone with the seconde / which is outwarde / i the fleshe

Is Good. As Ch / rist speaketh Jo. vii. my doctrine ys not my doctrine / even so sayeth he here / y am not good / for he spe / keth of his human / ite / where with he ever leedeth vs too god.

* Perfectnes is pp / erly the keepnge of godd comādmēt / therefore hit appie / reth evidently / that this man hadde not fulfilled goddes cō / māndmēt / grou / noly / as he yet sup / posed. & that Christ declareth when he putteth forth vnto hym the right wo / rke of the comānd /

And there be chaste / which have made the * selves chaste for the kyngdom of hevens sake. He that cā take it lett him take it.

Then were brought to hym yonge chyldren / that he shoulde put his hond / on the and praye. and his disciples rebuked the. Jesus sayde vnto them: suffre the chyldre / and ferbid the not to come to me / for vnto such belongeth the kyngdō of heven.

And when he had put his hond / on the / he departed thence.

And beholde wō cā / and saide vnto him: good master / what good thige shall I do / that I maye have eternall lyfe. He say /

de vnto him: why callest thou me good: there is none good but wō / and that is god. But & then wilt entre in to lyfe / kepe the comādmēt. He saide: Which. And Jesus saide: thou shalt not kyll. thou shalt not breake wedlocke. thou shalt not steale: thou shalt not bere falce wittnes. honoure thy father and mother. and thou shalt love thyne neighbour as thy sylfe: the yonge man sayde vnto hym: I have observed all these thing / from my yuth / what have y more to do. Jesus said vnto him: ys thou wilt be * perfecte / goo and sell that thou hast / and geve it to the porre / and thou shalt have treasure in heve / and come and folowe me: When the yōge mā herde that sayinge / he went awaye mornynge. for he had greate possessions.

Jesus saide then vnto his disciples: Verely I saye vnto you a ryche man shall with difficulte entre into the kyngdom of heven. And moreover I saye vnto you: it is easyer for a camell to go through the eye of a needle / then for a ryche mā to entre into the kyngdom of heven. When his disciples herde that / they were exceedingly amased / sayinge: who then can be saved. Jesus behelde them / and sayde vnto them: with men this ys vnpossyble / but with god all thing / are possyble.

Mar. x
Lu. vii

Mar. x
Luc. xvi

S. Mathew.

Jo. xxi

Then answered peter / and sayde to hym: Beholde we have forsaken all / and have folowed the: what shall we have therefore. Jesus sayde vnto them: verely I saye vnto you / that ye / which have folowed me in the secunde generacion (when the sonne off man shall sit in the seate of his maieste) shall sit also vpon xii. sears / and iudge the xii. trybs of israhel. And whosoever forsaketh housse / or brethren / or systers / or other father / or mother / or wyfe / or chyldren / or lyvelod / for my names sake / the same shall receave an hundred fold / and shall inheryt everlastinge lyfe. Many that be fyrst / shalbe last and the laste / shalbe fyrst.

me / and sudgerth that none of the n / che men cā be saved of whose nobre this yonge mā was / yet shall all they be safe that kepe godd cō / māndment.

The xx. Chapter.

Of the kyngdom of heven is



lyfe vnto an honsholder which went outerly in the mornynge to hyre laborers in to his vyne yarde. And he agreed with the laborers for a peny a daye / and sent the in to his vynyarde. And he wēt out aboute the thirde houre / and sawe other stendinge yde in the market place / and saide vnto them: go ye also in to my vyne yarde / and whatsoever ys right / I wyll geve you. and they went there waye. Agayne he went out about the vi. and ix. houre / and dyd lyf wyse. And he went out about the eleventh houre and founde other stendinge ydell / and saide vnto them: why stonde ye here all the daye ydel. they saide vnto hym: be cause no man hath hyred vs. He saide to them: go ye also in to my vyne yarde / and whatsoever shalbe ryght / that shall ye receave.

When even was come / the lorde of the vyneyarde / saide vnto his steward: call the laborers / and geve them there hyre / begynnynge att the last tyll thou come to the first. And they which were hyred about the xi. houre / cam and receaved every man a peny. Then cam the fyrst / supposinge that they shoulde receave more / and they lyfe wise receaved every man a peny. And when they had receaved hit / they gruded agaynst the good man off the housse / sayinge: These

Seve a clocke with vs ys one with the iewes / 24. is ix. 29. is vi. 24. att after none is ix. 24. is xi. with them / 20. is evenyde.

The gospel of

laste have wrought but won heire/and thou haste made them equall vnto vs which have boorne the burthen and heate of the daye.

¶ He answered to won of them/sayinge: frende I do the no wronge. dydest thou not agre with me for a peny? Take that which is thy due/and go thy waye. I wyll geve vnto this laste/asmeche as to the. ys it not lawfull for me to do as me lysteth/with myne awne? Ys thine eye cryll because I am good? So the laste shalbe fyrst/and the fyrst shalbe laste.

For many are called/and fewe be chosen. ¶ And Iesus ascended to hierusalem/and tcke the xij. disciples aparte in the waye/and said to them: lo we go vpp to hierusalem/and the sonne of man shalbe betrayed vnto the chiefe priest/and vnto the scribe/and they shall condemn hym to deeth/and shall deliuer hym to the gentyle/to be mocked/to be scourged/and to be crucified: and the iij. daye he shall rise agayne.

¶ Then cam to hym the mother of zebedeis chylde with her sonnes/worshippige him/and desirige a certayne thinge of him. he saide vnto her: what wilt thou have? She saide vnto him: graunte that these my two sonnes maye sitt wch en thy right hende/and the other on thy lyfte hende in thy kyngdem. Iesus answered/and saide: ye wet not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of? And to be baptysed with the baptim/that I shall be baptysed with? They answered to hym: that we are. He saide vnto them: ye shall drinke of my cuppe/and shall be baptysed with the baptim that I shall be baptysed with all. But to sitt on my right hende/er on my lyfte hende/ys not myne to geve you: but to them for whom ytis prepayred of my father.

¶ And wher he x. herde this/they despayned att the ij. brethren. But Iesus called them vnto hym/and saide: Ye knowe that the lord of the gentyle hath dominacion over the. And they that are greates/exercise power over them. It shall not be so amonge you: But whosoever wylbe greates amonge you/let him be youre minister/and whosoever wylbe chiefe/lett hym be youre seruaunt. ¶ Even as the sonne of man cam/ not to be

By this similitude maye ye perceave that at no similitude deserueth through out/ but for one thinge to receiue i the similitude. As this loge parable preynteth butt here vnto/that we the holy shall despise wecke synners/ which same werke holy shall not there have ther reward as these which comefirste have here butt shalbe reiecte & put awaye/ because they challenge hir of merite? & not of mercy & grace.

* The cuppe signifieth the crosse/ & sufferinge: but the fleshe wolde be glorified yet then crucified/ wolde be exalted & lifte vp an hye yet the call downe.

Bar. x
lu. xviij

Bar. x
Lu. xxiij

S. Mathew.

So. xxiij

ministred vnto/ but to minister: and to geve hys lyfe for the redemption of many.

¶ And as they departed from hierico/ moche people folowed him. And beholde/ ij. blynde men sittige by the way syde/ when they herde/ that Iesus passed by/ cryed sayinge: Master the * sonne of dauid have mercy on vs. And the people rebuked the/ because they shulde holde there peace: But they cryed the moare/ sayinge: have mercy on vs master which arte the sonne of dauid. The Iesus stode styll/ and called them/ and saide: what wyl ye that I shall do to you? they saide vnto hym: master/ that oure eyes maye be opened. Iesus petyed the/ and touchd there eyes. and immediatly there eyes receaved syght: And they folowed hym.

* Redeme/ is to deliuer out off bondage

* Sonne of dauid. As many as called hym sonne of dauid/ beleved that he was as very messias that at grete pphere promysed off god/ which shulde come and redeme israhell/ for it was promised that messias shuld be dauid's sonne.

The xxi. Chapter.

¶ When they drewe nye vnto hierusalem/ and were come to betphage/ vnto mounte oliuete/ the sent Iesus ij. of his disciples/ sayinge to them: Go in to the reune that lyeth over agaynst you/ and anon ye shall fynde an asse beunde/ and her colt with her/ lose them and brynge them vnto me. And if any man saye ought vnto you/ saye ye that youre master hath neede of them/ and streyght waye he wyl let the go. All this was donne/ to fulfyll that which was spoken by the prophet/ sayinge: tell ye the daughter of sion: beholde thy kyng cometh vnto the meke/ sittinge vppon an asse and a colt/ the foole of an asse vsed to the yoke. The disciples wet/ and dyd as Iesus commaunded them/ and brought the asse and the colt/ and put on the there clothes/ and set hym there on. Many of the people spred there garment in the waye. other cut downe braunches from the trees/ and sirawed them in the waye. ¶ Mores over the people that wet before/ & they also that ca after cryed sayinge: Hosanna to the sonne of dauid. Blessed be he that cometh in the name of the lord/ hosanna in the hyest. ¶ And when he was come in to hierusalem/ all the cite was

Bar. xi.
Luc. ix.
Jho. xij.

zaca. ix.

* Hosanna is as much to say as oche helpe/ or oche geve good lucke & health.

S iiij

The Gospell of

moved/sayinge: who art thou? And the people saide: this ys
Jesus the prophet of nazareth a cite of galile. And Jesus woe
in to the temple of god / and caste out all the that bought and
solde in the temple/ And overthrowe the tables of the mony
chaungers/and the seate of the that solde doves. And saide to
the: it is written/ myne housse shalbe called the housse of pra-
yer/ but ye have made it a den of theves. And the blynde and
the halt ca to hym in the temple / and he healed them. Esa. lvi

¶ When the chiefe preeftys and scribes sawe the marveylles
that he dyd / and the chyldren cryinge in the temple and say-
inge/ hosianna to the sonne of dauid/ they despayned/ and say-
de vnto hym: herest thou what these saye? Jesus saide vnto
them: have ye never reed/ of the mouth of babbys and sucke-
lings/ thou haste ordered prayse? And he left them/ and went
out of the cite vnto bethany/ and passed the tyme there. psal. vii

¶ In the mornynge as he returned in to the cite ageyne / he
hungred/ and spied a fygge tree in the waye/ and ca to it/ and
founde nothinge there on/ but leues only/ and said to it/ never
frute growe vnto the hence forward. And and the fygge tree
wyddred awaye. And whē hys disciples sawe that/ they mar-
velled sayinge: Howe soone is the fygge tree wyddred awa-
ye? Jesus answered/ and saide vnto them: Verely I saye vnto
you/ yf ye shall have faith/ and shall not doubt/ ye shall not on-
ly do that which ye have done to the fygge tree: but also yf ye
shall saye vnto this mountayne/ take thy selfe a waye and cast
thy selfe into the see/ it shalbe done. And what soever thinge ye
shall axe in youre prayers yf ye beleve/ ye shall receave hit. Mar. xi.

¶ And when he was come in to the temple/ the chiefe preeftys
the seniorys of the people ca vnto hym as he was teachynge/
and saide: by what auctorite doest thou these thinges? and who
gaveth this power? Jesus answered/ and saide vnto the: I
also wyll axe of you a certayne questio/ which yf ye asyle me/
y in lyke wyse wyll tell you by what auctorite I do these thin-
gs. Whence was the baptis of John? from heven / or of men?
And they thought in the selves/ sayinge: yf we shall saye/ from
heven/ he wyll saye vnto vs: why dyd ye not then beleve him?
but and yf we shall saye of men / then feare we the people. For

S. Mathew.

So. xxiij

all men helde John as a prophet. And they answered Jesus/
and saide: we cannot tell. Helyfe wyse saide vnto the: neither
tell I you by what auctorite I do these thinges. Was saye ye to
thys? a certayne man had ii. sonnes/ and ca to the elder sayinge:
go and worke to daye in my vyneyarde. he answered and sa-
yd/ I wyll not: but afterwarde repented and went. Then cam
he to the secunde/ and saide lyke wyse/ and he answered & say-
de: I wyll sy: yet went he not. Whydder of these ii. fulfylled
there fathers wyll? And they saide vnto hym/ the fyrst. Jesus
saide vnto them: verely y saye vnto you/ that the publicans and
the harlots shall come into the kyngdome of god before you. *
For John cam vnto you/ in the waye of rightewesnes/ and ye
beleved hym not. But the publicans and the whores beleved
hym. But ye (though ye sawe it) yet were not moved with
repentaunce / that ye myght afterwarde have beleved hym.

¶ Herken another similitude. There was a certayne hus-
holder/ whych set a vyneyarde/ and hedged it rounde about/
and made a ryne presse in it/ and bylde a tower/ and let it out
to husbandmen / and went in to a straunge countre. And
when the tyme of the frute drewe nere/ he sent his ser-
uaunts to the husbandmen/ to receave the frute of it/ and the hus-
bandmen caught his seruaunts / and bet wen / kyllled ano-
ther/ stoned another. Agayne he sent other seruaunts mo-
che the fyrst / and they served them lyke wyse. But last off
all/ he sent vnto them hys awne sonne/ sayinge: they wyll fe-
are my sonne. When the husbandmen sawe hys sonne/ they
sayde amonge them selves: Thys ys the heyre/ come on lett
vs kyll him / and lett vs take hys inheritaunce / to oure sel-
ves. And they caught hym and thrust hym out off the vy-
neyarde / and shewe hym. When the lord off the vye-
neyarde cometh: what wyll he do with those husbando-
men? They sayde vnto hym: he wyll evyll destroye those e-
vyll persons/ and wyll let out hys vyneyarde vnto other hus-
bandmen / whych shall deliuer hym hys frute att tymes co-
venient.

¶ Jesus saide vnto them: dyd ye never reede in the scriptur/
the same stone which the bylders refused/ is set in the pryncy-

* John taught the
very waye vnto ri-
ghtewesnes: For he
beleved hym not. But the publicans and the whores beleved
hym. But ye (though ye sawe it) yet were not moved with
repentaunce / that ye myght afterwarde have beleved hym.
There was a certayne hus-
holder/ whych set a vyneyarde/ and hedged it rounde about/
and made a ryne presse in it/ and bylde a tower/ and let it out
to husbandmen / and went in to a straunge countre. And
when the tyme of the frute drewe nere/ he sent his ser-
uaunts to the husbandmen/ to receave the frute of it/ and the hus-
bandmen caught his seruaunts / and bet wen / kyllled ano-
ther/ stoned another. Agayne he sent other seruaunts mo-
che the fyrst / and they served them lyke wyse. But last off
all/ he sent vnto them hys awne sonne/ sayinge: they wyll fe-
are my sonne. When the husbandmen sawe hys sonne/ they
sayde amonge them selves: Thys ys the heyre/ come on lett
vs kyll him / and lett vs take hys inheritaunce / to oure sel-
ves. And they caught hym and thrust hym out off the vy-
neyarde / and shewe hym. When the lord off the vye-
neyarde cometh: what wyll he do with those husbando-
men? They sayde vnto hym: he wyll evyll destroye those e-
vyll persons/ and wyll let out hys vyneyarde vnto other hus-
bandmen / whych shall deliuer hym hys frute att tymes co-
venient.

* Fall. All must fall
or stöble at Christ/
some to there salu-
acion / some to there
damnacion.

The gospel of

pass parte of the corner. this was the lordes doinge / and yt ys
marvelous in oure eyes. Therfore saye I vnto you / the kyng-
dom of god shalbe taken from you / and shalbe geve to the ges-
tyls which shall brynge forth the frutes of it. And whosoever
shall * fall on thys stone / shalbe also broken. And whosoever
this stond shall fall oppon / he shall grynde hym to powder.
And when the chese preesty and pharyses herde his similitu-
des they perceaved that he spake of them. And they went ab-
cut to laye hondys on hym / but they feared the pceple / becau-
se they counted hym as a prophet. And Iesus answered and
spake vnto them agayne / in similitudes / sayinge.

The xxij. Chapter.

The kyngdom of heven is ly-<sup>Luc.
xxij</sup>

ke vnto a certayne kyng / which maryed his son-
ne / and sent forth hys seruaunty / to call the that
were byd to the weddinge / and they wolde not ce-
me. Agayne he sent forth other seruaunty / sayinge: tell them
which are bydden: Lo I have prepared my dynner / myne o-
xen and my fatlingys are fylled / and all thingys are redy / come
vnto the maryage. They made lighr of it / and went there wa-
yes: won to his ferme place / another about his merchandy-
se. the remnaunt toke his seruaunty / and intreated them vn-
goodly / and slew them. When the kyng herde that / he was
wroth / and sent forth his warryers and destroyed those mus-
ritbres / and brent vppe there cite.

¶ Then saide he to his seruaunty: The weddinge was pre-
pared: but they which were bydden thereto / were not wor-
thy. Go ye therefore out into the hye ways / and as many as
ye fynde / byd them to the mariage. The seruaunty went out
into the wayes / and gaddred togedder as many as they cou-
ulde fynde / booth good and bad / and the weddinge was sur-
nysshed with gesty. The kyng came in / to viset hys gesty / and
spyed there a man which had not on a weddinge garment /
and sayde vnto hym: frede / howe camyst thou in byddet / and